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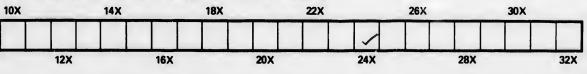
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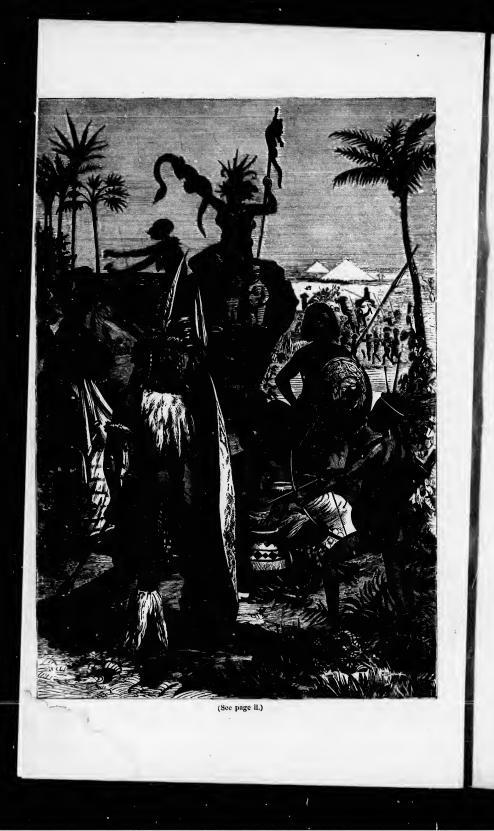
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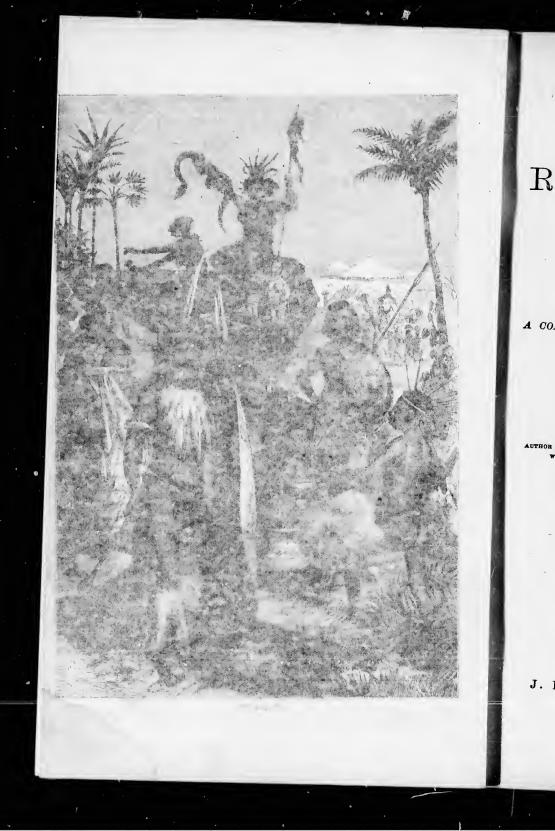
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V WOLF, ZWPIRCR, LTC., E.G.

VOL I.



THE

UNCIVILIZED RACES OF MEN

ALL COUNTRIES OF THE WORLD;

BEING

A COMPREHENSIVE ACCOUNT OF THEIR MANNERS AND CUSTOMS, AND OF THEIR PHYSICAL, SOCIAL, MENTAL, MORAL AND RELIGIOUS CHARACTERISTICS.

REV. J. G. WOOD, M.A., F.L.S.

AUTHOR OF "ILLUSTRATED NATURAL HISTORY OF ANIMALS," "ANECDOTES OF ANIMAL LIFE," "HOMES WITHOUT BANDS," "RIBLE ANIMALS," "COMMON OBJECTS OF THE COUNTRY AND SEASHORE," ETC.

WITH NEW DESIGNS BY ANGAS, DANBY, WOLF, ZWECKER, ETC., ETC.

> IN TWO VOLUMES. VOL. I.

HARTFORD: J. B. BURR AND COMPANY, PUBLISHERS. 1870. Entered, according to Act of Congress, in the year 1870, by J. B. BURR' & COMPANY,

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PREFACE.

This work is simply, as the title-page states, an account of the manners and customs of uncivilized races of men in all parts of the world.

Many travellers have given accounts, scattered rather at random through their books, of the habits and modes of life exhibited by the various people among whom they have travelled. These notices, however, are distributed through a vast number of books, many of them very scarce, many very expensive, and most of them illarranged; and it has therefore been my task to gather together in one work, and to present to the reader in a tolerably systematic and intelligible form, the varieties of character which develop themselves among races which have not as yet lost their individuality by modern civilization. In this task I have been greatly assisted by many travellers, who have taken a kindly interest in the work, and have given me the invaluable help of their practical experience.

The engravings with which the work is profusely illustrated have been derived from many sources. For the most part the countenances of the people have been drawn from photographs, and in many instances whole groups taken by the photogof attitude, so as to avoid the unpleasant stiffness which characterizes photographic groups. Many of the illustrations are taken from sketches made by travellers, who have kindly allowed me to make use of them; and I must here express my thanks to which characterizes the accomplished artist and traveller, who made many sketches folios. I must also express my thanks to Mr. J. B. Zweeker, who undertook the described in the work, and who brought to that task a hearty good-will and a wide knowledge of the subject, without which the work would have lost much of its spirit. The drawings of the weapons, implements, and utensils, are all taken from actual specimens, most of which are in my own collection, made, through a series of several

That all uncivilized tribes should be mentioned, is necessarily impossible, and I have been reluctantly forced to dismiss with a brief notice, many interesting people, to whom I would gladly have given a greater amount of space. Especially has this been the case with Africa, in consequence of the extraordinary variety of the native customs which prevail in that wonderful land. We have, for example, on one side of a river, a people well clothed, well fed, well governed, and retaining but few of the old savage customs. On the other side, we find people without clothes, government, manners, or morality, and sunk as deeply as man can be in all the squalid miseries of savage life. Besides, the chief characteristic of uncivilized Africa is the continual change to which it is subject. Some tribes are warlike and restless, always working their way seaward from the interior, carrying their own customs with them, forming settlements on their way, and invariably adding to their own habits and superstitions those of the tribes among whom they have settled. In process of time they become careless of the military arts by which they gained possession of the country, and are in their turn ousted by others, who bring fresh habits and modes of life with them. It will be seen, therefore, how full of incident is life in Africa, the great stronghold of barbarism, and how necessary it is to devote to that one continent a

AMERICAN PUBLISHERS' PREFACE.

This work, which has been nearly three years going through the press in London, is one of the most valuable contributions that have been made to the literature of this generation. Rev. Dr. Wood, who ranks among the most popular and foremost writers of Great Britaln, conceiving the idea of the work many years since, and commencing the collection of such articles, utensils, weapons, portraits, etc., as would illustrate the life and customs of the uncivilized races, was, undoubtedly, the best qualified of all living writers for such an undertaking. The work is so costly by reason of its hundreds of superior engravings, that few only will, or can avail themselves of the imported edition. Yet it is so replete with healthful information, so fascinating by its variety of incident, portraiture and manners, so worthy of a place in every household library, that we have reprinted it in order that it may be accessible to the multitude of readers in this country.

With the exception of a few paragraphs, not deemed essential by the American editor, and not making, in the aggregate, over four pages, the text of the two royal octavo volumes of nearly sixteen hundred pages, is given UNABRIDEED. The errors, incident to a first edition, have been corrected. By adopting a slightly smaller, yet very handsome and legible type, the two volumes are included in one. The beauty and value of the work are also greatly enhanced by grouping the engravings and uniting them, by cross references, with the letter-press they illustrate.

In one other and very essential respect is this superior to the English edition. Dr. Wood has given too brief and imperfect an account of the character, customs and life of the North American Indians, and the savage tribes of the Arctic regions. As the work was issued in monthly parts of a stipulated number, he may have found his space limited, and accordingly omitted a chapter respecting the Indians, that he had promised upon a preceding page. This deficiency has been supplied by the American editor, making the account of the Red Men more comprehensive, and adding some fine engravings to illustrate their appearance and social life. Having treated of the Ahts of Vancouver's Island, the author crosses Behring Strait and altogether omits the interesting races of Siberia, passing at once from America to Southern Asia. To supply this chasm and make the work a complete "Tour round the World," a thorough survey of the races "in all countries" which represent savage life, we have added an account of the Malemutes, Ingeletes and Co-Yukons of Alaska. An interesting chapter respecting the Tungusi, Jakuts, Ostiaks, and Samoiedes of Siberia, compiled from Dr. Hartwig's "Polar World," is also given. The usefulness and value of such a work as this are greatly enhanced by a minute and comprehensive index. In this respect, the English edition is very deficient, its index occupying only a page. We have appended to the work one more than ten times as large, furnishing to the reader and student an invaluable help. Thus enlarged by letter-press and illustrations, this work is a complete and invaluable resume of the manners; customs, and life of the UNCIVILIZED RACES OF THE WORLD.

EXPLANATION OF THE FRONTISPIECE.

THE Frontispiece gives a pictorial representation of African mankind. Superstition reigning supreme, the most prominent figure is the fetish priest, with his idols at his fact, and holding up for adoration the sacred serpent. War is illustrated by the Kaffir chief in the foreground, the Boejesman with his bow and poisoned arrows, and the Abyssinian chief behind him. The gluttony of the Negro race is exemplified by the sensual faces of the squatting men with their jars of porridge and fruit. The grace and beauty of the young female is shown by the Nubian girl and Shooa woman behind the Kaffir; while the hideousness of the old women is exemplified by the Negro woman above with her feith. Slavery is illustrated by the slave caravan in the middle distance, and the pyramids speak of the interest attached to Africa by hundreds of centuries. 1. Pic

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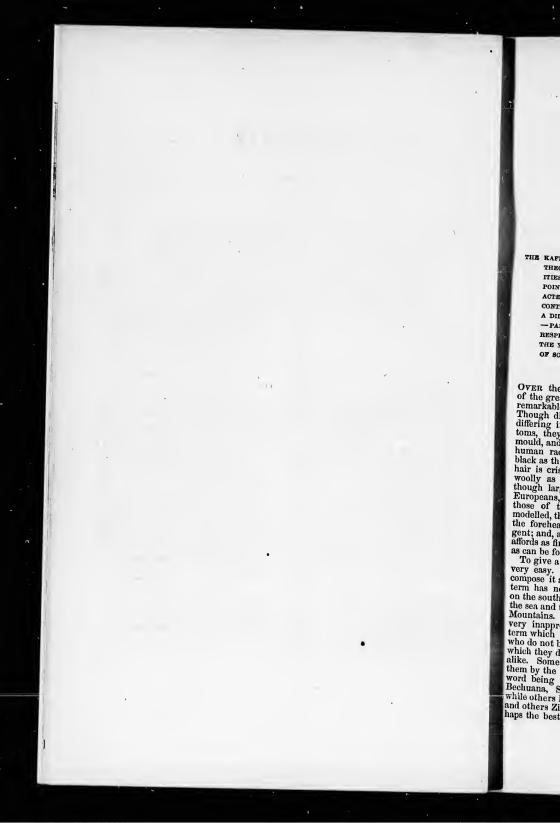
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CHAPTER I.

THE KAFFIR, OR ZINGIAN TRIBES, AND THEIR PHYSICAL PECULIARITIES - ORIGIN OF THE NAME -THEORIES AS TO THEIR PRESENCE IN SOUTHERN AFRICA - THE CHIEF TRIBES AND THEIR LOCAL-THES - THE ZULUS AND THEIR APPEARANCE - THEIR COMPLEXION AND IDEAS OF BEAUTY-POINTS OF SIMILITUDE AND CONTRAST BETWEEN THE KAPFIR AND THE NEGRO - MENTAL CHAR-ACTERISTICS OF THE KAFFIR-HIS WANT OF CARE FOR THE FUTURE, AND REASONS FOR IT-CONTROVERSIAL FOWERS OF THE KAFFIR - THE SOCRATIC MODE OF ARGUMENT - THE HORNS OF A DILEMMA-LOVE OF A KAFFIR FOR ARGUMENT - HIS MENTAL TRAINING AND ITS CONSEQUENCES - PARTHIAN MODE OF ARGUING - PLACABLE NATURE OF THE KAFFIR- HIS SENSE OF SELF-RESPECT - FONDNESS FOR A PRACTICAL JOKE - THE WOMAN AND THE MELON - HOSPITALITY OF THE KAFFIRS - THEIR DOMESTICATED NATURE AND FONDNESS FOR CHILDREN - THEIR HATRED

OVER the whole of the Southern portion | Whatever may be the title, it is evident of the great Continent of Africa is spread a | that they are not aborigines, but that they OVER the whole of the Southern portion differing in appearance, manners, and eus-toms, they are evidently east in the same mould, and belong to the same group of the human race. They are dark but not so human race. They are dark, but not so black as the true negro of the West. Their hair is erisp, short, and eurled, but not so woolly as that of the negro; their lips, though large when compared with those of Europeans, are small when compared to those of the negro. The form is finely modelled, the stature tall, the limbs straight, the forehead high, the expression intelli-gent; and, altogether, this group of mankind affords as fine examples of the human form

as can be found anywhere on the arth. To give a name to this large group is not very easy. Popularly, the tribes which compose it are known as Kafilrs; but that term has now been restricted to the tribes on the south-east of the continent, between the sea and the range of the Draakensberg Mountains. Moreover, the name Kaffir is a very inappropriate one, being simply the term which the Moslem races apply to all who do not believe with themselves, and by which they designate black and white men alike. Some ethnologists have designated while others have preferred the word banu, while others have preferred the word Bantu,

remarkable and interesting race of mankind. have descended upon Southern Africa from some other locality — probably from more northern parts of the same continent. Some writers claim for the Kaffir or Zingian tribes an Asiatie origin, and have a theory that in the course of their migration they mixed of the frizzled hair, the thick lips, the dark skin, and other peculiarities of the negro race

Who might have been the true aborigines of Southern Africa cannot be definitely stated, inasmuch as even within very recent times great changes have taken place. At the present time South Africa is practically European, the white man, whether Dutch or English, having dispossessed the owners of the soil, and either settled upon the land or reduced the dark-skinned inhabitants to the rank of mere dependants. Those whom they displaced were themselves interlopers, having overcome and ejected the Hottentot tribes, who in their turn seem but to have suffered the same fate which in the time of their greatness they had brought upon others

At the present day the great Zingian group affords the best type of the inhabitants of

and others Zingian, which last word is per- long range of mountains runs nearly parallel with the sea-line, and extends from lat. (11)

27° to 33°. It is the line of the Draakensberg Mountains, and along the strip of land which intervenes between these mountains and the sca are found the genuine Kaffir tribes. There are other tribes belonging to the same group of mankind which are found on the western side of the Draakensberg, and are spread over the entire country, from Delagoa Bay on the east to the Orange River on the west. These tribes are familiar to readers of African travel under the names of Bcchuanas, Bayeye, Namaqua, Ovampo, &c. But, by common consent, the name of Kaf-fir is now restricted to those tribes which inhabit the strip of country above mentioned.

Formerly, a considerable number of tribes inhabited this district, and were sufficiently distinct to be almost reckoned as different nations. Now, however, these tribes are practically reduced to five; namely, tho Amatonga on the north, followed southward by the Amaswazi, the Amazulu, the Ama-ponda, and the Amakosa. Here it must be remarked that the prefix of "Ama," attached to all the words, is one of the forms by which the plural of certain names is designated. Thus, we might speak of a single Tonga, Swazi, Zulu, or Ponda Kaffir; but if we wish to speak of more than one, we form the plural by prefixing "Ama" to the word.

The other tribes, although they for the most part still exist and rctain the ancient names, are practically merged into those whose names have been mentioned.

Of all the true Kaffir tribes, the Zulu is the chief type, and that tribe will be first described. Although spread over a considerable range of country, the Zulu tribe has its headquarters rather to the north of Natal, and there may be found the best specimens of this splendid race of men. Belonging, as do the Zulu tribes, to the dark-skinned por-tion of mankind, their skin doos not possess that dead, jetty black which is characteristic of the Western negro. It is a more trans-parent skin, the layer of coloring matter does not seem to be so thick, and the ruddy hue of the blood is perceptible through the black. It is held by the Kaffirs to be the perfection of human coloring; and a Zulu, if asked what he considers to be the finest complexion, will say that it is, *like his own*, black, with a little red.

Some dark-skinned nations approve of a fair complexion, and in some parts of the world the chiefs are so much fairer than the commonalty, that they seem almost to belong to different races. The Kaffir, however, holds precisely the opposite opinion. According to his views of human beauty, the blacker a man is the handsomer he is considered, provided that some tinge of rcd be perceptible. They carry this notion so far, that in sounding the praises of their king,

mention, as one of his excellences, that he chooses to be black, though, being so powerful a monarch, he might have been white if he had liked. Europeans who have resided for any length of time among the Kaffir tribes seem to imbibe similar ideas about the superior beauty of the black and red complexion. They become used to it, and perceive little varieties in individuals, though to an inexperienced eye the color would appear exactly similar in every per-son. When they return to civilized society son. When they return to civilized society they feel a great contempt for the pale, lifeless-looking complexion of Europeans, and some time elapses before they learn to view a fair skin and light hair with any degree of admiration.' Examples of albinos are occasionally seen among the Kaffirs, but they are not pleasant-looking individuals, and are not admired by their blacker and more fortunate fellow-countrymen. A dark olive is, however, tolerably common, but the real hue of the skin is that of rather blackish chocolatc. As is the case with the negro race, the newly born infant of a Kaffir is nearly as pale as that of a European, the dark hue becoming developed by degrees. Though dark of hue, the Kaffirs are as

fastidious about their dusky complexion as any European belle could be of her own fairer skin; and the pride with which a Kaffir, even though he be a man and a tried warrior, regards the shining, transparent black of his skin, has in it something ludicrous to an inhabitant of Europe.

The hair of the Kaffir, whether it bolong to male or female, never becomes long, but envelopes the head in a close covering of crisp, woolly curls, very similar to the hair of the true negro. The lips are always large, the mouth wide, and the nose has very wide nostrils. These peculiarities the Ketlir has in common with the neare and Kaffir has in common with the negro, and it now and then happens that an individual has these three features so strongly marked that he might be mistaken for a negro at first sight. A more careful view, however, would at once detect the lofty and intellectual forehead, the prominence of the nose, and the high cheek-bones, together with a nameless but dccided cast of countenance, which marks them out from all other groups The of the dark-skinned natives of Africa. high cheek-bones form a very prominent feature in the countenances of the Hotten-tots and Bosjesmans, but the Kaffir cannot for a moment be mistaken for either onc or the other, any more than a lion could be mistaken for a puma.

The expression of the Kaffir face, cspecially when young, is rather pleasing; and, as a general rule, is notable when in repose for a slight plaintiveness, this expression being marked most strongly in the young, of both sexes. The dark eyes are lively and full of intellect, and a kind of cheerful good an act at which they are very expert, they humor porvades the features. As a people,

Married A.

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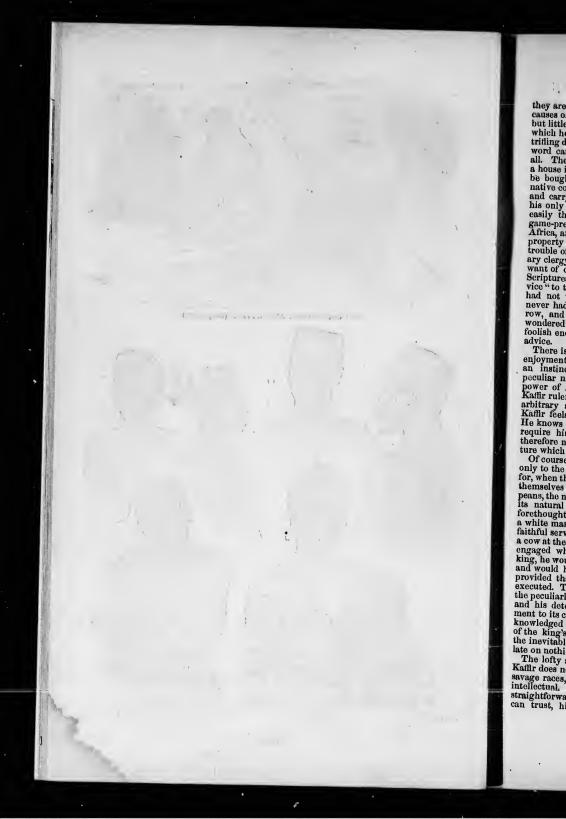
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fir face, especpleasing; and, when in repose his expression in the young, are lively and cheerful good As a people,



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(See page 12.) (13)



they are devoid of care. The three great causes of care in more civilized lands have but little influence on a Kathr. The clothes which he absolutely needs are of the most trifling description, and in our sense of the all. The slight hut which enacts the part of a house is constructed of materials that can be hought for about a shilling and to the he bought for about a shifting, and to the native cost nothing but the labor of cutting and carrying. His food, which constitutes his only real anxiety, is obtained far more casily than among civilized nations, for game-preserving is unknown in Southern the one and one had one had a back to be the southern Africa, and any bird or beast becomes the property of any one who chooses to take the trouble of capturing it. One of the missionary clergy was much .struck by this utter ary clergy was much struck by this utter want of care, when he was explaining the had been detected in eating an ox, and Scriptures to some dusky hearers. The advice" to take no thought for the morrow" had not the least effect on them. They never had taken any thought for the morrow, and never would do so, and rather wondered that any one could have been foolish enough to give them such needless advice.

There is another cause for this heedless enjoyment of the present moment; namely, an instinctive fatalism, arising from the poculiar nature of their government. The power of life and death with which the Kaffir rulers are invested is exercised in so arbitrary and reckless a manner, that no Kaffir feels the least security for his life. He knows perfectly well that the king may require his life at any moment, and he therefore never troubles himself about a fu-ture which may have no existence for him.

Of course these traits of character belong only to the Kaffir in their normal condition; for, when these splendid savages have placed themselves under the protection of Europeans, the newly-felt security of life produces its natural results, and they will display forethought which would do no discredit to a white man. A lad, for example, will give faithful service for a year, in order to obtain a cow at the end of that time. Had he been engaged while under the rule of his own king, he would have insisted on prepayment, and would have honorably fulfilled his task provided that the king did not have him executed. Their fatalism is, in fact, owing to the peculiarly logical turn of a Kaffir's mind, and his determination to follow an argu-ment to its conclusion. He accepts the ac-knowledged fact that his life is at the mercy of the king's caprice, and draws therefrom the inevitable conclusion that he can calcu-

the supposed culprit before a council, he will not accuse him directly of the crime, but will cross-examine him with a skill worthy of any European lawyer, each ques-tion being only capable of being answered in one manner, and so eliciting successive admissions, each of which forms a step in the argument.

An amusing example of this style of arhad been detected in eating an ox, and the owner brought them before a council, demanding payment for the ox. Their de-fence was that they had not killed the ani-mal, but had found it dying from a wound inflected by another ox, and so had consid-ered it as fair spoil. When their defence had been completed, an old Kaffir began to examine the previous speaker and as examine the previous speaker, and, as usual, commenced by a question apparently wide of the subject.

Q. "Does an ox tail grow up, down, or sideways ?" A. "Downward."

Q. "Do its horns grow up, down, or side-ways ?"

A. "Up."

Q. "If an ox gores another, does he not lower his head and gore upward ?" A. "Yes."

Q. "Could he gore downward ?" A. " No."

The wily interrogator then forced the unwilling witness to examine the wound which he asserted to have been made by the horn of another ox, and to admit that the slain beast had been stabbed and not gored.

Mr. Grout, the missionary, mentions an instance of the subtle turn of mind which distinguishes an intelligent Kaffir. One of the converts came to ask what he was to do if he went on a journey with his people. It must first be understood that a Kaffir takes no provisions when travelling, know-ing that he will receive hospitality on the

"What shall I do, when I am out on a journey among the people, and they offer such food as they have, perhaps the flesh of an animal which has been slaughtered in honor of the ghosts of the departed? If I the inevitable conclusion that he can calcu-late on nothing beyond the present moment. The lofty and thoughtful forehead of the Kaffr does not belle his character, for, of all if I do not eat, they will say, 'See there! he is a savage races, the Kaffr is perhaps the most intellectual. In acts he is honorable and straightforward, and, with one whom he can trust, his words will agree with his

Argument is a Kaffir's native element, and he likes nothing better than a complicated debate where there is pienty of hair-splitting on both sides. The above instan-ces show that a Katlir can appreciate a dilemma as well as the most accomplished logicians, and he is master of that great key of controversy, - namely, throwing the bur-den of proof on the oppouent. In all his controversy he is scrupulously polite, never Interrupting an opponent, and patiently awaiting his own turn to speak. And when the case has been fully argued, and a conclusion arrived at, he always bows to the decision of the presiding chief, and acquiesces in the judgment, even when a penaity is inflicted upon himself.

Trained iu such a school, the old and influential chief, who has owed his position as much to his intellect as to his military repute, becomes a most formidable antagonist in argument, especially when the question regards the possession of land and the boundaries to be observed. He fully rccognizes the celebrated axiom that language was given for the purpose of concealing the thoughts, and has recourse to every evasive subterfuge and sophism that his subtle brain can invent. He will mix truth and falsehood with such ingenuity that it is hardly possible to separate them. He will quietly "bcg the question," and then proceed as composedly as if his argument were a perfectly fair one. He will attack or defend, as best suits his own case, and often, when he seems to be yielding point after point, he makes a sudden onslaught, becomes in his turn the assailant, and marches to victory over the ruins of his opponent's arguments.

On page 13 the reader will find a portrait of one of the conncillors attached to Goza, the well-known Kaffir chief, of whom we shall lcarn more presently. And see what a face the man has - how his broad forehead is wrinkled with thought, and how craftily his black eyes gleam from under their deep brows. Half-naked savage though he bc, the man who will enter into controversy with him will find no mean antagonist, and, whether the object be religion or politics, he must beware less he find himself suddenly defeated cxactly when he felt most sure of victory. The Maori of New Zealand is no mean adept at argument, and in many points bears a strong resemblance to the Kaffir character. But, in a contest of wits between a Maori ehief and a Zulu councillor, the latter would be nearly certain to come off the victor.

As a rule, the Kaffir is not of a revengeful character, nor is he troubled with that exceeding techiness which characterizes he is so sure of himself that, like a true gentleman, he never troubles himself about asserting his dignity. He is so sure that no real breach of respect can be wilfully com-nitted, that a Kafir will seldom hesitate to play a practical joke upon another - a proceeding which would be the cause of Instant bloodshed among the Malays. And, provided that the joke be a clever one, no one seems to enjoy it more than the victim.

One resident in Kaffirland mentious sevcral instances of the tendency of the Kaffirs toward practical joking. A lad ln his ser-vice gravely told his fellow-countrymea that all those who came to call on the Engglishmen were bound by etiquette to kneel down and kiss the ground at a certain distance from the house. The natives, born and bred in a system of etiquette equal to that of any court in Europe, unhesitatingly obeyed, while the lad stood by, superintend-ing the operation, and greatly enjoying the joke. After a while, the trick was discovered, and no one appreciated the boy's wit more than those who had fallen into the snare.

Auother aneedote, rclated by the same author, seems as if it had been transplanted from a First of April scene in England. A woman was bringing home a pumpkin, and, according to the usual mode of carrying burdens in Africa, was balancing it on her head. A mischievous boy ran hastily to "There's something on your head!" The woman, startled at the sudden announcement, thought that at least a snake had got on her head, and rau away screaming. Down fell the pumpkin, and the boy picked it up, and ate it before the woman recovered from her fright.

The Kaffir is essentially hospitable. On a journey, any one may go to the kraal of a stranger, and will certainly be fed and lodged, both according to his rank and White men are received in the position. same hospitable manner, and, in virtue of their white skin and their presumed knowledge, they are always ranked as chiefs, and treated accordingly.

The Kaffirs are singularly domestic people, and, semi-nomad as they are, cling with great affection to their simple huts. Chiefs and warriors of known repute may be seen in their kraals, nursing and fondling their ehildren with no less affection than is exhibited by the mothers. Altogether, the Kaffir is a social being. He eannot endure living alone, cating alone, smoking alone, snuffing alone, or even cooking alonc, but always contrives to form part of some assemblage devoted to the special purpose. Day by without a sense of dignity. On the con-trary, a Kaffir can be among the most dig-uified of mankind when he wishes, and when there is some object in being so. But COURSE OF IIIS D ORNAM OF A C SEXES. ALMOST ITS CH. OF THE -IMML VALUB

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CHAPTER II.

COURSE OF A KAFFIR'S LIFE - INFANCY - COLOB OF THE NEW-BORN BABE - THE MEDICINE-MAN AND HIS DUTIES - KAFFIR VACCINATION - SINGULAR TREATMENT OF A CHILD - A CHILD'S FIRST ORNAMENT - CURIOUS SUPERSTITION - MOTHER AND CHILD - THE SKIN-CRADLE - DESCRIPTION OF A CRADLE BELONGING TO A CHIEF'S WIFE-KINDNESS OF PARENTS TO CHILDREN OF BOTH SEXES - THE FUTURE OF A KAFFIR FAMILY, AND THE ADSENCE OF ANXIETY - INFANTICIDE ALMOST UNKNOWN - CEREMONY ON PASSING INTO BOYHOOD - DIFFERENT THEORIES RESPECTING ITS CHARACTER AND ORIGIN-TCHAKA'S ATTEMPTED ABOLITION OF THE RITE-CURIOUS IDEA OF THE KAFFIRS, AND RESUMPTION OF THE CEREMONY - A KAFFIE'S DREAD OF GRAY HAIRS -IMMUNITIES AFTER UNDERGOING THE RITE - NEW RECRUITS FOR REGIMENTS, AND THEIR VALUE TO THE KING-THE CEREMONY INCUMBENT ON BOTH SEXES.

When an infant is born, it is, as has been already mentioned, of a light hue, and does not gain the red-black of its parents until after some little time has clapsed. The same phenomenon takes place with the negro of Western Africa. Almost as soon as the Kaffir is born the "medicine-man" is called, and discharges his functions in a manner very different from "medical men" in our own country. Hc does not trouble himself in the least about the mother, but devotes his whole care to the child, on whom he performs an operation something like that of vaccination, though not for the same object. He makes small incisions on various parts of the body, rubs medicine into them, and goes his way. Next day he returns, takes the unhappy infant, deepens the cuts, and puts more medicine iuto them. The nuchsuffering child is then washed, and is dried by being moved about in the smoke of a wood fire. Surviving this treatment by some singular tenacity of life, the little creature is then plentifully bedaubed with red paint, and the proud mother takes her share of the adornment. This paint is renewed as fast as it wears off, and is not discontinued

has as it wears on, and is not discontinued until after a lapse of several months. "Once," writes Mr. Shooter, "when I saw this paint put on, the nother had carefully washed a chubby boy, and made him clean and bright. She then took up the fragment of an earthenware pot, which contained a

HAVING glanced rapidly over the principal most grotesque-looking object it was ever traits of Kaffir character, we will proceed to my fortune to behold. What remained, my fortune to behold. What remained, being too precious to waste, was transferred to her own face." Not until all these ab-surd preliminaries are completed, is the child allowed to take its natural food; and it sometimes happens that when the "medi-cine-man" has delayed his coming, the consequences to the near little creature have consequences to the poor little creature have consequences to the poor little creature nave been extremely disastrous. After the lapse of a few days, the mother goes about her work as usual, carrying the child strapped on her back, and, in spite of the load, she makes little, if any, difference in the amount of her daily tasks. And, considering that all the severe work falls upon the women, it is worderful that they should contrive to do is wonderful that they should contrive to do any work at all under the eircumstances. The two principal tasks of the women are, breaking up the ground with a heavy and clumsy tool, something between a pickaxe and a mattock, and grinding the daily supply of corn between two stones, and either of these tasks would prove quite enough for any ordinary laborer, though the poor woman has to perform both, and plenty of minor tasks besides. That they should have to do all this work, while laboring under the incumbrance of a heavy and growing child hung on the back, does really seem very hard upon the women. But they, having never known any other state of things, accept their laborious married life as a matter of course.

When the mother carries her infant to the field, she mostly slings it to her back by red fluid, and, dipping her fingers into it, pro- means of a wide strip of some soft skin, ceeded to daub her son until he became the which she passes round her waist so as to

leave a sort of pocket behind in which the row toward the bottom, gradually widen-child may lie. In this primitive cradle the ing until within a few laches of the open-little creature reposes in perfect content, ing, when it again contracts. This form and not even the abrupt movements to which it is necessarily subjected will disturb its slumbers

The wife of a chief or wealthy man will not, however, rest satisfied with the mere strip of skin by way of a cradle, but has one of an elaborate and ornamental character. The Illustration represents a remarkably fine example of the South African eradle, and is drawn from a specimen in my collection.

CRADLE

It is nearly two feet in length by one in width, and is made of antelope skin, with the hair still remaining. The first care of

ing, when it again contracts. This form very effectually prevents an active or rest-less child from falling out of its cradie. The halry side of the skin is turned luward, so that the little one has a soft and pleasant cradle in which to repose. In order to give it this shape, two "gores" have been let into the back of the crudle, and are sewed with that marvellous neatness which characterizes the workmanshlp of the Kafllr tribes. Four long strips of the same skin are attached to the opening of the cra-dle, and by means of them the mother can blud her little one securely on her back.

As far as usefulness goes, the eradle is now complete, but the woman is not satisfied unless ornament be added. Though her rank - the wife of a chief - does not exonerate her from labor, she can still have the satisfaction of showing her position by her dress, and exciting envy among her less fortunate companions in the field. The entire front of the cradle is covered with beads, arranged in regular rows. In this specimen, two col-ors only are used; namely, black and white. The black beads are polished glass, while the others are of the color which are known as "chalk-white," and which is in great favor with the Kaflirs, on account of the contrast which it affords to their dusky skin. The two central rows are black. The cradle weighs rather more than two pounds, half of which is certainly due to the profusion of beads with which it is covered.

Except under peculiar circumstances, the Kaffir mother is a kind, and even indulgent parent to her children. There are, however, exceptional instances, but, in these cases, superstition is generally the moving power. As with many nations in different parts of the earth, although abundance of children is desired, twins arc not in favor; and when they make their appearance one of them is sacrifieed, in consequence of a superstitious notion that, if both twins are allowed to live, something unlucky would happen to the parents.

As the children grow, a certain difference in their treatment is perceptible. In most savage nations, the female children are com-paratively neglected, and very ill treatment fails on them, while the males are consid-ered as privileged to do pretty well what they like without rebuke. This, however, is not the case with the Kaffirs. The paas no the calce with the Kallry. The pa-rents have plenty of respect for their sons as the warriors of the next generation, but they have also respect for their daughters as a source of wealth. Every father is therefore glad to see a new-born child, and welcomes it whatever may be its sex — the boys to increase the power of his house, the girls to increase the number of his eattle. He knows perfectly well that, when his litthe maker has been to construct a bag, nar- tle girl is grown up, he can obtain at least

elght cov to take tl he may twice the ls paid to much on allowed t Ill-treatm marriage, anything dream of

The Ka that atten trles. He artlficial v lzed life, a should no Neither 1s below that that there Kaffirland. parts of th rauk are b defined. I of chief, pr tal or phys him above him, and, a powerful m potie sway a rank white and have country had ber of indep may have s conduct as a the motives this fine rac the wholesa bly prevalc which is a among son among the r

As is the the natives of mony of son sition from a There has be respecting tl Kaffirs enjoin cal with the tised by the custom does used to be u adually widens of the opents. This form active or restts eradle. The ned inward, so ts and pleasant In order to ts "have been radle, and are reatness which

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eight cows for her, and that, if she happens to take the faney of a rich or powerful man, he may be fortunate enough to procure twice the number. And, as the price which is paid to the father of a girl depends very nuch on her looks and condition, she is not allowed to be deteriorated by hard work or Ill-treatment. These generally come after marriage, and, as the wife does not expect anything but such treatment, she does not dream of complaining.

The Kafflr is free from the chlef anxletles that attend a large family in civilized countries. He knows nothing of the thousand artificial wants which cluster round a civillzed life, and need not fear lest his offspring should not be able to find a subsistence. Neither is he troubled lest they should sink below that rank in which they were born. Not that there are no distinctions of rank In Katfirland. On the contrary, there are few parts of the world where the distinctions of rank are better appreclated, or more clearly defined. But, any one may attain the rank of chief, provided that he possesses the mental or physical characteristics that can raise him above the level of those who surround him, and, as is well known, some of the most powerful monarchs who have exercised despote sway in Southern Africa have earned a rank which they could not have inherited, and have ereated monarchies where the country had formerly been ruled by a number of independent chleftains. These points may have some influence upon the Kaffir's conduct as a parent, but, whatever may be the motives, the fact remains, that among this fine race of savages there is no trace of the wholesale infanticide which is so terribly prevalent among other nations, and which is accepted as a social institution among some that consider themselves among the most highly civilized of mankind.

As is the case in many parts of the world, the natives of South Africa undergo a ceremony of some sort, which marks their transition from childhood to a more mature age. There has been rather a sharp controversy respecting the peculiar ceremony which the Kaffirs enjoin, some saying that it is identical with the rite of circumcision as practised by the Jcws, and others that such a custom does not exist. The fact is, that it used to be universal throughout Southern Africa, until that strange despot, Tchaka, chose arbitrarily to forbid it among the many tribes over which he ruled. Since his death, however, the custom has been gradually re-introduced, as the men of the tribes believed that those who had not undergone the rite were weaker than would otherwise have been the case, and were more llable to gray hairs. Now with a Kaffir a hoary head is by no means a crown of glory, but is looked upon us a sign of debility. A chief dreads nothing so much as the approach of gray hairs, knowing that the various subchiefs, and other ambitious men who are chiefs, and sign of weakness, and to eject him from his post. Europeans who visit clderly chiefs are almost invariably asked if they have any preparation that will dye their gray hairs black. So, the dread of such a calamity occurring at an early age would be quite sufficient to make a Kaffir resort to any custom which he fancled might prevent it.

After the ceremony, which is practised in secret, and its details concealed with inviolable fidelity, the youths are permitted three in months of unlimited indulgence; doing no work, and eating, sleeping, singing, and dancing, just as they like. They are then permitted to bear arms, and, although still called "boys," are trained as soldiers and drafted into different regiments. Indeed, it is mostly from these regiments that the chief selects the warriors whom he sends on the most daring expeditions. They have nothing to lose and everything to gain, and, if they distinguish themselves, may be allowed to assume the "head-ring," the proud badge of manhood, and to marry as many wives as they can manage to pay for. A "boy"—no matter what his age might be would not dare to assume the head-ring without the permission of his chief, and there is no surer mode of gaining permission than by distinguished conduct in the field, whether in open fight, or in stealing eattle from the enemy.

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CHAPTER III.

AFFIR'S LIFE, CONTINUED - ADOLESCENCE - BEAUTY OF FORM IN THE KAFFIRS, AND REASONS FOR IT -- LIVING STATUES -- BENJAMIN WEST AND THE APOLLO -- SHOULDERS OF THE KAFFIRS - SPEED OF FOOT CONSIDENED HONORABLE - A KAFFIR MESSENGER AND HIS MODE OF CARRY-ING A LETTER - HIS EQUIPMENT FOR THE JOURNEY - LIGHT MARCHINO-ONDER - HOW THE ADDRESS IS GIVEN TO HIM - CELERITY OF HIS TASK, AND SMALLNESS OF HIS PAY - HIS FEET AND THEIR NATURE - THICKNESS OF THE SOLE, AND ITS SUPERIORITY OVER THE SHOE -ANECDOTE OF A SICK BOY AND HIS PHYSICIAN - FORM OF THE FOOT - BRALTHY STATE OF A KAFFIR'S BODY - ANECDOTE OF WOUNDED GILL - RAPIDITY WITH WHICH INJURIES ARE HEALED - YOUNG WOMEN, AND THEIR BEAUTY OF FORM - PHOTOGRAPHIC PORTRAITS - DIFFICULTY OF PHOTOGRAPHING A KAFFIR-THE LOCALITY, CHEASE, NERVOUSNESS-SHOHT TENULE OF BEAUTY - FRATURES OF KAFFIN OIBLS - OLD KAFFIR WOMEN AND THEIR LOOKS.

WHEN the youths and maldens are in the models from whom the sculptor had comfull bloom of youth, they afford as fine speehmens of humanity as ean be seen any-where. Their limbs have never been subject to the distorting influences of clothing, nor their forms to the absurd compression which was, until recently, destructive of all real beauty in this and neighboring eountries. Each muscle and sinew has had fair play, the lungs have breathed fresh alr, and the active habits have given to the form that rounded perfection which is never seen except in those who have enjoyed similar advantages. We all admire the almost superhuman majesty of the human form as seen in ancient sculpture, and we need only to travel to Southern Africa to see similar forms, yet breathing and moving, not motionless images of marble, but living statues of bronze. This elassie beauty of form is not peenliar to Southern Africa, but is found in many parts of the world where the inhabitants lead a free, active, and temperate life.

My readers will probably remember the well-known ancedotc of West the painter surprising the critical Italians with his remarks. Bred in a Quaker family, he had no acquaintance with aneient art; and when he first visited Rome, he was taken by a large assembly of art-critics to see the Apollo Belvedere. As soon as the doors were thrown open, he exclaimed that the statue repre-sented a young Mohawk warrior, much to the indignation of the criths, who foolishly statue, rather than the highest and most genuine praise. The fact was, that the perhaps a short stick with a knob at the

posed his statue, and the young Mohawk warriors so famillar to West, had received a similar physical education, and had attained a similar physical beauty. "I have seen them often," said West, "standing in the very attitude of this Apollo, and pursuing with an intent eye the arrow which they had just discharged from the bow."

There is, indeed, but one fault that the most eaptious eritie ean find with the form of the Kaffir, and that is, a slight deficiency in the fall of the shoulder. As a race, the Kafilrs are slightly hlgh-shouldered, though there are many instances where the slope from the neek to the arm is exactly in accordance with the canons of classle art.

These young fellows are marvellously swlft of foot, speed reekoning as one of the ehief characteristics of a distinguished sol-dier. They are also possessed of enormous endurance. You may send a Kaffir for sixty or seventy miles with a letter, and he will prepare for the start as quietly as if I chad only a journey of some three or four miles to perform. First, he cuts a stick senal three feet in length, splits the end, and fixes the letter in the cleft, so that he may carry the missive without damaging it by the grease with which his whole person is liberally anointed. He then looks to his supply of another and should be happen to run short of that nee Iful luxury, it will add wings to his feet if little tobacco be presented to him,

(2.) KAFFIR POSTMAN. (See page 20.

('.) YOUNG KAFFIR ARMED. (See page 20.)

S, AND REASONS OF THE KAFFING MODE OF CARRY-DER — HOW THE PAY — HIS FEET ER THE SHOR — THY STATE OF A HES ARE HEALED — DIFFICULTY OF RT TENURE OF KS.

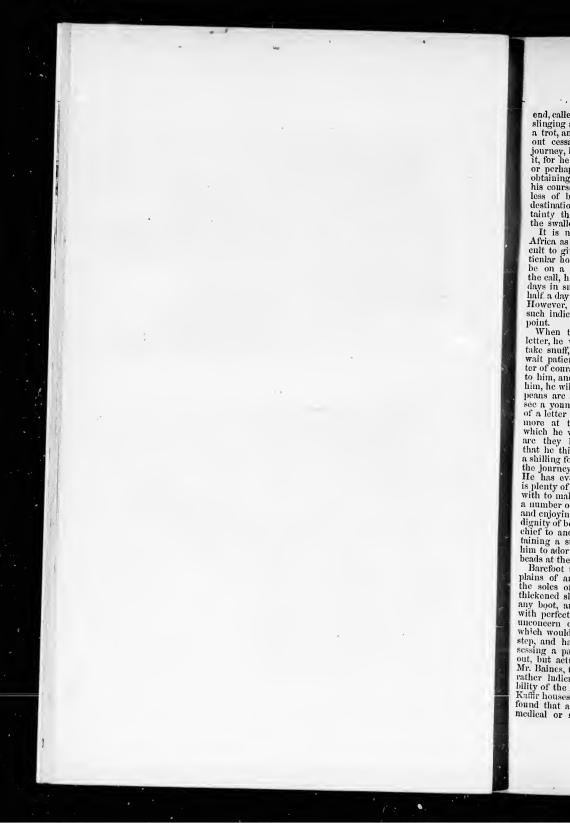
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is exactly in f classic art, marvellously as one of the inguished sold of enormons Kaffir for sixty r, and be will ly as if the had or four index ick seme three and fixes the by the greaseon is liberally his supply of o run short of d wings to his isented to him, t his first halt, with him, and



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end, called a "kerry," he will start off at a may be the proper name. The boy was slinging sort of mixture between a run and suffering from some ailment for which the a trot, and will hold this pace almost without cessation. As to provision for the journey, he need not trouble himself about it, for he is sure to fall in with some hut, or perhaps a village, and is equally sure of obtaining both food and shelter. He steers his course almost as if by intuition, regardless of beaten tracks, and arrives at his destination with the same mysterious certainty that characterizes the migration of the swallow.

It is not so easy to address a letter in Africa as in England, and it is equally difficult to give directions for finding any particular house or village. If a chief should be on a visit, and ask his host to return the call, he simply tells him to go so many days in such a direction, and then turn for half a day in another direction, and so on. However, the Kaffir is quite satisfied with such indications, and is sure to attaiu his point.

When the messenger has delivered his letter, he will squat down on the ground, take snuff, or smoke - probably both - and wait patiently for the answer. As a mat-ter of course, refreshments will be supplied to him, and, when the answer is handed to him, he will return at the same pace. Europeans are always surprised when they first see a young Kaffir undertake the delivery of a letter at so great a distance, and still more at the wonderfully short time in which he will perform the journey. Nor are they less surprised when they find that he thinks himself very well paid with a shilling for his trouble. In point of fact, the journey is scarcely troublesome at all. He has everything his own way. There is plenty of snuff in his box, tobacco wherewith to make more, the prospect of seeing a number of fellow-countrymen on the way, and enjoying a conversation with them, the dignity of being a messenger from one white chief to another, and the certainty of obtaining a sum of money which will enable him to adorn himself with a splendid set of beads at the next dance.

Barefoot though he be, he seldom complains of any hurt. From constant usage the soles of his feet are defended by a thickened skin as insensible as the sole of any boot, and combining equal toughness with perfect elasticity. He will walk with unconcern over sharp stones and thorns which would lame a European in the first step, and has the great advantage of possessing a pair of soles which never wear out, but actually become stronger by use. Mr. Baines, the African hunter, narrates a rather ludicrous instance of the insensi-bility of the Kaffir's foot. Passing by some Kaffir houses, he heard doleful outcries, and found that a young boy was undergoing a

medicine-man prescribed a thorough kneading with a hot substance. The plan by which the process was carried out was sim-ple and ingenious. A Katfir man held his own foot over the fire until the sole became quite hot. The boy was then held firmly on the ground, while the man trampled on him with the heated foot, and kneaded him well with this curious implement of medicine. When that foot was cold, he heated the other, and so proceeded till the opera-tion was concluded. The heat of his sole was so great that the poor boy could scarcely endure the pain, and struggled hard to get free, but the operator felt no inconvenience whatever from subjecting his foot to such an ordeal. The dreaded "stick" of the Orientals would lose its terrors to a Kaffir, who would endure the bastinado with comparative impunity.

Among these people, the foot assumes its proper form and dimensions. The toes are not pinched together by shoes or boots, and reduced to the helpless state too com-mon in this country. The foot is, like that of an ancient statue, wide and full across the toes, each of which has its separate function just as have the fingers of the hand, and each of which is equally capable of performing that function. Therefore the gait of a Kaffir is perfection itself. He has not had his foot lifted behind and depressed in front by high-heeled boots, uor the play of the instep checked by leath-ern bonds. The wonderful arch of the foot -one of the most astonishing pieces of mechanism that the world affords - can perform its office unrestrained, and every little bone, muscle and tendon plays its own part, and none other.

The constant activity of the Kaffirs, conjoined to their temperate mode of life, keeps them in perfect health, and guards them against many evils which befall the civilized man. They are free from many of the minor ailments incident to high civilization, and which, trifling as they may be singly, detract greatly in the aggregate from the happiness of life. Moreover, their state of health enables them to survive injuries which would be almost instantly fatal to any ordinary civilized European. That this comparative immunity is owing to the mode of life and not to the color of the skin is a wellknown fact, Europeans being, when in thorough good health, even more enduring than their dark-skinned companions. A remarkable instance of this fact occurred during the bloody struggle between the Dutch colonists and Dingan's forces in 1837. The Kaffirs treacherously assaulted the unsuspecting Dutchmen, and then invaded their villages, spearing all the inhabitants and destroying the habitations. Near the Blue Krantz medical or surgical operation, whichever River was a heap of dead, among whom were

found two young girls, who still showed signs | or sit in the open air, and make a darkened of life. One had received nineteen stabs with the assagai, and the other twenty-one. They were removed from the eorpses, and survived their dreadful wounds, reaching womanhood, though both erippled for life.

On one oceasion, while I was conversing with Captain Burton, and alluding to the numerous wounds which he had received, and the little effect which they had upon him, he said that when the human frame was brought, by constant exercise and simple diet, into a state of perfect health, mere flesh wounds were searcely noticed, the cut closing almost as easily as if it had been made in India-rubber. It may also be familiar to my readers, that when in this country men are carefully trained for any physical exertion, whether it be pedestrianism, gymnastics, rowing, or the prize-ring, they receive with indifference injuries which would have prostrated them a few months previously, and recover from them with wonderful rapidity.

The young Kaffir women are quite as re-markable for the beauty of their form as are the men, and the very trifling dress which they wear serves to show off their figures to the best advantage. Some of the young Kaffir girls are, in point of form, so perfect that they would have satisfied even the fastidious taste of the classical seulptor. There is, however, in them the same tendency to high shoulders which has already been men-tioned, and in some cases the shoulders are set almost squarely aeross the body. ·In most instances, however, the shoulders have the proper droop, while the whole of the bust is an absolute model of perfection rounded, firm, and yet lithe as the body of a panther.

There is now before me a large eollection of photographs, representing Kaffir girls of various ages, and, in spite of the invariable stiffness of photographic portraits, they exhibit forms which might serve as models for any seulptor. If they could only have been photographed while engaged in their ordinary pursuits, the result would have been most artistic, but the very knowledge that they were not to move hand or foot has oeeasioned them to assume attitudes quite at variance with the graceful unconsciousness of their ordinary gestures.

Besides the stiffness which has already been mentioned, there are several points which make a really good photographie portrait almost an impossibility. In the first place, the sunlight is so brilliant that the shadows become developed into black patches, and the high lights into splashes of white without the least secondary shading. The photographer of Kaffir life cannot put his models into a glass room eunningly furnished with eurtains and tinted glass. He must take the eamera into the villages,

hut act as a developing-tent.

Taking the portrait properly is a mat-ter of extreme difficulty. The Kaffirs will rub themselves with grease, and the more they shine the better they are dressed. Now, as every photographer knows, nothing is more perplexing than a rounded and polished surface in the full rays of the sunbeams; and if it were only possible to rub the grease from the dark bodies, aud deprive them of their gloss, the photographer would have a better chance of success. But the Kaffir ladies, old and young alike, think it a point of honor to be dressed in their very best when their portraits are taken, and will insist upon bedizening themselves exactly in the way which is most destructive to photography. They take fresh grease, and rub their bodies until they shine like a well-polished boot; they induc every neeklace, girdle, bracelet, or other ornament that they can muster, and not until they are satisfied with their personal appearance will they present themselves to the artist. Even when they have done so, they are restless, inquisitive, and rather nervous, and in all probability will move their heads just as the eap of the lens is removed, or will take fright and run away altogether. In the case of the two girls represented in the illustration, on page 25, the photographer has been singularly fortunate. Both the girls belonged to the tribe com-manded by the well-known chief Goza, whose portrait will be given on a subsequent page. The girls are clad in their ordinary costume of every-day life, aud in fact, when their portraits were taken, were acting as housemaids in the house of an European settler.

Unfortunately, this singular beauty of form is very transient; and when a girl has attained to the age at which an English girl is in her full perfection, the Kaffir girl has begun to age, and her firm, lithe, and grace-ful form has become flabby and shapeless. In the series of portraits which has been mentioned, this gradual deterioration of form is euriously evident; and in one example, which represents a row of girls sitting under the shade of a hut, young girls just twenty years of age look like women of forty,

The ehief drawback to a Kaffir girl's beauty lies in her face, which is never a beautiful one, according to European ideas on this subject. It is mostly a pleasant, goodhumored face, but the check-bones are too high, the nose too wide, and the lips very much too large. The two which have been already represented are by far the most favorable specimens of the collection, and no one can say that their faces are in any way equal to their forms. It may be that their short, erisp, harsh, woolly hair, so different from the silken tresses of European women, produces some feeling of dislike ; but, even if they were furnished with the finest and photograph the inhabitants as they stand most massive head of hair, they could never

ake a darkened

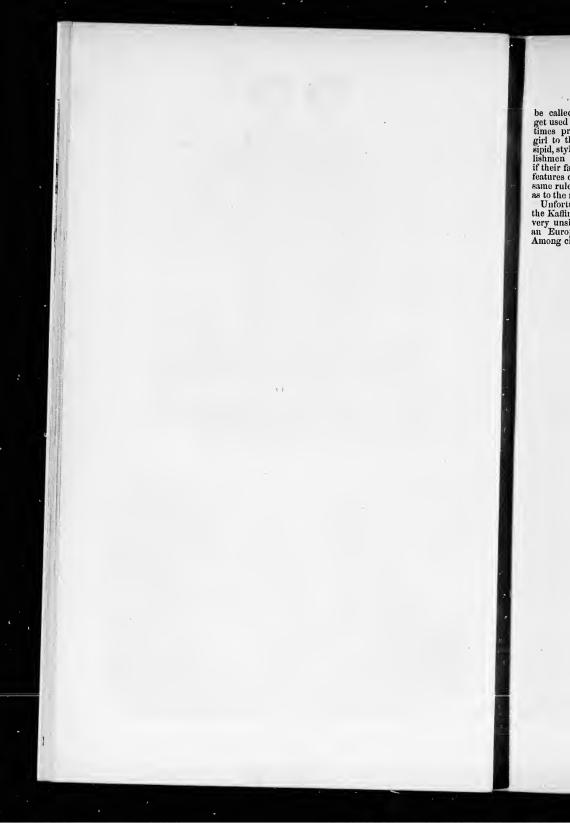
erly is a mat-he Kaffirs will and the more knows, nothull rays of the possible to rub es, and deprive grapher would s. But the Kaf-think it a point heir yory best heir very best n, and will inlves exactly in etive to pho-rease, and rub like a well-polecklace, girdle, that they can e satisfied with l they present cen when they s, inquisitive, probability will ap of the lens and run away two girls repn page 25, the arly fortunate. he tribe com-1 a subsequent r ordinary cos-let, when their ting as houseopean settler. opean settler. ar beauty of hen a girl has n English girl Kaffir girl has he, and graceich has been oration of form one example, rls sitting unrls just twenty

of forty. Ir girl's beauty ver a beautiean ideas on easant, goodbones are too the lips very cli have been r the most faretion, and no re in any way be that their r, so different pean women, se; but, even he finest and y could never





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be called handsome. People certainly do with it a charming mixture of majesty and get used to their peculiar style, and some-times profer the wild beauty of a Kaffir girl to the more refined, though more in-sipid, style of the European. Still, few Englishmen would think themselves flattered if their faces were thought to resemble the same rule will apply to the women as well that spiritual beauty which seems to under-

simplicity, which equally command our rev-erence and our love. Among this people, however, we find nothing in their old age to compensate for the lost beauty of youth. They do not possess that indefinable charm which is so characteristic of the old age of features of a Kaffir of the same age, and the civilized woman, nor is there any vestige of as to the men. Unfortunately, the rapidity with which the Kafir women deteriorate renders them as to the men. Unfortunately, the rapidity with which the Kafir women deteriorate renders them reason for this distinction may be the unan European woman is in her prime. may be the cause, in youth the Kaffir Among civilized nations, age often carries woman is a sylph, in old age a hag.

CHAPTER IV.

DRESS AND ORNAMENTS - DRESS OF THE MEN - DRESS DEPENDENT ON COUNTRY FOR MATERIAL - SKIN THE CHIEF ARTICLE OF DRESS IN SOUTHERN, AFRICA-FUR-PRODUCING ANIMALS-A KAROSS OR CLOAK OF MEERKAT SKIN - ANOTHER OF JACKAL SKINS - NATIVE TASTE IN DRESS - PRO-FESSIONAL KAROSS MAKERS - NEEDLE USED BY THE KAFFIRS - ITS CLUMSY SHAPE AND DIMEN-SIONS-ITS LEATHER SHEATH - A FASHIONABLE NEEDLE AND ITS BELT OF BEADS - TASTEFUL ARRANGEMENT OF COLOR-THREAD USED BY KAFFIRS-SINGULAR MATERIAL AND MODE OF PREPARING IT - HOW A KAFFIR SEWS - A MAN'S ORDINARY DRESS - THE APRON OR "TAILS" -SPECIMEN IN MY COLLECTION - BRASS BUTTONS - THE "ISINENE" AND "UMUCILA" - PORTRAIT OF GOZA -- OBESITY OF THE CHIEFS -- FULL DRESS AND UNDRESS -- A KAFFIR AIDE-DE-CAMP.

HAVING now described the general appear-ance of the Kaffir sfrom chilhood to age, of his comrades to help him. They all sit we will proceed to the costume which they wear, and the ornaments with which they dceorate their dark persons. The material of which dress is made depends much on the characteristics of the country. In some parts of the world linen is used, in another silk, and in another cotton. In Southern Africa, however, and indeed throughout a very large portion of the continent, the dress, whether of men or women, is com-posed of the skins and furs of animals. The country abounds in game, especially of the antelope tribe; and the antelopes, the zebras and their kin, the beasts of prey, the monkey tribes and the oxen, afford a vast store from which the Katfir can take his clothing, and vary it almost without bounds.

The Kaffir is an admirable dresser of furs. He bestows very great pains on the process, and arrives at a result which cannot be surpassed by the best of European furriers, with all his means and appliances. Kaffir furs, even those made from the stiff and stubborn hide of the ox, are as soft and pliable as silk; and if they be wetted, they will dry without becoming harsh and stiff. For large and thick skins a peculiar process is required. The skin of the eow, for example, will become as hard as a board when dry, and even that of the lion is apt to be very stiff indeed when dried. The process of preparing such skins is almost absurdly simple and expeditious, while its efficacy is such that our best fur-dressers cannot produce such articles as the Kaffirs do.

round the skin, and scrape it very carefully, until they have removed every particle of fat, and have also reduced the thickness. They then stretch it in every direction, pulling against each other with all their might, working it over their knees, and taking care that not an inch of it shall escape without thorough manipulation. Of course they talk, and sing, and smoke, and take snuff while performing the task, which is to them a labor of love. If, indeed, it were not, they would not perform it, but hand it over to their wives. When they have kneaded it as much as they think necessary, they proceed to another operation. They take eight or ten of their skewer-like needles, and tie them together in a bundle, each man being furnished with one of these bundles. The points are then placed perpendicularly upon the skin, and the bundle made to revolve backward and forward he-tween the hands. This process tears up the fibres of the skin, and adds to its pliancy, besides raising a sort of nap, which in some of their dresses is so thick and fine as to resemble plush.

Sometimes, when needles are scarce, the long straight thorns of the acacia are tied together, and used in a similar manner. Although not so strong, their natural points are quite as sharp as the artificial points made of iron, and do their work as effectually. Some of my readers may remember that the nap on cloth is raised by a method exactly similar in principle, the thorny seed-vessels of the teasle thistle being fastened Supposing that a cow-skin is to be made on eylinders and made to revolve quickly

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The rapidit pare a small s of my friends Africa, and s looking out f across the sce being eooked, wagon, think! of danger. O on the wagon

over the surface of the cloth, so as to raise | large stone, and awaited his coming. As he a "nap" which conceals the course of the was nearing the fire, the Kallir flung the threads. These acacia thorns are used for stone with such a good aim that the animal a wonderful variety of purposes, and are even pressed into the service of personal vanity, being used as decorations for the hair on festive occasions.

The skin is now ready for the ingredient that forms a succedancum for the tanpit, and that does its work in a very short time. As the reader is perhaps aware, the acacia is one of the commonest trees in Southern Africa. The sap of the tree is of a very as-tringent character, and communicates its properties to the bark through which it percolates. In consequence, the white inhabitants of Southern Africa are in the habit of using the bark of the acaeia just as in England we use the bark of the oak, and find that it produces a similar effect upon skins that are soaked in a strong solution of acacia bark in water. The native, however, does not use the bark for this purpose, neither does he practise the long and tedious process of tanning which is in use, among ourselves. The acacia tree supplies for him a material which answers all the purposes of a tanpit, aud does not require above a fraction of the time that is employed in ordinary tanning.

The acaeia trees are constantly felled for all sorts of purposes. The hard wood is used in native architecture, in making the fence round a kraal, in making wagon poles, and in many similar modes. The root and stump are left to rot in the ground, and, thanks to the peculiar climate and the attacks of insects, they soon rot away, and can be crumbled with the fingers into a reddish yellow powder. This powder is highly astringent, and is used by the Kaffirs for dressing their furs, and is applied by assiduous rubbing in with the hand. Afterward, a little grease is added, but not much, and this is also rubbed in very carefully with the hand.

A large kaross is always worn with the furry side inward, and there is a mode of putting it on which is considered highly fashionable. If the robe is composed of several skins, --- say, for example, those of several skins,—say, for example, the jackal or leopard,—the heads are placed the upper margin. When in a row along the upper margin. When the Kaffir indues his kaross, he folds this edge over so as to form a kind of cape, and puts it on in such a way that the fur-clad heads fall in a row over his shoulders.

The rapidity with which a Kaffir will prepare a small skin is really surprising. One of my friends was travelling in Southern Africa, and saw a lackal cantering along, looking out for food. Presently, he came across the scent of some steaks that were being cooked, and came straight toward the wagon, thinking only of food, and heedless

stone with such a good aim that the animal was knocked over and stunned. The wagon started in an hour and a half from that time, and the Kaffir who killed the jackal was seen wearing the animal's dressed skin. The skin of this creature is very much prized for robes and similar purposes, as it is thick and soft, and the rich black mottlings along the back give to the robe a very handsome appearance.

I have before mc a beautiful example of a kaross or cloak, made from the skins of the mcerkat, one of the South African ichneumons. It is a pretty creature, the coat being soft and full, and the general color a reddish tawny, variegated in some speelmens by dark mottlings along the back, and fading off into gray along the flanks. The kaross consists of thirty-six skins, which are saved together as neatly as any furrier could sew them. The meerkat being very tenacious of life, does not succumb casity, and accordingly there is scarcely a skin which has not been pierced in one or more places by the spear, in some instances leav-ing holes through which a man's finger could easily be passed. In one skin there are five holes, two of them of considerable size. Yet, when the kaross is viewed upon the hairy side, not a sign of a hole is visible. With singular skill, the Kaffir fur-dresser has "let in" circular pieces of skin cut from another animal, and done it so well that no one would suspect that there had been any injury to the skin. The care taken in choosing the color is very remarkable, be-cause the fur of the meerkat is extremely variable in color, and it must have been nccessary to compare a considerable number of skins, in order to find one that was of exactly the right shade.

The mantle in question is wonderfully light, so light, indeed, that no one would think it capable of imparting much warmth until he has tried it. I always use it in journeys in cold weather, finding that it can be packed in much less space than an ordinary railway rug, that it is lighter to carry, and is warmer and more comfortable.

Although every Kaffir has some knowledge of skin-dressing and tailoring, there are some who greatly surpass their companions, and are popularly known as "kaross makers." It is easy to tall at a glance whether a garment is the work of an ordinary Kaffir, or of a regular kaross maker. The kaross which has been noticed affords a good example of both styles, which can be distinguished as easily by the touch as by the sight.

When a kaross maker sets to work, he takes the two pieces of the fur which he has to join, and places them together with tho of danger. One of the Kaffirs in attendance hairy side inward, and the edges exactly on the wagon saw the animal, picked up a matching each other. He then repeatedly

ATERIAL - SKIN ALS-A KAROSS IN DRESS - PRO-APE AND DIMEN-ADS - TASTEFUL AND MODE OF OR "TAILS" -IA" - PORTRAIT DE-DE-CAMP.

k two or three They all sit very carefully, ery particle of the thickness, ery direction, with all their ir knces, and ch of it shall ipulation. Of nd smoke, and ie task, which If, indeed, it erform it, but When they s they think her operation. ir skewer-like r in a bundle, h one of these n placed pernd the bundle l forward becess tears up to its pliancy, which in some nd fine as to

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passes his long needle between the two but by cutting the skins into oblong pieces pieces, so as to press the hair downward, and prevent it from being caught in the thread. He then bores a few holes in a line with each other, and passes the sinew fibre through them, casting a single hitch over each hole, but leaving the thread loose. When he has made two or three such holes, and passed the thread through them, he draws them tight in regular succession, so that he produces a sort of lock-stitch, and his work will not become loose, even though it may be cut repeatedly. Finally, he rubs down the seam, and, when properly done, the two edges lie as tlat as if they were one single piece of skin.

In the kaross before mentioned, the origtail maker was not one of the professed tailors, but thought that he could do all the plain sewing himself. Accordingly, the seams which connect the various skins are rather rudely donc, being merely sewed over and over, and are in consequence raised above the level of the skins. But the various patches that were required in order to complete the garment in its integrity needed much more careful work, and this portion of the work has been therefore intrusted to one of the professed kaross makers. The difference of the seams is at once apparent, those made by the unskilled workman being raised, harsh, and stiff; while those made by the professional are quite flat, and look exactly like the well-known lock-stitch of our sewing machines.

A singularly handsome specimen of a kaross is now before me. It is made of the skins of the gray jaekal, and, although not so attractive to European eyes as if it had been made from the skin of the black-backed jackal, is, in a Kaffir's estimation, a far more valuable article, inasmuch as the gray species is much rarer than the blackbacked.

The man who designed this kaross may fairly be entitled to the name of artist. It is five feet three inches in depth, and very nearly six feet in width, and therefore a considerable number of skins have been used in making it. But the skins have not merely been squared and then sewed together, the manufacturer having in his mind a very bold design. Most persons are aware, that in the majority of animals, the jackal included, the skin is darkest along the back, a very dark stripe runs along the spine, and that the fur fades into whitish gray upon the flanks and under the belly. The kaross maker has started with the idea of forming the cloak on the same principle, and making it look as if it were composed of one large skin. Accordingly, he has scleeted the darkest skins for the centre of the kaross, and arranged them so that they fade away into gray at the edges. This is done, not, by

of nearly the same size, and sewing them together so neatly that the lines of junction are quite invisible. All the heads are set in a row along the upper edges, and, being worked very flat, can be turned over, and form a kind of cape, as has already been incutioned. The lower edge of the kaross has a very handsome appearance, the gray color of the fur rapidly deepening into black, which makes a broad stripe some four inches in depth. This is obtained by taking the skin of the paws, which are very black, and sewing them to the cape of the mantle.

Of course, a Kaffir has no knowledge of gloves, but there are seasons when he really wants some covering for his hands. A creature of the sun, he cannot endure cold; and in weather when the white men are walking in their lightest clothing and cxulting in the unaccustomed coolness, the Kaffir is wrapped in his thickest kaross, cowering over the fire, and absolutely paralyzed, both bodily and mentally, with the cold. He therefore makes certain additions to his kaross, and so forms a kind of shelter for the hands. About two fect from the top of the kaross, and on the outer edges, are a pair of small wings or projections, about a foot in length, and eight inches in width. When the Kaffir puts on the kaross, he doubles the upper part to form the cape, turns the furry side within, grasps one of these winglets with each hand, and then wraps it round his shoulders. The hands are thus proteeted from the cold, and the upper part of the body is completely covered. The kaross descends as far as the knees in front, and is about a foot longer at the sides and at the back. The whole edge of the kaross is bound on the inside with a narrow band of thin, but very strong membranc, and is thus rendered less liable to be torn. The mem-brane is obtained as follows. A skin of some animal, usually onc of the antelopes, is rolled up and buried in the ground until a certain amount of putrefaction takes place. It is then removed, and the Kaffir splits it by introducing his knife, and then, with a quiek jcrk, strips off the membranous skin. If it does not separate easily, the skin is re-placed in the ground, and left for a day or two longer.

This fine specimen was brought from Southern Africa by Mr. Christie, who has had it in constant use as a railway rug and for similar purposes for some fourtcen years, and it is still as serviceable as ever. I ought to mention that both this and my own kaross were made by Beeluanas, and not by Zulus, the latter tribe always using for their kaross a single hide of an ox dressed soft. The peculiar mode of manipulating a hide when dressing it is called "braying," perhaps be-eause it bears some resemblance to the "braying" or rubbing of a substance in a braying it is different and the substance in a braying it is a substance in a substan merely putting the darker skins in the "braying" or rubbing of a substance in a middle, and the lighter toward the edges, mortar, as distinguished from pounding it.

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brought from ie, who has had ug and for simyears, and it is ought to menn kaross were by Zulus, the their kaross a ed soft. The g a hide when " perhaps be-blance to the substance in a 1 pounding it.

A handful of the hide is taken in each hand and gathered up, so as to form two or three wrinkles on the fleshy side. The wrinkles are then rubbed on each other, with a pecu-liar twisting movement, which is almost liar twisting movement, which is almost identical with that of the gizzard in graineating birds.

Of similar skins the Kaffir makes a kind of bag in which he puts hls pipe, tobacco, and various other little comforts. This bag, which is popularly called a knapsack, de-serves more rightly the name of haversack, as it is not carried on the back, but slung to the side. It is made of the skin of some small animal, such as a hare or a hyrax, and is formed in a very simple manner. When the Kaflir has killed the animal, he strips off the skin by making a cut, not along the belly, as is the usual fashion, but from one hind leg to the other. By dint of pushing and pulling, he contrives to strip off the skin, and of course turns it inside out in so doing, much as is the ease when a taxider-"inist skins a snake or frog. The skin is then "brayed" in the ordinary fashion, while the furry side is inward; and when this operation is completed, the mouth, ears and eyelids are sewed up, and it is then reversed so as to bring the fur outward. Straps are attached to the two hind legs, so that the wearer can sling the bag over his shoulder. The natives put these bags to all kinds of uses, some of them being rather odd according to our ideas. It has been mentioned that the pipe, tobacco, and other little articles which a Kaffir has, are kept in the bag. If, perchance, the wearer should discover a bees' nest, he empties his "knapsack," turns it inside out, shakes it well in order to get rid of the scraps of tobacco and other debris of a Kaffir's pouch, and then proceeds to attack the bees. When he has succeeded in reaching the honeycombs, he removes them from the nest, puts them into the bag, and goes off with his prize, regardless of the state in which the interior of the bag will be left.

The skill of the Kaffir in sewing fur is the more notable when we take into consideration the peculiar needle and thread which he uses. The needle is not in the least like the delicate, slender articles employed by European seamstresses. In the first place, it has no eye; and in the second, it is more like a skewer than a needle. If any of my classical readers will recall to their minds the "stylus" which the aneients used instead of a pen, he will have a very good idea of a Kaffir's needle.

As the Kaffir likes to earry his needle about with him, he makes a sheath or case of leather. There is great variety in these cases. The simplest are mercly made of strips of hide rolled round the needle, and sewed together at the edges.

The most ornamental needle that I have

upon the sheath and its ornaments that the proud owner has lavished his powers. The sheath is made of leather, but is modelled into a curious pattern, which may be easily imitated. Roll up a tube of paper, about the third of an inch in diameter. At an the third of an inch in the inchest. At an inch from the end, pinch it tightly between the right thumb and finger, until it is squeezed flat. Still rotaining the grasp, pinch it with the left hand just below the finger and thumb of the right, and at right angles to them. Proceed in this manner until the whole of it has been plnched. Then, if we suppose that the tube is made of raw hide thoroughly wetted, that a well oiled needle is placed in it, and that the leather is worked carefully upon the needle so as to make a sheath, ornamented with flattened projections at right angles to each other, we shall see how the sheath is made.

The string of beads by which it is hung around the neck is put together with great taste. The pale-tinted beads are white with rings of searlet, and the others are blue with large spots of white, the whole forming a very artistic contrast with the skin of the wearer. The best point of this needle ease is, however, the ornament which hangs to it just by the head of the needle. This is a piece of rhinoeeros horn, cut into the shape of a buffalo head and part of the neck-very much, indeed, as if it had been intended for the handle of a seal. The skill with which the artist --- for he really deserves the name - has manipulated this stubborn substance is really admirable. The sweep of the ani-mal's horns is hit off with a boldness of line and a freedom of execution that would scarcely be expected from a savage. That he should make an accurate representation of the animal was likely enough, considering his familiarity with the subject, but that he should be able to carve with his assagaiblade so artistic a design could hardly have been expected from him.

By the side of this needle hangs another, which I have introduced because the sheath. instead of being made of leather, is a wooden tube, closed at one end, and guarded at both ends by a thong of raw hide rolled round it,

As the Kaffirs employ needles of this description, it is evident that they cannot use the same kind of thread as ourselves, since a cotton thread would not make its way through the leather, and therefore the Kaffir has recourse to the animal king-dom for his thread as well as for his gar-ments. The thread is made of the sinews The most ornamental needle that I have of various animals, the best being made of seen was brought to England by the late the sinews taken from the neek of a giraffe. II. Jackson, Esq., who kindly placed it and One of these bundles of thread is now be-

(See p. 31,

THE KAFFIR.

fore me, and a curious article it is-stlff, angular, elastic, and with an invinelble tendency to become entangled among the other objects of the collection. Few persons to whom it is shown for the first time will believe that It is thread, and mostly fancy that I am trying to take advantage of their ignorance.

When this strange thread is wanted for use, It is steeped in hot water until it is quite soft, and is then beaten between two smooth stones. This process causes it to separate into filaments, which can be obtained of almost muy degree of strength or fineness. The sinew thus furnishes a thread of astenishing strength when compared with Its diameter, surpassing even the silk grass of Guiana in that respect.

When a Kafllr wishes to sew, he prepares some of this thread, squats on the ground, takes his needle, and bores two little holes in the edges of the garment on which he is working. He then pushes the thread through the holes thus made, and makes two mere holes oppesite each other. He continues to draw the stitches tight as he proceeds, and thus gets on with his work at a rate which would certainly not pay a seamstress in this country, but which is very well suited to Africa, where time is not of the least value. As he works with wet sinew upon wet hide, it naturally follows that, in the process of drying, the seams become enormously strengthened, the stitches being drawn tightly by the contraction of sinew, and the contraction of the hide forcing the stitches deeply into its own substance, and almost blending them together. So, although the work is done very slowly, one of our sewing machines being equal to a hundred Kafilrs, or thereabouts, in point of speed, it is done with a degree of efficacy that no machine can ever approach. I have in my collection very many examples of Kaflir sewing, and in every instauce the firmness and solidity of the workmanship are admirable. Their fur-sewing is really wonderful, for they use very close stitches, very fine thread, and join the pieces so perfectly that the set of the hairs is not disturbed, and a number of pieces will look and feel exactly as if they were one single skin.

We will begin an account of Kaffir dress with the ordinary costume of a man. Until he approaches manhood, the Kaffir does not trouble himself about so superfluous a luxmy as dress. Ho may wear beads and ornaments, but he is not troubled with dress in our acceptation of the word. When he becomes a man, however, he assumes the peculiar apron which may be seen by reference to any of the illustrations of Kaffir men. This garment is intended to represent the tails of animals, and by Europeans is generally called by that name. Thus, instead of saying that a man has put on his dress or

"tails." It is notable, by the way, that this form of dress extends over a considerable part of Africa, and Is common to beth sexes, though the details are carried out in a dif-ferent manner. The principal is a belt round the walst, with a number of thongs depending from it, and we find this charac-teristic dress as far northward as Egypt. Indeed, strings or thongs form a considerable portion, not only of a Kafilr's dress, but of his ornaments, as will be seen presently. The apron of the men is called "Islanene,"

and is conventionally supposed to be made of the tails of siain leepards, lions, or buffaloes, and to be a trophy of the wearer's courage as well as a mark of his taste in dress. Such a costume is sometimes, though very rarely, seen; there being but few Kafilrs whe have killed enough of these fereclous beasts to make the "isinene" of their tails. I have one which was presented to me by Captain Draysen, R.A., whe bought it, together with many other objects, after the late Kaflir war. It is represented by fig. 1 in the illustration of "Costume" on page 33. It is made of strips of monkey skin, each about an inch and a half in width. These strips have been snipped half through on either side alternately, and then twisted se as to make furry cylinders, having the hair on the outside, and being fixed in that position until dry and telerably stiff. There are fourteen of these strips, each being about fourteen inches long, but those in the middle exceeding the others by an inclu or twe.

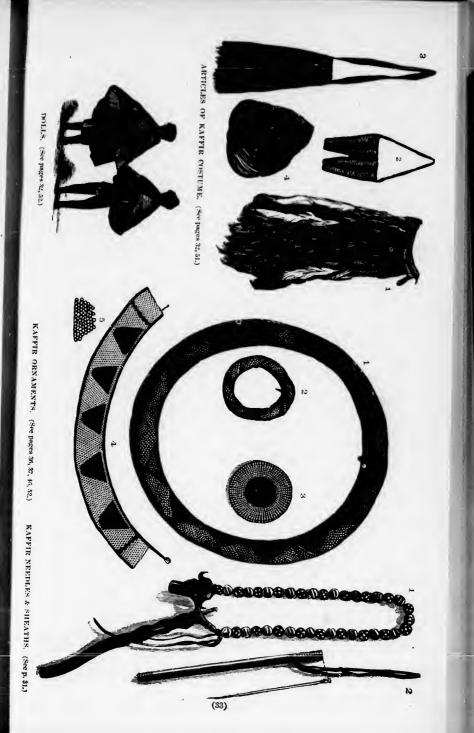
Tho strips or "tails" are gathered together above, and sewed firmly to a broad belt of the same material, which is se covered with red and white beads that the leather eannot be seen. Across the belt are two rows of conical brass buttons, exactly identical with those that decorate the jacket of the modern "page." These brass buttons seem to charm a Kaüh's heart. He cannot have toe many of them, and it is his delight and pride to keep them burnished to the highest amount of polish which brass will take. I have various specimens of dress or ornament formerly belonging to Kaffirs of both sexes, and, in almost every instance where the article has been very carefully made, at least one brass button is attached to it.

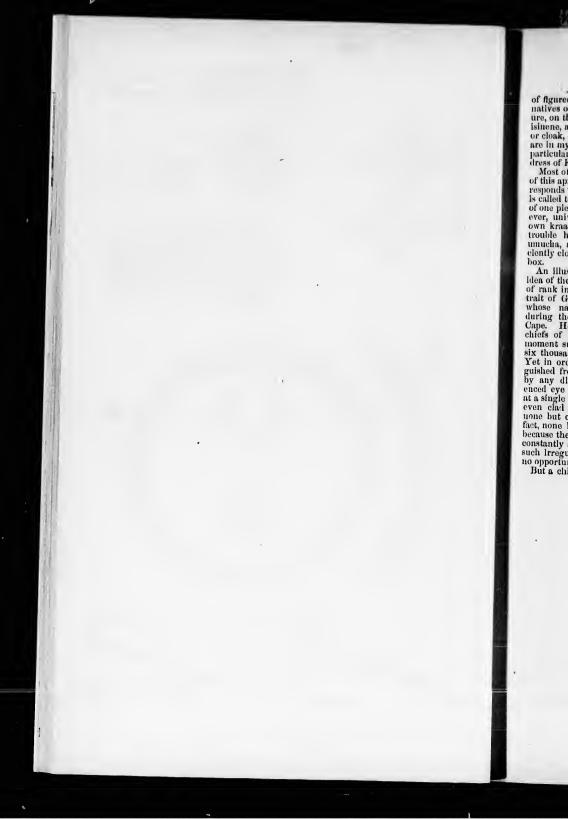
As long as the Kaffr stands or sits, the "isineno" hangs rather gracefully, and re-minds the spectator of the sporran or skin pouch, which forms part of the Highlander's dress. But when he runs, especially when he is rushing at full speed, the tails thy about in all directions, and have a most ludicrous effect, almost as if a bundle of living cels or snakes had been tied round the man's waist. It a Kaffir should be too lazy to take the trouble of making so claborate a set of "tails," he merely outs his "isinene" out of a piece of skin. An example of this kind of apron is seen in the illustration, his apron, he is said to have put on his "Dolls," 33d page, which represents a pair

e way, that this a considerable n to both sexes, d out in a difalpal is a belt ber of thongs nd this characvard as Egypt. 'm a considera-filr's dress, but seen presently. alled "Isinene," sed to be made llons, or buffi-wearer's courtaste in dress. es, though very nt few Kaffirs these feroelous of their tails. esented to me who bought it, ojects, after the nted by fig. 1 in on page 33. It kin, each about . These strips . These strips ough on either wisted so as to the hair on the t position until c are fourteen about fourteen middle exceedtwo. hered together

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of figures, a Kaffir and his wife, made by the natives out of leather. Here the male figure, on the right, is shown as wearing the isinene, and having besides a short kaross, or cloak, over his shoulders. These figures are in my own collection, and will be more particularly described when we come to the dress of Kaffir females.

Most of the men wear a similar duplicate of this apron, which fails behind, and corresponds with the Isinene; this second apron is called the "unucleh," and is mostly made of one piece of skin. Its use is not, however, universal, and indeed, when in his own kraal or village, the Kaffir does not trouble himself about either isinene or unucha, and considers himself quite sufficiently clothed with a necklace and a snuff box.

An illustration on page 117, gives a good idea of the appearance presented by a Kaffrof rank In his ordinary dress. It is a portrait of Goza, the well-known Zulu chief, whose name eame prominently forward during the visif of Prinee Albert to the Cape. He is one of the most powerfui chiefs of the Zulu tribe, and can at any moment summon into the field his five or six thousand trained and armed warriors. Yet in ordinary life he is not to be distinguished from the meanest of his subjects by any distinction of dress. An experienced eye would, however, detect his rank at a single glance, even though he were not even clad in his "tails." He is fat, and none but chiefs have the opportunity, because the inferior men are forced to such constantly active employment, and live on such irregular nourishment, that they have no opportunity of accumulating fat.

But a chief has nothing whatever to do, warfare.

except to give his orders, and if those orders are within human capacity they will be exceuted. Tchaka once ordered his warriors to eatch a llon with their unarmed inands, and they did it, losing, of course, many of their number in the exploit. The chief can eat beef and porridge all day long if he likes, and he mostly does like. Also, he can drink as much beer as he chooses, and always has a large vessel at hand full of that beverage. Fanda, the king of the Zulu tribes, was notable for being so fat that he could hardly waddle ; but, as the reader will soon be presented with a portrait of this doubly great monarch, nothing more need be said about him.

As to Goza, he is a wealthy man, possessing vast herds of eattle, besides a great number of wives, who, as far as ean be judged by their portraits, are not beauty, but are each representatives of a considerable number of cows. He wields undisputed sway over many thousands of subjects, and takes tribute from them. Yet he dresses on ordinary oceasions like one of the ordinary oceasions like one of the ordinary huts of whiel a village is composed. When he wishes to appear officially, he alters his style of dress, and nakes really a splendid appearance in all the pomp of barbarie magnificence. Also, when he mixes with civilization, he likes to be civilized in dress, and makes his appearance dressed as an Englishman, in a silk hat, a searlet coat, and jackboots, and attended in his rides by an alde-de-camp, dressed in a white-plumed cocked hat, and nothing else.

A portrait of Goza in his full war-dress is given in the chapter that treats of Kaffir warfare.

CHAPTER V.

ORNAMENTS WORN BY KAFFIR MEN-BEADS, BUTTONS, AND STRINGS-FASHIONABLE COLORS OF BEADS - GOOD TASTE OF THE KAFFIRS - CAPRICES OF FASHION - GOZA'S YOUNG WARRIORS - CURIOUS BEAD ORNAMENT-A SEMI-NECKLACE-A BEAD BRACELET, AND MODE OF CONSTRUCTION-A CHEAP NECKLACE - TWO REMARKABLE NECKLACES - ORNAMENTS MADE OF LEATHERN THONGS -OX-TAILS USED AS ORNAMENTS, AND INDICATIONS OF THE WEALTH OF THEIR OWNER-THE SKULL USED FOR A SIDILAR PURPOSE - A YOUNG KAFFIR IN FULL DRESS - CURIOUS DECORA-TIONS OF THE HEAD-THE ISSIKOKO, OR HEAD-RING-KAFFIR CHIVALRY-PICTURESQUE ASPECT OF THE KAFFIR-THE EYE AND THE NOSTRIL-THE KAFFIR PERFUME, AND ITS TENACITY-CLEANLY HABITS OF THE KAFFIR-CONDITIONS ALTER CIRCUMSTANCES-ANOTHER METHOD OF DRESSING SKINS-THE BLANKET AND THE KAROSS-ARMLETS, ANKLETS, AND BRACELETS-A SIMPLE GRASS BRACELET - IVORY ARMLETS, AND METHOD OF CONSTRUCTION - BEAD ARMLETS -METALLIC ARMLETS - AN ANCIENT ROYAL ARMLET OF BRASS - IRON ARMLETS - A NEW METAL -ITS ADOPTION BY THE CHIEFS-SINGULAR SUPERSTITION, AND ABANDONMENT OF THE METAL - DEATH OF THE DISCOVERER.

As to the ornaments which a Kaffir man | wishes to make a successful speculation, he wears, they may be summed up in three words - beads, buttons, and strings, all three being often employed in the manufacture of one ornament. All the beads come from Europe, and there is as much fashion in them as in jewelry among civilized nations. The Kaffirs will have nothing to do with beads that do not form a good contrast with the dark skin of the wearer, so that beads which would be thought valuable, even in England, would be utterly contemned by the poorest Kaffir. Dark blue, for example, are extremely unfashionable, while light azure blue are in great favor. Those azure blue are in great favor. beads which contain white and red are the most valued; and if it were possible to make beads which would have the dazzling whiteness of snow, or the fiery hue of the scarlet verbena, almost any price might be obtained for them in Kaffirland.

The capriciousness of fashion is quite as great among the Kaffirs as among Europeans, and the bead trade is, therefore, very precarious, beads which would have been purchased at a very high price one year being scarcely worth their freight in the next. Still, there is one rule which may always guide those who take beads as a tioned, though it is not made wholly of beads. Its groundwork is a vast number of beads should always contrast boldly with the small strings laid side by side, and bound at color of the skin. Now, the average color intervals by bands of different colored beads, of a Kaffir is a very dark chocolate; and if those toward the ends being white, and the

cannot do better than have a lay figure painted of a Kaffir's color, and try the effect of the beads upon the image. Beads cannot be too brilliant for a savage, and almost any small articles which will take a high polish and flash well in the sunshine will find a market.

Having procured his beads, either by exchange of goods or by labor, the Kaffir proeeeds to adorn himself with them. In a photograph before me, representing a group of young warriors belonging to Goza's army, three of the men have round their necks strings of beads which must weigh several pounds, while another has a broad belt of beads passing over the shoulder just like the sash of a light infantry officer. The ordinary mode of wearing them is in strings round the neek, but a Kaffir of ingenuity devises various other fashions. If he has some very large and very white beads, he will tie them round his forehead, just over his eyebrows, allowing some of them to the intended trader among these tribes others searlet, pink, or green. Its length is

about eigh an enlarge ture. The eostume, a

The gro page 33 is from spee late H. J with dark we will no low cone, made of l sewed whi until dry. thickly eov is quite con are red, a ornament : appearance of decorati ered with that it wou on the bro projecting But, as the the orname uncomforta The orna

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about eight feet. A small portion is given on an enlarged scale, to show the mode of structure. The other articles belong to female costume, and will be described presently.

The group of ornaments illustrated upon page 33 is very interesting, and is taken from specimens kindly lent me by the late II. Jackson, Esq. The round article with dark centre (fig. 3) is the first which we will notice. In form it resembles a hollow cone, or rather a Malay's hat, and is made of leather, ingeniously moulded and sewed while wet, and then kept in its shape until dry. The whole of the interior is so thickly covered with beads that the leather is quite concealed. The beads in the centre are red, and the others are white. This ornament is worn on the breast, and to all appearance must be a very awkward article of decoration. If the *outside* had been covered with beads, it is easy to understand that it would have rested very comfortably on the breast with its bead-covered apex projecting like a huge sugar-loaf button. But, as the peak has to rest on the breast, the ornament must sway about in a most uncomfortable manner.

The ornament at the bottom of the illustration is a semi-necklace, much in request among the Kaffirs. A string is fastened to each upper corner and then tied behind the neck, so that none of the beads are wasted upon a back view of the person. The groundwork of this semi-necklace is white, and the marks upon it are differently colored. Some of them are red in the interior and edged with yellow, while in others these colors are reversed. A narrow line of sear-let beads runs along the lower edge. The neeklace is formed of a sort of network, of which the works or head or as the is at the which the meshes are beads, so that as it is moved by the action of the body, the light shines through the interstices, and has a very pretty effect.

A bracelet, also made of beads, is shown in the same illustration at fig. 2. The beads are strung on threads, and then twisted together so as to form a loose rope, very simgetter so as to form a loose rope, very sim-ilar in construction to the rope ring used so much by sailors, and known technically as a "grummet." The strings of beads are variously colored, and are arranged with considerable taste, so that when they are twisted together the general effect is very good

There is a more common kind of beads which are called "chalk-white." Their only value is that they contrast well with the dark skin of the wearer. Still, there are many young men who would be only too glad to have even so simple a set of beads, for beads are money in Kaffirland, and are not to be obtained without labor. However, or ament of some kind the young men will have, and if they eannot obtain beads they will wear some other ornament as a succedaneum for them.

One of these very simple necklaces is in my collection. It consists merely of nuts, The other articles belong to tenate when the wearer could nave for the pick-stune, and will be described presently. The group of ornaments illustrated upon age 33 is very interesting, and is taken to gether, and stand boldly out, without to m specimens kindly lent me by the showing the string on which they are ith dark centre (fig. 3) is the first which though the necklace is only just large enough e will notice. In form it resembles a hol- to be passed over the head it contains more which the wearer could have for the pickto be passed over the head, it contains more than a hundred nuts. The two necklaces which are represented at the foot of the 39th page, have been selected because they show how the native artist has first made a neeklace of beads and teeth, and has then imitated it in metal. No. 1 represents a bracelet that is entirely made of beads and teeth. First, the maker has prepared six or seven very fine leathern thongs, and has strung upon them black glass beads of rather a small size. When he has formed rows of about an inch and a half in length, he has placed in each string a single bead of a much larger size, and being white in color, spotted with bright blue. Another inch and a half of black beads follow, and then come the teeth. These are the eanine teeth of the leopard and other felidæ, and are arranged in groups varying from three to five in number. Λ tolerably large hole is bored through the base of each, and all the strings are passed through them. The maker then goes on with the black beads, then with the white, then with the teeth, and so on, until his ma-terials are exhausted, and the neeklace finished.

The neeklace No. 2 is of a far more ambitious character, and, whether or not it has been made by the same artifieer, it shows that the same principle has been carried out. The former ornament belonged to a man who had been skilful as a hunter, and who wore the teeth of the slaughtered loopards as trophies of his valor and success. He would also wear the skins, and lose no opportunity of showing what he had done. But we will suppose that a Kaffir, who has some notion of working in metal, saw the bracelet, and that he was fired with a desire to possess one of a similar character. Leopards' teeth he could not, of course, possess without killing the animal for himself, because no one who has achieved such a feat would sell to another the trophies of his own prowess. So he has tried to imitate the coveted ornament as well as he could; and though he might not possess either the skill or the courage of the hunter, he could, at all events, make a neeklace which would resemble in shape that of his companion, be very much more showy, and possess a eonsiderable intrinsic value.

So he set up his forge, and, in a manner which will be described in a future page, made his own bronze, brass, or bell-metal, and cast a number of little cylinders. These he beat into shape with his primitive

hammer, and formed them into very tolerable imitations of leopards' teeth. Being now furnished with the material for his necklace, he began to put it together. First, he strung rows of chalk-white beads, and then a brass tooth. Next to the tooth comes a large transparent glass bead, of ruby-red, decorated with white spots. Then comes a tooth, then more beads, and so on, until the ornament has been completed. In order to give the necklace an air of reality, he cut a piece of bone so as to look like a very large tooth, and strung it in the centre of the ornament, so as to fall on his chest.

This is really a handsome piece of workmanship, and when in use must have a very excellent effect. The colors are selected with remarkable taste, as nothing can look better on a dark skin than white and ruby. Moreover, the metal teeth are burnished so as to glisten brilliantly in the sun, and will dazzle the eye at the distance of some feet. Both these neeklaces aro drawn from specimens in the collection of Colonel Lane Fox.

It is a remarkable fact that good taste in color, if not in material, seems to be inherent in the race, despite the very small amount of clothes which either sex wears. When they become partially civilized, especially if they owe any allegiance to missionaries, they assume some portion of ordi-nary European costume. The mcn, whose wardrobe is generally limited to a shirt and trousers, have little scope for taste in dress; but the women always contrive to develop this faculty. Whether in the gay colors of the gowns which they wear, or whether in the more sober huo of the handkerehief which they invariably tie round their heads, they always manage to hit upon a combination of colors which harmonize with their complexions.

Perhaps it is fortunate that such should be the case, for the assumption of European costume is, artistically speaking, anything but an improvement in the appearance of a Kaffir, or, indeed, of any wearer of a dark skin; and it is a curious fact, that the better the clothes, the worse do they look. A young Kaffir, wearing nothing but his few tufts of fur, moves with a free and upright gait, and looks like one of nature's noblemen. But the moment that he puts on the eostume adopted in eivilized Europe, he loses every vestige of dignity, and even his very gait is altered for the worse.

The metropolitan reader can easily witness such a metamorphosis by visiting the Hammam, or any similar establishment, where dark-skinned attendants are employed. While engaged in their ordinary vocation, clad with nothing but a cloth round their loins, they look just like ancient statues endued with life, and it is impossiabout the room. But when any of them leave the room, and put on the ordinary dress, the change is complete and disapdress, the change is complete and disap-pointing, and it is hardly possible to belleve the identity of such apparently different individuals. In the time long passed away, when Scotland was still contesting with England, the statesmen of the latter country showed no small knowledge of human nature when they forbade the use of the Highland dress, and forced the Highlanders to abandon the picturesque costume which seems to harmonize so well with the wild hills of their native land. A Highlander in his kilt and tartan was not the same man when in the costume of the Lowlander, and it was impossible for him to feel the same pride in himself as when he woro the garb of the mountaincer and the colors of his elan.

Many of the young men who cannot afford beads make bracelets, neeklaces, armlets, and anklets from the skins of animals. After eutting the skin into strips, they twist the strips spirally, so as to convert them into hollow ropes, having all the hair on the outside. When made of prettily colored skins, these curious ornaments have a very skins, these curious ornanichts have a very good, though barbarie effect. (See page 49.) By cutting the strips spirally, almost any length can be obtained; and the conse-quence is, that the young men sometimes appear with their bodies, legs, and arms covered with these furry ropes. Another kind of ornament of which the Coller's new fourd is the third tail of an

Kaffir is very fond is the tufted tail of an ox. A man of consequence will sometimes wear a considerable number of these tails. Some he will form into an apron, and others will be disposed about his person in the quaintest possible style. He will tie one under each knce, so as to bring it on the shin bone. Others he will fix to leathern loops, and hang them loosely on his arms, like the curious bracelet worn by Jung Bahadoor when in England. Some he will divide into a multitude of strips, and sew them together so as to make fringed belts, which he will tie round his waist, or with which he will encircle the upper arms. Others, again, will be attached to his ankles, and a man thus decorated is contemplated enviously by those not so fortunate.

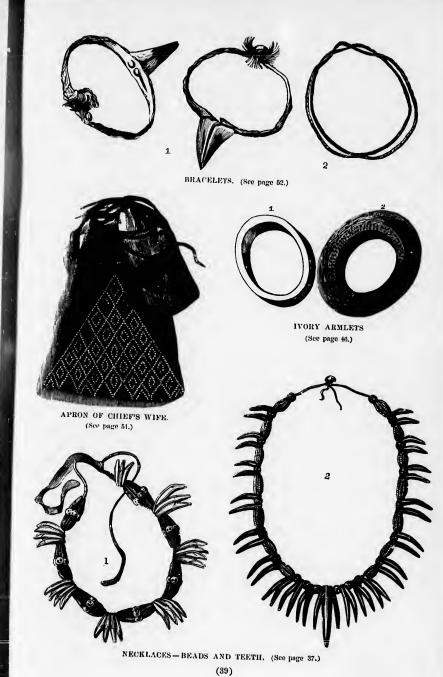
The very fact of possessing such ornaments shows that the wearer must be a rich man, and have slaughtered his own eattle. It is hardly possible to obtain eow tails in any other method ; for the owner of a slain eow is sure to keep the tail for himself, and will not give so valuable an ornament to For the same reason, when the another. eow has been eaten up, its owner fastens the skull on the outside of his hut. Every one who passes within sight can then see that a rich man lives in that dwelling. ble to avoid admiring the graceful dignity Even when the tails are sold to Europeans, of their gestures, as they move silently an absurdly high price is asked for them.

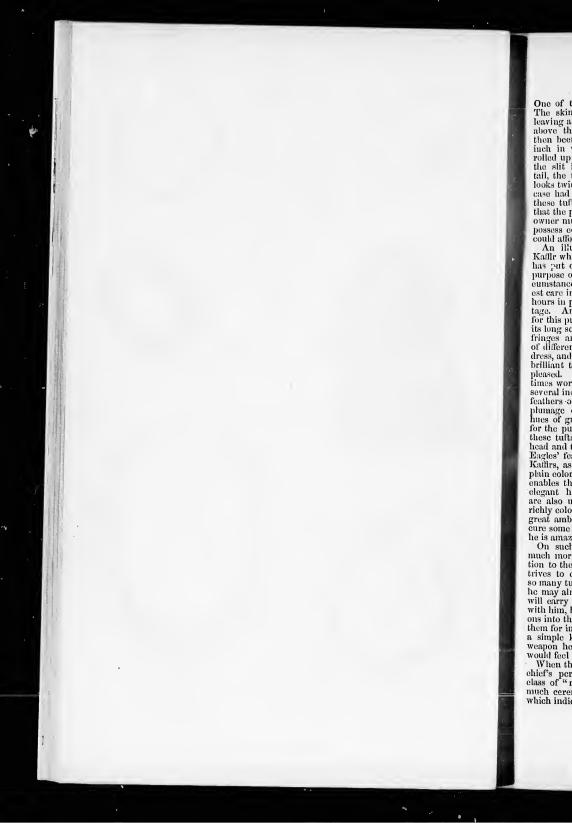
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who cannot afneeklaces, armins of animals, trips, they twist) convert them the hair on the prettily colored nts have a very (See page 49.) Ily, almost any and the consemen sometimes legs, and arms pes-

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ng such ornamust be a rieh his own cattle, in cow tails in wuer of a slain or himself, and i ornament to son, when the owner fastens is lut. Every can then see that dwelling. to Europeans, sked for them.





One of these arm-tufts is now before me. | The skin has been stripped from the tail. leaving a thong of eighteen inches in length above the tuft of hair. This thong has then been cut into three strips of half an inch in width, and the strips have been rolled up spirally, as already described. As the slit is carried to the very end of the tail, the tuft is spread open, and therefore looks twice as large as would have been the case had it been left untouched. Each of these tufts representing a cow, it is evident that the possession of them shows that the owner must be wealthy enough, not only to possess cows, but to have so many that he could afford to slaughter them.

An illustration on page 43 represents a Kaflr who is both young and rich, and who has put on his dress of ceremony for the purpose of paying a visit. Under such eirennistances, a Kathr will exercise the greatest care in selecting ornaments, and occupy hours in putting them on to the best advantage. Among the furs used by the Kaffir for this purpose is that of the Angora goat, its long soft hair working up admirably into first of a similar or naments. Feathers his best assagai, puts a fine edge upon it, of different birds are worked into the head dress, and the rarer the bird and the more brilliant the color the better is the wearer addresses himself to his task. His first care pleased. One decoration which is sometimes worn on the head is a globular tuft, several inches in diameter, formed from the feathers of a species of roller. The lovely plumage of the bird, with its changeful hues of green and blue, is exactly adapted for the purpose : and in some eaces two of these tuits will be worn, one on the fore-head and the other on the back of the head. head and the other on the back of the head complete. The officiating friend next takes Eagles' feathers are much used among the his assagai, and shaves the whole of the Kaffirs, as, in spite of their comparatively plain coloring, their firm and graceful shape enables the wearer to form them into very elegant head dresses. Ostrich feathers are also used for the purpose, as are the richly colored plumes of the lory; but the great ambition of a Kaffir beau is to proeure some feathers of the peacock, of which he is amazingly vain.

On such occasions the Kaffir will wear much more dress than usual; and, in addi-tion to the quantity of beads which he contrives to dispose upon his person, he ties so many tufts and tails round his waist that he may almost be said to wear a kilt. He will earry his shield and bundle of spears with him, but will not take the latter weapous into the host's house, either exchanging them for imitative spears of wood, or taking a simple knobbed stick. Some sort of a weapon he must have in his hand, or he would feel himself quite out of his element. When the "boy" has at last obtained the

chief's permission to enter the honored class of "men," he prepares himself with nuch ceremony for the change of costume which indicates his rank. The change does

not consist so much in addition as in subtraction, and is confined to the head. All unmarried men wear the whole of their hair, and sometimes indulge their vanity in dressing it in various modes ; such as draw-ing it out to its fullest extent, and stiffening it with grease and shining powders, so that it looks something like the wigs which bishops used to wear, but which have been judielously abandoned. If particular pains are taken with the hair, and it happens to be rather longer than usual, the effect is very remarkable. I have a photographic portrait of a young Zulu warrior, whose hair is so bushy and frizzled that it might be taken for that of a Figian ; and as in his endeavors to preserve himself in a perfectly motionless attitude, he has clenched his teeth tightly and opened his eyes very wide, he looks exactly as if all his hair were stand-

ing on end with astonishment. Proud, however, as he may be, as a "boy," of his hair, he is still prouder when he has the permission of his chief to cut it off, and at once repairs to a friend who will act as hairdresser. The friend in question takes is to make an oval ring of the sinews, about half an inch in thickness, and then to fit it on the head. The hair is then firmly woven into it, and fixed with the gum and charcoal, until the hair and ring seem as if they were one substance. Oil or grease is next liberally applied, until the circlet shines like a patent leather boot, and the ring is then head, outside and inside the ring, so as to leave it the sole decoration of his bald head.

The ring, or "issikoko," is useful for several purposes. It answers admirably to hold feathers firmly, when the courtier decorates his head for eeremony, or the soldier for war. It serves also more peaceful uses, being the usual place where the snuff spoon is worn. This mode of dressing the hair has its inconvenience, for the ring continually needs to be repaired and kept in order. As to the "issikoko" itself, it is too hard to be easily damaged; but as the hair grows it is raised above the head, and, when negleeted for some time, will rise to a height of two inches or so. Moreover, the shaven parts of the head soon regain their eovering, and need again to be submitted to the primitive razor. No man would venture to appear before his chief with the head unshaven, or with the ring standing above it; for if he did so, his life would probably answer for his want of respect.

The reverence with which a Kaffr regards the "issikoko" is equal to that which an Ori-ental entertains for his beard. Mr. Moffatt mentions a curious illustration of this fact.

A warrior of rank, an "Induna," or petty head. Now my exertions to save his life chief, was brought before the king, the were vain. He distained the boon on the dreaded Moselekate, charged with an offence the punishment of which was death. He was conducted to the king, deprived of his spear and shield. "Ile bowed his fine clastic figure, and kneeled before the judge. The case was investigated silently, which gave solemnity to the scene. Not a whisper was heard among the listening audience, and the voices of the council were only audible to each other and to the nearest spectators. The prisoner, though on his knees, had something dignified and noble in his micn. Not a muscle of his countenance moved, but a bright black eye indicated a feeling of intense interest, which the swerving balance between life and death only could produce. The case required little investigation; the charges were clearly substantiated, and the culprit pleaded guilty. But, alas! he knew that it was at a bar where none ever heard the heart reviving sound of pardon, even for offences small compared with his. A pause ensued, during which the silence of Kaffir language. death pervaded the assembly.

"At length the monarch spoke, and, ad-dressing the prisonor, said: 'You are a dead man; but I shall do to-day what I never did before. I spare your life, for the sake of my friend and father,' pointing to where I stood. 'I know that his heart weeps at the shedding of blood; for his sake I spare your life. He has travelled from a far country to see me, and he has made my heart white; but he tells me that to take away life is an awful thing, and never can be undone again. He has pleaded with me not to go to war, nor to destroy life. I wish him, when he returns to his own home again, to return with a heart as white as he has made mine. I spare you for his sake; for I love him and he has saved the lives of my people. But,' continued the king, 'you must be degraded for life; you must no more associate with the nobles of the land, nor enter the towns of the princes of the people, nor ever again mingle in the dance of the mighty. Go to the poor of the field, and let your companions be the inhabitants of the desert.

"The sentence passed, the pardoned man was expected to bow in grateful adoration to him whom he was wont to look upon and exalt in songs applicable only to One, to whom belongs universal sway and the desthics of man. But no! Holding his hands elasped on his bosom, he replied: 'O king, affliet not my heart! I have incited thy displeasure: let me be slain like the warrior. I cannot live with the poor.' And, raising his hand to the ring he wore on his brow, he continued: 'How can I live among the dogs of the king, and disgrace these badges of honor which I won among the spears and shields of the mighty? No; I cannot live! trayed their real country as soon as Let me die, O Pezooln!' His request was were brought within range of scent. granted, and his hands tied erect over his

conditions offered, preferring to die with the honors he had won at the point of the spear -honors which even the aet which con-demmed him did not tarnish -- to exile and poverty among the children of the desert. He was led forth, a man walking on each side. My eye followed him until he reached the top of a high precipice, over which he was precipitated into the deep part of the river beneath, where the erocodiles, accustomed to such meals, were yawning to devour him ere he could reach the bottom."

The word "issikoko," by which the Kaffir denominates the head-ring, is searcely to be pronounced, not by European lips, but by European palates; for each letter k is preceded, or rather accompanied, by a curious clucking sound, produced by the back of the tongue and the roof of the mouth. There are three of these "clicks," as they are called, and they will be more particularly described when we come to the subject of

Under nearly all eireumstances a Kaffir presents a singularly picturesque figure except, perhaps, when squatting on the ground with his knees up to his chin - and nothing can be more grateful to an artistic eye than the aspect of a number of these splendid savages in the full panoply of all their barbarie magnificence. Their proud and noble port, their dusky bodies set off with beads and other brilliant ornaments, and the uncommon grace and agility that they display when going through the fierce mimiery of a fight which constitutes their war dances, are a delight to the eye of an artist. Unfortunately, his nose is affected in a different manner. The Kaffirs of all ages and both sexes will persist in copiously anointing themselves with grease. Almost any sort of grease would soon become raneid in that country; but, as the Kaffirs are not at all particular about the sort of grease which they use, provided that it is grease, they exhale a very powerful and very disagreeable odor. Kaffirs are charming savages, but it is always as well to keep to the windward of them, at all events until the nestrils have become accustomed to their odor. This peculiar scent is as adhesive as it is powerful, and, even after a Kaffir has laid aside his dress, any article of it will be nearly as strongly scented as the owner. Some time ago, while I was looking over a very fine collection of savage implements and dress, some articles of apparel were exhibited labelled with tickets that could not possibly have belonged to them. The owner said that he suspected them to be African, and asked my opinion, which was unhesitatingly given, the odor having be-trayed their real country as soon as they

A few years ago, I assisted in opening a

(2.) GIRL IN DANCING DRESS. (See page 53.

(1.) YOUNG KAFFIR IN FULL DRESS. (See page 41.)

to save his life he boon on tho g to die with the out of the spear act which con-1 — to exile and a of the desert. Ing on each side, ho reached the er which he was art of the river les, accustomed to devour him m."

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Yet the F cleanly person contempt upo man. The vo son with grea simply abomi our mode of necessity in a Africa, where whole of thei beams. Ever of Africa the lishmen who I of years hav improved by natives, In could be more morning's toi

series of boxes and barrels full of objects large lump of butter, but in Abyssinia no from Kaffirland. We took the recaution of opening the cases in the garden and, even in the open air, the task of emptying them was almost too much for our unaccustomed senses. All the objects were genuine specisenses. An encouplets were genuine speci-mens, not merely made for sale, as is so often the ease, but purchased from the wearers, and earefully put away. The owner of the collection was rather humorous on the subject, congratulating us on our preparation for a visit to Kaffirland, and telling us that, if either of us wished to form a good idea of the atmosphere which prevailed in a Kafflr hut with plenty of company, all we had to do was to get into the empty eask, sit at the bottom of it, and put the lid on. Several of the articles of clothing were transferred to my collection, but for some time they could not be introduced into the room. Even after repeated washings, and hanging out in the garden, and drenehing with deoderizing fluid, they redenching with deoderizing fluid, they re-tained so much of their peculiar scent that Our only hope of arriving at a true and they were subjected to another course, which proved more successful, - namely, a thorough washing, then drying, then expo-sure to a strong heat, and then drying in the open air.

This extremely powerful odor is a consid-erable drawback to an Europeau hnnter when accompanied by Kathr assistants. They are invaluable as trackers; their cyes seem to possess telescopic powers; their ears are open to sounds which their white companion is quite incapable of perceiving, and their olfactory nerves are sensitive to any odor except that which themselves so powerfully exhale. But the wild animals are even more sensitive to odors than their dusky pursuers, and it is popularly said that an elephant to leeward can smell a Kaffir at the distance of a mile. All are alike in this respect, the king and his meanest subject being imbrued with the same unctuous substance; and the only difference is, that the king can afford more grease, and is therefore likely to be more odoriferous, than his subject.

Yct the Kaffir is by no means an un-cleanly person, and in many points is so particularly clean that he looks down with contempt upon an European as an ill-bred man. The very liberal anointing of the person with grease is a custom which would be simply abominable in our climate, and with our mode of dress, but which is almost a is dry. This plan of pegging down the necessity in a climate like that of Southern skin is spread over the whole world; and, Africa, where the natives expose nearly the whole of their bodies to the burning sunbeams. Even in the more northern parts of Africa the custom prevails, and Eng-lishmen who have resided there for a series of years have found their health much improved by following the example of the in subsequent pages. In England, for example, nething the end of the insubsequent pages. The frontier Kaffrs, and indeed all those could be more absurd than to complete the based as have communication with European to be based as the bas based as the

native of fashion thinks himself fully dressed until he has thus put the finishing touch to his costume. Setting aside the different effects of the sun upon a black skin and a white one, as long as European residents in Southern Africa are able to wear their cool Southern Arrica are able to wear their eool and light garments, so long can they dis-pense with grease. But, if they were sud-denly deprived of their linen or cotten gar-ments, and obliged to elothe themselves after the fashiou of the Kafirs, it is likely that, before many weeks had elapsed, they would be only too glad to resort to a custom which has been taught to the natives by the experience of centuries. Had not the pracgood, their strong common sense would long ago have induced the Kaffirs to dispense with lt.

In this, as in all other matters, we must not judge others by supposing them to be unbiassed judgment is by mentally placing ourselves in the same conditions as those of whom we are treating, and forming our conclusions accordingly. The knowledge of this simple principle is the key to the singular success enjoyed by some schoolmasters, while others, who may far surpass them in mere scholarship, have failed to earn for themselves either the respect or the love of their pupils.

Men, as well as women, generally possess cloaks made of the skins of animals, and called karosses. Almost any animal will serve for the purpose of the kaross maker, who has a method of rendering perfectly supple the most stiff and stubborn of hides. The process of preparing the hide is very simple. The skin is fastened to the ground by a vast number of pegs around its edges, so as to prevent it from shrinking unequally, the hairy side being next to the ground. A leopard skin thus pegged to the ground may be seen by reference to the illustration of a Kaffirhut, on page 155. The artist, however, has committed a slight error in the sketch, having drawn the skin as if the hairy side were upward. The Kaffir always pegs a skin with the hairy side downward, partly because the still wet hide would adhere to the ground, and partly because he wishes to be able to manipulate the skin befere it whether in Europe, Africa, Asia, America, or Australia, the first process of hide dress-ing is almost exactly the same. The subse-quent processes vary greatly in different quarters of the globe, and even in different parts of the subseparts of the same country, as we shall sce

morning's toilet by putting on the head a peaus, have learned the value of blankets,

and will mostly wear a good blanket in pref- large diameter and no great thickness, are erence to the best kaross. But to the older earefully pollshed, and placed on the arm warrlors, or in those places to which European traders do not penetrate, the skin kaross still retains its value. The ox is the animal that most generally supplies the kaross maker with skin, because it is so large that the native need not take much trouble in sewing. Still, even the smaller animals are in great request for the purpose, and the karosses made from them are, to European eyes, far handsomer than those made from single skins. Of course, the most valued by the natives are those which are made from the skins of the predaceous animals, a kaross made of lion-skin being searcely ever seen except on the person of sable royalty. The leopard skin is highly valued, and the fortunate and valiant slayer of several leopards is sure to make their skins into a kaross and their tails into an apron, both garments being too precious to be worn except on occasions of ceremony.

As to the various adornments of feathers, strange head dresses, and other decorations with which the Kaffir soldier loves to bedeek himself, we shall find them described in the ehapter relating to Kaflir warfare. There is, however, one class of ornaments that must be briefly mentioned; namely, the rlngs of different material which the Kaffirs place on their wrists, arms, and ankles. These are sometimes made of ivory, often of metal, sometimes of hide, sometimes of beads, and sometimes of grass. This last mentioned bracelet is perhaps the simplest of them all.

Men who have been fortunate enough to kill an elephant, and rich enough to be able to use part of the tusks for their own purposes, generally cut off a foot or so from the base of each tusk for the purpose of making armlets, at once trophies of their valor and proofs of their wealth. The reader is perhaps aware that the tusk of an elephant, though hard and solid at the point, is soft at the base, and has only a mere shell of hard ivory, the interior being filled with the soft vascular substance by which the tusk is continually lengthened and enlarged. Indeed, the true ivory is only found in that portion of the twee which is only round in the potential of the tusk which projects from the head; the remainder, which is deeply imbedded in the skull, being made of soft substance in-closed in a shell of ivory.

It is easy enough, therefore, for the Kaffir hunter to cut off a portion of the base of the tusk, and to remove the soft vascular substance which fills it, leaving a tube of substance which fills it, leaving a tube of ivory, very thin and irregular at the extreme base, and becoming thicker toward the point. His next business is, to cut this tube into several pieces, so as to make rings of ivory, some two or three inches in width, and differing much in the thickness of ma-tarial. These which are much from the base terial. Those which are made from the base of the tusk, and which have therefore a heavy ornaments are sometimes found of

earefully pollshed, and placed on the arm above the elbow, while those of smaller dl-ameter and thicker substance are merely slipped over the hand and worn as bracelets. There is now before me a photographic portralt of a son of the celebrated chief Macomo, who is wearing two of these ivory rings, one on the left arm and the other on the wrist. A necklace, composed of leopard's teeth and elaws, alds in attesting his skill as a hunter, and for the rest of his apparel the less sald the better.

A pair of these armlets is shown in the Illustration on page 39. They are sketched from specimens in the collection of Colonel Lane Fox. The first of them is very simple. It consists merely of a pleee, some two Inches in width, cut from the base of an elephant's tusk, and moderately polished. There is no attempt at ornament about it.

The second specimen is an example of much more elaborate construction. It is cut from the more solid portion of the tusk, and weighs very much more than its com-panion armlet. Instead of being of uniform thickness throughout, it is shaped something like a quoit, or rather like a pair of quoits, with their flat sides placed together. The hole through which the arm passes is nicely rounded, and very smoothly polished, the latter circumstance being probably due to the friction of the wearer's arm. It is ornamented by a double row of holes made around the aperture. The lvory is polished by means of a wet cord held at both ends, and drawn briskly backward and forward.

If the reader will refer to page 33, he will see that by the side of the conical breast ornament which has already been described there is a bracelet of beads. This is made of several strings of beads, white predominating, and red taking the next predominating, and red taking the next place. The bead strings are first laid side by side, and then twisted spirally into a loose kind of rope, a plan which brings out their colors very effectively. Metal is sometimes used for the same purpose, but not so frequently as the materials which have been mentioned. Mr. Grout mentions a curious specimen of one of these ornaments, which was made of brass. "I have a rare antique of this kind before me, a royal armlet of early days, of the Zulu country. It is said to have been made in the time of Senzangakona, and to have descended from Servangakona, and to inve descended there is him to Telaka, thence to Dingan, there to Umpande (Panda), who gave it to one of his chief captains, who, obliged to leave Zuhland by Keehwayo's uprising, brought it with him and sold it to me. It is made of brass, weighs about two pounds, and bears a good many marks of the smith's attempt at

the eurious and the elever." Brass and iron wire is frequently used for the manufacture of armlets, and tolerably the latter metal elrcumstance of metallle armlet der was one da capable of bei made Into orna pleased with th glittering than for themselves, ornaments to t thme afterward, through the c died. Of cour buted to witch illness among

the latter metal. Some years ago, a curious circumstance occurred with regard to these intrusted, as usual, to the witch doctors, a metallic armiets. A shining metallic pow-der was one day discovered, and was found capable of being smelted like iron, and made into ornaments. The chiefs were so pleased with this metal, which was more gittering than Iron, that they reserved it for themselves, and gave away their iron ornaments to their followers. Some little time afterward, a contagious disease spread through the country, and several chiefs issued an edict forbidding the use of the buted to witchcraft, as is every death or illiness among the Kaffir chiefs, and the the latter metal. Some years ago, a curious | business of discovering the offender was

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n in the sketched Colonel y simple. ome two se of an polished. about it. ample of n. It is the tusk, its com-f uniform omething of quoits, her. The is nicely shed, the ly due to les made s polished oth ends, orward. ge 33, hè e eonical ady been ads. This ds, white the next t laid side ly into a ch brings Metal is rpose, but als which mentions iese orna-"I have me, a royal a country. he time of nded from , thence to to one of to leave g, brought is made of

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CHAPTER VI.

FEMININE DRESS AND ORNAMENTS.

WHEN DRESS IS FIRST WORN - PAINT AND OIL - THE FIRST OARMENT, AND ITS IMPORT - APRONS OF KAFFIR GIRLS - VARIOUS MATERIALS OF WHICH THE APRONS ARE MADE - BEADS AND LEATHER -CHANGE OF DRESS ON BETROTHAL - DRESS OF A MARRIED WOMAN - THE RED TOP-KNOT, AND ESTIMATION IN WHICH IT IS HELD-JEALOUSY AND ITS RESULTS-AN ELABORATE DRESS-ORDINARY APRON OF A MARRIED WOMAN - BEAD APRON OF A CHIEF'S WIFE - CURIOUS BRACE-LETS OF META" - THEIR APPARENT INCONVENIENCE - BRACELETS MADE OF ANTELOPE'S HOOF-COSTUMES USED IN DANCES - QUANTITY OF BEADS USED IN THE DRESS - A STRANGE HEAD DRESS-BELTS AND SEMI-BELTS OF KAFFIR WOMEN-NECKLACES-GOOD INTEREST AND BAD SECURITY -- IMITATION OF EUROPEAN FASHION -- SUBSTITUTE FOR HANDKERCHIEFS -- ANECDOTE OF A WEDDING DANCE - KAFFIR OALLANTRY - A SINOULAR DECORATION - KAFFIR CASTANETS -EARRINOS OF VARIOUS KINDS.

As in the last ehapter the dress and ornaments of the Kaflr men were described, apron is a fringe of narrow leathern strips, the subject of this chapter will be the costume and decoration of the women.

Both in material and general shape, there is considerable resemblance between the garments of the two sexes, but those of the females have a certain character about them which cannot be misunderstood. We will begin with the dress, and then proceed to the ornaments.

As is the ease with the boys, the Kaffir girls do not trouble themselves about any elothes at all during the first few years of their life, but run about without any garments except a coat of oil, a patch of paint, and perhaps a neeklaee, if the parents be rich enough to afford such a luxury. Even the paint is beyond the means of many parents, but the oil is a necessity, and a child of either sex is considered to be respectably dressed and to do eredit to its parents when its body shines with a polish like that of patent leather.

When a girl is approaching the age when she is expected to be exchangeable for cows, she indues her first and only garment, which she retains in its primitive shape and nearly its primitive dimensions until she has found a suitor who can pay the price required by her parents. This gar-ment is an apron, and is made of various ment is an apron, and is made of various and festoons of beads hang below the belt, materials, according to the means of the The colors are rather brilliant, being red, wearer.

The simplest and most common type of each strip being about the sixth of an inch wide, and five or six inches in length. A great number of these strips are fastened to a leathern thong, so that they form a kind of flexible apron, some ten or twelve inches in width. Generally, eight or ten of the strips at each side are double the length of the others. Examples of these aprons may be seen by referring to the figures of the two Kafilr girls on page 25, and, as their general make is sufficiently indicated, noth-ing more need be said about them. I have, however, several speeimens of aprons which were worn by the daughters of wealthy men, and others were lent to me by Mr. II. Jackson. From them I have made a selection, which will illustrate well the modes of forming this dress which were in fashion some few years ago.

KAFFIR ORNAMENTS. (See pages 53, 54, 55.)

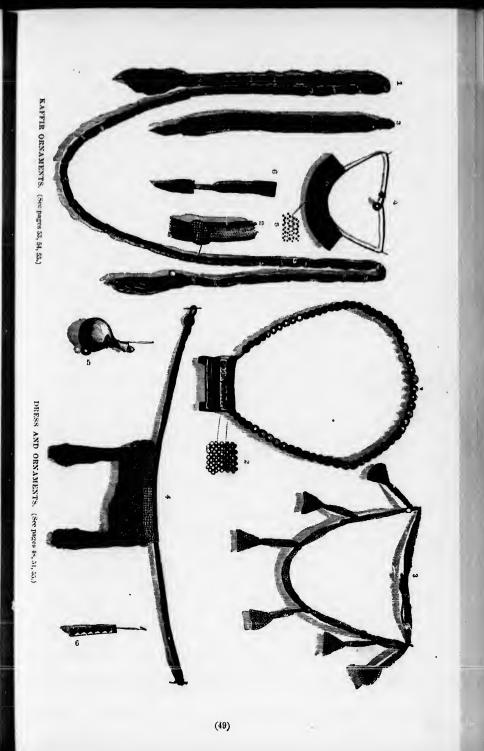
DRESS AND ORNAMENTS. (See pages 48, 51, 55.)

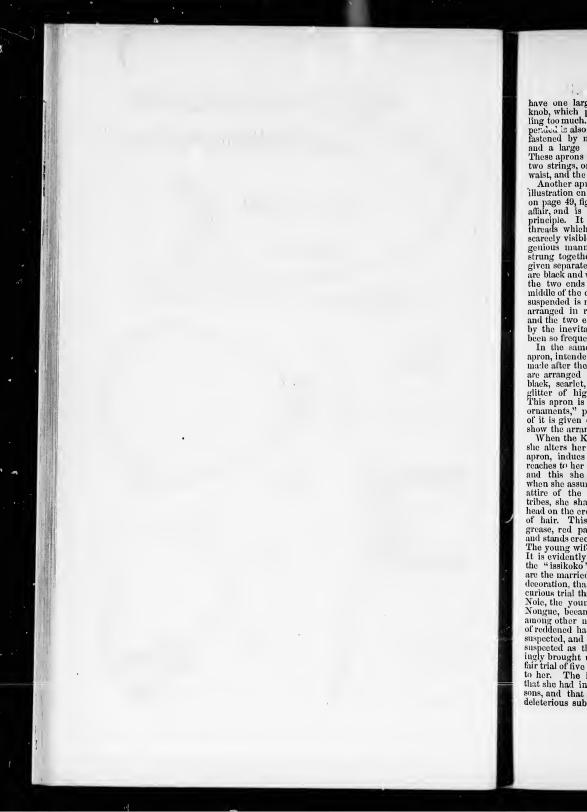
The apron represented by fig. 4 in the illustration of "dress and ornaments," page 49, is that which is most generally used. It is made of very delieate thongs twisted together in rope fashion, and having the ends unravelled so as to make a thick fringe, and, as has already been observed, the thongs at each end are twice as long as those which occupy the centre. A broad belt of beads is placed along the upper edge of the apron, yellow, and white, and nearly all the thongs

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APRONS OF D LEATHER KNOT, AND TE DRESS — DUS BRACE-E'S HOOF — ANGE HEAD S AND BAD - ANECDOTE ISTANETS —

4 in the nts," page used. It visted tothe ends inge, and, thongs at ose which of beads is the apron, the belt. eing red, he thongs





have one large white bead just above the knob, which prevents them from unravel-ling too much. The band by which it is sus-perded is also covered with beads, and it is make Noie's hair tuft fall off in order that fastened by means of a loop at one end, and a large brass button at the other. These aprons are fixed in their position by two strings, one of which passes round the waist, and the other below the hips.

Another apron is seen at the side of the illustration entitled "Dress and ornaments," on page 49, fig. 1. This is a very elaborate affair, and is made on a totally different principle. It is wholly made of beads, the threads which hold them together being scarcely visible. In order to show the in-genious manner in which the beads are given separately. The colors of these beads are black and white, in alternate stripes, and the two ends are a trifle larger than the middle of the dress. The belt by which it is suspended is made from large round beads, arranged in rows of white, blue, and red, and the two ends are fastened to the apron by the inevitable brass button which has been so frequently mentioned.

In the same collection is a still smaller apron, intended for a younger girl. This is made after the same principle, but the beads are arranged in a bold zigzag pattern of black, scarlet, and white, relieved by the glitter of highly polished brass buttons. This apron is illustrated in fig. 4 of "Kaffir ornaments," page 49, and a small portion of it is given on an enlarged scale, so as to here the servergenerate of the back show the arrangement of the beads.

When the Kathr girl is formally betrothed she alters her dress, and, besides the small apron, indues a piece of soft hide, which reaches to her knees, or a little below them, and this she wears until she is married, when she assumes the singularly ungraceful attire of the matron. Among the Zulu tribes, she shaves nearly the whole of her head on the crown, leaving only a little tuft of hair. This is gathered together with grease, red paint, and similar substances, and stands erect from the crown of her head. The young wife is then quite in the fashion. It is evidently the feminine substitute for the "issikoko" worn by the men. So fond are the married women of this rather absurd decoration, that it formed the subject of a curious trial that took place some years ago. Noie, the youngest wife of a native named Nongue, became suddenly disfigured; and, among other misfortunes, lost the little tuft of reddened hair. Poison was immediately suspected and one of the elder wives was suspected as the culprit. She was accord-ingly brought up before the council, and a fair trial of five hours' duration was accorded to her. The investigation clearly proved that she had in her possession certain poisons, and that she had administered some on the thongs. This apron would not

the husband might be disgusted with the appearance of his new wife, and return to his old allegiance to herself. She was condemned to death, that being the punishment for all poisoners, and was led away to instant execution - a fate for which she seemed perfectly prepared, and which she met with remarkable unconcern, bidding farewell to the spectators as she passed them.

The curious respect paid by the natives to this ornament is the more remarkable, because its size is so very small. Even before shaving the head, the short, crisp hair forms a very scanty covering; and when it is all removed except this little tuft, the remainder would hardly cover the head of a child's sixpenny doll.

Among the illustrations given on p. 39, is shown a remarkably elaborate apron belonging to a chief's wife, drawn from a specimen in Mr. Jackson's collection. It is made of leather, dressed and softcned in the usual manner, but is furnished with a pocket and a needle. In order to show this pocket, I have brought it round to the front of the apron, though in actual wear it falls behind it. In the pocket were still a few beads and a brass button. Thread is also kept in it. On the inside of the apron is suspended one of the skewer-like needles which has been already described, so that the wearer is furnished with all appliances needful for a Kaffir seamstress.

But the chief glory of the apron is its ornament of beads, which has a very bold effect against the dark mahogany hair of the apron itself. This ornament is made in the form of a triangular flap, quite distinct from the apron itself, and fastened to it only by the lower edge and the pointed tip. The beads are arranged in a series of diamond patterns, the outer edge of each diamond being made of white beads, and the others

of different colors, rcd predominating. Figs. 2 and 3 in the "articles of costume," p. 33, and next to the men's "tails," already described, present two good examples of the women's aprons, both drawn from speci-mens in my collection. Fig. 3 is the thong apron of the women. It is made of an infinity of leather thongs, fastened to-gether in a way rather different from that which has been mentioned. Instead of having the upper ends fixed along the belt so as to form a fringe, they are woven to-gether into a tolerably thick bunch, some four inches in width, and wider below than above. In many cases these thongs are ornamented by little seraps of iron, brass, tin, or other metal, wrapped round them ; and in some instances beads are threaded deleterious substance to the young wife, of belong to a woman of any high rank, for it

has no ornament of any kind (except a undergone so complete a modification by thorough saturation with highly perfumed intercourse with Europeans, that the Kaffir grease), and is made of materials within of the present day is scarcely to be recogthe reach of every one. Any odd slips of hide thrown away in the process of Kaffir tailoring can be eut into the narrow thongs used for the purpose, and no very great skill is needed in its construction; for, though strongly made, it is the work of a rather elumsy hand. Such is not the ease with the remarkable

apron shown at fig. 2 of the same illustration. This specimen is made in a rather unusual manner. The basis of the apron is a piece of the same leather which is usually employed for such purposes; but, instead of being soft and flexible, it is quite hard and stiff, and eannot be bent without danger of cracking. The beads are sewed firmly on the leather, and are arranged in parallel lines, alternately white and lilae, a few black beads being pressed into the service by the maker, apparently for want of those of a proper color. Even the belt by which it is supported is covered profusely with beads; so that, altogether, this is a remarkably good specimen of the apron belonging to a Kaffir woman of rank.

The object represented at fig. 4 is a headdress, which will be described when we come to Kaffir warfare.

A general idea of a Kaffir woman's dress may be gained by reference to the illustraand his wife. He is shown as wearing the apron and a short kaross; while she wears a larger mantle, and the thong-apron which has just been described. She is also earry-ing the sleeping mat; he, of course, not condescending to carry anything. Her ankles are bound with the skin ropes which have been already described; and a chain or two of beads completes her costume.

Young wives have usually another ornament on which they pride themselves. This is a piece of skin, generally that of an antelope, about eighteen inches wide, and a yard or even more in length. This is tied aeross the upper part of the chest, so as to allow the end to fall as low as the knees, and is often very gaily decorated. Down the cenwidth is deprived of hair, and on this denuded portion the wearer fastens all the beads and buttons that ean be spared from other parts of her own eostume. In one costume of a young Zulu wife, the bottom of this strip is covered with several rows of brass buttons, polished very highly, and glittering in the sunbeams. This article of glittering in the sunbeams. This article of dress, however, is disappearing among the frontier Kaffirs, who substitute European stuffs for the skin garments which they formerly wore, and which are certainly more becoming to them. The same may be said stances. It is made in a very ingenious of many other articles of elothing, which, manner, so as to preserve its shape, al-as well as the manners and eustoms, have

of the present day is searcely to be recog-nized as the same being as the Kaffir of fifty years ago. As to the Hottentots, of whom we shall soon treat, they are now a different people from the race described by Le Vaillant aud earlier travellers.

Married women are also fond of wearing bracelets, or rather gauntlets, of polished. metal; sometimes made of a single piece, sometimes of successive rings, and sometimes of metal wound spirally from the wrist upward. Some of these ornaments are so heavy and eumbrous, that they must greatly interfere with the movements of the wrist; but in this country, as in others, personal inconvenience is little regarded when decorations are in the case.

In the illustration at the head of 39th p. are shown some bracelets of a very peculiar fashion, drawn from specimens in my own collection. They belonged to one of the wives of Goza, and were taken from her wrists by the purchaser. They are made in a very ingenious manner from the hoofs of the tiny African antelope, the Bluebok, and are formed in the following manner :-- The leg of the antelope having been eut off, the skin was cut longitudinally on either side as skill was cut longitudinialy on enter site as far as the hoof, which was then separated from dhe bone, leaving the sharp, horny hoofs adhering to the skin. As the skin was cut so as to leave a flat thong attached to each side of the hoof, it was easy enough to form the bracelet into the shape which is seen in the illustration.

One remarkable point about these bracelets is their very small size, which shows the diminutiveness of the Kaffir hand; although the owner of these bracelets was a married woman, and therefore accus-tomed to tasks which would not be very light even for an English laborer. Both the bracelets are shown, and by the side of them is another made from ordinary string, such as is used for tying pareels in England. What could have induced a wife of so powerful a chief as Goza to wear so paltry an ornament I cannot conceive, except that perhaps she may have purchased it from one of the witch doctors, who has performed some ceremony over it, and sold it as a charm. Kaffirs have the most pro-found faith in charms, and will wear anything, no matter how commonplace it may be, if they even faney that it may possess magie powers.

If the reader will refer to the "Kaffir ornaments" on page 33, fig. 1, he will see a eir-cular one, made of beads. This is one of the most cherished decorations of a Kaffir girl, and it is such as cannot be afforded by any person who is not in affluent eircum-

and eonseque shoulders. T belt is made gether so as and plentifully der it elastic. beads are fast so that the b altered in sh arrangement of of this belt ha beads in such : nate zigzags of which on the very telling.

This belt ma the young gir page 43. The posed to be a such a ease, she finery that she is ornamented quills, the alter have a very go are, however, Hunting the po to the other se: of the women. The animal

and if his bur finally driven t no small troul erecting all hi backing in the expected. A chance against when several p attacked by a g exceedingly lu about as if bew ing into the air of the poreupi parent or admin happen to pres forced to put u One rather comi into the hair a thorns of the m head from imag as her more fo which these gi extraordinary, a of them will wea of beads, bracel ornaments. H their magnified them, and they violent exertion tivity in the dan

As to the belt tioned, I was a could be worn So, after taking very thoroughl and soda, I tried surprised to find without much : fication by t the Kaffir bc recogaffir of fifty s, of whom w a differbed by Le

of wearing of polished. ngle piece, and somefrom the ornaments they must ents of the in others, regarded

l of 39th p. ry pcculiar n my own one of the from her re made in ne hoofs of uebok, and er : - The cut off, the her side as separated rp, horny s the skin g attached sy enough e which is

ese braceich shows ffir hand ; celcts was ore accust be very rer. Both he side of ary string, i England. of so powpaltry an accept that d it from has per-nd sold it most prowear anyce it may y possess

affir ornasce a cir-is one of of a Kaffir forded by it circumingenious shape, althe waist.

and consequently to be forced over the shoulders. The centre of this handsome belt is made of leather, sewed firmly together so as to form a cylindrical circle, and plentifully imbrued with grease to render it elastic. Upon this structure the beads are fastened, in regular spiral rows, so that the belt may be pulled about and altered in shape without disturbing the arrangement of the beads. The projector of this belt has contrived to arrange the beads in such a manner as to present alternate zigzags of blue and yellow, the effect of which on the dark chocolate skin would be

very telling. This belt may be seen round the waist of the young girl, whose likeness is given on page 43. The damsel in question is suppage 43. The damsel in question is supposed to be arrayed for a dance, and, in such a case, she would put on every article of finery that she possessed. Her would have is ornamented by a quantity of porcupine quilts, the alternate black and white of which have a very good effect. Porcupinc quills are, however, not very easily obtained. Hunting the porcupine is a task that belongs to the other sex, and is quite out of the way of the women.

The animal is not a pleasant antagonist; and if his burrow be stopped, and he be finally driven to bay, he gives his pursuer no small trouble, having a nasty habit of erecting all his quills, and then suddenly backing in the direction where he is least expected. A Kaffir's naked legs have no chance against the porcupinc's quills, and when several porcupines are simultaneously attacked by a group of Kaffirs, the scene is about as if bowitched, but, in reality, spring-ing into the air to avoid the sudden rushes. The general color of the beads is white, but of the porcupines. Unless, therefore, the parent or admirer of a young woman should happen to present her with quills, she is forced to put up with some other ornament. One rather common decoration is by fastening into the hair a number of the long, straight thorns of the mimosa, and so defending her head from imaginary assaults as effectually as her more fortunate sister. The energy which these girls display in the dance is extraordinary, and it need be so, when some of them will wear nearly fifty pounds' weight of beads, bracclets, anklets, belts, and other ornaments. However, the knowledge of their magnificence is sufficient to sustain them, and they will go through the most violent exertions when displaying their activity in the dance.

As to the belt which has just been mentioned, I was anxious to know whether it So, after taking the precaution of washing it was, of course, impeded by dress, whereas the naked and well-oiled body of the Kaffir girl allows the belt to slip over the arms and shoulders at once.

There is another remarkable ornament of the young Kafilr women, which I call the semi-belt. It is flat, generally made of strings and thongs, and ornamented at intervals with beads arranged in cross-bands. At each end is a loop, through which a string is passed, so that the wearcr can fasten it round her body. Now, the belt is only long enough to go half round the body, and the mode of wearing it is rather remarkable. Instead of placing the whole of the belt in front, as naturally might be supposed, the wearer passes it round one side of the body, so that one end is in front, and the other behind. Strange as is this mode of wearing it, the custom is universal, and in every group of girls or young women sev-eval are sure to be wearing a semi-belt round the body. Another of these belts is shown in the illustration of "Kaflir ornaments" on page 49, fig. 3. This is not so elaborate an article, and has only a few bands of beads, instead of being nearly covered with them.

As for the necklaces worn by the Kaffir women, they are generally nothing more than strings of beads, and require no particular notice. There is one, however, which is so different from the ordinary necklaces, that I have had it engraved. It may be seen in the illustration at page 49, fig. 3, next to the handsome bead apron which has already been described. As may be seen by reference to the illustration, it is formed the interior of the triangular appendages is cobalt blue; while the larger beads that are placed singly upon the necklace are of ruby glass. When this remarkable necklace is placed round the neck, the triangular flaps fall regularly on the breast and shoulders, and, when contrasted with the dark skin of the wearer, have an admirable effect.

Lately, two articles of dress, or rather of ornament, have been imported from Europe into Africa, and have met with great success among the chocolate-colored belles of Kaffirland. Enterprising traders in Southern Africa do not set up permanent shops as we do in England, but stock a wagon with all sorts of miscellaneous goods, and undertake journeys into the interior, where they barter their stock for elephants' tusks and teeth, horns, skins, ostrich feathers, and similar commodities. They I we a most could be worn by our own countrywomen. miscellaneous assortment of goods, and act So, after taking the precation of washing it very much in the same manner as those very thoroughly with a hard brush, soap, and soda, I tried it on a young lady, and was surprised to find that it passed into its place distinction being that their stock is by no without much trouble, though its progress means cheap, but is sold at about 1,000 per

cent. profit on the original outlay. This arrived with its cargo of wire they bought seems rather an excessive percentage; but it it up, and took it home for the purpose of must be remembered that the old adage of high interest and bad security holds good in this as in other speculations. War may break out, the trader be speared, his wagon robbed, and his oxen confiscated. The dreaded murrain may carry off his cattle, or they may be starved for want of food, slowly killed by thirst, or drowned by a sudden rush of water, which may almost instantaneously convert a dry gully into a raging torrent that swccps everything before it. Fashions may change, and his whole stock be valueless; or some "prophet" may take it into his head to proclaim that the sound of his wagon wheels prevents the rain from falling. Moreover, he is unmercifully fleeced by the different chiefs through whose territories he passes, and who exact an extortionate toll before they will allow him to pass to the next chief, who will serve him in much the same manner. A!together, if the journey be a successful one, the trader will make about fifty or sixty per cent. clear profit; but, as the journey is often an utter failure, this is really no very exorbitant rate of interest on his outlay.

The trader will, above all things, take plenty of tobacco — this being the key to the heart of a Kaffir, old or young, man or woman. He will take guns and ammunition for the men; also spirits of the roughest and coarsest kind, a better and purer article being quite wasted on his sable customers. Beads, of eourse, he carries, as well as buttons, blankets, and other luxuries; also he will have the great iron hoe blades with which the women till the ground, that he can sell for one-sixth of the price and which are twice the quality of the native-made hoe. Oue of these bold wagon-owners bethought himself of buying a few gross of brass curtain rings of the largest size, and was gratified by finding that they were eagerly bought up wherever he went. The natives saw at onee that the brass rings were better bracelets than could be made by themselves, and they accordingly lavished their savage treasures in order to buy them.

One of the oddest examples of the vieissitude of African trade occurred some few years ago. An English vessel arrived at the port, a large part of her eargo consisting of stout iron wire, nearly the whole of which was bought by the natives, and straightway vanished, no one knowing what had become of it. The mystery was soon solved. Suddenly the Kaitir belles appeared in new and fashionable costume. Some of them had been to the towns inhabited by Europeans, and had seen certain "eages" hung outside the drapers' shops. They inquired the use of these singular objects, and were told that they were the fashionable attire of European ladies. They straightway burned to possess similar costumes, and when the vessel flowers, beads, and feathers. Once within

it up, and took it home for the purpose of imitating the white ladies. Of eourse they had not the least idea that any other article of apparel was necessary, and so they wore none, but walked about the streets quite proud of their fashionable appearance.

As the daneers are encumbered with such an amount of decoration, and as they exert themselves most violently, a very natural the exercise makes the dancer hotter, so that the abundant grease trickles over the face and body, and inconveniences the performer, who is certainly not fastidious in her notions. As to handkerchiefs, or anything approaching to the idea of such articles, she is in perfect ignorance, her whole outfit con-sisting of the little apron above mentioned, and an unlimited supply of beads. But she is not unprovided for emergencies, and carries with her an instrument very like the "strigil" of the ancients, and used for much the same purpose. Sometimes it is made of bonc, sometimes of wood, sometimes of ivory, and sometimes of metal. It varies much in shape, but is generally hollowed slightly, like a carpenter's gouge, and has its cdges made about as sharp as those of an ordi-nary paper knife. In fact, it very much resembles a magnified marrow spoon.

A speeimen of the commoner sort is given at fig. 6, in "Kaffir ornaments," on page 49. The material of this strigil is iron, aud it is attached to a plain leather strap.

Sometimes a rather unexpected article is substituted for the strigil, as may be seen from the following ancedote related by Mr. G. H. Mason. He went to see the wedding of a Kaffir ehief, who was about to marry his fourteenth wife, and found the bridegroom seated in the midst of the village, eneircled by a row of armed warriors, and beyond them by a row of women with children.

"Searcely had we taken our station near the Umdodie (husband), when a low shrill chant came floating on the breeze from the bottom of a lovely vale hard by, where I descried a long train of damsels slowly wending their way among bright green patches of Indian corn and masses of flowering shrubs, studded with giant cactus, and the huge flowering aloe. As the procession neared the huts, they quickened their pace and raised their voices to the highest pitch, until they arrived at the said eattle-kraal, where they stood motionless and silent.

"A messenger from the Umdodie then bade them enter the kraal, an order that they instantly obeyed, by twos, the youngest leading the way, closely followed by the rest, and terminated by a host of marriageable young ladies (Intombies), elustering thick around the bride - a fat, good-natured girl, wrapped round and round with black glazed ealieo, and decked from head to foot with

the kraal, the the bride in t lively air; wh armed Kaffirs kraal, beating demon yells as smiling girls, v warriors in eu tily, until the v mass of demo songs and shril daneing eeased served round, in the midst of all, and starin brought her ey lord. Then, ad before him, am singing at the dishing a huge seraped big dro heated head, pr lent exercise sh

It appears, fro that whatever t which a Kaffir only consistent it should be adr ing a house, ass he found that dusky maidens saluting them, o full in their pat ally inspect the "Thus it freq

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dodie then order that ie youngest by the rest, arriageable ering thick atured girl, plack glazed o foot with once within

the kraal, the ladies formed two lines, with the bride in the centre, and struck up a lively air; whereupon the whole body of armed Kaffirs rushed from all parts of the kraal, beating their shields, and uttering demon yells as they charged headlong at the smiling girls, who joined with the stalwart warriors in cutting capers and singing lustily, until the whole kraal was one confused mass of demons, roaring out hoarse warsongs and shrill love-ditties. After an hour, daneing ceased, and joila (Kaffir beer) was served round, while the lovely bride stood in the midst of the ring alone, stared at by all, and staring in turn at all, until she brought her eyes to bear on her admiring lord. Then, advanciug leisurcly, she danced before him, amid shouts of the bystanders,

It appcars, from the same observant writer, that whatever the amount of finery may be which a Kaffir girl wears, it is considered only consistent with ordinary gallantry that it should be admired. While he was building a house, assisted by a number of Kaffirs, he found that his men never allowed the dusky maidens to pass within sight without saluting them, or standing quite motionless, full in their path, so that each might mutu-

"Thus it frequently happened that troops of girls came in from the Kaffir kraals with maize, thatch, milk, eggs, wild fruit, sugar-cane, potatoes, &c., &c., for sale; and no sooner did their shrill song reach the ears of our servants, than they rushed from their work, just as they were, some besmeared with mud, others spattered with whitewash, and the rest armed with spades, pickaxes, buckets, brick-moulds, or whatever clse chauced to be in their hands at the moment."

There is a curious kind of ornament much in vogue among the Kaffir women, namely, a series of raised scars upon the wrists, and extending partially up the arms. These scars are made in childhood, and the wounds are filled with some substance that causes them to be raised above the level of the skin. They fancy that these scars are useful as well as ornamental, and consider them in the light of amulets. Other portions of the limbs are of amulets. Other portions of the limbs are sometimes decorated with these scars; and in one or two cases, not only the limbs, but fastened to the ear that will not be worn the whole bedr here been merely and the state of the ear that will not be worn the whole body, has been nearly covered there.

with them. The material with which the wounds are filled is supposed to be the ashes of a snake.

During their dances, the Kaffirs of both sexes like to make as much noise as possible, and aid their voices by certain mechani-cal contrivances. One of the most simple is made of a number of dry secds. In shape these secds are angular, and much resemble the common Brazil nut in form. The shell of the sced is very thin and hard, and the kernel shrinks within it so as to rattle about with every movement. In some cases the kernel is removed, and the rattling sound is produced entirely by the hard shells striking against each other. When a num-ber of these sceds are strung together, and upon the legs or arms, they make quite a dishing a fute top of her voice, and bran-dishing a huge carving-knife, with which she scraped big drops of perspiration from her heated head, produced by the unusually vio-leut exercise she was performing " of these natural castancts is made. It con-sists of a thin shell of iron, exactly resembling in form that of the nut, and having a little iron ball within, which takes the place of the shrivelled kernel.

Earrings are worn in Kaffirland as well as in other parts of the world, and are equally fashionable in both sexes. The ears are pierced at a very carly age, and the aperture enlarged by having a graduated series of bits of wood thrust through them, until they are large enough to hold a snuff box, an ivory knob, or similar ornament.

One of these earring snuff boxes may be seen in the illustration "Dress" p. 49, fig. 6. It is made of a piece of reed, three inches in length, closed at one end; and having a stopper thrust into the other. The original color of the reed is bright yellow, with a high natural polish, but the Kaffir is not satisfied with having it in its natural state, and ornaments it with various patterns in black. These are produced by charring the wood with a hot iron, and the neatness and truth of the work is very astonishing, when the rudeness of the tools is taken into consideration. In the present specimen, the pattern is alternate diamonds of black and yellow. This mode of decorating their ornaments and utensils is very common among the Kaffirs, and we shall see more of it as we proceed. Snuff boxes arc not, however, the only ornaments which a Kaffir will wear in

CHAPTER VII.

ARCHITECTURE.

CHIEF CHARACTERISTICS OF KAFFIR ARCHITECTURE -- PREVALENCE OF THE CIRCULAR FORM -- INA-BILITY OF THE KAFFIR TO DRAW A STRAIGHT LINE - GENERAL FORM OF THE KAFFIR'S HUT-THE INCREDULITY OF IGNORANCE - METHOD OF HOUSE-BUILDING - PRECAUTION AGAINST INUN-DATION - FEMALE ARCHITECTS - MODE OF PLANNING A HUT - KAFFIR OSTENTATION - FRAGILITY OF THE HUT-ANECDOTE OF WARFARE-THE ENRAGED ELEPHANT, AND A DOMESTIC TRAGEDY -HOW THE BOOF IS SUPPORTED - SMOKE AND SOOT - THE HURDLE DOOR - HOW IT IS MADE -SCREENS FOR KEEPING OFF THE WIND - DECORATIONS OF DINGAN'S HOUSE - AVERAGE FURNI-TURE OF THE KAFFIR HUT-THE KRAAL, ITS PLAN AND PRINCIPLES OF CONSTRUCTION - KNOWL-EDGE OF FORTIFICATION - CHIEF OBJECT OF THE KRAAL - TWO MODES OF MAKING THE FENCE -THE ABATTIS AND THE CHEVAUX DE FRISE - SIZE OF THE KRAAL - THE KING'S MILITARY KRAAL OR GARRISON TOWN - VISIT TO ONE OF PANDA'S KRAALS - THE HAREM, ITS INMATES AND ITS GUARDIANS.

THE architecture of these tribes is very | The very shape of it puzzled them, and the simple, and, although slightly variable in different localities, is marked throughout by similar characteristics. On looking at any specimen of Kaffir architecture, the spectator is at once struck with one peculiarity, namely, that all his buildings are circular. It is a remarkable fact that the Kaffir does not seem to be capable of marking out a straight line, and whether he builds a hut, or erccts a fence, he takes the circle as his guide. A Kaffir's attempts to erect a square enclosure, or even to build a fence in a straight line, are ludicrous failures. With Europeans the case is different. A settler who desires to build a fence wherein to enclose his garden, or a stockade within which his house and property can remain in safety, invariably builds on the rectilinear principlc, and makes the fence in the form of a square. He would feel himself quite fettered if he were forced to build a circular, enclosure, whereas the Kaffir would be as much at a loss if he were obliged to build a square edifice. Indeed, though the European could, at the cost of some trouble, build a circular house, and would make his circle truc, the Kaffir would utterly fail in attempting to make a building of a square or an oblong form.

One of my friends, who has travelled much among the Kaffir tribes, and gone among villages whose inhabitants had never seen an European building, told me that it was hardly possible to make the natives compre-hend the structure of an European house. It is of pre-

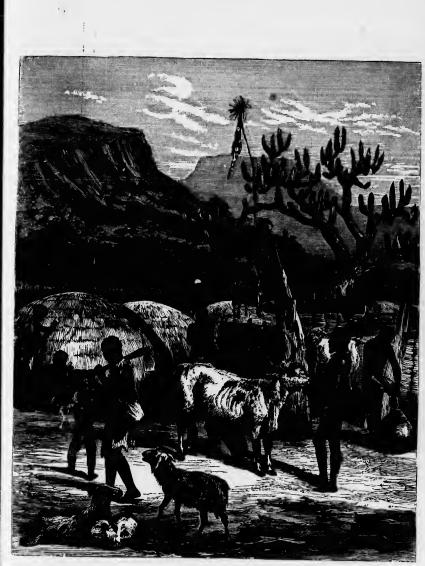
gable ends and the ridged roof scemed so strange to them as to be scarcely credible. As to the various storics in a house, several rooms on a story, and staircases which lead from one to the other, they flatly declined to believe that anything of the kind could exist, and thought that their guest was trying to amuse himself at the expense of their credulity. They did believe in the possibil-ity of St. Paul's cathedral, on account of its domed roof, but they could not be induced to believe in its size. They defended their position by argument, not mcrcly contenting themselves with assertions. Their chief argument was derived from the impossibility of such a building sustaining its own weight. The only building materials of which they had any experience were the posts and sticks of which their own houses were made, and the reeds wherewith they were thatched. Sometimes a very luxuri-ous house-owner would plaster the interior with mud, producing that peculiar style of architecture which is popularly called "wattle-and-daub." They could not comprehend in the least that stone could be used in building dwelling-houses; and the whole system of cutting stone into rectangular pieces, and the use of bricks, was equally beyond their comprehension. Mortar also was an incxplicable mystery, so that on the whole they decided on discrediting the

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FORM — INA-FIR'S HUT — AINST INUN-— FRAGLIITY FIC TRAGEDY T IS MADE — RAGE FURNI-ON — KNOWL-THE, FENCIS — TARY KRAAL TES AND ITS

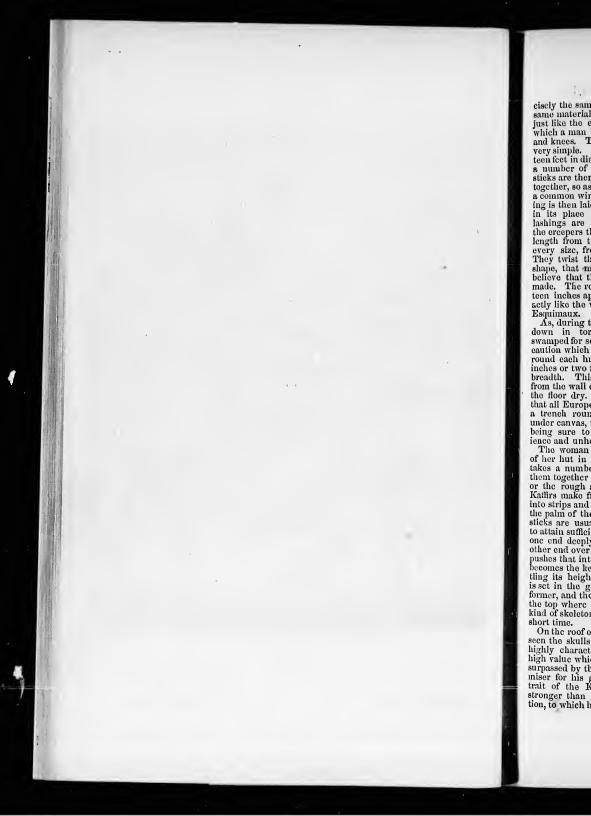
m, and the seemed so ly credible. use, several which lead ly declined kind could st was tryuse of their he possibilcount of its be induced anded their by content-Their chief impossibilgits own naterials of e were the swn houses ewith they enty luxurihe interior valiar style arly called a the whole rectangular as equally Mortar also so that on editing the

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KAFFIRS AT HOME. (See page 70.)



eiscly the same shape, is made of nearly the consideration. Unwilling as he is to kill same materials, and has a little arched door, any of the cattle which constitute his wealth, just like the entrance of a beehive, through and which he values scarcely less than his which a man can barely creep on his hands and knees. The structure of these huts is very simple. A circle is drawn of some fourteen fect in diameter, and around It are stuck a number of long, flexible sticks. These sticks are then bent over at the top and tied together, so as to form a framework very like a common wire mousetrap. A reed thatch-ing is then lald over the sticks, and secured in its place by parallel lashings. These lashings are made of "monkey-ropes," or the creepers that extend their interminable length from tree to tree, and are found of every size, from a cable to a packthread. They twist themselves into so rope-like a shape, that many persons have refused to believe that they have not been artificially made. The rows of lashing are about elghteen inches apart. In shape, the hut is exactly like the weil-known snow house of the Esquimaux.

As, during the wet season, the rain pours down in torrents, the huts would be swamped for several months but for the preeaution which the natives take of digging round each hut a trench of some cighteen inches or two feet in depth, and the same in breadth. This trench is about six inches from the wall of the hut, and serves to keep the floor dry. The reader may remember that all European soldiers are taught to dig a trench round each hut while they are under eanvas, the neglect of this precaution off to live in huts instead of houses. The being sure to cause both great inconvenience and unhealthiness.

The woman generally marks the outline of her hut in a very simple manner. She takes a number of flexible sticks, and tics takes a number of flexible sticks, and taken is a number of men had taken refuge in the the together firmly with leathern thongs, A number of men had taken refuge in the or the rough and ready string which the hut, from which it was not easy to drive or the rough and ready string them them. Associate were hurled through the the palm of the hand. Three or even four the pair of the hand to be the to be the pushes one end deeply into the ground, bends the other end over so as to make an arch, and pushes that into the ground also. This arch becomes the key to the whole building, settling its height and width. Another arch is set in the ground at right angles to the former, and the two are lashed together at the top where they cross, so that a rough kind of skeleton of the hut is made in a very short time.

seen the skulls of oxen. This ornament is highly characteristic of the Kaffir. The high value which he sets on his cows is not surpassed by the love of the most confirmed miser for his gold. But there is another

and which he values scareely less than his own llfe, he will, on certain occasions, slaughter one, and give a feast to his neigh-bors, who are sure to praise him in terms suitable to the magnificence -i.e. the quantity — of the banquet. Hc is nearly certain to be addressed as Father, and perhaps some of the more enthusiastic, when excited by beef, beer, and snuff, may actually hail him as Chief. The slaughter of an ox is there-fore a great event in the life of a Katfir, and is sure to act as a step toward higher rank. Lest the memory of such an event should fade away as soon as the banquet has been ended, the proud donor takes the skull of the slaughtered ox and places it on the roof of his hut, where it remains as a sign that the owner of the dwelling is a man of property, and has been able to spare one of his oxen to serve as a feast for his friends.

oxen to serve as a feast for his iriends. The building being now finished, the opening which serves as a door is cut on one side, its edges guarded with plaited twigs, and the Kaffir desires no better house. Though it has no window, no ehimney, and no door that descrives the name, he would not exchange it for a palace, and many instances have been known where Kaffirs who have been taken to Euronean effice, have travelled unoch whole structure is necessarily very fragile, and the walls cannot endure much violence. A curious example of their fragility occurred some time ago, when one chief made a raid upon the village of another. sides of the lut, and did much damage to the inmates. The survivors tried to save themselves by climbing up the framework of the hut and clinging to the roof, but the slight structure could not support their bodies, and by yielding to their weight betrayed them to the watchful enemies without.

The upper illustration on page 63 rcpresents the interior of an exceptionally large hut, being, in fact, the principal residence of a chief. Very few huts have more than a chief. Very few huts have more than four supporting posts. On the left may be seen two of the large store baskets, in which ort time. On the roof of the lut may sometimes be just beyond the first basket is a sleeping mat rolled up and resting against the wall. Some large earthenware pots, such as are used in cookery, are seen at the farther end of the hut, and a calabash rests against one of the posts. To the roof are hung bunches trait of the Kaffr mind, which is extended to the point of malze, according to the curious Kaffr cus-stronger than avariec, and that is ostenta-tion, to which his cattle become of secondary every thing on the roof of a hut is soon

blackened with soot, owing to the smoke form a most efficient protection against the from the fire. Whether large or small, wind. The smoke from the fire is allowed then, the houses occupied by chiefs have nothing to distinguish them from those which are inhabited by their dependants.

Against brute foes the hut is sometimes but a frail protection. On one occasion an elephant was attracted by a quantity of millet, which was stored within a fence. Ho pushed his way through the useless barler, and began feeding on the millet. There was a fear here a fiber and the source is fire in one of the huts, and the elephant, in-stead of being seared by it, became angry, knocked the house to pieces, and walked over the ruins, trampling to death a woman who was lying asleep. Her husband nearly shared the same fate, but managed to roll out of the way, and then to escape by creeping between the legs of the angry

elephant. The roof of the hut is not wholly dependent for support on the flexible sticks which form its walls, but is held up by a post or two, on the top of which is laid a cross-beam. This arrangement also per-mits the owner of the hut to hang to the beam and posts sundry articles which ho does not wish to be injured by being thrown on the ground, such as gourds, baskets, assagai-shafts, spoons, and other implements.

Rauged earelessly round the hut are the rude earthenware pots, in which the Kaffir keeps his beer, his milk, and present stores of grain. The floor of the hut is always kept serupulously elean, and is generally as hard as stone, being made of well-kneaded elay laid very smoothly, and beaten until it is quite hard. The best clay for this purpose is obtained from the nests of the white ant, which are beaten II to then takes a quantity of pliant sticks, to pieces, then pounded, and then mixed like the osiers of our basket makers, and very earefully with water. In a well-regulated hut, the women are very earcful of their floor, and rub it daily with flat stones, until it is not only smooth, but even polished.

Just within the entrance is the primitive fireplace. This, like almost everything which tho Kaflir makes, is eircular in form, and is made usually of mud; its only object is to confine the embers within a limited space.

Cooking is not always earried on in the colourly house, nor is the fire kept con-stantly. In a permanent kraal there are cooking huts creeted for that one special purpose, and not used for any other. They may be ealled demi-huts, as their only ob-ject is to guard the fire from the effect of wind. They are eircular, like all ordinary

all the houses are made on exactly the same principle, and except for their superior to force its way between the interstiees size, and the ox skulls which decorate of the thatch, as may be seen by refer-them, the houses occupied by chiefs have ence to the Illustration on page —. Some of it elreles around the walls and pours through the door-way, but the greater part of it settles, in the form of soot, upon the interior of the lut, blackening everything within it. When the Kaf-firs wish to senson the wood of their assagai-shafts or knobkerries, they stick it into the roof of the house, just above the fireplace, exactly as bacon is eured in the smole. tho smoke.

A curious reference to this custom is made in a song composed in honor of Panda, King of the Zulu tribes. When Dingan murdered hls predecessor Tehaka, he killed other chiefs at the same time, but was persuaded to leave Panda alive -

"Of the stock of Ndabitza, ramrod of brass, Survivor alone of all other rods; Others they broke, but left this in the soot, Thinking to burn it some rainy cold day."

Reference is here made to the custom of leaving sticks and shafts in the sooty roof.

At night, the entrance of the hut is elosed by a simple door made of wieker work, and looking much like the closely-woven sheep hurdles which are used in some parts of England. With the exception that the Kaffir always sits down at his work, the mode of making these doors is almost identical with that which is employed by the

shepherds in this country. The Kaffir begins by choosing some straight and tolerably stout sticks, and driving them into the ground at regular distan-ees from each other. These are intended as the supports or framework of the door. weaves them in and out of the upright stakes, beating them down continually to make them lie closely together. When the door is completed, the upright sticks are cut off to the proper length, and it can then be fitted to the hut. If the reader has any acquaintaneo with military affairs, ho may remember that gabions are made in precisely the same manner, except that the upright stakes are placed in a circle, and not in a straight line. In order to keep the wind from blowing too freely into their huts, the Kaffirs make screens, which are placed so as to shelter the entrance. These sercens are made of sticks and rushes such as the door is made of, only of lighter materials, and their position can be shifted with every ehange of wind. Some of the permanent houses are built

huts, but their walls are only four feet or so in height, and are carefully daubed with a mixture of elay and cowdung, so as to

namely, the d posts placed l the fireplace natives will trouble in dee sions, and M has seen the with beads. blackened by the palm of t anew. One ovisited by Rei most beautifu twenty-two pi tirely eovered

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The huts of t ered together i popularly calle Zulu or a Hotte corruption of are two modes particular mode ity. The Kaf place their kraa vicinity of the l ebtain plenty are, however, the principles of space around t ease they shou eaunot eoneeal defenders.

The first care beloved cows, an lar space is en made very stro six or seven feet simple and ver fence which su huts is mostly m at all events, in the country, wh plentiful. The t land, who livo w scarce, build th piled on one an or even mud, to southern tribes form the walls That which is co simple. A num

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osing some ks, and drivgular distannre intended of the door. liant sticks, makers, and the upright ntinually to When the tieks are cut ean then be ler has any nirs, he may in precisely the upright nd not in a ep the wind eir huts, the placed so as screens are as the door terials, and with every

es are built d occupy at on. In most

namely, the domed roof, supported by four their trunks severed a few feet below the posts placed in the form of a square, with the irreplace exactly in the centre. The natives will often expend much time and trouble in decorating their permanent mansions, and Mr. Christie tells me that he has seen the very posts thickly enerusted with beads. Of course they soon become blackened by the smoke, but a quick rub of the palm of the hand brings out the colors anew. One of Dingan's huts, which was visited by Retlef, the Dutch colonist, was most beautifully built, and supported by twenty-two pillars, each of which was en-tirely covered with beads.

The huts are, from the nature of the ma-terial of which they are made, exceedingly luflammable, and it sometimes happens that if one of the houses of a village take fire, the whole of them are consumed in a very short time. Fortunately, they are so easily built that the inconvenience is not nearly so great as is the ease when European houses are burned. Moreover, the furniture which they contain is so limited in quantity and so simple in material, that it can be replaced without much difficulty. A mat or two, a few baskets, a pillow, a milking pail, one or two rude carthenware pots, and a bundle of comparison of the poles are ready to embarrass The entrance to this enclosure is just wide enough to allow a cow to pass; and in some

ity. The Kaffir tribes generally like to place their kraal on the side of a hill in the vicinity of the bush, in order that they may obtain plenty of bnilding material. They are, however, sufficiently acquainted with the principles of fortification to clear a large mace around their dwelling on the space around their dwellings, so that, in ease they should be attacked, the enemy cannot conecal his movements from the defenders.

The first care of a Kaffir is to protect his beloved eows, and for that purpose a circuhar space is enclosed with a high fence, made very strongly. The fence is about six or seven feet in height, and is made in a simple and very effective manner. The fence which surrounds the cattle and the but is made in one of two mode. huts is mostly made in one of two modes at all events, in the more southern part of the country, where timber is exceedingly plentiful. The tribes on the north of Kafflyland, who live where timber is comparatively searce, build their walls of large stones piled on one another, without any mortar, or even mud, to fill up the interstiees. The southern tribes use nothing but wood, and form the walls by two different methods.

spot whence the branches spring. A great number of these tree tops are then arranged In a circle, the severed ends of the stems being inward, and the branches pointing outward. In fact, the fence is exactly that species of rapid and effective fortification ealled, in military language, an "abattls." If the branches of a tree are very large, they can be laid singly on the ground, just as if they were the entire heads of trees.

In some cases, where the kraal is more earefully built, the fence is formed of stont poles, which are driven into the ground, in a double row, some three feet apart, and are then lashed together in such a way that their tops cross each other. In consequence of this arrangement, the fence stands very firmly on its broad basis, while the crossing and projecting tops of the poles form a chevaux de frise as effectual as any that is made by the European soldier. If the enemy try to elimb the fence, they can be wounded by spears thrust at them from the interior; and if they succeed in reaching the top, the

assagais, constitute an amount of property places, where the neighborhood is insecure, which is not to be found in every hut. it is so narrow that there hardly seems to be rue nuts of the Kaflirs are generally gath-ered together into little groups, which are popularly called "kraals." This is not a corruption of the word "corral." There are two modes of forming a kraal, and the particular mode is determined by the local-ity. The Kaffir tribes generally like to Whited. Opposite to the entrance, and at the further extremity, a small enclosure, also with circular walls, is built. In this pen the larger ealves are kept, the younger being inmates of the huts, together with the human is backtrow. By the side of this are human inhabitants. By the side of this enclosure a little gap is left in the fence, just large enough for a man to squeeze himself through, and not large enough to allow even a ealf to pass. This little aperture is the chief's private door, and intended for the purpose of saving time, as otherwise, if the chief were inspecting his cattle, and wished to go to his own hut, he would be obliged to walk all round the fence. The Zulu name

for the space within this fence is "isi-baya." Around the isi-baya are set the huts which constitute the kraal. Their number is exceedingly variable, but the general average is from ten to fourteen. Those which are placed at either side of the entrance to the isi-baya are devoted to the servants, while that which is exactly opposite to it is the habitation of the chief man. There are mostly a great many kraals belonging to one tribe, and it often happens that several neighboring kraals are all tenanted by the members of one family and their dependants. For example, when the son of a chief attains sufficient consequence to possess sev-That which is commonly employed is very eral wives and a herd of cattle, he finds that simple. A number of trees are felled, and the paternal kraal is not large enough to

she is entitled; so he migrates with his famity to a short distance, and there builds a krual for himself, sometimes so close to that of his father that he connects them by means of a short fenced passage. The chief hut may easily be known, not only by lts posl-tion, but by its larger dimensions. Some of the other huts are occupied by married men, some by his wives, some by his servants; while at least one hut is reserved for the use of the unmarried men, or " boys," as they are called.

This is all that is needed to complete a kraal, i.e. the eireular isi-baya, and the huts round it. But, In situations where plenty of wood ean be found, the Kaffir architect erects a second fence, which encloses all the huts, as well as the isl-baya, and has Its entrance in exactly the same position, i. e. opposite to the chief's hut. The distant view of one of these doubly-feneed kraals, when it happens to be slinated on the slope of a hill, is extremely eurious, and would scareely give a stranger an Idea of a village.

It will be seen in an engraving opposite, that the central portion of the kraal ls given to the Isa-baya, and that the Kafilrs devote all their energies toward preserv-ing their eows, while they seem to look with comparative indifference on the risk of exposing themselves or their fragile huts to the inroads of the enemy. As has al-ready been stated, the size of the kraal varies with the wealth and rank of its chief man, and, owing to its mode of construetion, can be gradually enlarged as he rises hand, for whom she requested a present to higher dignities and the possession of of beads. The children were remarkably more eattle. In shape, however, and the pretty, nicely oiled, and tastefully decorated principle of construction, kraals are alike, that of the king himself and the newlymade kraal of a younger son being exactly

the same in these respects. The king's kraals, however, are of enorthe sing s strains, nowever, are of enor-mons dimensions, and are several in num-ber. Panda, for example, has one kraal, the central enclosure of which is nearly a mile in diameter. This enclosure is sup-posed to be filled with the monarch's cows, and is consequently called by the name of isi-baya. Practically, however, the cattle are kept in smaller enclosures, arranged along the sides of the isi-baya, where they can be watched by those who have the charge of them, and whose huts are placed conven-iently for that purpose. The vast central enclosure is used almost exclusively as a parade ground, where the king can review his troops, and where they are taught to go through the simple manœuvres of Kaffir warfare. Here, also, he may be seen in council, the isi-baya being able to accom-

afford to each wife the separate but to which | ranks; so that the kraal almost rises to the ranks; so that the krani almost rises to the dignity of a town, having several thousand inhabitants, and presenting a singularly imposing appearance when viewed at a dis-tance. At the upper portion of the krani, and at the further end from the principal entrance, are the buts specially creted for the king, surrounded by the other huts containing his harem. The whole of this part of the kraal is separated from the remainder by jofty and strong fences, and its doors are kept by sentinels especially set aside for this purpose. In some cases, the warrlors to whom this important duty is confided are not permitted to wear elothes of any kind, and are compelled to pass the whole of the time, day and night, when on guard, without even a kaross to eover them. This rule lies rather heavily upon them in the winter nights, when the cold is often severe, and the wind sweeps chilling around the fence of the lsl-baya.

However, the young ladies will sometimes contrive to evade the vigilance of the sentries, when their attention is otherwise engaged, as is amusingly shown in a few remarks by Mr. Angas. He had gone by Panda's invitation to see him at one of his great kraals: —" Last night we slept at the new military kraal, or garrison town, of Indabakaunibi, whither the king had sent word by message that he would be walting to receive us. The Inkosikasi, or, queen, of the kraal sent us a small quantity of thick milk and a jar of millet, and soon afterward made her appearance, holding two of the king's ehlldren by the with girdles of blue and searlet beads. The old lady, on the contrary, was so alarmingly stout, that it seemed almost impossible for her to walk; and that it required some considerable time for her to regain the harem at the upper end of the kraal was made manifest by some fifty of the king's girls effecting their escape from the rear of the seraglio, and callying down the slope to stare at us as we rode away from the kraal. The agility of the young ladies, as they sprang from rock to rock, convinced us that they would be all quietly sitting in the harem, as though nothing had hap-pened, long before the Inkosikasi gained her dwelling."

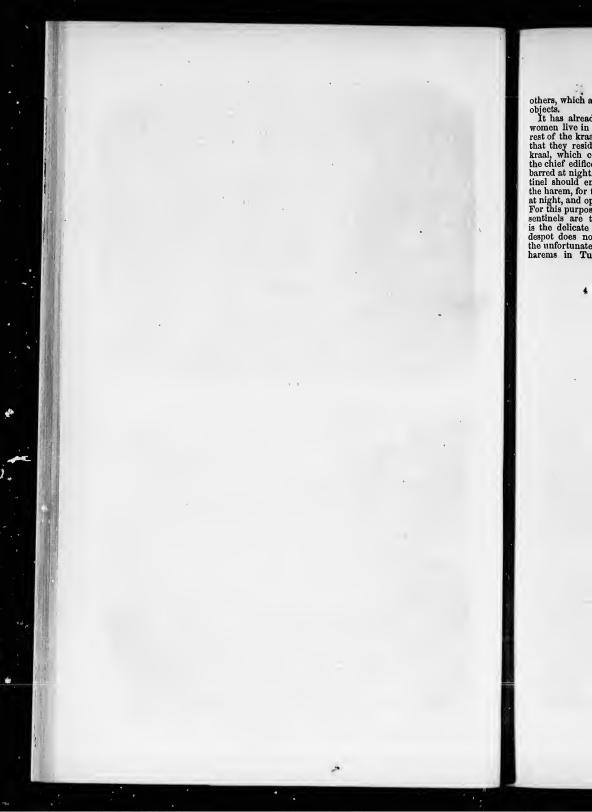
At that time Panda had thirteen of these great military kraals, each serving as the military expital of a district, and he had just completed a fourteenth. He takes up his residence in these kraals successively. and finds in each everything that he can warrare. Here, also, he may be seen in and must meater everything that he can council, the isi-baya being able to accompossibly want—each being, indeed, almost modate an unlimited number of suitors. Around the isi-baya are arranged the huts of the warriors and their families, and are placed in four or even five-fold rises to the ral thousand a singularly wed at a disof the kraal, he principal r created for other huts hole of this from the renaces, and its specially set ac cases, the tant duty is wear clothes I to pass the night, when oss to cover teavily upoa n the cold is reeps chillily

will somevigflance of vigflance of vigflance of vigflance of bother, y shown ia is. He had ast night we her the king at he would e Inkosikasi, us a small jar of millet, appearance, ldren by the a a present o remarkably hly decorated t beads. The se alarmingly t impossible cquired some o regain the he kraal was of the king's com the rear own the slope vay from the yoong ladies, ek, convined puietly sitting aing had hapuskasi gained

rteen of these erving as the and he had He takes up is successively, is that he can indeed, almost with all the each of these esidence of is ing has many



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It has already been mentioned that the women live in a portion separated from the test of the kraal, and it may almost be said in that they reside in a small supplementary kraal, which communicates by gates with the chief edifice. As the gates are strongly barred at night, it is necessary that the sen-tine should enter the sacred precincts of the harem, for the purpose of closing them at night, and opening them in the morning. For this purpose, certain individuals of the sentinels are told off, and to them alone is the delicate duty confided. The Kaffir deepot does not employ for this purposes harems in Turkey, Persia, and even in harems in Turkey, Persia, and even in

others, which are devoted to more peaceful Western Africa. But the king takes care objects. It has already been mentioned that the vored; and if any of them should happen

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CHAPTER VIII.

CATTLE KEEPING.

THE ISI-BAYA AND ITS PRIVILEGES - MILKING COWS - THE CURIOUS MILK FAIL - MODE OF MAKING IT - A MILKING SCENE, AND THE VARIOUS PERSONAGES EMPLOYED IN IT - PRECAUTIONS TAKEN WITH A RESTIVE COW-KAFFIR COW WHISTLES-CHIEFS AND THEIR CATTLE-MANAGEMENT OF THE HERDS, AND CATTLE "LIFTING" - A COW THE UNIT OF KAFFIR CURRENCY - A KAFFIR'S WEALTH, AND THE USES TO WHICH IT IS PUT-A KAFFIR ROB ROY - ADVENTURES OF DUTULU, HIS EXPLOITS, HIS ESCAPES, AND HIS DEATH - ODD METHOD OF ORNAMENTING COWS - LE VAL-LANT'S ACCOUNT OF THE METHODS EMPLOYED IN DECORATING THE CATTLE - HOW OBSTINATE COWS ARE FORCED TO GIVE THEIR MILK - A KAFFIR HOMESTEAD - VARIOUS USES OF CATTLE -HOW MILK IS PREPARED - "AMASI," OR THICKENED MILK - OTHER USES FOR CATTLE - THE SAD-DLE AND PACK OXEN - HOW THEY ARE LADEN AND GIRTHED.

THE isi-baya is quite a sacred spot to a Kaffir, and in many tribes the women arc.so strictly prohibited from entering it, that if even the favorite wife were discovered within its precincts she would have but a very poor chance of her life.

During the day-time the herd are out at pasture, watched by "boys" appointed to this important office, but when night approaches, or if there is any indication of danger from enemics, the cows are driven into the isi-baya, and the entrances firmly barred. It is mostly in this enclosure that the cattle are milked, this operation being always intrusted Mr. Shooter, milking his cows is the only work that a Kaffir really likes. About ten in the morning the cattle are taken into the isi-baya, and the Kaffir proceeds to milk them. He takes with him his milk pail, an article very unlike that which is in use in Europe. It is carved out of a solid piece of wood, and has a comparatively small opening. The specimen from which the figure on page 67 is drawn was brought to England by Mr. Shooter, and is now before mc. It is rather more than seventeen inches in length, and is four inches wide at the top, and six inches near the bottom. In apology for a garment, adorned with strings interior measurement it is only fourteen of beads that contrast boldly with his redinches deep, so that three inches of solid wood are left at the bottom. Its capacity is not very great, as the Kaffir cow does not give nearly as much milk as the cows of an English farmyard. Toward the top are two projecting ears, which enable the milker to between them. hold it firmly between the knees.

In hollowing out the interior of the pail, the Kaffir employs a rather ingenious de-vice. Instead of holding it between his knees, as he does when shaping and ornamenting the exterior, he digs a hole in the ground, and buries the pail as far as the two projecting ears. He then has both his hands at liberty, and can use more force than if he were obliged to trust to the comparatively slight hold afforded by the knees. Of course he sits down while at work, for a Kaffir, like all other savages, has the very strongest objection to needless labor, and will never stand when he has any opportunity of sitting. It will be seen that the pail is not capable of holding much more than the quantity which a good cow ought to yield, and when the Kaffir has done with one cow, he pours the milk into a large receptacle, and then goes off with his empty pail to another cow for a fresh supply.

The scene that presents itself in the isibaya is a very singular one, and strikes oddly upon European cars, as well as eyes. In the first place, the figure of the milker is calculated to present an aspect equally strange and ludicrous. Perfectly naked, with the exception of the smallest imaginable black skin, and with his head devoid of hair, except the oval ring which denotes his posi-tion as a married "man," the Kaffir sits on the ground, his knees on a level with his chin, and the queer-looking milk pail grasped

Then we have the spectacle of the calf try-(66)

ing to eject ually kept aw boy armed where the co is employed, with one han with the oth milk ceases, t its mother an which it is o sumes his pla the day, the when they ar Generally, ho

be milked, as tle, and in the except that o stick of som The cattle this is grasp pain, and so The hole in the age.

So much fo which is very in an Englis never silent thinks it nec oddest sound Even in Eng ing to eject the milker, and being contin-ually kept away from her mother by a young boy armed with a stick. And, in cases and which is not casily learned by an uninually kept away from her mother by a young boy armed with a stick. And, in cases where the cow is vicious, a third individual is employed, who holds the cow by her horns with one hand, and grasps her nostrils firmly with the other. As soon as the supply of milk ceases, the calf is allowed to approach its mother and suck for a short time, after which it is driven away, and the man resumes his place. Cattle are milked twice in the day, the second time being at sunset, when they are brought home for the night. Generally, however, a cow will stand still to them, no white man being able to produce

itiate. But the Kaffir, who is naturally an adept at shouting and yelling, encourages the cow by all the varied scrcams at his command, mixed with loud whistles and tender words of admiration. One consequence of this curious proceeding is, that the cows have always been so accustomed to associate these sounds w i the process of being milked, that when an Englishman buys cows he is obliged to have a Kaffir to milk



1. MILKING PAIL. 2. BEER-BOWL. 3. BEER-STRAINER. 4. WATER-PIPE. 5. WOMAN'S BASKET.

be milked, as is the case with our own cat- those cries, screams, and whistles to which tle, and in that case no precaution is needed, except that of putting through the nose a stick of some eightcen inches in length. The cattle know by experience that if this is grasped and twisted it gives great pain, and so they prefer to remain quiet. The hole in the nose is made at a very early

Even in England there seems to be a kind clear.

they have always been accustomed.

In driving the cattle, and in calling them from a distance, the Kaffir makes great use of whistling, an art in which he excels. With his lips alone he can produce the most extraordinary sounds, and by the aid of his fingers he can whistle so loudly as to half which is very unlike a corresponding scene in an English farmyard. The Kaffir is never silent while milking his cows, but thinks it necessary to utter a series of the oddest sounds that ever greeted mortal correspondence.

OF MAKING IT UTIONS TAKEN - MANAGEMENT -A KAFFIR'S ES OF DUTULU, WS-LE VAIL-OW OBSTINATE OF CATTLE --LE - THE SAD-

of the pail, ngenious debetween his g and ornahole in the ar as the two as both his rc force than he comparae knees. Of , for a Kaffir, cry strongest d will never tunity of site pail is not re than the ght to yield, ith one cow, ceptacle, and il to another

lf in the isiand strikes well as eyes. the milker pect equally r naked, with imaginable with strings with his redevoid of hair, otes his posi-Kaffir sits on vel with his pail grasped

the calf try-

Yery hattitude about them, and have an out fancy of assembling them in herds, in which every animal is of the same color. The oxen also undergo a sort of training, as was remarked by Retief, who was killed in battle with Dingan, the Zulu king. He paid a visit to that treachcrous despot, and was entertained by dances in which the cattle had been trained to assist. "In one dance," he says, " the people were intermixed with one hundred and seventy-six oxen, all without horns, and of one color. They have long strips of skin hanging pendent from the forehead, cheeks, shoulders, and under the throat; these strips being cut from the hide when the animals are calves. These oxen are divided into two and three among the whole army, which then dance in companies, each with its attendant oxen. In this way they all in turn approach the king, the oxen turning off into a kraal, and then manœu-vring in a line from the king. It is surprising that the oxcn should be so well trained; for, notwithstanding all the startling and yelling which accompany the dance, they never move faster than a slow walking pace. Dingan showed me, as he said, his smallest herd of oxen, all alike, and with white backs. He allowed two of my people to count them, and the enumeration amounted to two thousand four hundred and twenty-four. I am informed that his herds of red and black oxen consist of three to four thousand each." I may here mention casually, that the same fashion of keeping animals of similar colors in separate herds is in force in South Amer-ica, among the owners of the vast herds of horses which thrive so well in that country.

The Kaffirs manage their cattle with wonderful skill, aud the animals perfectly understand the meaning of the cries with which they are assailed. Consequently, it is almost as difficult for an Englishman to drive his cows as to milk them, and assistance has to be sought from the natives. This noisy method of cattle driving is the source of much difficulty to the soldiers, when they have been sent to recover cattle stolen by those inveterate thieves, the Kaffir tribes, who look upon the cattle of the white man as their legitimate prize, and are con-stantly on the look-out for them. Indeed, they enact at the present day that extinct phase of Scottish life when the inhabitants of the Highlands stole the cattle of the Low-Inders, and euphenistically described the operation as "lifting;" themselves not being by any means thieves, but "gentleman drovers," very punctilious in point of honor, and this in the mealwas are not continue to and thinking themselves as good gentlemen as any in the land.

The cow constitutes now, in fact, the wealth of the Kaffir, just as was the ease in the early patriarchal days. Among those tribes which are not brought into connection

The chiefs who possess many oxen are with the white man, moncy is of no value, and all wealth is measured by cows. One of the great inland chiefs, when asking about the Queen of England, was naturally desirous of hearing how many cattle she possessed, and on hearing that many of her subjects had more cows than hcrself, conceived a very mcan opinion of her power. He counted his cattle by the thousand, and if any inferior chief had dared to rival him in his wealth, that chief would very soon be incapacitated from possessing anything at all, while his cattle would swell the number of the royal herds. His idea was, that even if her predecessor had bequeathed so poor a throne to her, she ought to assert her dignity by seizing that wealth which she had not been fortunate enough to inherit.

The cow is the unit of moncy. The cost of anything that is peculiarly valuable is reckoned by the number of cows that it would fetch if sold, and even the women are reckoned by this standard, eight cows equalling one woman, just as twelve pence equal one shilling. Most of the wars which devastate Southern Africa are caused entirely by the desire of one man to seize the herds that belong to another, and when the white man is engaged in African warfare, he is perforce obliged to wage it on the same principle. During the late Kaffir war, the reports of the newspapers had a singu-larly unimposing appearance. The burden of their sorg we investible of their song was invariably cows. General Blank had advanced so far into the enemy's country, and driven off five thousand head of cattle. Or perhaps the case was reversed; the position of the European troops had been suddenly surprised, and several thousand cattle stolen. In fact, it seemed to be a war solely about cattle, and, to a certain extent, that was necessarily the case. The cattle formed not only the wealth of the enemy, but his resources, so that there was no better way of bringing him to terms than by cutting off his commissariat, and preventing the rebellious chiefs from main-taining their armed forces. We had no wish to kill the Kaffirs themselves, but merely that they should be taught not to meddle with us, and there was no better way of doing so than by touching them on their tenderest point.

The greatest ambition of a Kaffir is te possess cattle, inasmuch as their owner can command every luxury which a savage millionnaire desircs. He can eat beef and drink sour milk every day; he can buy as many wives as he likes, at the current price of eight to fourteen cows each, according te the fluctuation of the market; he cau make all kinds of useful articles out of the hides; he can lubricate himself with fat to his heart's content, and he can decorate his sable person with the flowing tails. With plenty of cattle, he can set himself up as a great man; and, the more cattle he has, the

greater man l a mere "boy other "boys" "man," shave badge of man self. As his wives to his them, has a k "unnumzana about equival Sahib " of Inc be addressed or chief. Show ers round hin poor, and whand the hope He assigns h and thus posse take care of such a precau In Africa, as creates envy, in gathering are plenty who away. Some will openly as is more freque lence, and the old and crafty vived the varie who know c ployed.

There is a named Dutul kind of Kaffir ployed a mixt used to set of tended to rob contrived to pl the entrance o then quietly r isi-baya, while Dutulu then o and as the in was the matte sentinels at t spared. The should resist, should give the carried off the at an end, for fast, and they a Dutulu was a 1 almost invaria home with his instance, allow the direction w used to have the same spot, bewilder the in More than one his stolen herd in the immedia elated kraal, pursuers would ef his own hon

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f no value, ws. One of king about rally desirle she pos-of her subf, conceived ower. He and, and if ival him in soon be inthing at all. number of hat even if so poor a rt her digch she had ierit.

The ney. ly valuable ows that it the wemen eight cows elve pence wars which caused ento seize the when the n warfare, it on the Kaffir war, ad a singuhe burden s. General ie enemy's isand head se was reean troops nd several it seemed d, to a eerthe ease. wealth of that there m to terms sariat, and rom maine had no selves, but tht not to no better g them on

affir is to owner can avage milbeef and an buy as rent price cording to e can make the hides; fat to his corate his ils. With If up as a he has, the

greater man he becomes. Instead of being a mere "boy," living with a number of other "boys" in one hut, he becomes a "man," shaves his head, assumes the proud badge of manhood, and has a hut to him-self. As his eattle increase, he adds more wives to his stock, builds separate huts for them, has a kraal of his own, becomes the "unnumzan," or great man — a term about equivalent to the familiar "Burra Salib" of Indian life — and may expect to be addressed by strange boys as "inkosi," or chief. Should his cattle prosper, he gath ers round him the young men who are still poor, and who are attracted by his wealth, and the hope of eating beef at his cost. He assigns huts to them within his kraal, and thus possesses an armed guard who will take eare of his cherished cattle. Indeed, such a precaution is absolutely necessary. In Africa, as well as in Europe, wealth creates envy, and a man who has succeeded in gathering it knows full well that there are plenty who will do their best to take it away. Sometimes a more powerful man will openly assault his kraal, but stratagem is more frequently employed than open vio-lence, and there are in every tribe certain old and erafty eattle-stealers, who have survived the varied dangers of such a life, and who know every ruse that can be employed.

There is a story of one of these men, named Dutulu, who seems to have been a kind of Kafir Rob Roy. He always employed a mixture of artifice and force. He used to set off for the kraal which he in-tended to rob, and, in the dead of night, contrived to place some of his assistants by the entrance of the huts. Another assistant then quietly removed the eattle from the isi-baya, while he directed the operations. Dutulu then caused an alarm to be made, and as the iumates erept out to see what carried off the eattle, his anxieties were not at an end, for eattle cannot be moved very fast, and they are not easily concealed. But Dutulu was a man not to be baffled, and he almost invariably succeeded in reaching home with his spoil. He never, in the first instance, allowed the eattle to be driven in the direction which he intended to take. He used to have them driven repeatedly over the same spot, so as to mix the tracks and bewilder the men who were sure to follow. More than once he baffled pursuit by taking his stolen herd back again, and keeping it in the immediate neighborhood of the desolated kraal, calculating rightly that the pursuers would fellow him in the direction is quite indifferent, often causing frightful ef his own home.

boundless. On one occasion, his own kraal was attacked, but Dutulu was far too clever to fall into the trap which he had so often set for others. Instead of crawling out of his hut and getting himself speared, he rolled up his leather mantle, and pushed it through the door. As he had anticipated, it was mistaken in the semi-darkness for a man, and was instantly pierced with a spear. While the weapon was still entangled in the kaross, Dutulu darted from his hut, sprang to the entrance of his isi-baya fully armed, and drove off the outwitted assailauts. Even in his old age his audacity did not desert him, and he actually determined on stealing a herd of eattle in the day-time. No one dared to join him, but he determined on carrying out his desperate intention sin-gle-handed. He succeeded in driving the herd to some distance, but was discovered, pursued, and surrounded by the enemy. Although one against many, he fought his foes bravely, and, although severely wounded. succeeded in escaping into the bush, where they dared not follow him.

Undeterred by this adventure, he had no sooner recovered than he planned another cattle-stealing expedition. His chief dissuaded him from the undertaking, urging that he had quite enough eattle, that he had been seriously wounded, and that he was becoming too old. The ruling passion was, how-ever, too strong to be resisted, and Dutulu attacked a kraal on his old plan, letting the eattle be driven in one direction, killing as many enemies as he could, and then running off on the opposite side to that which had been taken by the cattle, so as to decoy his pursuers in a wrong direction. However, his advanced years, and perhaps his recent wounds, had impaired his speed, and as there was no bush at hand, he dashed into a morass, and erouched beneath the water. His enemies dared not follow him, but surdenly left the morass, and dashed at his enemies, hoping that he might force his way through them. He did succeed in killing several of them, and in passing their line, but he could not run fast enough to escape, and was overtaken and killed.

So, knowing that men of a similar character are hankering after his herd, their dusky owner is only too glad to have a number of young men who will guard his eattle from such eunning enemies.

The love that a Kaffir has for his cattle induces him to ornament them in various ways, some of which must entail no little suffering upon them. To this, however, he his own home. The man's cunning and audacity were from the least desire of hurting them, but

from the utter unconcern as to inflicting well acquainted, they could not only multi-pain which is characteristic of the savage, ply these horns, but also give them any pain which is characteristic of the savage, in whatever part of the earth he may be. He trims the ears of the cows into all kinds Having offered to exhibit their skill in my of odd shapes, one of the favorite patterns presence, if I had any desire of learning of odd shapes, one of the favorite patterns being that of a leaf with dccply serrated edges. He gathers up bunches of the skin, generally upon the head, ties string tightly round them, and so forms a series of projecting knots of various sizes and shapes. He cuts strips of hide from various parts of the body, especially the head and facc, and lets them hang down as lappets. He cuts the dewlap and makes fringes of it, and all

ishes his powers on the horns. Among us the horn does not scem capable of much modification, but a Kaffir, skilful in his art, can never be content to leave the horns as they arc. He will cause one horn to pro-ject forward and another backward, and he will train one to grow upright, and the other pointing to the ground. Sometimes he observes a kind of symmetry, and has both horns bent with their points nearly touching the shoulders, or trains them so that their tips meet above, and they form an arch over their head. Now and then an ox is seen in which a most singular effect has been produced. As the horns of the young ox sprout they are trained over the forchead until the points meet. They are then manipulated so as to make them coalesce, and so shoot upward from the middle of the forehead, like the horn of the fabled unicorn.

Le Vaillant mentions this curious mode of decorating the cattle, and carefully de-scribes the process by which it is performed. "I had not yet taken a near view of the horned cattle which they brought with them, because at break of day they strayed to the thickets and pastures, and were not brought back by their keepers until the evening. One day, however, having repaired to their kraal very carly, I was much surprised when I first bcheld onc of these animals. I scarcely knew them to be oxen and cows, not only on account of their being much smaller than ours, since I observed in them the same form and the same fundamental character, in which I could not be deceived, but on account of the multiplicity of their horns, and the variety of their different twistings. They had a great resemblance to those marine productions known by nat-uralists under the name of stag's horns. Being at this time persuaded that these concretions, of which I had no idea, were a peculiar present of nature, I considered the Kaffir oxen as a variety of the species, but I was undeceived by my guide, who informed the isi-baya, in which some cattle are seen.

form that their imaginations might suggest. their method, it appeared to me so new and uncommon, that I was willing to secure an opportunity, and for several days I attended

a regular course of lessons on this subject. "They take the animal at as tender an age as possible, and when the horns begin to appear they make a small vertical incision in them with a saw, or any other instrument that may be substituted for it, and divide the boor animal to suffer tortures. But in some parts of the country, he lav-ishes his powers on the horns. Among us the horns, yet tonder, separate of the selves, so that in time the animal has four very distinct ones. If they wish to have six, or even more, similar notches made with the saw produce as many as may be re-quired. But if they are desirous of forcing one of these divisions in the whole horn to form, for example, a complete circle, they cut away from the point, which must not be hurt, a small part of its thickness, and this amputation, often renewed, and with much patience, makes the horn bend in a contrary direction, and, the point meeting the root, it exhibits the appearance of a perfect circle. As it is certain that incision always causes a greater or lcss degree of bending, it may be readily conceived that every variation that capriec can imagine may be produced by this simple method. In short, one must be born a Kaffir, and have his taste and patience, to submit to that minute care and unwearied attention required for this operation, which in Kaffirland can only be uscless, but in other climates would be hurtful. For the horn, thus disfigured, would become weak, whereas, when preserved strong and entire, it keeps at a distance the famished bears and wolves of Europe." The reader must remember that the words refer to France, and that the date of Le Vaillant's travels was 1780-85.

The same traveller mentions an ingenious method employed by the Kaffirs when a cow is bad-tempered, and will not give her milk freely. A rope is tied to one of the hind feet, and a man hauls the foot off the ground by means of the rope. The cow cannot run away on account of the man who is holding her nose, and the pain caused by the violent dragging of her foot backward, together with the constrained attitude of standing on three legs, soon subdues the most refractory animal.

Before proceeding to another chapter, it will be well to explain the illustration on page 57, called "The Kaffirs at Home."

The spectator is supposed to be just inside the outer enclosure, and nearly opposite to me that this singularity was only the effect In the centre of the plate a milking scene of their invention and taste; and that, by is shown. The cow, being a restive one, is means of a process with which they were being held by the "man," by means of a

stick passed th means of the and the anima is well shown. four hundred the cow is seen his knees the On the right l emptying a pa baskets which article. The re fico of the bask cause a conside spilt, if it were of the pail. Th extemporizes o the mouth of thumbs so as to narrow stream

A woman is a out to labor in t at her back, and der. In order the huts a you near one of the against it, and pipe and conve are seen in the strip of skin si that the chief idence. In fre shaped Cape and thick tails. the body seems of the charact are shown, name within the fence ground. This times called K because the gi nists will call a In the distant topped mounta istic of Southe

The Kaffir us oses. Whene poses. ury, which is v flesh, and cont that seems al digestion to un is the milk of with meal, so a The milk is nev Kaffirs thinkin Indeed, they lo a beer-drinker have an equal liquid in its cr been milked, th a large store b right-hand of Home," page 5 tains milk in th completely em has been placed mentation take the whole of the buly multithem any ht suggest. skill in my f learning o new and secure an I attended s subject.

tender an rus begin al incision nstrument and divide ion makes of theml has four h to have made with ay be rc-of forcing le horn to rcle, they ust not be , and this with much in a coneeting the a perfect on always bending, very variay be proshort, one his taste inute care d for this n only be d be hurted, would preserved tance the Europe." the words te of Le

ingenious hcn a cow b her milk the hind he ground mnot run s holding he violent together standing sst refrac-

hapter, it ration on me." ust inside oposite to are seen. ng seene 7e one, is bans of a RIDING OXEN.

stick passed through its nostrils, and by mcans of the contrast between the man and the animal the small size of the latter is well shown. A Kaffir ox averages only four hundred pounds in weight. Beneath the cow is seen the milker, holding between his knees the curiously shaped milkpail. On the right hand is seen another Kaffr emptying a pailful of milk into one of the baskets which are used as stores for this article. The reader will notice that the orifice of the basket is very small, and so would cause a considerable amount of milk to be spilt, if it were poured from the wide mouth of the pail. The Kaffir has no funnel, so he extemporizes one by holding his hands over the mouth of the pail, and placing his thumbs so as to cause the milk to flow in a narrow stream between them.

A woman is seen in the foreground, going out to labor in the fields, with her child slung at her back, and her heavy hoc on her shoulder. In order to show the ordinary size of the huts a young Kaffir is shown standing near one of them, while a "iman" is seated against it, and engaged alternately in his pipe and conversation. Three shield sticks are seen in the fence of the isi-baya, and the strip of skin suspended to the pole shows that the chief man of the kraal is in residence. In front are several of the oddshaped Cape sheep, with their long legs and thick tails, in which the whole fat of the body seems to concentrate itself. Two of the characteristic trees of the country are shown, namely, an euphorbia standing within the feuce, and an acacia in the background. This last mentioned tree is sometimes called Kameel-dorn, or Camel-thorn, because the giraffe, which the Dutch colonists will call a camel, feeds upon its leaves. In the distance are two of those tabletopped mountains which are so characteristic of Southern Africa.

The Kaffir uses his cattle for various purposes. Whenever he can afford such a luxury, which is very seldom, he feasts upon its flesh, and contrives to consume a quantity that seems almost too much for human digestion to undertake. But the chief diet is the milk of the cows, generally mixed with meal, so as to form a kind of porridge. The milk is never eaten in its fresh state, the Kaffirs thinking it to be very indigestible. Iudeed, they look upon fresh milk much as a beer-drinker looks upon sweet-wort, and have an equal objection to drinking the liquid in its crude state. When a cow has been milked, the Kaffir empties the pail into a large store basket, such as is seen on the right-hand of the engraving "Kaffirs at Home," page 57. This basket already contains milk in the second stage, and is never completely emptied. Soon after the milk has been placed in the basket, a sort of fermentation takes place, and in a short time the whole of the liquid is converted into a

stick passed through its nostrils, and by semi-solid mass, and a watery fluid somemeans of the contrast between the man and the animal the small size of the latter is well shown. A Kaffir ox averages only four hundred pounds in weight. Beneath the cow is seen the milker, holding between shire cream.

This is called "amasi," and is the staff of life to a Kaffir. Europeans who have lived in Kaffirland generally disilke amasi exceedingly at first, but soon come to prefer it to milk in any other form. Some persons have compared the amasi to curds after the whey has been drawn off; but this is not a fair comparison. The amasi is not in lumps or in curd, but a thick, creany mass, more like our clotted crean than any other substance. It has a slightly acid flavor. Children, whether black or white, are always very fond of amasi, and there can be no better food for them. Should the Kafir be obliged to use a new vessel for the purpesc of making this clotted milk, he always takes some amasi ready prepared, and places it in the vessel together with the fresh milk, where it acts like yeast in liquid formentation, and soon reduces the entire mass to its own consistency.

The oxen are also used for riding purposes, and as bcasts of burden. Europeans employ them largcly as draught oxen, and use a great number to draw a single wagon; but the wagon is an European invention, and therefore without the scope of the present work. The native contrives to ride the oxen without the use of a saddle, balancing himself ingeniously ou the sharply ridged back, and guiding his horned steed by means of a stick through its nostrils, with a cord tied to each end of it. He is not at all a graceful rider, but jogs along with his arms extended, and his elbows jerking up and down with every movement of the beast. Still, the ox answers his purpose; and, as it never goes beyond a walking pace, no great harm is done by a fall.

Since the introduction of horses, the Kaffirs have taken a great liking to them, and have proved themselves capable of being good horsemen, after their fashion. This fashion is, always to ride at full gallop; for they can see no object in mounting a swift animal if its speed is not to be brought into operation. It is a very picturesque sight when a party of mounted Kaffirs come dashing along, their horses at full speed, their shields and spears in their hands, and their karosses flying behind them as they ride. When they have occasion to stop, they pull up suddenly, and are off their horses in a moment.

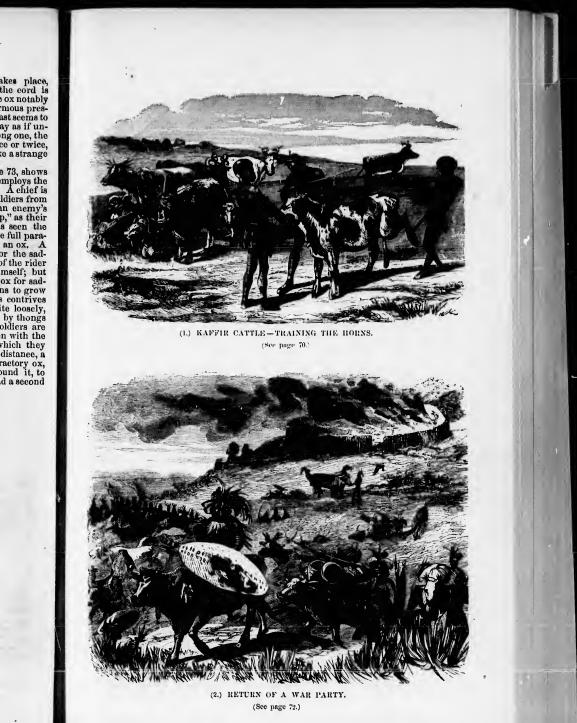
right-hand of the 'engraving "Kaffirs at Home," page 57. This basket already contains milk in the second stage, and is never completely emptied. Soon after the milk has been placed in the basket, a sort of formentation takes place, and in a short time the whole of the liquid is converted into a

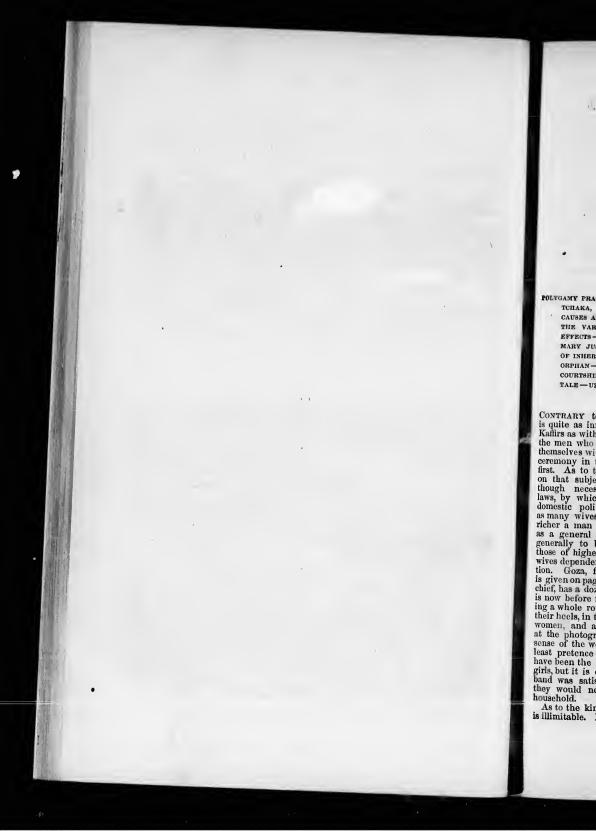
grasp of the legs. A few cloths or hides are Another hauling-match now takes place, therefore placed on the animal's back, and and the process goes on until the cord is a long "reim," or leathern rope, is passed several times round its body, being drawn tightly by a couple of men, one at each side. By this operation the skin is braced up tight, and a saddle can be fixed nearly as firmly as on a horse. Even under these ei-cumstances, the movements of the ox are very unpleasant to an European cquestrian, and, although not so fatiguing as those of a camel, require a tolerable course of practice

before they become agreeable. This custom of tightly girthing is not con-fined to those animals which are used for the saddle, but is also practised on those that are used as pack-oxen; the loose skin rendering the packages liable to slip off the animal's back. The whole process of girthing the ox is a very curious one. A sturdy Kaffir stands at each side, while another holds the ox firmly by a stick passed through its nostrils. The skins or cloths are then laid on the back of the ox, and the long rope thrown over them. One man retains his hold of one end, while the other passes the to make the horns flap about quite loosely, rope round the animal's body. Each man takes firm hold of the rope, puts one foot against the ox's side, by way of a fulerum, and then hauls away with the full force of his body. Holding his own part of the rope tightly with one hand, the second Kaffir dexterously throws the end under the animal to and drawing the rope tightly round it, to

and the process goes on until the cord is exhausted, and the diameter of the ox notably diminished. In spite of the enormous pressure to which it is subject, the beast seems to care little about it, and walks away as if un-concerned. If the journey is a long one, the ropes are generally tightened once or twice, the native drivers seeming to take a strange pleasure in the operation.

The illustration No. 1, on page 73, shows the manner in which the Kaffir employs the ox for riding and pack purposes. A chief is returning with his triumphant soldiers from returning with his triumpnant sounders from a successful expedition against an enemy's kraal, which they have "eaten up," as their saying is. In the foreground is seen the chief, fat and pursy, dressed in the full para-phernalia of war, and seated on an ox. A hornless ox is generally chosen for the sad-le in order to avoid the danger of the rider dle, in order to avoid the danger of the rider falling forward and wounding himself; but sometimes the Kaffir qualifics an ox for saddle purposes by forcing the horns to grow downward, and in many instances contrives as if they were only suspended by thongs from the animal's head. The soldiers are seen in charge of other oxen, laden with the spoils of the captured kraal, to which they have set fire; and in the middle distance, a couple of men are reloading a refractory ox, his comrade, who catches it, and passes it prevent it from shaking off its load a second over the back, when it is seized as before. time.





CHAPTER IX.

MARRIAGE.

POLYGAMY PRACTISED AMONO THE KAFFIRS - GOZA AND HIS WIVES - NUMBER OF A KINO'S HAREM -TCHAKA, THE BACHELOR KING-THE KINO AND HIS SUCCESSORS-A BARBAROUS CUSTOM-CAUSES AND EFFECTS OF POLYGAMY AMONG THE KAFFIRS - DOMESTIC LIFE AND ITS CUSTOMS -THE VARIED DUTIES OF A WIFE - ANECDOTE OF A KAFFIR HUSBAND - JEALOUSY AND ITS EFFECTS - A FAVORITE WIFE MURDERED BY HER COMPANIONS - MINOR QUARRELS, AND SUM-MARY JUSTICE - THE FIRST WIFE AND HER PRIVILEGES - MINUTE CODE OF LAWS - THE LAW OF INHERITANCE AND PRIMODENITURE - THE MASTERSHIP OF THE KRAAL - PROTECTION TO THE ORPHAN - GUARDIANS, THEIR DUTIES AND PRIVILEGES - PRELIMINARIES TO MARRIAGE - KAFFIR COURTSHIP-THE BRIDEOROOM ON APPROVAL-AN UNWILLING CELIBATE-A KAFFIR LOVE TALE - UZINTO AND HER ADVENTURES - REWARD OF PERSEVERANCE.

CONTRARY to general opinion, marriage | him, and offer their daughters to him, only is quite as important a matter among the too proud if he will accept them, and ask-Kaffirs as with ourselves, and even though the men who can afford it do not content richer a man is, the more wives he has as a general rule. An ordinary man has never knows, within fifty or so h fact, he generally to be content with one, while those of higher rank have the number of wives dependent on their wealth and position. Goza, for example, whose portrait his household, lest a neglected wife should is given on page 117 and who is a powerful chief, has a dozen or two of wives. There a plebeian, would be her own choice. In is now before me a photograph represent-ing a whole row of his wives, all sitting on their heels, in the attitude adopted by Kaffir women, and all looking rather surprised at the photographer's operations. In our sense of the word, none of them have the least pretence to beauty, whatever may have been the case when they were young girls, but it is evident that their joint hus-band was satisfied with their charms, or they would not retain a position in his household.

ing no payment for them. The reverence for authority must be very strong in a Kaffir's breast, if it can induce him to urst. As to the number of wives, no law on that subject is found in the minute, though necessarily traditional, eode of laws, by which the Kaffir's regulate their domestic polity. A man may take just as many wives as he can afford, and the as a general rule. An early the part of the subject is always at the provide the subject is always at the su wives he has, nor would he know all his wives by sight, and in consequence he is obliged to keep a most jealous watch over consequence of this feeling, none of the inhabitants of the royal harem ever leave their house without a strong guard at hand, besides a number of spies, who coneeal themselves in unsuspected places, and who would report to the king the slightest indiscretion on the part of any of his wives. It is not even safe for a Kaffir to speak to one of these elosely guarded beauties, for, even if no guards are openly in sight, a spy is sure to be con-cealed at no great distance, and the conse-As to the king, the number of his wives quenee of such an indiscretion would be, is illimitable. Parents come humbly before that the woman would certainly lose her (75)

life, and the man probably be a fellow suf- chance that they would escape the fate that

That able and sangulnary chief Tchaka formed an exception to the ordinary rule. He would accept as many dark maidens as might be offered to him, but he would not raise one of them to the rank of wlfe. The reason for this line of conduct was his horror of seeing a successor to his throne. Kafllr of rank always seems to think that he himself is exempt from the ordinary lot of humanity, and will never speak of the possibility of his own death, nor allow any one else to do so. In a dependent, such a picce of bad breeding would be looked upon as an overt act of treachery, and the thought-less deliuquent would instantly lose the power of repeating the offence by forfeiting his life. Even in an European, the offence would be a very grave onc, and would jar gratingly on the feelings of all who heard the ill-omened words. This disinclination to speak of death sometimes shows itself very curiously. On one occasion, an Englishman went to pay a visit to Panda, after the contradiction of a report of that monarch's death. After the preliminary greetings, he expressed his pleasure at seeing the chief so well, especially after the report of his death. The word " death " seemed to strike the king and all the court like an electric shock, and an ominous silence reigned around, At last Panda recovered himself, and, with a voice that betrayed his emotion, said that such subjects were never spoken of, and then adroitly changed the conversation.

death of the present occupant of the throne, and therefore Tchaka refused to marry any wives, from whom his successor might be born. More than that, if any of the inmates of his harem showed signs that the population was likely to be increased, they were sure to be arrested on some trivial pretence, dragged out of their homes, and summarily executed. We may feel disposed to wonder that such a heartless monster could by any means have found any inmates of his harem. But we must remember that of all men a Kaffir chief is the most despotic, having absolute power over any of his subjects, and his orders being obeyed with an instantancous obedience, no matter how revolting they might be. Parents would kill their children and children their pahere the second and the second while being beaten to death by his orders.

Therefore the parents of these ill-fated wanted them he would take them, probably murdering their parents, and adding their cattle to his own vast herds. By volun-tarily offering them they might possibly gain his good graces, and there might be a

had befallen so many of their predecessors in the royal favor. These strange effects of despotism are by no means confined to Sonthern Africa, but are found among more clvilized people than the Kaffirs. We all remember the opening story of the "Ara-bian Nights," which furnishes the thread on which all the stories are strung. How a king found that his wife was unworthy of her position, and how he immediately rushed to the conclusion that such unworthiness was not the fault of an individual, but a quality inherent in the sex. How he reduced his principle to practice by marrying a new wife every evening, and cutting off her head next morning, until his purpose was arrested by the ingenious narrator of the tales, who originated the practice now prevalent in periodicals, namely, al-ways leaving off unexpectedly in an inter-esting part of the story.

This extraordinary proceeding on the part of an Oriental monarch is told with a perfect absence of comment, and neither the narrator nor the hearer displays any signs that such a line of conduct was strange, or even culpable. The subjects who were called upon to supply such a succession of wives certainly grumbled, but they continued to supply them, and evidently had no idea that their monarch's orders could be disobeyed.

The effect of polygamy among the wives themselves is rather curious. In the first place, they are accustomed to the idea, and Now, the idea of a successor implies the have never been led to expect that they would bear sole rule in the house. Indeed, none of them would entertain such an idea, because the very fact that a man possessed only one wife would derogate from his dignity, and consequently from her own. There is another reason for the institution of polygamy, namely, the division of labor. Like all savages, the Kaffir man never conwork falling to the lot of the women. As to any work that requires bodily exertion, the Kaffir never dreams of undertaking it. He would not even lift a basket of rice on the head of his favorite wife, but would sit on the ground and allow some woman to do it. One of my friends, when rather new to Kaffirland, happened to look into a hut, and there saw a stalwart Kaffir sitting and smoking his pipe, while the women were hard at work in the suu, building huts, carrying timber, and performing all kinds of severe labor. Struck with a natural indignation at such behavlor, he told the smoker to get up and work like a man. This idea was too much even for the native politeness of the Kaffir, who burst into a laugh at so absurd a notion. "Women work," said he, "men sit in the house and smoke."

The whole cares of domestic life fall upon

the married ordinary wor building of food and ke She cannot p She has to ti. to watch it, to it, and to hal haps condese he has killed himself longe cooking falls has not only t the pots in w hard day's lab home and res maize or mille on account which is empl another, the u ward and for of a chemist's keep flour rea task has to be day. When s has either to inte perridge, of seeing the make the been the Katlirs, b drinking the p It will be se

of a Kaffir with that of an En therefore she when her hush may divide her wife has always the others, and the favor of h iarly flagrant a posed, and anot honor. When the husband sel happens to like seniority, and, a youngest has t the chief wife, among them. same house with ings would be Kaffir law, caeh belonging to the right hand of th

Sometimes, he in spite of thes known to lead of poisoning ha (page 51), and o than is known. remarkable one wives, and a t The other two w by her presence her to continua when the husba found her abs e the fate that ir predecessors strange ell'ects ns confined to d among more affirs. We all of the "Arathe thread on rung. How a s unworthy of Immediately such miworan Individual, sex. How he tice by marry-g, and cutting until his purnious narrator the practice , namely, al-ln an inter-

ng on the part ld with a per-1 neither the iys any signs was strange, ets who were a succession but they convldently had orders could

ng the wives In the first the Idea, and et that they ise. Indeed. such an idea. an possessed te from his m her own. e Institution ion of labor. n never conabor, all real women. As ily exertion, dertaking it. et of rice on , but would ome woman when rather o look into t Kafilr sitthe women n, building forming all ith a natural he told the ike a man. r the native urst into a "Women

house and fe fall upon

the married woman. Beside doing all the others where she was. They replied that ordinary work of the house, including the they did not know, and that when they went building of it, she has to prepare all the to foth 'frewood, according to daily custom, food and keep the hungry men supplied. She cannot go to a shop and buy bread. She has to till the ground, to sow the grain, to watch it, to reap it, to thrash it, to grind it, and to bake it. Her husband may per-haps condescend to bring home game that he has killed, though he will not burden himself longer than he can help. But the ceoking falls to the woman's share, and she has not only to stew the meat, but to make the pots in which it is prepared. After a hard day's labor out of doors, she cannot go heme and rest, but is obliged to grind the malze or millet, a work of very great labor, on account of the primitive machinery which is employed — simply one stone upon another, the upper stone being rocked back-ward and forward with a notion like that of a chemist's pestle. The Kaffirs never keep flour ready ground, so that this heavy task has to be performed regularly every day. When she has ground the corn she has either to bake it into cakes, or boil it into porridge, and then has the gratifleation of sociug the men eat it. She also has to make the beer which is so popular among the Kailirs, but has very little chance of drinking the product of her own industry.

It will be seen, therefore, that the work of a Kafilr wife is about twice as hard as that of an English farm laborer, and that therefore she is rather glad than otherwise when her husband takes another wife, who may divide her labors. Moreover, the first wife has always a sort of preëminence over the others, and retains it unless she forfeits the favor of her husband by some pecul-iarly flagrant act, in which case she is deposed, and another wife raised to the vacant honor. When such an event takes place, the husband selects any of his wives that he happens to like best, without any regard for seniority, and, as a natural consequence, the youngest has the best chance of becoming the chief wlfe, thus causing much jealousy among them. Did all the wives live in the same house with their husband, the bickerings would be constant; but, according to Katfir law, each wife has her own hut, that belonging to the principal wife being on the right hand of the chief's house. Sometimes, however, jealousy will prevail,

in spite of these preventives, and has been known to lead to fatal results. One case of poisoning has already been mentioned (page 51), and others occur more frequently than is known. One such ease was a rather remarkable one. There had been two wives, and a third was afterward added. The other two wives felt themselves injured

they had her how, and that when hery wear to fetch 'frewood, according to daily custom, they had left her in the kraal. Dissuitated with the answer, he 'pressed them more closely, and was then told that she had gone of to here fathering house. At the line days closely, and was then told that she had gone off to her father's house. At the lirst dawn he set off to the futher's kreal, and found that nothing had been heard of her. His next step was to go to one of the witch doctors, or prophets, and ask him what had become of his favorite wife. The man an-swered that the two elder wives had nur-dered her. He sat off homeword but helene swered that the two enter wives had mur-dered her. He set off homeward, but belore he reached his kraal, the dead body of the murdered wife had been discovered by a herd boy. The fact was, that she had gone out with the other two wives in the morning to fetch firewood, a quarrel had arlsen, and they had hanged her to a tree with the bush-rope used in tying up the bundles of wood.

As to minor assaults on a favorite wife, they are common enough. She will be beaten, or have her face scratched so as to spoll her beauty, or the holes in her ears will be torn violently open. The assallants are sure to suffer in their own turn for their conduct, their husband beating them most cruelly with the first weapon that happens to come to hand. But, in the mean time, the work which they have done has been effected, and they have at all events enjoyed some moments of savage vengeance. Fights often take place among the wives, but it the husband hears the noise of the scuffie he soon puts a stop to it, by seizing a stick,

and impartially belaboring each combatant. The position of a first wife is really one of some consequence. Although she has been bought and pald for by her husband, she is not looked upon as so utter an article of merchandise as her successors. "When of international and the successors. "When a man takes his first wife," says Mr. Shooter, "all the cows he possesses are regarded as her property. She uses the milk for the support of her family, and, after the birth of her first son, they are ealled his cattle. Theoretically, the hus-band can neither sell nor dispose of them without his wife's consent. If he wish to without his wife's consent. If he wish to take a second wlfe, and require any of these eattle for the purpose, he must obtain her concurrence.

"When I asked a native how this was to be procured, he said by flattery and coaxing, or if that did not succeed, by bothering her until she yielded, and told him not to do so to-morrow, i. e. for the future. Sometimes she becomes angry, and tells him to take all, for they are not hers, but his. If she comply with her husband's polygamous desires, and furnish eattle to purchase and induc a new when the husband returned to his house, he found her absent, and asked from the eldest daughter. The cattle assigned to the

second wife are subject to the same rules, and so ∞ , while fresh wives are taken. Any wife may furnish the cattle necessary to add a new member to the harem, and with the same consequences as resulted to the first wife; but it seems that the queen, as the first is called, can claim the right of refusal." It will be seen from this account of the relative stations of the different wives, that the position of chief wife is one that would be much prized, and we can therefore understand that the elevation of a new comer to that rank would necessarily create a strong feeling of jealousy in the hearts of the others.

In consequence of the plurality of wives, the law of inneritance is most complicated. Some persons may wonder that a law which seems to belong especially to civilization should be found among savage tribes like the Kathirs. But it must be remembered that the Kathir is essentially a man living under authority, and that his logical turn of intellect has caused him to frame a legal eode which is singularly minute in all its details, and which enters not only into the affairs of the nation, but into those of private life. The law respecting the rank held by the wives, and the control which they exereise over property, is sufficiently minute to give promise that there would also be a law which respective children.

In order to understand the working of this law, the reader must remember two facts which have been mentioned: the one, that the wives do not live in common, but that ea h has her own house; and moreover, that to each house a certain amount of cattle is attached, in theory, if not in practice. When the headman of a kraal dies, his property is divided among his children by virtue of a law, which, though unwritten, is well known and is as precise as any similar law in Eugland. If there should be an eldest son, born in the house of the chief wife, he succeeds at once to his father's property, and inherits his rank. There is a very common Kaffir song, which, though not at all filial, is characteristic. It begins by saying, "My father has died, and I have all his eattle," and then proceeds to expatiate on the joys of wealth. He does not neces-sarily inherit all the cattle in the kraal, beeause there may be sous belonging to other houses; in such eases, the eldest son of each house would be entitled to the eattle which are recognized as the property of that house. Still, he exercises a sort of paternal author-ity over the whole, and will often succeed in keeping all the family together instead of giving to each son his share of the eattle, and letting them separate in different direetions. Such a course of proceeding is the best for all parties, as they possess a strength when united, which they could not hope to attain when separated.

It sometimes happens that the owner of the kraal has no soil, and in that ease, the property is claimed by his father, brother, or nearest living relative, - always, if possible, by a member of the same house as himself. It sometimes happens that no male relation ean be found, and when such a failure takes place, the property goes to the chief, as the acknowledged father of the tribe. As to the women, they very seldom inherit anything, but go with the cattle to the different heirs, and form part of their property. To this general rule there are exceptional cases, but they are very rare. It will be seen, therefore, that every woman has some one who acts as her father, whether her father be living or not, and although the compulsory dependent state of women is not conducive to their dignity, it certainly protects them from many evils. If, for example, a girl were left an orphan, an event which is of very frequent occurrence in countries where little value is placed on human life, she would be placed in a very unpleasant position, for either she would find no husband at all, or she would be fought over by poor and tur-bulent men who wanted to obtain a wife without paying for her. Kafir law, however, provides for this difficulty by making the male relations heirs of the property, and, consequently, protectors of the women; so that as long as there is a single male relation living, an orphan girl has a guardian. The law even goes further, aud contemplates a case which sometimes exists, namely, that all the male relatives are dead, or that they cannot be identified. Such a case as this may well occur in the course of a war, for the energy will sometimes swoop down on a kraal, and if their plans be well laid, will kill every male inhabitant. Even if all are not killed, the survivors may be obliged to flee for their lives, and thus it may often happen that a young girl finds herself comparatively alone in the world. In such a case, she would go to another chief of her tribe, or even to the king himself, and ask permis-sion to become one of his dependants, and many justances have been known where such refugees have been received into tribes not their own.

When a girl is received as a dependant, she is treated as a daughter, and if she should happen to fall ill, her guardian would offer sacrifices for her exactly as if she were one of his own daughters. Should a suitor present himself, he will have to treat with the guardian exactly as if he were the father, and to him will be paid the cattle that are demaaded at the wedding. Mr. Fynn mentions that the women are very tenacious about their relatives, and that in many cases when they could not identify their real relations, they have made arrangements with strangers to declare relatiouslip with them. It is possible that this feeling arises from the notion that a husband would have more respect for a one who had

As an exan with which th tails of domes that if a fema should afterv discover her the eattle paid they must giv tector as payn the trouble ta over, if any e her behalf, the with any othe tered at the she is paid for idea of degrad the contrary, proof of her or are paid for h Neither would wife without p because in the assertion that in the second thet he could price. Moreov on the one si girl on the o stituting the v tract, and are same light as the husband an by her father

What that variable, and d and qualificatio of her father. unmarried girl twelve or fiftee and in some e obliged to give father would pa ment ought to rights, and the until the eattle rule is, however marriage is all ment has been tee that the rem within a reasona having been set the intending bi to his future w tain snm is der be paid before not follow that s ever in acceptin may be seen fr taken from Mr. Kaffirland:

nionies.

"When a hush girl, she may be any previous not edges that in son respect for a wife who had relations than for usually, he says, she is informed of her parent's intention a month or some longer

As an example of the curious minuteness with which the Kaffir law goes into the dewhich which the Kahlf haw goes into the de-tails of domestic polity, it may be mentioned that if a female dependant be married, and should afterward be fortunate enough to discover her real relatives, they may claim the eattle paid for her by the husband. But they must give one of the cows to her protector as payment for her maintenance, and the trouble taken in marrying her. Moreover, if any cattle have been sacrificed on her behalf, these must be restored, together with any others that may have been slaugh-tered at the marriage-feast. The fact that she is paid for by her husband conveys no idea of degradation to a Kaffir woman. On the contrary, she looks upon the fact as a proof of her own worth, and the more cattle are paid for hcr, the prouder she becomes. Neither would the husband like to take a wife without paying the proper sum for her, because in the first place it would be a tacit assertion that the wite was worthless, and in the second, it would be an admission In the second, he would be an atmission that he could not afford to pay the usual price. Moreover, the delivery of the cattle, on the one side, and the delivery of the girl on the other, are considered as con-stituting the validity of the marriage constrate, and are looked upon in much the same light as the giving of a ring by the husband and the giving away of the bride by her father in our own marriage ccremonies.

What that price may be is exceedingly variable, and depends much on the beauty and qualifications of the bride, and the rank of her father. The ordinary price of an unmarried girl is eight or ten cows, while twelve or fifteen are not unfrequently paid, and in some cases the husband has been obliged to give as many as fifty before the father would part with his daughter. Payment ought to be made beforehand by rights, and the mau cannot demand his wife until the cattle have been transferred. This rule is, however, frequently relaxed, and the marriage is allowed when a certain instalment has been paid, together with a guarantee that the remainder shall be forthcoming within a recsonable time. All preliminaries having been settled, the next business is for the intending bridegroom to present himself to his future wife. Then, although a certain sum is demanded for a girl, and must be paid before she becomes a wife, it does not follow that she exercises no choice whatever in accepting or rejecting a suitor, as may be seen from the following passages taken from Mr. Shooter's valuable work on Kaffirland:

edges that in some cases this is done. But | This amusing ceremony has two mean-

time beforehand, in order, I imagine, that she may, if possible, be persuaded to think favorably of the man. Barbarians as they are, the Kaffirs are aware that it is better to reason with a woman than to beat her; and I am inclined to think that moral meaus are nsually employed to induce a girl to adopt her parent's choice, before physical argu-ments are resorted to. Sometimes very elaborate efforts aro made, as I have been told, to produce this result. The first step is to speak well of the man in her presence; Is to speak well of the man in her presence; the kraal conspire to praise him—her sis-ters praise him—all the admirers of his eattle praise him—he was never so praised before. Unless she is very resolute, the girl may now perhaps be prevailed on to see him, and a messenger is despatched to communicate the hopeful fact, and sum-mon him to the kraal. Without loss of time ho prepares to show himself to the time ho prepares to show himself to the best advantage; he goes down to the river, and having carefully washed his dark per-son, comes up again dripping and shining like a dusky Triton; but the sun soon dries his skin, and now he shines again with grease.

"His dancing attire is put on, a vessel of water serving for a mirror; and thus elothed in his best, and carrying shield and assagai, he sets forth, with beating heart and gallant step, to do battle with the scornful belle. Having reached the kraal he is received with a hearty weleome, and squatting down in the family 'eircle' (which is here some thing more than a figure of speech), he awaits the lady's appearance. Presently she comes, and sitting down near the door stares at him in silence. Then having sur-veyed him sufficiently in his present attitude, she desires him through her brother (for she will not speak to him) to stand up and ex-hibit his proportions. The modest man is embarrassed; but the mother encourages him, and while the young ones laugh and jeer, he rises before the damsel. She now scrutinizes him in this position, and having balanced the merits and defects of a front view, desires him (through the same medium as before) to turn round and favor her with a different aspect. (See page 97.) At length he receives permission to squat again, when she retires as muto as she came. The family troop rush after her impatient to learn her decision; but she declines to be hasty-she has not seen him walk, and perhaps he limps. So, next morning, the unfortunate man appears in the cattlo fold, to exhibit his paces before a larger assembly. A volley of praises is showered upon him Kaffirland: — "When a husband has been selected for a girl, sho may be delivered to him without any previous notice, and Mr. Fynn aeknowl-edges that in some cases this is done. But

the owner of that case, the er, brother, or ys, it possible, use as himself. male relation a failure takes e chief, as the be. As to the erit anything, ifferent heirs, erty. To this oual eases, but e seen, thereome one who father be livompulsory deconducive to cts them from girl were left of very fres where little she would be position, for and at all, or poor and turobtain a wife fir law, howly by making property, aud, e women; so male relation ardian. The ntemplates a namely, that or that they ease as this of a war, for op down on a laid, will kill if all are not bliged to flee often happen mparatively a case, she her tribe, or ask permisendants, and nown where d into tribes

a dependant. and if she irdian would s if she were ould a suitor o treat with e the father, ttle that are Fynn nieny tenacious many cases ir real relaments with with them. ses from the have more

ings - the first, that the contract of mar- | threats, nor actual violence had any effect, riage is a voluntary act on both sides; and the second, that the intending bridegroom has as yet no authority over her. This last point seems to be thought of some importance, as it is again brought forward when the marriage eeremony takes place. That the girl has no choice in a husband is evi-That dently not true. There are, of course, in-stances in Kaffirland, as well as in more eivilized countries, where the parents have set their hearts on a particular alliance, and havo disregarded the aversion of their daughters, foreing her by hard words and other eruelties to consent to the match. But, as a general rule, although a girl must be bought with a certain number of cows, it does not at all follow that every one with the requisite means may buy her.

A rather amusing proof to the contrary is related by one of our clergy who resided for a long time among the Katlir tribes. There was one "boy," long past the prime of life, who had distinguished himself in war, and procured a fair number of cows, and yet eould not be ranked as a " man," because he was not married. The fact was, he was so very ugly that he could not find any of the dusky beauties who would accept him, and so he had to remain a bachelor in spite of himself. At last the king took compassion on him, and authorized him to assume the head-ring, and take brevet rank among 'the men, or "ama-doda," just as among ourselves an elderly maiden lady is addressed by courtesy as if she had been married. Sometimes a suitor's heart misgives him, and he fears that, in spite of his wealth and the eostly ornaments with which he adorns his dark person, the lady may not be pro-pitious. In this case he generally goes to a witch doctor and purchases a charm, which he hopes will eause her to relent. The charm is sometimes a root, or a piece of wood, bone, metal, or horn, worn about the wood, bone, metal, or norn, worn about the person, but it most usually takes the form of a powder. This magic powder is given to some trusty friend, who mixes it surrepti-tiously in the girl's food, sprinkles it on her dress, or deposits it in her snuff box, and below it we with the lociting contrast. shakes it up with the legitimate contents,

Not unfrequently, when a suitor is very much disliked, and has not the good sense to withdraw his claims, the gift sease matter into her own hands by running away, often to another tribe. Thero is always a great excitement in these cases. and the truant is hunted by all her relations. One of these flights took place when a girl had been promised to the ill-favored bachhad been promised to the in-invored base-elor who has just been mentioned. He be alarmed if she tried to open the door. In spite of the dangers of night-travelling, eattle for one of his wards, and paid the sum in advance, hoping so to elench the bargain. But when the damsel found who harge the she flatty refuged to a heat which a Kaffir uses instead of

and at last she was tied up with ropes and handed over to her purchaser. He took her to his home, but in a few hours she contrived to make her escape, and fled for refuge to the kraal of a neighboring chief, where it is to be hoped she found a husband more to her taste. Her former possessor declined to demand her back again, inas-much as she had been paid for and delivered honorably, and on the same grounds he deelined to return the price paid for her. So the unfortunate suitor lost not only his eattle but his wife.

This man was heartily ashamed of his bachelor condition, and always concealed it as much as he could. One day, an Englishman who did not know his history asked him how many wives he had; and, although he knew that the falschood of his answer must soon be detected, he had not moral courage to say that he was a bachelor, and named a considerable number of imaginary wives.

Now that the English have established themselves in Southern Africa, it is not at all an unusual circumstance for a persecuted girl to take refuge among them, though in many instances she has to be given up to her relations when they come to search for her.

Sometimes the young damsel not only exercises the right of refusal, but contrives to choose a husband for herself. In one such instance a man had fallen into poverty, and been forced to become a dependant. He had two unmarried daughters, and his chief proposed to buy them. The sum which he offered was so small that the father would not accept it, and there was in eonsequence a violent quarrel between the ehief and himself. Moreover, the girls themselves had not the least inelination to become wives of the chief, who already had plenty, and they refused to be purchased, just as their father refused to accept so nig-gardly a sum for them. The chief was very angry, went off to Panda, and contrived to extort an order from the king that the girls should become the property of the chief at the price which he had fixed. The girls were therefore taken to the kraal, but they would not go into any of the huts, and sat on the ground, much to the annoyance of their new ov ner, who at last had them carried into a hut by main force. One of the girls, named Uzinto, contrived ingeniously to slip unperceived from the hut at dead of night, and escaped from the kraal by ereeping through the fence, lest the dogs should be alarmed if she tried to open the door. her husband was to be, she flatly refused to a bed, and which can be rolled up into a cyl-marry so ugly a man. Neither cajolements, inder and slung over the shoulders. On her

way she me which nearl dawn of the met a party face, and ta: However, sh that she had snuff alway fusely), that her journey.

The next Having come koba tribe, sl at night, an the quarrel ehief, first fe her hand and to the chief She contrive kraal, but wa men. She w her conduct a were afraid c way. From t ings, and only succeeding in the end of the Pauda's powe ing this long a fold; first, th husband who ondly, that sl whom she did was living a y carried on so like herself, w land. After ceived as a de straightway as men. She we them, but cont lover. Then f seenes, too lon;

First the y toward her, an and would not after her, but pains. Then corn was being quarrel, but we both soundly b working. Then see him, but we he got well, an which was u Uzinto insistin young man obj had any effect, with ropes and r. He took her hours she eonand fled for refgliboring chief. ound a liusband rmer possessor ek again, inasr and delivered grounds he deaid for her. So not only his

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nsel not only , but contrives rself. In one llen into povme a dependied daughters, y them. The small that the d there was in el between the ver, the girls inelination to no already had be purchased. accept so nig-chief was very 1 contrived to that the girls of the chief at d. The girls raal, but they huts, and sat annoyance of nad them car-One of the d ingeniously ut at dead of raal by creepe dogs should ben the door. sht-travelling, as fast as she her but the es instead of un into a cylders. On her

way she met with two adventures, both of how many cows the chief would want for which nearly frustrated her plan. At the her, and that he had not enough to pay for that she had been taking snuff (the Kaffir snuff always makes the eyes water pro-fusely), that they allowed her to proceed on her journey.

The next was a more serious adventure. Having come to the territories of the Ama-Having come or the terretries of the Arme-koba tribe, she went into a kraal for shelter at night, and the inhabitants, who knew the quarrel between her father and the chief, first fed her hospitably, and then tied her herd and fort and court of a measurement her hand and foot, and sent off a messenger to the chief from whom she had escaped. she contrived, however, to get out of the kraal, but was captured gain by the wo-men. She was so violer with them, and her conduct altogether so strange, that they were afraid of her, and let her go her own way. From that time she avoided all dwellings, and only travelled through the bush, succeeding in fording the Tugela river at the end of the fourth day, thus being out of Panda's power. Her reason for undertak-ing this long and perilous journey was two-fold; first, that she might escape from a husband whom she did not like, and see-ondly, that she might obtain a husband whom she did. For in the Natal district was living a young man with whom she had carried on some love-passages, and who, like herself, was a fugitive from his own land. After some difficulty, she was re-ceived as a dependant of a chief, and was straightway asked in marriage by two young men. She would have nothing to say to them, but contrived to find out her former lover. Then followed an absurd series of scenes, too long to be narrated in detail.

First the young man was rather cool toward her, and so she went off in a huff, and would not speak to him. Then he went after her, but was only repulsed for his pains. Then they met while the chief's corn was being planted, and made up the quarrel, but were espiced by the chief, and both soundly beaten for idling instead of working. Then he fell ill, and she went to see him, but would pot speak a word. Then see him, but would not speak a word. Then

which nearly frustrated her plan. At the her, and that he had not enough to pay for dawn of the day on which she escaped, she a wife. She was equal to the occasion, how-ever, fixed her own value at ten cows, and face, and taxed her with being a fugitive. However, she was so ready with the answer that she had been taking sunff (the Kaffir had made up his mind to take her for his own wife, thinking it a good opportunity to gain another wife without paying for her. Uzinto, however, had not gone through so much to lose the husband on whom sho had set her heart, and she went to the young man's kraal, appeared before the headman, and demanded to be instantly betrothed. He naturally feared the anger of the chief, Ite naturally leared the anger of the enter, and sent her back again to his kraal, where, with tears, suking fits, anger fits, and threats of suicide, she worried all the inmates so completely, that they yielded the point for the sake of peace and quietness, accepted four cows from the lover as an instalment of the required ten, and so mar-vied her to him at least. ried her to him at last.

There is another instance, where a girl fell ardently in love with a young Kaffir chief, as he was displaying his agility in a dance. He did not even know her, and was rather surprised when she presented her-self at his kraal, and avowed the state of her affections. He, however, did not return them, and as the girl refused to leave his kraal, he was obliged to send for her brother, who removed her by force. She soon made her way back again, and this time was severely beaten for her pertinae-ity. The stripes had no effect upon her : and in less than a week she again presented therself. Finding that his sister was so de-termined, the brother suggested that the too-fascinating chief had better marry the girl, and so end the dispute ; and the result was that at last the lady gained her point, the needful cows were duly paid to the

brother, and the marriage took place. Even after marriage, there are many instances where the wife has happened to possess an intellect far superior to that of her husband, and where she has gained a thorough ascendancy over him, guiding him in all his transactions, whether of peace or war. And it is only just to say that in these rere instances of feminine be got well, and they had another quarrel, his wife's guidance through a conviction which was unexpectedly terminated by that it was exercised judicionsly, and not Uzinto insisting on being married. The young man objected that he did not know own part, or ill-temper on hers.

CHAPTER X.

MARRIAGE - Concluded.

WEDDING CEREMONIES - PROCESSION OF THE BRIDE - THE WEDDING DRESS - THE OXEN - THE WED-DING DANCE - MUTUAL DEPRECIATION AND ENCOURAGEMENT - ADVICE TO THE BRIDEGROOM -MUTUAL RELATIONS OF HUSDANDS AND WIVES - A KAFFIR PETRUCHIO - THE OX OF THE GIRL -UZINTO AGAIN - THE OX OF THE SURPLUS - ITS IMPORT - VARIETIES OF MARRIAGE CEREMONIES - FOWER OF DIVORCE - COMPARISON OF THE KAFFIR AND MOSAIC LAWS - IRRESPONSIBLE AUTHORITY OF THE HUSBAND - CURIOUS CODE OF ETIQUETTE - KAFFIR NAMES, AND MODES OF CHOOSING THEM - THE BIRTH-NAME AND THE SURNAMES - SUPRESTITIONS RESPECTING THE BIRTH-NAME - AN ANUSING STRATAGEM - THE SURNAMES - SUPRESTITIONS RESPECTING THE AND CONFERRED - VARIOUS PRAISE-NAMES OF FANDA - A KAFFIR BOASTER - SONG IN PRAISE OF PANDA - THE ALLUSIONS EXPLAINED - A STRANGE RESTRICTION, AND MODE OF EVADING IZ INFERIOR FOSITION OF WOMEN - WOMEN WITH FIREWOOD - DIFFERENCE BETWEEN GIRLS OF VARIOUS RANKS.

WHEN the marriage-day is fixed, a ceremonial takes place, differing in detail according to the wealth of the parties, but similar in all the principal points. The bride, decked in all the beads and other finery that she can muster, proceeds in a grand procession to the kraal of her future husband. Her head is shaved with an assagai before she starts, the little tuft of hair on the top of her bare pate is rubbed with red paint, and dressed with various appliances, until it stands on end, and the odd little tuft looks as much as possible like a red shaving brush, with very short, diverging bristles. She is escorted by all her young friends, and is accompanied by her mother and many other married women of the tribe, all bedizened to the utmost. Her male relatives and friends make a point of joining the procession, also dressed in their best, but each bearing his shield and a bundle of assagais, so as to guard the bride against enemies. She then scats herself, surrounded by her companions, outside the kraal. About this period of the ceremony there

About this period of the ceremony there is generally a considerable amount of byplay respecting certain oxen, which have to be given by the bridegroom and the father of the bride. The former is called the "Ukutu" ox, which is given to the mother of the bride by the bridegroom. The word "Ukutu" literally signifies the leathern

thongs which are hung about the bodies of children by way of charms, and the present of the ox to the mother is made in order to reimburse her for the expenditure in thongs during her daughter's childhood. The mother does not keep the ox, but slaughters it and dresses it for the marriage feast, and by the time that the wedding has been fairly begun, the Ukutu ox is ready for the guests.

Another ox, called by the curious name of "Unquoliswa," is given by the bridegroom to the girl's father, and about this there is much ceremony, as is narrated by Mr. Shooter. "The day having considerably advanced, the male friends of the bride go to the bridegroom's kraal to claim the ox called Umquoliswa. In a case which I witnessed, t... y proceeded in a long file, with a step difficult to describe, being a sort of slow and measured stamping, an imitation of their dancing movement. Wearing the dress and ornaments previously mentioned as appropriated to occasions of festivity, they brandished shields and sticks, the usual accompaniment of a wedding dance; while their tongues were occupied with a monotonous and unscutimental chant —

> "Give us the Umquoliswa, We desire the Umquoliswa."

of the bride by the bridegroom. The word | "In this way they entered the kraal, and." Ukutu" literally signifies the leathern turning to the right, reached the principal

KEN-THE WED-BRIDEGROOM-OF THE GIRL-GE CEREMONIES IRRESPONSIBLE AND MODES OF ESPECTING THE -HOW EARNED G IN PRAISE OF EVADING IT-WEEN GIRLS OF the bodies of d the present de in order to ture in thongs dhood. The ut slaughters age feast, and as been fairly or the guests. rious name of e bridegroom ut this there rated by Mr. nsiderably ad-e bride go to e bride go to the ox called I witnessed, ith a step dif-t of slow and ticn of their the dress and ed as appro-y, they bran-usual accom-; while their monotonous With.

PROCESSION OF THE BRIDE. (See page 82.)

va.'

he kraal, and the principal

(83)



hut. The father of the girl now called upon | unworthy of her, and ought to be ashamed the bridegroom, who was inside, to come forth and give them the Umquoliswa. The latter replied that he had no ox to present to them. He was then assured that the bride would be taken home; but he re-mained invisible until other members of the party had required him to appear. Having left the house, he hurried to the gateway, and attempted to pass it. His exit, however, was barred by a company of women already in possession of the en-trauec, while a smile on his face showed that his efforts to escape, were merely fornial, and that he was going through an amusing ceremony. The Umquoliswa was now fetched from the herd, and given to the bride's party, who were bivouacking under the lee of a clump of bush. Her sisters affected to despise it as a paltry thing, and bade the owner produce a better. He told bate the owner produce a besset. At a test them that it was the largest and the fattest that he could procure; but they were not satisfied — they would not eat it. Presently, the father put an end to their noisy by-play, and accepted the beast. The bride then ran toward the kraal, and after a while the dances commenced."

The dances are carried on with the violent, and almost furious energy that seems to take possession of a Kaffir's soul when engaged in the dance, the arms flourishing sticks, shields, and spears, while the legs are performing marvellous feats of activity. First, the bridegroom and his companions seat themselves in the eattle pen, and re-fresh themselves copiously with beer, while the party of the bride dances before him. The process is then reversed, the bride sit-ting down, and her husband's party daneing before her. Songs on both sides accompany the dance.

The girl is addressed by the matrons belonging to the bridegroom's party, who depreciate her as much as possible, telling her that her husband has given too many eows for her, that she will never be able to do a married woman's work, that she is rather plain than otherwise, and that her manriage to the bridegroom is a wonderful instance of condescension on his part. This cheerful address is intended to prevent her from being too much elated by her translation from the comparative nonentity of girlhood to the honorable post of a Zulu matron.

Perfect equity, however, reigns; and when the bride's party begin to danee and sing, they make the most of their opportunity. Addressing the parents, they congratulate them on the possession of such a daughter, but rather condole with them on

of himself for making such a hard bargain with her father. Of course neither party believes a word that is said, but everything in Kaffirland must be conducted with the strietest etiquette.

After each dance, the leader - usually the father — addresses a speech to the con-tracted eouple; and, if the bridegroom be taking a wife for the first time, the quantity of good advice that is heaped upon him by the more experienced would be very useful if he were likely to pay any attention to it. He is told that, being a bachelor, he cannot know how to manage a wife, and is advised not to make too frequent use of the stick, by way of gaining obedience. Men, he is told, can manage any number of wives without using personal violence; but boys are apt to be too hasty with their hands. The husband of Uzinto, whose adventures have already been related, made a curious around the solution whom the solutions of upon stipulation when thus addressed, and promised not to beat her if she did not beat him. Considering the exceedingly energetic character of the girl, this was rather a wise condition to make.

All these preliminaries being settled, the bridegroom seats himself on the ground while the bride denote here him While while the bride dances before him. While ing him by opprobrious epithets, kieks dust in his face, disarranges his elegant headdress, and takes similar liberties by way of letting him know that he is not her master yet. After she is married she will take no such liberties.

Then another ox eomes on the seene, the last, and most important of all. This is called the Ox of the Girl, and has to be presented by the bridegroom.

It must here be mentioned that, although the bridegroom seems to be taxed rather heavily for the privilege of possessing a wife, the tax is more apparent than real. In the first place, he considers that all these oxen form part of the price which he pays for the wife in question, and looks npon them much in the same light that householders regard the various taxes that the ocenpier of a house has to pay - namely, a recognized addition to the sum demanded for the property. The Kafflir husband considers his wife as much a portion of his property as his spear or his kaross, and will sometimes state the point very plainly.

at all himself, he answered that she was nothing more or less than his ox, bought and paid for, and must expect to be worked daughter, but rather conduct with them on and paid for, and must expect to be warken the very inadequate number of cows which accordingly. His interlocutor endeavored the bridgeroom has paid. They tell the bride that she is the most lovely glrl in the tribe, that her conduct has been abso-their wives, but met with little success lute perfection, that the husband is quite in his argument. The Kafile's reply was simple enough, and perfectly unanswerable. "White men do not buy their wives, and the two cases are not parallel." In fact, a Kaffir husband's idea of a wife does not differ very far from that of Petruchio, although the latter did happen to be an European -

L"I will be master of what is mine own; Bhe is my goods, my chattels, she is my house, My houschold stuff, my field, my barn, My horse, my ox, my ass, my anything,"

And the Kaffir wife's idea of a husband is practically that of the tamed Katherine —

"Thy husband is thy lord, thy keeper, Thy head, thy sovereign"-

though she could by no manner of means finish the speech with truth, and say that he labors for her while she abides at home at ease, and asks no other tribute but obedience and love. The former portion of that tribute is exacted; the latter is not so rare as the circumstances seem to dcnote.

The sums which a Kaffir pays for his wife he considers as property invested by himself, and expected to return a good intcrest in the long run, and, as has already been mentioned, there are often circumstances under which he takes credit for the amount, and expects to be repaid. So, although a bridegroom is obliged to part with certain cattle on the occasion of his wedding, he keeps a very accurate mental account of them, and is sure to repay himself in one way or another.

After the Ox of the Girl has been furnished, it is solemnly slaughtered, and this constitutes the binding portion of the mar-riage. Up to that time the father or owner of the girl might take her back again, of course returning the cattle that had been paid for her, as well as those which had been presented and slaughtered. Our heroine, Uzinto, afforded an example of this kind. The bridegroom had a natural anti-pathy to the chief, who had tried to marry the lady by force, and showed his feelings by sending the very smallest and thinnest ox that could be found. The chief remonstrated at this insult, and wanted to annul the whole transaction. In this he might have succeeded, but for a curious coin-cidence. The father of the bride had finally quarrelled with his chief, and had been forced to follow the example of his daughter and her intended husband, and to take refuge in Natal. Just at the wed-ding he unexpectedly made his appearance, and found himself suddenly on the way to wealth. His daughter was actually being married to a man who had engaged to pay ten cows for her. So he did not trouble himself in the least about the size of the

of the cows in question, minus those which had to be paid as honorary gifts to the disappointed chief and the successful lover.

After the ceremonies are over, the husband takes his wife home, the character of that home being dependent on his rank and wealth. But when the couple have fairly taken up their abode, the father or previous owner of the wife always sends one ox to her husband. This ox is called the Ox of the Surplus, and represents sev-eral ideas. In the first place it is supposed to imply that the girl's value very far exceeds that of any number of oxen which can be given for her, and is intended to let the bridegroom know that he is not to think too much of himself. Next, it is an admission on the father's side that he is satisfied with the transaction, and that when he dies he will not avenge himself by haunting his daughter's household, and by haunting his daughter's household, and so causing the husband to be disappoint-ed in his wishes for a large family of boys and girls, the first to be warriors and extend the power of his house, and the second to be sold for many cows and increase his wealth. So curiously elaborate are the customs of the Kaffirs, that when this Ox of the Surplus enters the kraal of the husband it is called by on the name, and is then entitled "The Ox that opens the Cattle-fold." The theory of this name is, that the husband has paid for his wife all his oxen, and that in consequence the cattle-fold is empty. But the ox that she brings with her reopens the gate of the fold, and is looked upon as an earnest of the herds that are to be purchased with the daughters which she may have in the course of her married life. These curious customs strongly remind us of the old adage respecting the counting of chickens before they are hatched, but the Kaffir seems to perform that premature calculation in more ways than one.

The reader will understand that these minute and complicated ccremonies are not always observed in precisely the same manner. In many cases, especially when the Kaflirs have lived for any length of time under the protection of white men, there is very little, if any ceremony; the chief rites being the arrangement with the girl's owner or father, the delivery of the cattle, and the transfer of the purchased girl to the kraal of her husband. Moreover, it is very difficult for white men to be present at Kaffir ceremonies, and in many cases the Kaffirs will pretend that there is no ceremony at all, in order to put their interrogators off the track. The foregoing account is, however, a tolerably full description of the ceremonies that are, or have been, practised by the great Zulu tribe.

A marriage thus made is considered quite ox that was to be slaughtered, but accepted as binding as any ceremony among ou-the animal, and accordingly became owner selves, and the Kaffir may not put away his

wife except valld by the fidelity is, o dismissal of her death, th ing the errir other culpri him at his m to death, bu punishment f systematic di a valid cause rigible idlene is, that the h in order to I If she refus disobedience, through idlen his money fo therefore ent hands of the a fair proport paid. Somet treated, and of her father. keep her by p he has receive be any childre as hostages un livered. He mother, to whe

Another va misfortune of husband exped ful wife, and t his power and fulfil this expedivorce. Gene the kraal of he spirits of her an ox, and beg of divorce. Sh band, but if she less, she is sen bound to retur received for h modification of and the father wife, one of h it is hoped, ma the husband. low this plan t because he then give up a single in a Kaffir's bre come a fruitful dren are transf and ever afterw ing to her hous All these deta

similar details i riage, and, in pe dition of the Ka not very differe raelite when th gated through th of the customs a s those which fts to the disssful lover.

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d that these ionies are not ly the same eeially when ny length of white men, eremony; the gement with e delivery of the purchased band. Moreite men to be and in many that there is to put their The foregoing y full deseripare, or have lu tribe.

sidered quite among ourput away his

wife except for eauses that are considered valid by the councillors of the tribe. In-fidelity is, of course, punished by instant dismissal of the unfaithful wife, if not by her death, the latter fate invariably befail-ing the entire of a chief. As for the ing the erring wife of a chief. As for the other eulprit, the aggrieved husband has him at his merey, and sometimes puts him to death, but sometimes commutes that punlshment for a heavy fine. Constant and systematic disobedience is also accepted as a valid cause of divorce, and so is incor-rigible idleness. The process of reasoning is, that the husband has bought the woman in order to perform certain tasks for him. If she refuses to perform them through disobedlence, or omits to perform them through idleness, it is clear that he has pald his money for a worthless article, and is therefore entitled to return her on the hands of the vendor, and to receive back a fair proportion of the sum which he has mid. Sometimes the thinks hereef in Sometimes she thinks herself ill paid. treated, and betakes herseli to the kraal of her father. In this ease, the father can keep her by paying back, the cattle which he has received for her; and if there should be any children, the husband retains them as hostages until the eattle have been de-livered. He then transfers them to the mother, to whom they rightly belong.

Another valid cause of divorce is the misfortune of a wife being childless. The husband expects that she shall be a fruitful wife, and that his children will add to his power and wealth; and if she does not fulfil this expectation, he is entitled to a divorce. Generally, he sends the wife to the kraal of her father, who propitiates the spirits of her ancestors by the sacrifice of an ox, and begs them to remove the eause of divoree. She then goes back to her hus-band, but if she should still continue childless, she is sent back to her father, who is bound to return the eattle which he has received for her. Sometimes, however, a modification of this system is employed, and the father gives, in addition to the wife, one of her unmarried sisters, who, it is hoped, may better fulfil the wishes of the husband. The father would rather follow this plan than consent to a divorce, because he then retains the eattle, and to give up a single ox causes pangs of sorrow in a Kaffir's breast. Should the sister be-come a fruitful wife, one or two of the children are transferred to the form or wife, and ever afterward considered as belonging to her house.

All these details remind the observer of similar details in the Mosaie law of mar-riage, and, in point of fact, the social con-dition of the Kaffir of the present day is and of the Kahr of the present day is woman, and to the enharen of his brother, not very different from that of the Is-raclite when the Law was first promul-gated through the great legislator. Many of the eustoms are identical, and in others

unarriage, even though he may have an unlimited number of wives, with more reverence than did the ancient Israclite, and he would not think of divoreing a wife through a mere caprice of the moment, as was sanctioned by the traditions of the Jews, though not by their divinely given

law. Still, though he does not, as a general rule, think himself justified in such arbi-trary divorees, he considers himself gifted with an irresponsible authority over his wives, even to the power of life and death. If, for example, a husband in a fit of passion were to kill his wife — a circumstance that has frequently occurred — no one has any husiness to interfere in the matter for ac business to interfere in the matter, for, aceording to his view of the case, she is his property, bought, and paid for, and he has just as much right to kill her as if she were one of his goats or oxen. Her father canone of his goats or oxen. Her father can-not proceed against the murderer, for he has no further right in his daughter, hav-ing sold her and received the stipulated price. The man has, in fact, destroyed valuable property of his own—property which might be sold for eows, and which was expected to work for him and produce was expected to work for him, and produce offspring exchangeable for eows. It is thought, therefore, that if he chooses to inflict upon himself so severe a loss, no one has any more right to interfere with him than if he were to kill a number of oxen in a fit of passion. Sometimes, how-ever, the chief has been known to take such a matter in hand, and to fine the delinquent in a cow or two for destroying a valuable piece of property, which, though his own, formed a unit in the strength of the tribe, and over which he, as the ac-knowledged father of the tribe, had a jurisdietion. But, even in such rare instances, his interference, although it would be made ostensibly for the sake of justice, would in reality be an easy mode of adding to his own wealth by confiscating the eattle which he demanded as a fine from the eulprit.

Between married persons and their relatives a very singular code of etiquette prelives a very singular cover of control in a value of value. In the first place, a man is allowed to marry any one to whom he is related by blood. He may marry two or more sisters, provided that they come from one different family from his own but he may a different family from his own, but he may not take a wife who descended from his own immediate aneestors. But, like the aneient Hebrews, a man may not only marry the wife of a deceased brother, but considers himself bound to do so in justice to the woman, and to the ehildren of his brother,

those who are related to each other by mar-riage and not by blood. After a man is lar custom prevails throughout the greater married, he may not speak familiarly to his wife's nother, nor even look upon her face, and this curious custom is called "being ashamed of the mother-in-law." If he wishes to speak to her, he must retire to Some distance and corry on his comparison some distance, aud carry on his communi-cation by shouting; which, as has been truly said, is certainly no hardship to a Kaffir. Or, if the communication be of a nature that others ought not to hear, the ctlquette is thought to be sufficiently observed provided that the two parties stand at either side of a fence over which they cannot see. If, as is often the assa the sufficiently as a sufficient of the sufficient o

If, as is often the case, the man and his mother-in-law happen to meet in one of the narrow paths that lead from the kraal to the gardens and cultivated fields, they must always pretend not to see each other. The woman generally looks out for a convenient bush, and crouches behind it, while the man carefully holds his shield to his face. So far is this peculiar etiquette carried that ncither the man nor his motherin-law is allowed to mention the name of the other. This prohi-bition must in all places be ex-eccdingly awkward, but it is more so in Kaffirland, where the name which is given to each individual is sure to denote some mental or hysical attribute, or to be the name of some natural object which is accepted as the embodi-ment of that attribute.

Supposing, then, that the name of the man signified a house, and that the child is desired to possess, or to some cirname of his mother-in-law signified a cow, it is evident that each must be rather cmbarrassed in ordinary conversation. Per-sons thus situated always substitute some other word for that which they arc forbidden to pronounce, and that substitution is always accepted by the friends. Curiously circumlocutory to ms are thus invented, and very much resenable the cuphemisms which prevail both in Northern America and Northern Europe. In such a case as has been mentioned, the man might always speak of a cow as the "horned one," and the woman would use the word "dwelling "

or "habitation" instead of "house." As, moreover, a man has generally a considerable number of mothers-in-law, it is evident that this rule must sometimes be productive of much inconvenience, and cause the memory to be always on the stretch. How such a man as Panda, who has at least a thousand mothers-in-law, con-trives to carry on conversation at all, is rather perplexing. Perhaps he is consid-ered to be above the law, and that his words part of Polynesia.

The wife, again, is interdicted from pronouncing the name of her husband, or that of auy of his brothers. This seems as if she would be prevented from speaking to him in familiar terms, but such is not really the ease. The fact is, that every Kaffir has more than one name; and the higher the rank the greater the number higher the



KAFFIR PASSING HIS MOTHER-IN-LAW.

cumstance which has occurred at the time. For example, a child is sometimes called by the name of the day on which it is born, just as Robinson Crusoe called his scryant Friday. If a wild beast, such as a lion or a jackal, were heard to roar at the time when the child was born, the circumstance would be accepted as an onen, and the child called by the name of the beast, or by a word which represents its cry. Mr. Shooter mentions some rather curious examples of these names. If the animal which was heard at the time of the child's birth were the hyæna, which is called *impisi* by the natives, the name of the child might be cither U'mpisi, or U-huhu, the second being an imitative sound representing the laughlike cry of the hyrena. A boy whose fa-ther prided himself on the number of his stud, which of course would be very much increased when his son inherited them, called the child "Uso-mahashe," i. e. the father of horses. This child became after-mer a bulk mean ability in the Neth dis. ward a well-known chief in the Natal district. A girl, again, whose mother had are as irresponsible as his actions. The been presented with a new hoe just before

her daughte " Uno-ntsim The name o tribes, is ln derived from

These birt "igama," an prohibitive c a chief, his any belongin of a king, the jects. Thus, speak of Par has occasion he substitute "ingxabo,"

A Kaffir d should even hazy sort of i be used for so friends, who years, and em of the men, no to tell him the would always English name last, when he of the langua conversation, by which they he had maste opportunity of igama, and fr Ou hearing th as if they had hands on their The very fact able to gain fected them w superiority that servants

In addition t other names, action that he thought good one or more o name is called t is derived fro In Western A tion to his ordi "strong-names, tion of his hi bonga is give example, as soo the youths, hi bonga; and wh of manhood, h praisc-name. I self in battle, h isi-bonga, by w until he earns ceremony he is more of these visited by an inf side his hut, an of his titles as occasion. It is

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ad from pro-band, or that ems as if she king to hlm iot really the y Kaffir has higher the r of names. , a name is name has alte which the



LAW.

to some eirat the time. etimes called h it is born, his servant s a lion or a e time when tanee would child ealled by a word fr. Shooter examples of which was birth were pisi by the d might be eeond being g the laughv whose famber of his very much rited them, e," i. e. the eame after-Natal disnother had just before

her daughter was born, called the girl to send a present of snuff, food, and drink to "Uno-ntsimbi," i. e. the daughter of iron. the visitor, who again visits the but, and The name of Panda, the king of the Zulu recommences his proclamation, adding more The name of Panda, the king of the Zulu tribes, is in reality "U-mpande," a name derived from "impande," a kind of root.

These birth-names are known by the title "igama," and it is only to them that the prohibilitive custom extends. In the case of a chief, his Igama may not be spoken by any belonging to his kraal; and in the case of a king, the law extends to all his sub-jeets. Thus, a Kafir will not only refuse to mark of Pande hy his neme but where h speak of Panda by his name, but when he has occasion to speak of the root impande, he substitutes another word, and calls it "ingxabo,"

A Kaflr does not like that a stranger should even hear his igama, for he has a hazy sort of idea that the knowledge might be used for some evil purpose. One of my friends, who lived in Kaffirland for some years, and employed a considerable number of the men, never could induce any of them to tell him their igama, and found that they would always prefer to be ealled by some English name, such as Tom, or Billy. At last, when he had attained a tolerable idea of the language, he could listen to their conversation, and so find out the real names by which they addressed each other. When he had mastered these names, he took an The had mastered these names, he took an epportunity of addressing each man by his igama, and frightened them exceedingly. On hearing the word spoken, they started as if they had been struck, and laid their hands on their mouths in horrified silence. The very fact that the white man had been able to gain the forbiddon knowledge of able to gain the forbldden knowledge af-fected them with so strong an idea of his superiority that they became very obedient servants.

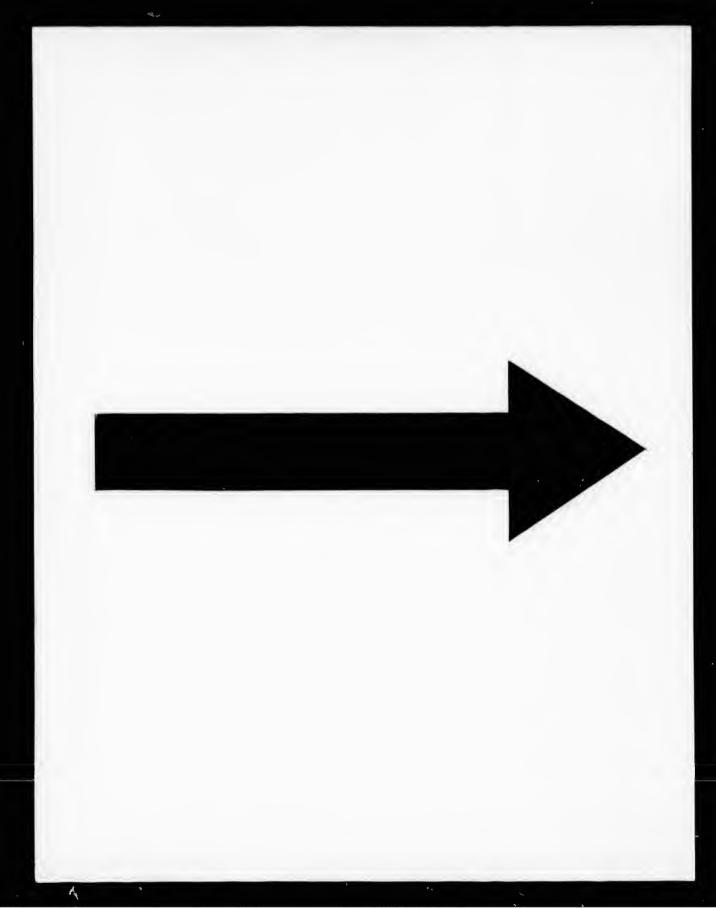
In addition to the igama, the Kaffir takes other names, always in praise of some action that he has performed, and it is thought good manners to address him by name is called the "isi-bonga," a word which is derived from "uku-bonga," to praise. In Western Africa, a chief takes, in addition to his ordinary name, a whole series of tion to his ordinary name, a whole series of "strong-names," all allusive to some por-tion of his history. Sometimes, the isi-benga is given to him by others. For example, as soon as a boy is enrolled among the youths, his parents give him an isi-bonga; and when he assumes the head-ring of manhood he always assumes another ef manhood, he always assumes another praise-name. If a man distinguishes him-self in battle, his comrades greet him by an isi-bonga, by which he is officially known until he earns another. On oceasions of more of these praise-names; and if he be visited by an inferior, the latter stands out visited by an inferior, the latter stands out made an alliance with the white men, side his lut, and proclaims aloud as many brought a large force against Dingan, and of his titles as he thinks suitable for the

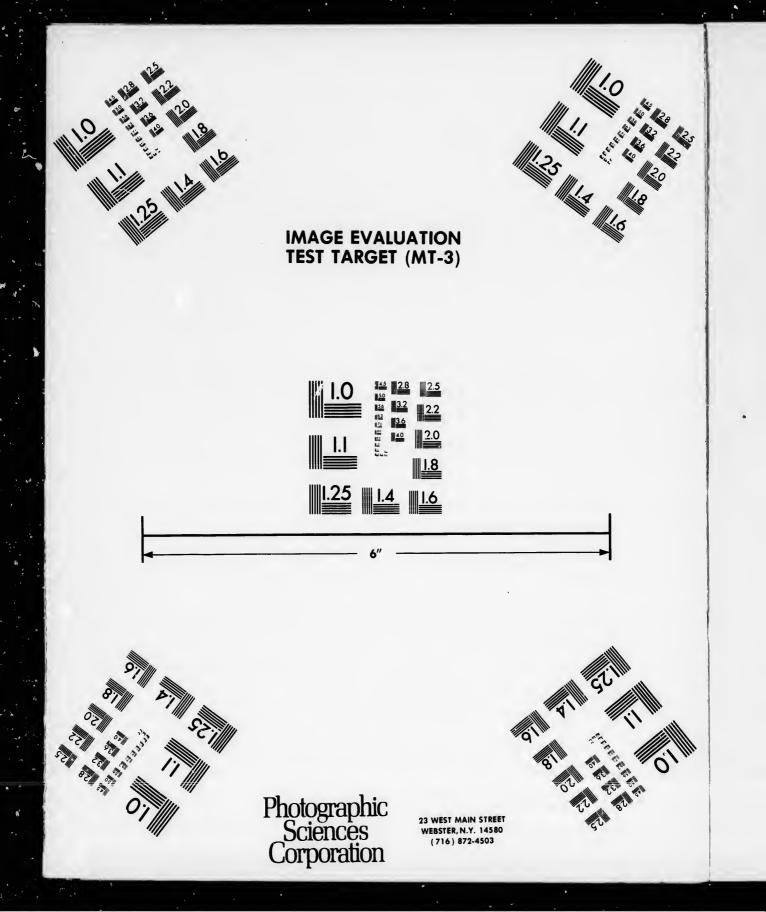
titles as an acknowledgment of the chief's liberality.

A king has, of course, an almost illimit-able number of lsi-bongas, and really to learn them all in order requires a memory of no mean order. Two or three of them are therefore selected for ordinary use, the are increase selected for ordinary use, the remainder being reserved for the heralds whose peculiar offlee it is to recite the praises of their monarch. Panda, for exam-ple, is usually addressed as "O Elephant." This is merely a symbolical isi-bonga, and is given to the king as admitting him to be greatest among men as the elephant is be greatest among men as the elephant is greatest among beasts. In one sense it is true enough, the elephantine proportions of Panda quite justifying such an allusion. This title might be given to any very great man, but it is a convenient name by which the king may be ealled, and therefore by this name he is usually addressed in council and on parade.

For example, Mr. Shooter recalls a little ineident which occurred during a review by Panda. The king turned to one of the "boys," and asked how he would behave if "boys," and asked now ne would behave in he met a white man in battle? Never was there a more arrant coward than this "boy," but boasting was safe, and springing to his feet he spoke like a brave : "Yes, O Elephant! You see me! I'll go against the white man. His gun is nothing. I'll rush upon him qulekly before he has time to shock out I'll ston down to avoid the hall to shoot, or I'll stoop down to avoid the ball. See how I'll kill him!" and forthwith his stiek did the work of an assagai on the body of an imaginary European. Ducking to avoid a bullet, and then rushing in before the enemy had time to reload, was a very favorite device with the Kaffir warriors, and answered very well at first. But their white foes soon learned to aim so low that all the ducking in the world could not clude the bullet, while the more recent invention of revolvers and breech-loaders has entirely discomfited this sort of tacties.

In a song in honor of Panda, a part of which has already been quoted, a great number of isi-bongas are introduced. It will be therefore better to give the song entire, and to explain the various allusions in their order. It must be remembered that in his earlier days Panda, whose life was originally spared by Dingan, when he murdered Tchaka and the rest of the family, was afterward obliged to flee before bim, and very ingeniously contrived to get off safely across the river by watching his opportunity while the army of Dingan was conquered him, driving him far beyond the oceasion. It is then according to etiquette boundaries, and ending by having himself







proclaimed as King of the Zulu tribes. already been explained at p. 12, when treat-This fight took place at the Makonko, and ing of the appearance of the Kaffir tribes. was witnessed by Panda's wife, who came from Mankebe. The various praise-names of Pauda, or the isi-bongas, are marked by being printed in italics.

- "1. Thou brother of the Tchakas, considerate

- 5.
- Thou brother of the Tchakas, considerate forder, A swallow which fied in the sky; A swallow with a whiskered breast; Whose cattle was ever in so huddled a crowd, They stumbled for room when they ran. Thou faise adorer of the valor of another, That valor thou tookest at the battle of Ma-kouka 7.

konko. Of the stock of N'dabazita, ramrod'of brass, Survivor done of all other rods; Others they broke and left this in the soot, Thinking to burn it some rainy cold day. Think of the bullock of Inkakawini, Always delicious if only 'tis roasted, It will always be tasteless if boild. The woman from Mankebe is delighted; She has seen the leopards of Jama Fighting together between the Makonko. He passed between the Jutuma and Ihliza, The Celestial who thundered between the Makonko. konko. 8. 9.

- 10.
- 12,
- 13.
- 14.
- 16.
- 17.
- 19.
- 20,
- The Celestial who thundered between the Makonko. I praise thee, O king! son of Jokwane, the son of Unlaba, The merciless opponent of every conspiracy. Thou art an elephant, an elephant, an elephant. All glory to thee, thou monarch who art black." 21
- 23.

The first isi-bonga in line 1, alludes to the ingenuity with which Panda succeeded in crossing the river, so as to escape out of the district where Dingan exercised author-ity. In the second line, "swallow which field in the sky," is another allusion to the secrecy with which he managed his flight, which left no more track than the passage of a swallow through the air. Lines 4 and 5 allude to the wealth, i. e. the abundance of cattle, possessed by Panda. Linc 6 asserts that Panda was too humble-minded, and thought more of the power of Dingan than it descrved; while line 7 offers as proof of this assortion that when they came to fight Panda conquered Dingan. Lines 8 to 11 all relate to the custom of scasoning sticks by hanging them over the fireplaces in Kaffir luts. Line 14 alludes to the fact that meat is very seldom roasted by the Kaffirs, but is almost invariably boiled, or rather stewed, in closed vessels. In line 15 the "woman from Mankebe" is Panda's favor-ite wife. In line 19, "The Celestial "alludes to the name of the great Zulu tribe over which Panda reigned; the word "Zulu" meaning celestial, and having much the same import as the same word when employed by the Chinese to denote their ori-gin. Line 21 refers to the attempts of Panda's rivals to dethrone him, and the ingenious manner in which he contrived to defeat their plans by forming judicious alligneds. Line 29 reiters the holie isit aliances. Line 22 reiterates the chief isi-bonga by which he is orally addressed, and were to cut sticks for firing, or poles for the the words "Monarch who art black" have support of a new house; his wives, in going

As is the case in many countries, when a man has his first-born son presented to him man has his inst-born son presented to hum he takes as a new isi-bonga the name of the son, with that of "father" prefixed to it; while, on the other hand, if his father should happen to be a man of peculiar eminence he takes as a praise-name that of his father, with the word "son" prefixed. It will be seen, therefore, that while the orig-inel name or icema is nermanent though inal name, or igama, is permanent, though very seldom mentioned, his isi-bonga, or praise-name, is continually changing.

Fortunately, the Zulu language is complex in its structure, and its purity is jeal-ously preserved by the continual councils which are held, and the displays of oratory which always accompany them. Otherwisc, this curious custom of substituting arbitrarily one word for another might have an extremely injurious effect on the language, as has indeed been the case in the countries where a similar custom prevails, and in which the language has changed so completely that the natives who had left their own country, and returned after a lapse of some thirty years, would scarcely be able to make themselves understood, even though they had perfectly retained the language as it was when they last spoke it in their own land.

There is a curious regulation among the Kaffirs, that a man is not allowed to enter the hut in which either of his son's wives may be. If he wishes to enter he gives notice, and she retires. But, when he is in possession of the hut, she is placed at equal disadvantage, and cannot enter her own house until he has left it. This rule, how-ever, is seldom kept in all its strictness, and indeed such literal obedience is hardly possible, because the eldest son very seldom leaves his father's kraal until he has mar-ried at least two wives. In consequence of the great practical inconvenience of this rule, the Kaffirs have contrived to evade it, although they have not openly abandoned it. The father-in-law presents an ox to his son's wife, and in consideration of this liberality, she frees him from the obligation of this pc-culiar and troublesome courtesy. The native name for this custom is "uku-hlonipa."

From what has been said, it is evident that women hold a very inferior position among the Kafirs, and are looked upon quite as if they were cattle; liable, like cattle, to be bought and sold. A Kafir never dreams that he and his wife are on terms of the least equality, or that he does not deserve praise at her hand for his condescension in marrying her at all. A man will scarcely condescend to notice the women of his own household. If they go out on their several labors, they go their several

to the san a differer wood he form the home, an assisting

There a graphs re dles of sti burdens carry. A upon the one of he times, wh turning fro file, as is the head not degrad a stick an and perhap

The un these hard little less escence w mands of t Captain G was rouse vociferation through the mand in turned out into his he ordercd all cure recds poses. In of female w pleasing me louder as t creased on then gradua they moved The bush to miles from quite cheerf they returne of bushes of the same so long a distan song docs no variety, as i "Akoosiniki rus of "Haw intended for played by re able the part Dingan wa

ity of his own his wives to a them shuffle their knees. In consequ

life, the men belong to the rule, are ex humanity; a bones, woolly serve as mode 2, when treat-Kaffir tribes. ntries, when a esented to him e name of the prefixed to it; if his father n of peculiar ise-name that son " prefixed. while the origanent, though isi-bonga, or

hanging. uage is compurity is jealnual councils ays of oratory Otherwise, 1. uting arbitraight have an the language, the countries vails, and in iged so com-had left their ter a lapse of ely be able to even though language as it heir own land. on among the wed to enter s son's wives ter he gives when he is in laced at equal ter her own his rule, howtrictness, and is hardly posvery seldom he has marnsequence of ence of this d to evade it, abandoned it. x to his son's his liberality, on of this pe-sy. The naiku-hlonipa." it is evident rior position lookcd upon liable, like l. A Kaffir wife are on that he does d for his conall. A man tice the wof they go out their several , that a man poles for the ves, in going

to the same spot, would be careful to choose | is tall, their forms are elastic and muscular, wood he walks off, leaving his wives to per-form the rcally heavy labor of bringing it home, and no man would ever think of assisting a woman in so menial a labor.

There are now before me several photographs representing women carrying bun-dles of sticks, and it is wonderful what huge burdens these hard worked women will carry. A man will not even lift the wood upon the head of his wife, but expects that one of her own sex will assist her. Sometimes, when a number of women are rethrough from wood cutting, walking in single file, as is their custom, a "boy" will take the head of the procession. But he will not degrade himself by carrying so much as attach and house pothing but his component a stick and bears nothing but his weapons, and perhaps a small shield.

The unceremonious manner in which these hard worked women are treated is little less singular than the cheerful acquilittle less singular than the cheerful acqui-escence with which they obey the com-mands of their sable masters. Once, when Captain Gardiner was visiting Dingan, he was roused long before daybreak by the vociferation of a man who was running through the kraal, and shouting some com-mand iu a most peremptory tone. It turned out that Dingan had suddenly taken into his head to build a new kraal, and had into his head to build a new kraal, and had ordered all the women into the bush to pro-eure reeds and branches for building purposes. In a few minutes a vast number of femalc voices were heard uniting in a pleasing melody, which became louder and loader as the numbers of the singers in-creased on their mustering ground, and then gradually died away in the distance as they moved to the scene of their labors. The bush to which they were sent was ten miles from the kraal, but they went off quite cheerfully, and in the afternoon, when they returned, each bearing a huge bundle of bushes on her head, they were singing the same song, though they had walked so long a distance and so heavily laden. The song does not seem to have possessed much variety, as it chiefly consisted of one line, "Akoosiniki, ingonyama izzzewi," and a cho-rus of "Haw! haw! haw!" It was probably intended for the same purpose as the tunes played by regimental bands; namely, to en-able the party to keep step with each other.

Dingan was so tenacious of the superiority of his own sex that he would never allow his wives to stand in his presence, but made them shuffle about from place to place on their knees.

In consequence of their different habits of life, the men and women hardly seem to belong to the same race. The men, as a

and their step is free and noble, as becomes the gait of warriors. In all these respects they are certainly not inferior to Europeans, and in many are decidedly superior. The women, however, are rather stunted than otherwise: their figures are bowed by reason of the heavy weights which they have to carry, and they rapidly lose that wonder-ful symmetry of form which distinguished them while still in the bloom of youth. The men preserve their grandcur of demeanor and their bold, intelligent aspect, even until their hair is gray from age, while the elderly Kaffir woman is at best awkward and un-ightin, and the eld woman institution sightly, and the old woman irresistibly reminds the observer of an aged and withered monkey.

Exceptions to the general rule are some-times found. A chief or wealthy man, for example, would take a pride in freeing his daughters and chief wife from the exceptionally hard labor which falls to the lot of the any nard labor which lails to the lot of the sex in Kaffirland. In the case of the daugh-ters, he is moved quite as much by self-interest as by parental affection. A girl fetches a price commensurate with her appearance, and the very best price is always to be obtained for the best article. The daughter of a proor man, or damandart The daughter of a poor man, or dependant, is obliged to work hard and live hard; and is onget to work har and the first she has the natural consequence is, that she has scarcely any real youth, and that her form is spoiled by the heavy labors which are imposed upon her at an age when all the bodily powers ought to be employed in add-ing to the physical energy of her frame. Therefore, when such a girl is old enough to be married, she is thin, careworn, and coarse, and no one will give very much for her. Indeed if she should an married she her. Indeed, if she should be married, she is perfectly aware that her real post in the kraal of her husband is little more than that of a purchased drudge.

The daughter of a wealthy man, on the contrary, undertakes but little of the really hard work which falls to the lot of her sex; and as she is not only allowed, but encour-aged, to eat the most fattening food with as much despatch as possible, it naturally follows that, when compared with the ordinary drudge of every-day life, she is by hr the more prepossessing, and her fether is sure to obtain a very much higher price for her than would have been the case if she had been forced to do hard moor. This are, three great requisites of a Kaffr girl are, that she should be fat, strong, and have talerably good-looking face. This last been forced to do hard labor. Thus the a tolerably good-looking face. This last qualification is, however, subordinate to the other two. That she is fat, shows that she has not been prematurely worn out by hard rule, are exceptionally fine specimens of humanity; and, despite their high cheek-bones, woolly hair, and thick lips, might serve as models for a sculptor. Their stature | wasted his money.

CHAPTER XI.

WAR-OFFENSIVE WEAPONS.

THE KAFFIR MILITARY SPIRIT, HOW GENERATED, AND HOW FOSTERED - DREAD OF THE UNKNOWN-ARTILLERY --- ITS MORAL EFFECT ON THE KAFFIR -- NATIVE NAME FOR CANNON -- ORGANIZATION OF THE ARMY - WEAPONS USED BY THE ZULU TRIBES - PRIMITIVE FORMATION OF THE SPEAR-MATERIALS USED FOR SPEAR-HEADS - ZULU SPEARS, OR "ASSAGAIS" - THE ZULU AS A BLACK-SMITH - SHAPE OF THE ASSAGAI HEAD - THE KAFFIR'S PREFERENCE FOR SOFT STEEL - THE KAFFIR KNIFE AND AXE - RUST-RESISTING PROPERTY - THE KAFFIR FORGE AND BELLOWS -SMELTING IRON-A KAFFIR CHIEF ASTONISHED-LE VAILLANT INSTRUCTING THE NATIVES IN THE USE OF THE FORGE - WIRE-DRAWING AND WORKING IN BRASS - HOW THE KAFFIR CASTS AND MODELS RRASS - DIFFICULTIES IN IRON WORKING - HOW A KAFFIR OBTAINS FIRE - TEMPER OF ASSAGAI HEADS - ASSAGAI SHAFTS - CURIOUS METHOD OF FASTENING THE HEAD TO THE SHAFT - A REMARKABLE SPECIMEN OF THE ASSAGAI - HOW THE ASSAGAI IS THROWN - A KAFFIR CHIEF'S STRATAGEM, AND A CLASSICAL PARALLEL - THE TWO KINDS OF ASSAGAI - THE KNOB-KERRY, AND MODE OF USING IT.

the true Kaffir race, it is the innate genius for warfare. The Kaffir lives from hisehildhood to his death in an atmosphere of war. Until he is old and wealthy, and naturally desires to keep his possessions in tranquillity, a time of peace is to him a time of trouble. He has no opportunity of working off his superabundant energy; he has plenty of spears which he eannot use against an enemy, and a shield which he can only employ in the dance. He has no chance of dis-In the dance. The has no endate of the tinguishing himself, and so gaining both rank and wealth; and if he be a young bachelor, he cannot hope to be promoted to the rank of "man," and allowed to marry, for many a long year. It is true, that in a and time of war he may be killed; but that is a flag reflection which does not in the least trouble a Kaffir. For all he knows, he stands in just as great danger of his life in a time of peace. He may unintentionally offend the king; he may commit a breach of discipline which would be overlooked in war time; he may be accused as a wizard, and tortured to death; he may accumulate a few cows, and so excite the eupidity of the chief, who will fine him heavily for something which either he did not do, or which was not of the slightest importance.

IF there is any one trait which distinguishes | is quite as likely to befall him in peace as in war, and as in peace he has no chance of gratifying his ambitious feelings, the young Kaffir is all for war. Indeed, had it not been for the judicious councils of the old men, the English Government would have had much more trouble with these tribes than has been the case. Even under Panda's rule, thore have been great dissensions among the army. All agreed in disliking the rule of the English in the Natal district, because Natal formed a refuge for thousands of Kaffirs, most of them belonging to the Zulu tribe, and having fled from the tyranny of Panda; while others belonged to tribes against which Panda had made war, and had fled for protection to the English

The younger warriors, fierce, arrogant, despising the white man because they do be allowed to invade Natal. They urge, in pursuance of their request, that they will conquer the country, restore to their king all the fugitives who have run away from him, and inflame their own minds, and those of the young and important by clowing da of the young and ignorant, by glowing de-scriptions of the rich spoil which would fail to the conquerors, of the herds of eattle, the tons of beads, the quantities of fire-arms and Knowing, therefore, that a violent death ammunition, and, in fact, the unlimited supply of ever possibly de who have 1 men, and a fact that w generally l suaded the comrades fi

Strangely has proved weak one. brave enou danger; bu peril which unknown th rible to a K peril is sun " By-and-b Why eanno mentioned. dreadful By trees, hous justly argue soldiers. O against Kaf and canister and they wo assault any such dreadf seem to be guns in the things, and artillery into would be of were logs o Kaffir never wholesome d much to inst petuous and land.

The odd n attached to manner: -- V pieces of arti asked what and were an "by-and-by." the firing of terror of the never liked to weapons.

The Zulu t the only peop have practise the word. T at bush-fighti at taking an on him befor Guerilla warfa of waging ba case in such exertion of in the scientific the Zulu tri Tehaka, the g tics, earried o ing the notion ply of everything which a Kaffir's heart can possibly desire. The older men, however, who have more acquaintance with the white men, and a tolerably good experience of the fact that when a white man fires his gun he generally hits his mark, have always dissuaded their younger and more impetuous comrades from so rash an attempt.

Strangely enough, the argument which has proved most powerful is really a very weak one. The Kaffir, like other men, is brave enough when he can comprehend his danger; but he does not at all like to face a peril which he cannot understand. Like all unknown things, such a peril is indeed terrible to a Kaffir's mind, and this unknown peril is summed up in the word cannon, or "By-and-by"—to use the native term. Why cannon are so called will presently be mentioned. The Kaffirs have heard that the dreadful By-and-by cats up everything trees, houses, stones, grass; and, as they justly argue, it is very likely to eat up Kaffir soldiers. Of course, in defending a fort against Kaffirs, cannon, loaded with grape and canister, would be of terrible efficacy, and they would be justified in declining to assault any place that was defended with such dreadful weapons. But they do not assuit any place that we very different i things, and that, if they could decoy the wartillery into the bush, the dreaded weapons of would be of scarcely more use than if they a were logs of wood. This distinction the the Kaffir never seems to have drawn, and the r wholesome dread of cannon has done very funch to insure tranquillity among the imfetuous and self-confident soldiery of Kaffirt and.

The odd name of "By-and-by" became attached to the cannon in the following manner: — When the natives first saw some pieces of artillery in the Natal district, they asked what such strange objects could be, and were answered that they would learn "by-and-by." Further questions, added to the firing of a few shots, gave them such a terror of the "By-and-by," that they have never liked to match themselves against such weapons.

The Zulu tribes are remarkable for being the only people in that part of Africa who have practised war in an European sense of the word. The other tribes are very good at bush-fighting, and are exceedingly crafty at taking an enemy unawares, and coming on him before he is prepared for them. Guerilla warfare is, in fact, their only mode of waging battle, and, as is necessarily the case in such warfarc, more depends on the exertion of individual combatants than on the scientific combination of masses. But the Zulu tribe have, since the time of Tchaka, the great inventor of military tactics, carried on war in a manner approaching the notions of civilization. Their men are organized into regiments, each subdivided into companics, and each commanded by its own chief, or colonel, while the king, as commanding general, leads his forces to war, disposes them in battle array, and personally directs their movements. They give an enemy notice that they are about to march against him, and boldly meet him in the open field. There is a military etiquette about them which some of our own people have been slow to understand. They once sent a message to the English commander that they would "come and breakfast with him." He thought it was only a joke, and was very much surprised when the Kaffirs, true to their promise, came pouring like a torrent over the hills, leaving him barely time to get his men under arms before the dark enemies arrived.

As, in Kaffir warfare, much stress is laid upon the weapons, offensive and defensive, with which the troops are armed, it will be necessary to give a description of their weapons before we proceed any further. They are but few and simple, and consist of certain spears, called "assagais," short clubs, called "kerries," and shields made of the hides of oxen.

Almost every nation has its distinguishing weapons, or, at all events, one weapon which is held in greater estimation than any other, and which is never used so skilfully as by itself. The Australian savage has the boomerang, a weapon which cannot be used rightly except by an Australian. Many Europeans can throw it so as to make it perform some trifling evolution in the air, but there are none who can really use it as an efficient weapon or instrument of hunting. The Dyak has his sumpitan, and the Macou-The Dyak has his sumption, and the knacou-shie Indian his analogous weapon, the zar-abatana, through which are blown the tiny poisoned arrows, a hundred of which can be held in the hand, and each one of which has death upon its point. The Ghoorka has his kookery, the heavy curved knife, with which he will kill a tiger in fair fight, and boldly attack civilized soldiers in spite of their more elaborate arms. Then the Sikh has the strange quoit weapon, or chakra, which skims through the air or ricochets from the ground, and does frightful execu-tion on the foe. The Esquimaux have their harpoons, which will serve either for catch-ing seals or assaulting the enemy. The Polynesians have their terrible swords and gauntlets armcd with the teeth of sharks, each of which cuts like a lancet, and inflicts a wound which, though not dangerous by itself, becomes so when multiplied by the score and inflicted on the most sensitive part of the body.

Some of these weapons are peculiar in shape, and are not used in other countries, whereas some are modifications of implements of warfare spread over a great part of

IE UNKNOWN — - ORGANIZATION F THE SPEAR— U AS A BLACK-T STEEL — THE ND BELLOWS — HE NATIVES IN KAFFIR CASTS FIRE — TEMPER) TO THE SHAFT VN — A KAFFIR U— THE KNOB-

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e, arrogant, use they do y begged to hey urge, in at they will b their king away from is, and those glowing deh would fall f cattle, the re-arms and limited supTHE KAFFIR.

Addu district, the signif-looking out most formidable spear or assagai. The spear is one of the simplest of all weapons, the simplest of all excepting the club. In its primitive state, the spear is nothing but a stick of greater or lesser length, sharpened at one end. The best example of this prim-itive spear may be found in Borneo, where the weapon is made in a few minutes by taking a piece of bamboo of convenient length, and cutting off one end diagonally. The next improvement in spear making was to put the pointed end in the fire for a few moments. This process enabled the spear maker to scrape the point more easily, while the charred wood was rendered hard, and capable of resisting damp better than if It had been simply scraped to a point. Spears of this kind are to be found in almost every primitive savage tribc.

A further improvement now takes place. The point is armed with some material harder than wood, which material may be bone, horn, stone, metal, or other similar substance. Some nations arm the heads of substance. Some nations are the heads of substance. Some nations are the heads of their spears with sharp flakes of flint or obsidian. Some tip them with the end of done, a single such scrape will sharpen the obsidian. Some tip them with the end of a sharp horn, or even with the claws of a mammal or a bird-the kangaroo, emu, and cassowary being used for this singular pur-pose. In many parts of the earth, the favorite spears are armed with the teeth of sharks, while others are headed with the teeth or sharks, while others are headed with the tail spine of the sting-ray, which not only penetrates deeply, but breaks into the wound, and always causes death. These additions to the spears, together with others formed of certain marine shells, are necessarily the productions of tribes that inhabit certain islands in the warmer seas. The last and greatest improvement that is made in the manufacture of spears is the abolition of all additions to the head, and making the head itself of metal. For this purpose iron is generally used, partly be-cause it takes a sharp edge, and partly because it can be easily forged into any required shape. The natives of Southern Africa are wonderful proficients in forging iron, and indeed a decided capability for the blacksmith's art seems to be inherent in the natives of Africa, from north to south and from east to west. None of the tribes can do very much with the iron, but the little which they require is worked in perfection. As is the case with all uncivilized beings, the whole treasures of the art are lavished on their weapons ; and so if we wish to see what an African savage can do with iron, we must look at his spears, knives, and arrows - the latter indeed being but spears

the globe, and altered in shape and size to mere spike, but the generality being blade suit the locality. Of such a nature is the shaped. Very few are barbed, and the special weapon of the Kaffrs inhabiting the Natal district, the slight-looking but most immitable anony or assert. The amount is whereaver the blade adouted it has always wherever the blade is adopted, it has always one peculiarity of structure, whether it be plain or barbed. A raised ridge passes along the centre, and the blade is convex on one side of the ridge, and concave on the other. The reason of this curious structure seems to be twofold. In the first place, it is possible that this structure of the blade acts much as the feathers of an arrow, or the spiral groove on the rife balls invented by Dr. Croft, and which can be used in smooth bore barrels. Colonci Lane Fox finds that if a thread be tied to the point of an assagai, and the weapon be thrown with great care, so that no revolving force is given by the thrower, the thread is found spirally twisted round the head and shaft by the time that the weapon has touched the ground. That certainly seems to be one reason for the form. Another reason is, that a blade thus shaped can be sharpened very easily, when it becomes blunt. Nothing is needed but to take a flint, or weapon afresh. The head is always made of soft iron, and so yields easily to the sharpening process. The reader may re-member that the harpoons which we use for whale hunting are always made of the softest iron; were they made of steel, the first furious tug of the whale might snap them, while, if they were to become blunt, they could not be sharpened without much trouble and hard work at the grindstone.

Setting aside the two questions of rotatory motion and eonvenience of sharpening, it is possible that the peculiar structure of the blade may be owing to the fact that such a structure would produce the greatest amount of strength with the least amount of material. The sword bayonet of the Chassepot rifle is made on a similar prin-ciple. Whether the Kaffir is aware of this principle and forges his spear head in accordance with it, is another point. The reader, better informed than the Kaffir, may perhaps remember that the identical principle is carried out in the "corrugated" iron, now in such general use for buildings, roofs, and similar purposes.

Kaffrs have a great fondness for imple-ments made of soft iron, and prefer a knife made of that material to the best blade that Sheffield can produce. They admit that for some purposes the steel blade is superior to their own, but that for ordinary work nothing can compare with the soft iron. The steel blade breaks, and is useless, while in miniature. The heads of the Kaffir's spears are extremely variable in form, some being a

Ŭnfit as Kaffir who made in Africa are quainted w settlers are England u ward find articles whi not take as of the differ in various (tioned. It varieties of the best, as riority by d the makers country. E variably su American a could not Africa this would be a peculiar woo is used so ur sure to notel short time t its work; w which would tool in Amer mimosa with There is

prefers his o ropcan mak the property rusting. If of the finest all night, an assagai, the rust, while th Such is the ca are brought t this freedom a process sim in the manuf namely, that plunged into excellence of the fact that t y being blade bed, and the s seen several ge 103. Still, , it has always whether it be ridge passes nde is convex oncave on the ious structure first place, it e ef the blade an arrew, er balls invented n be used in el Lane Fox to the peint ef e threwn with ving ferce is read is found ead and shaft has teuched seems to be nether reasen an be sharpcomes blunt. ke a flint, or n knife, and l, if properly l sharpen the always made easily to the der may rehich we use made of the of steel, the e might snap eceme blunt, vitheut much rindstone.

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ss fer implerefer a knife est blade that dmit that fer e is superior dinary work ne seit iron. iseless, while ceever, when v in a piece a spoon, the THE ZULU AS A BLACKSMITH.

inflexible steel blade would be nearly use- smelted, and afterward heated for the forge, less. But a Kaffir simply takes his seft iron is made of charceal, so as to cenvert the knife, bends it to the requisite curve, and thus can make, at a moment's notice, a gouge with any degree of curvature. When he has finished his werk, he puts the blade en a flat stene, and beats it straight again in a few seconds. The Kaffir knife is not at 10 library and the straight again the second state of the second state o all like etur ewn, but is shaped just like the head of an assagai. In using it, he grasps the handle just as artists represent assassins holding daggers, and not as we held knives. It a always cuts away frem himself, as is shewn en page 73, Ne. 1; and, clumsy as this mode of using a knife may appear, Englishmen have often learned to appreciate it, and te empley it in preference to the ordi-

and the employ it in preference to the ordi-nary European fashien. Unfit as would be the tools made by a Kaffir when employed in Europe, these made in Europe and used in Southern Africa are still less useful. Being unac-quainted with this fact, beth travellers and stillars are as to showd much mener in settlers are apt to spend much money in England upen articles which they afterward find te be without the least value. in varieus countries, the axe may be men-tiened. It is well knewn that, ef all the varicties of this toel, the American axe is the best, as it has attained its present supcrierity by dint of long experience en part of the makers among the vast forests of their the interest among the vast forests of the in-variably supply themselves with a few American axes, and in mest cases they could net de better. But in Southern friez this excellent tool is as wastes as Africa this excellent tool is as useless as weuld be a razer in chipping stones. The peculiar weed of the mimosa, a tree which is used se universally in Seuthern Africa, is sure te netch the edge ef the axe, and in a short time to render it incapable of doing its work; whereas the South African axe, which would be a clumsy and slew working teol in America, can cut down the hardest mimesa without suffering any injury.

mimesa witheut suffering any injury. There is another reason why a Kaffir prefers his own iron werk to that of Eu-repean make. His own manufacture has the preperty of resisting damp without rusting. If an European knife or steel tool of the finest quality be left in the open air all night and by the side of its a Kaffir's all night, and by the side of it a Kaffir's assagal, the former will be covered with rust, while the latter is as bright as ever. Such is the case with those assagais which are brought te England. It is possible that this freedem from rust may be obtained by a process similar to that which is employed in the manufacture of geological hammers, namely, that while the metal is het, it is purped into all and then hammers of the lewer end opens at the bottom of the

is made of charceal, so as to cenvert the iren into a kind of steel. The celebrated "weetz" steel of India is made by placing the iren in small crucibles tegether with

the iren in small crucibles tegether with little twigs of certain trees, and then sub-mitting the crucible to a very intense heat. It is evident that, in order to preduce such weapons, the Kaffir must be a geod blacksmith, and it is certain that, when we take into consideration the kind of work which has to be done he can hardly be sur which has to be done, he can hardly be surwhich has to be done, he can hardly be sur-passed in his art. Certainly, if any Euglish blacksmith were given a quantity of iron ere, and only had the very primitive tools which the Kaffir blacksmith employs, he would be entirely vanquished by his dusky brether of the forge. Among the Kaffirs, a blacksmith is a man of considerable importance and is much

of censiderable importance, and is much respected by the tribe. He will not prefane the mystery of his craft by allowing uninitiated eyes to inspect his various processes, and therefore carries on his operations at seme distance from the kraal. His first care is to prepare the bellows. The form which articles which an experienced settler would not take as a gift. As a familiar example of the difference between the teols required tiens, even among the many islands of Pol-ynesia. It consists of two leatheru sacks, at the upper end of which is a handle. To the lower end of each sack is attached the hollow herns of seme animal, that of the cew or the eland being most cemmonly used and when the bags are alternately inflated and cempressed, the air passes out through the two herns. Of course the heat of the firc weuld destroy the horns if they were allowed to come in contact with it, and they are therefere inserted, net into the fire, but into an earthenware tube, which communi-cates with the fire. The use of valves is cates with the fire. unknewn; but as the two horns do not open into the fire, but into the tube, the fire is net drawn into the bellows as would other-wise be the case. This arrangement, hewever, causes considerable waste of air, so the bellews blower is obliged to work much harder than would be the case if he were provided with an instrument that could conprovided with an instrument that could con-duct the blast directly to its destination. The ancient Egyptians used a bellows of precisely similar censtruction, except that they did net work them entirely by hand. They stood with one foot on each sack, aud blew the fire by alternately pressing on them with the icet, and raising them by means of a cord fastened to their upper mcans of a cord fastened to their upper ends

When the blacksmith is about to set to work, he digs a hole in the ground, in which a precess similar to that which is employed the fire is placed, and then sinks the earth-in the manufacture of geological hammers, enware tube in a sloping direction, so that namely, that while the metal is het, it is plunged inte eil, and then hammered. The excellence of the blade is partially owing to the fact that the fire in which the metal is

earthenware tube, and the beliows are then | into the ground. The face of the hammer is fastened in their places, so that the sacks then uppermost, and answers as an anvil, on are conveniently disposed for the hands of which he works with a hammer of smailer the operator, who sits between them. A charcoal fire is then lald in the hole, and is soon brought to a powerful heat by means of the bellows. A larger stone serves the purpose of an anvil, and a smaller stoue does duty for a hammer. Sometimes the hammer is made of a conlcal piece of iron, halimet is made of a concar piece of iton, but in most cases a stone is considered suf-ficient. The rough work of hammering the iren into shape is generally done by the chief blacksmith's assistants, of whom he has several, all of whom will pound away at the iron in regular succession. The shaping and finishing the article is reserved by the smith for himself. The other toois are few and simple, and consist of punches and rude pincers made of two rods of iron.

With these instruments the Kaffir smith can cast brass into various ornaments. Sometimes he pours it into a cylindrical mould, so as to make a bar from which bracelets and similar ornaments can be hammercd, and sometimes he makes studs and knobs by forming their shapes in clay moulds.

In the illustration No. 2, on page 97, a native forge is seen in full operation. The chief smith is at the left of the engraving, seated at the bellows and blowing the fire, in which is placed an iron rod which is going to be forged into an assagai head. The manner in which the horn tubes of the bellows are fastened to the ground - a stick being laid across each horn, and a heavy stone upon each stick-is well shown. At the right hand of the smith is a basket containing charcoal, and another is seen near the assistant. On the opposite side sits the assistant or apprentice blacksmith, busily hammering with a conical stone at the spear head which is being forged, and at his side lie one or two finished heads. Behind them, another smith is hard at work with a huge stone with which he is crushing the ore. On the right hand of the illustration is seen the reed fence which is erected in order to keep off the wind, and in the mlddle distance is the kraal to which the smiths belong. The reed fence is supported by being lashed to a mimosa. Some jars of beer stand within the shadow of the fence for the occasional refreshment of the biacksmiths.

How the blacksmith contrives to work without burning his right hand is rather unintelligible. I have handled the conical hammer, and find that the hand is brought so close to the iron that, when it is heated to a glowing redness, the effect upon the fingers must be singularly unpleasant, not ingers must be singularly unpleasant, not to mention the sparks that fly about so lib-tage to them. I resolved to add example to precept, and to operate myself in their presence. "Having despatched one of my people te our camp with orders to bring the bottoms

slze

Although the bellows which a Kaffir makes aro sufficiently powerful to enable him to meit brass, and to forge iron into various shapes, they do not seem to give a sufficiently strong aud continuous blast to enable him to weld iron together. Mr. Moffatt mentions a curious anecdote, which illustrates this point. He was visiting Moselekatse, the king of the northern division of the Zulu tribes, and very much frightened the savage monarch by the sight of the wagon, the wheels of which seemed to his ignorant mind to be endowed with motion by some magic power. His greatest wonder was, however, excited by the tire of the wheel, as he could not comprehend how such a piece of iron could to made without the junction of the evds being visible. A native who had accompanied Mr. Moffatt explained to the king how the mystery was solved. He took the missionary's right hand in his own, held it up before the king, and said, "My eyes saw that very hand cut those bars of iron, take a piece off onc end, and then joln them as you see now." After a careful inspection, the spot where the iron had been welded was pointed out. The king then wanted to know whether medi-cino wero given to the iron in order to endow it with such wonderful powers, but was told that nothing was used except fire, a chisel, and a hammer. Yet Moselekatse was king of the essentially warlike Zulus, a nation which possessed plenty of black-smiths who were well versed in their art, and could forge the leaf shaped blades of the assagals with such skill that the best European smiths could not produce weap-ons more perfectly suited for the object

which they were intended to fuifil. Le Vaillant narrates an amusing instance of the astonishment caused to some Kaffir blacksmiths by a rude kind of bellows which he made after the European fashion. After paying a just tribute of admiration to the admirable work produced by the dusky blacksmiths in spite of their extremely rude and imperfect tools, he proceeds to describe the form of bellows that they used, which is just that which has been already mentioned.

"I had great difficulty in making them comprehend how much superior the bellews of our forges in Europe were to their invention; and being persuaded that the little they might catch of my explanation would would consequently be of no real, advan-tage to them, I resolved to add example to precept, and to operate myself in their

the hammer is as an anvil, on her of smaller

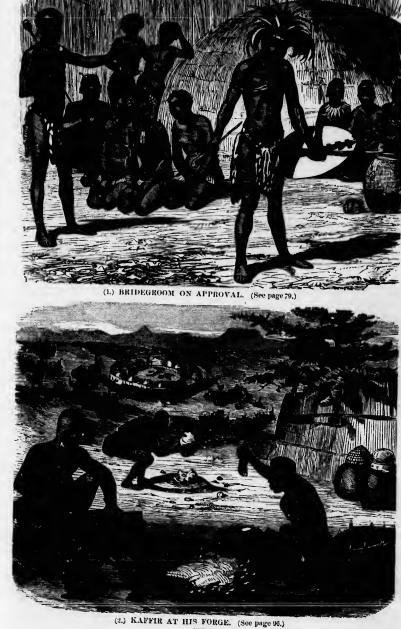
a Kaffir makes ole him to melt ole him to melt arious shapes, a sufficiently o enable him Moffatt men-ich illustrates Moselekatse, vision of the rightened the of the wagon, o his ignorent o his ignorant tion by some wonder was, of the wheel, I how such a without the visible. A Mr. Moffatt

mystery was onary's right fore the king, off one end, now." After here the iron d out. The hether medi-in order to powers, but d except fire, Moselekatse rlike Zulus, a ty of black-in their art, ed blades of hat the best oduce weap-the object fulfil.

some Kaffir of bellows pean fashion. dmiration to by the dusky tremely rude s to describe used, which lready men-

aking them the bellows their invenat the little nation would mories, and real.advan-l example to elf in their

ny people to the bottoms



(97)



of two boxes, a piece of a summer kaross, a | make out their action. Moreover, the Kaffir hoop, a faw small nails, a hammer, a saw, and other small tools that I night have occasion for, as soon as he returned I formed in great haste, and in a very rude manner, a pair of bellows, which were not more powerful than those generally used in our kitchens. Two pieces of hoop which I placed in the inside served to keep the skin always at an equal distance; and I did not forget to make a hole in the inferior part, to give a readier admittance to the air -asimple method of which they had no con-ception, and for want of which they were obliged to waste a great deal of time in fill-

obliged to waste a great deal of time in fill-ing the sheepskin. "I had no Iron pipe, but, as I only meant to make a model, I fixed to the extremity of mine a toothpick case, after sawing off one of its ends. I then placed my instrument on the ground near the fire, and, having fixed a forked stick in the ground, I laid across it a kind of lever, which was fastened to a bit of packthread proceeding from the bellows, and to which was fixed a piece of lead weighting seven or eight pounds. To lead weighing seven or eight pounds. To form a just idea of the surprise of these Kallrs on this occasion, one must have seen with what attention they beheld all my operations; the uncertainty in which they were, and their anxlety to discover what would be the event. They could not resist their exclamations when they saw me, by a few easy motions and with one he, by a rew easy motions and with one hand, give their fire the greatest activity by the velocity with which I made my machine draw in and again force out the air. Put-ting some pieces of iron into their fire, I made them red hot in a few minutes, which they undoubtedly could not have done in haif an hour.

"This specimen of my skill raised their astonishment to the highest pitch. I may venture to say that they were almost con-vulsed and thrown into a delirium. They danced and capered round the bellows; each tried them in turn, and they elapped their hands the better to testify their joy. They begged me to make them a present of this wonderful machine, and seemed to await for my answer with impatience, not imagining, as I judged, that I would readily give up so valuable a piece of furniture. It would afford me great pleasure to hear, at some future period, that they have brought through holes that become regularly greased. them to perfection, and that, above all, they preserve a remembrance of that stranger who first supplied them with the most essen-

tial instrument in metallurgy." As far as can be judged by the present state of the blacksmith's art in Kaffriand, the natives have not derived the profit from is eminently conservative in his notions, and he would rather prefer the old sheep-skin, which only required to be tied at the legs and neck with thongs, to the compara-tively elaborate instrument of the white traveller, which needed the use of wooden hoops, nalls, saw, hammer, and the other tools of the clvilized workman.

The Kaffr smiths have long known the art of wire drawing, though their plates are very rude, the metal comparatively soft, and the wire in consequence irregularly drawn. Moreover, they cannot make wire of iron, but are obliged to content themselves with the softer metais, such as brass and copper. Mr. Moffat, the African missionary, relates an amusing anecdote of an lutervlew with a native metai worker. As a missionary ought to do, he had a practical knowledge of the blacksmith's art, and so became on friendly terms with his dark brother of the forge; and after winning his heart by making him a new wire drawing plate, made of steel, and plerced for wires of twenty variations in thickness, induced him to exhibit the whole of his mystic process. His first proceeding was to prepare four

moulds, very simply made by building a little heap of dry sand, and pushing into it a little stick about a quarter of an inch in diameter. He then built and lighted a charcoal fire, such as has already been described, and he next placed in a kind of rude elay erueible some copper and a little tln. A vlgorous manipulation of the bellows fused the copper and tin together, and he then took out the crucible with a rude kind of tongs made of bark, and poured the contents into the holes, thus making a number of short brass rods about a quarter of an inch in diameter and three or four inches in length. These rods were next removed from the moulds and hammered with a stone until they were reduced to half their diameter. During this operation, the rods were frequently heated in the flame of burning grass.

Next came the important operation of drawing the rods through the holes, so as to convert them into wire. The end of a rod was sharpened and forced through the argest hole, a split stick being used by way through holes that become regularly smaller in diameter, until at last lt is scarcely thicker than sewing thread. The wire plate is about half an inch in thickness. The brass thus made is not equal in color to that in which zine is used instead of tin, but as it is capable of taking a high polish, the native cares for nothing more. The reader may perhaps remember that Mr. Williams, the Le Vaillant's instructions which he so in-genuously predicted. In all probability, the bellows in question would be confiscated by the chief of the tribe, who would destroy sent by making an extemporized set of bel-their working powers in endeavoring to lows out of boxes and boards, the rats

always eating every scrap of leather that was

exposed. The knowledge of forge work which Mr. Motfatt possessed was gained by him under very adverse circumstances. A brokendown wagon had to be mended, and there was no alternative but to turn blacksmith and mend the wagon, or to abandon the expedition. Finding that the chief draw-back to the powers of the forge was the lueflicient construction of the native beilows, he set to work, and contrived to make a pair of bellows very similar to those of which Le Vaillant gave so glowing a description. And, if any proof were needed that the French traveller's aspirations had not been realized, it may be found in the fact that the rude bellows made by the English missionary were as much a matter of astonisimment to the natives as those which had been made by Le Vaillant some sixty years before.

Much of the lron used in Southern Africa seems to be of meteorie origin, and is found in several localities in a wonderfully pure state, so that very little labor is needed in order to make it fit for the forge.

The Kaffir blacksmith never need trouble himself about the means of obtaining a fire. Should he set up his forge in the vicinity of a kraal, the simplest plan is to send his assistant for a firebrand from one of the huts. But, if he should prefer, as is often the ease, to work at some distance from the huts, he can procure fire with perfect certainty, though not without some labor.

He first procures two sticks, one of them taken from a soft wood tree, and the other from an acacia, or some other tree that furnishes a hard wood. Of course both the sticks must be thoroughly dry, a con-dition about which there is little difficulty in so hot a climate. His next care is to shape one end of the hard stick into a point, and to bore a small hole in the middle of the soft stick. He now squats down, places the pointed the of the hard stick in the hole of the soft stick, and, taking the former between his hands, twirls it backward and forward with extreme ra-pidity. As he goes on, the hole becomes enlarged, and a small quantity of very fine dust falls into it, being rubbed away by the friction. Presently, the dust is by the friction. Presently, the dust is projecting peg, by which it is fastened inte seen to darken in color, then to become the wooden shaft. This peg, or tang as eut-nearly black: and presently a year solidit low call it is always and the solution of seen to darken in color, then to become nearly black; and presently a very slight smoke is seen to rise. The Kaffir now redoubles his efforts; he aids the effect of the revolving stick by his breath, and in a few more seconds the dust bursts into a flame. The exertion required in this operation is very severe, and by the time that the fire manifests itself the producer is bathed in perspiration.

Usually, two men, at least, take part in fire making, and, by dividing the labor, vcry

that, if the perpendicular stick be thus worked, the hands must gradually silde down it until they reach the point. The solitary Kaffr would then be obliged to stop the stick with the hands to the two models. the stick, shift his hands to the top, and begln again, thus losing much valuable time. But when two Kaffirs unite in fire making, one sits opposite the other, and as soen as he sees that his comrade's hands have nearly worked themselves down to the bot-tom of the stick, he places his own hands on the top, continues the movement, and relieves his friend. Thus, the movement of the stick is never checked for a moment, and the operation is consequently hastened. Moreover, considerable assistance is given by the second Kafir keeping the dust properly arranged round the point of the stlck, and by taking the part of the bellows, so as to allow his comrade to expend all his strength in twirling the stick.

I have now before me one of the soft sticks in which fire has been made. There is a hole very much resembling in shapo and size the depressions in a solitairo board, except that its sides are black and deeply charred by the fire, and in places highly polished by the friction. Some of my readers may perhaps remember that English blacksmiths are equally independent of lucifer matches, flint and steel, and other recognized modes of fire raising. They place a small piece of soft iron en the anvil, together with some charcoal dust, and hammer it furiously. The re-sult is that enough heat is evolved to light the eharcoal, and so to enable the blacksmith to set to work. We will now see how the native makes

his assagal.

With their simple tools the native smiths contrive to make their spear heads of such an excellent temper that they take a very sharp edge: so sharp, indeed, that the sasa-gai is used, not only for cutting up meat and similar offices, but for shaving the head. Also, it is so plinble, that a good specimen can be bent nearly double and beaten straight again, without being heated.

When the Kaffir smith has finished the head of the assagai, it looks something like the blade of a table knife before it is inserted into the handle, and has a straight lers call it, is always notched, so as to make t retain its hold the better.

Now comes the next process. The spear maker has already by him a number of shafts. These are cut from a tree which is popularly called "assagai-wood," and on the average are nearly five feet in length. In diameter they are very small, seldem exceeding that of a man's little finger at the thick end, while the other end tapers fire making, and, by dividing the labor, very to the diameter of an ordinary black-lead much shorten the process. It is evident pencil. The assagai-tree is called scien-

tifically Cu: like the ma gai ls seide to permit t It is straig over the fi and bendin with the r has been n very apt to Kafllr alwa sagai bofor brittle natu amount of I bo not too does not jor deed, if it the shaft, t produce the movement, much of its

By mean head red ho ond of the it. Were it spear would would fail a the point w to fusten it makes use hlde. He semetimes it while still dries, the hi nearly as str is no partieu band; we n assagai tho elegant patt crs in the The strip o the spear an a foid. Yet power of pro commenty w ornaments, f tail and simi tal lashings the shaft of t pleyed in fas

in its place. In the illu a group of a chief varietie of them hav in my own gai" is not popular nam karess, kraal. another lang assagai is u eurious thou

the Latin co The ordina is shown at and not as a throwing ass ick be thus adually slide point. The aliged to stop top, and bealuable time. in fire mak-, and as soon hands have n to the botown hands vement, and e movement or a moment, tly hasten'ed. nce is given g the dust point of the tho bellows. cpend all his

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The spear number of tree which od," and on t in length. all, seldom e finger at end tapers black-lead lled scienASSAGAIS.

tifically Curtisia Jaginea, and is something | manner, the head being nothing but a sharplike the manogany. The shaft of the assa gai is seidom, if ever, sufficiently straight to permit the weapon to be used at once. It is straightened by means of heating it over the fire, and then scrapiug, beating, and bending it until the maker is pleased with the result. Even after the weapon has been made and in use, the shaft is very apt to warp, and in this ease the Kafir always rapidly straightens the as-sagai before he throws it. In spite of its brittie nature, it will endure a considerable amount of hending, provided that the curve be not too sharp, and that the operator does not jerk the shaft as he bends it. Indeed, if it were not for the elasticity of the shaft, the native would not be able to produce the peculiar quivering or vibrating movement, to which the weapon owes so much of its efficiency.

By means of heating the "tang" of the head red het, a hole is bored into the thick end of the shaft, and the tang passed into it. Were it left without further work, the spear would be incomplete, for the head would fall away from the shaft whenever the point was held downward. In order to fasten it in its place, the Kaffir always of the matching and the shaft whenever makes use of ono material, namely, raw hide. He cuts a narrow strip of hide, sometimes retaining the hair, and blnds it while still wet upon the spear. As it dries, the hide contracts, and forms a band nearly as strong as if made of Iron. There is no particular art displayed in tying this band; we never see in that portion of an assagai the least trace of the elaborate and elegant patterns used by the New Zealand-ers in the manufacture of their weapons. The strip of hide is merely rolled round the spear and the loose end tucked beneath a fold. Yet the Kafilr is not without the power of preducing such patterns, and will commonly weavo very claborate and elegant ornaments, from the hair of the elephant's tail and similar materials. These ornamental lashings are, however, always placed on the shaft of the weapon, and are never employed in fastening the head of the assagal in its place.

In the illustration on page 103 is drawn a group of assagais, in order to show the chief varieties of this weapon. The whole of them have been drawn from specimens in my own possession. The word "assa-gai" is not a Kaffr term, but, like the pepular name of the tribe, like the words knross, kraal, &c., has been borrowed from another language. The Zuln word for the assagai is um-konto, a word which has a enrious though accidental resemblance to the Latin contus.

The ordinary form or " throwing assagai "

ened spike of iron, without any pretensions of being formed into a blade. This weapon is five feet seven inches in total length, and the biade measures a foot in length from its unction with the shaft. Sometimes the blade is much longer and wider, as seen at fig. 4, which represents the ordinary "stab-lug assagal." This weapon can be used as a missile, but is very seldom employed except as a manual weapon. Its long, straight blade is much used in the more except to a more of doily life and a Korthe peaceful vocations of daily life, and a Kafflr in time of peace seldom uses it for any worse purpose than slaughtering eatile, and cut-ting them up afterward. This is the assagai that is usually employed as a knife, and with which the ingenieus native contrives to shave his head.

At fig. 7 is shown a very remarkable speci-men of the barbed assagal. Intending to produce an extremely elegant weapon, the artificer has lavished much pains on his work. In the first place, he has forged a deeply barbed head, a form which is but rarely seen. He has then fastened it to the that in a rather singular way. Instead of cut-ting a strip of raw hide and binding it round the weapon, he has taken the tail of a caif, cut off a plece about four inches in length, drawn the skin from it so as to form a tube, and slipped this tube over the spear. As is the case with the hide lashing, the tube contracts as it dries, and forms a singularly effective mode of attaching the head to the shaft. The hair has been retained, and, In the maker's ophilon, a very handsome

weapon has been produced. The assagai, in its original form, is essentially a missile, and is made expressly for that purpose, although it serves several others. And, insignificant as it looks when compared with the larger and more elabo-rate spears of other nations, there is no spear or lancet that can surpass it in efficacy.

The Kaffir, when going on a warlike or hunting expedition, or even when travelling to any distance, takes with him a bundle, or "sheaf," of assagais, at least five in number, and sometimes eight or nine. When he assails an enemy, he rushes forward, spring-ing frem side to side in order to disconcert the aim of his adversary, and hurling spear after spear with such rapidity that two or three are in the air at once, each having been thrown from a different direction. There is little difficulty in avoiding a single spear when thrown from the front; but when the point of one is close to the heart, and another is coming to the right side, and the encmy is just hurling another on the left, it is a matter of no small difficulty to The ordinary form or "throwing assagai" escape one or other of them. If the assailed is shown at fig. 5. It is used as a missile, and not as a dagger. In some cases the for the Kaffir's aim is absolute certainty; throwing assagai is shaped in a more simple while if he tries to escape a spear coming

Moreover, the mode in which the weapon is thrown serves to disconcert the enemy, and bewilder his gaze. Just before he throws the spear, the Kaffir makes it quiver in a very peculiar manner. He grasps it with the thumb ε d forefinger of the right hand, holding it just above the spot where it balances itself, and with the head pointing up his arm. The other fingers are laid along the shaft, and are suddenly and firmly elosed, so as to bring the balance spot of the spear against the root of the hand. This movement eauses the spear to vibrate strongly and is rapidly repeated, until the weapon gives out a peculiar humming or shivering noise, impossible to be described, and equally impossible to be forgotten when once heard. It is as menaeing a sound as the whirr of the rattlesnake, and is used by the Kaffirs when they wish to strike terror into their opponents. When thrown, the assagai does not lose this vibrating movement, but seems even to vibrate stronger than before, the head describing a large are of a eircle, of which the balance point forms the centre. This vibration puzzles the eye of the adversary, because it is almost impossible to tell the precise direction which the weapon is taking. Any one can calculate the flight of a rigid missile, such as a thick spear or arrow, but when the weapon is vibrating the cyc is greatly bewildered. The whole look of an assignin the air is

very remarkable, and has never been prop-erly represented. All illustrations have represented it as quite straight and stiff in its flight, whereas it looks just like a very slender serpent undulating itself gracefully through the air. It seems instinct with life, and appears rather to be seeking its own course than to be a simple weapon thrown by the hand of a man. As it flies along it eontinually gives out the peculiar shivering sound which has been mentioned, and this adds to the delusion of its aspect.

An illustration on page 111 represents a group of Kaffir warriors engaged in a skirmish. In the present instance they are exhibiting their prowess in a mock fight, the heads of the assagais being of wood instead of iron, and blunted, but still hard and sharp enough to give a very severe blow — experto crede. In the background are seen a number of soldiers standing behind their shields so as to exemplify the aptness of their title, the Matabele, or Disappearers. In the immediate foreground is a soldier in the full uniform of his regiment.

from the left, he will probably be hit by shields while so doing. All these soldiers another coming from the right, belong to the same regiment, as may be belong to the same regiment, as may be seen by the headdress, which constitutes their distinctive uniform.

The skill displayed by the Kaffirs in the use of this weapon is really surprising. The rapidity with which the assagais are snatched from the sheaf, poised, quivered, and hurled is almost incredible. We are told that the great mastery of the old English archers over the powerful bows which they used, was not so much owing to the personal strength of the archer, as to the manner in which he was taught to "lay his body in his bow," and thus to mauage with ease a weapon that much stronger men could not draw. In a similar manner, the skill of the Kaffir in hurling the assagai is attributable not to his bodily strength, but As soon as a boy can fairly walk alone, he plays at spear throwing — throwing with sticks; and as he grows up, his father makes sham assagais for him, with wooden instead of iron heads. Two of these mock weapons are shown at fig 8 in the illustration or n are shown at fig 8 in the illustration on p. 103. They exactly resemble the ordinary assagai, except that their heads are of wood; and if one of them happened to hit a man, it would inflict rather an unpleasant wound.

It would inflie rather an unpleasant wound. When the Kaffir grasps his assagai, he and the weapon seem to become one being, the quivering spear seeming instinct with life imparted to it by its wielder. In hurl-ing it, he assumes intuitively the most graceful of attitudes, reminding the ob-server of some of the ancient statues, and the weapon is thrown with such seeming ease that as a soluture among them told ease that, as a sojourner among them told me, "the man looks as if he were made of oil." As he hurls the weapon, he presses on his foe, trying to drive him back, and at

the same time to recover the spent missiles. Sometimes, when he has not space to raise his arm, or when he wants to take his foe by surprise, he throws the assagai with a kind of underhand jerk, his arm hanging at full length. An assagai thus delivered eannot be thrown so far as by the ordinary method, but it can be propelled with considerable foree, and frequently achieves the object for which it was intended. He never throws the last of the sheaf, but if he cannot succeed in picking up those that are already thrown, either by himself or his enemy, he dashes forward, and, as he closes with the foe, snaps the shaft of the assagai in the middle, throws away the tip, and uses the remaining portion as a dagger.

The wood of which the shaft is made, A solutor in the fun inform of his regiment. The wood of which the shaft is induce, He has just hurled one assagai, and, as though very elastic, is very brittle, and a may be seen by the manner in which his novice in the art is sure to break several dress is flying, has leaped to his present of his spears before he learns to throw position with another assagai ready in his them properly. Unless they are rightly hand. Two soldiers are plucking out of cast, as soon as the blade reaches the the ground the assagais thrown by their an-ground the shaft gives a kind of "whip" tagonists, covering themselves with their forward, and snaps short just above the

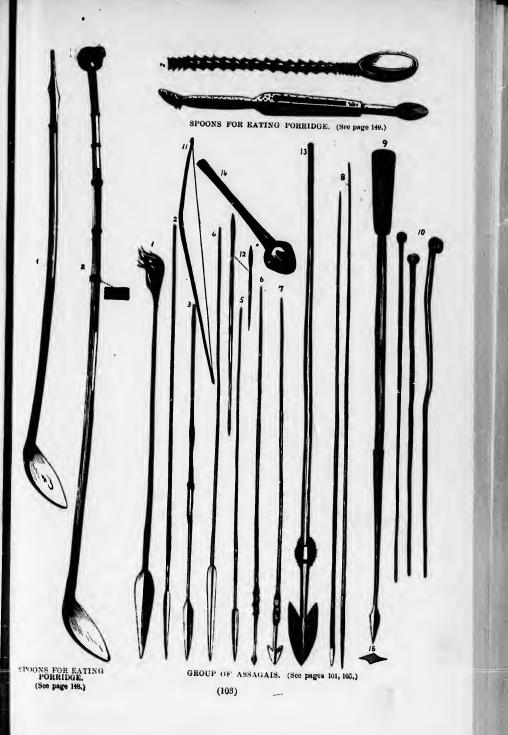
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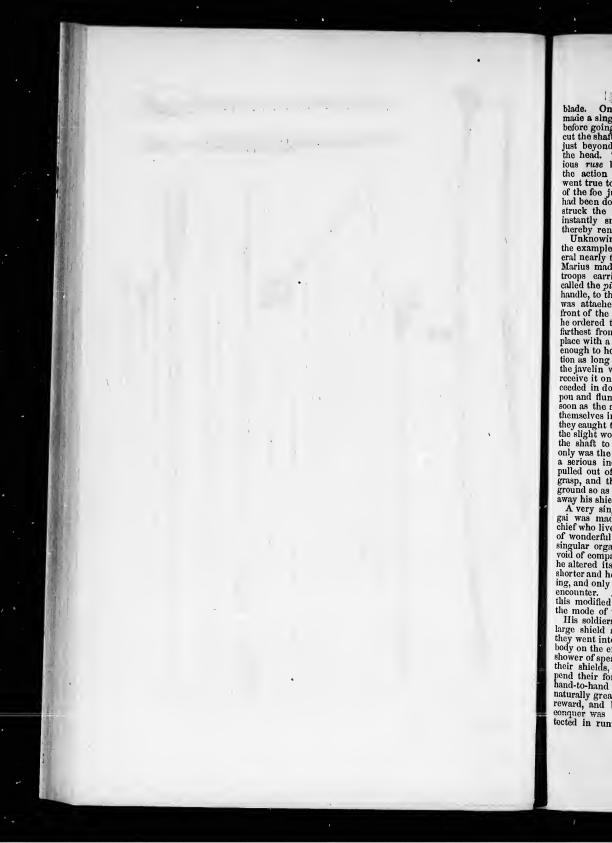
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these soldiers t, as may be h constitutes

Kaffirs in the y surprising. assagais are ble. We are the old Eng-bows which owing to the er, as to the it to "lay his manage with tronger men manner, the he assagai is strength, but the weapon. alk alone, he rowing with father makes oden instead lock weapons tration on p. the ordinary are of wood; o hit a man, asant wound. s assagai, he ie one being, instinct with er. In hurl-ly the most ing the obstatues, and uch seeming ig them told back, and at ent missiles. iot space to s to take his assagai with arm hanging us delivered the ordinary ed with conachieves the 1. He never if he cannot t are already his enemy, closes with e assagai in and uses the

aft is made, rittle, and a reak several is to throw are rightly reaches the of "whip" t above the





blade. One of the great warrior chiefs killed by the chief, and the same punish-mate a singular use of this property. Just ment awaited any one who returned from before going into action, he made his men cut the shafts of their assagais nearly across, to the set tactics, he raised the tribe of the to the shifts of their assagais nearly across, to these tactics, he raised the tribe of the just beyond the junction of the staft and the head. The consequence of this ingen-ious *russ* became evident enough when the action commenced. If the wave rule of the staft and the source of the staft and the source of the staft and the staft and the source of the staft and country. He absorbed hearly sixty other tribes into his own, and extended his dothe action commenced. If the weapon went true to its mark, it pierced the body of the foe just as effectually as if nothing had been done to it; while if it missed, and struck the ground or a shield, the shaft instantly snapped, and the weapon was thereby rendered useless to the foe.

Unknowlngly, the barbaric chief copied the example that was set by a Roman gen-eral nearly two thousand years ago. When Marius made war against the Cimbri, his troops carried the short heavy javelin, called the *pilum*. This weapon had a thick handle, to the end of which the long blade was attached by two iron rivets, one in front of the other. Before going to battle, he ordered the soldiers to remove the rivet farthest from the point, and to supply its enough to hold the head in its proper posi-tion as long as no force was used. When the javelin was hurled, the enemy tried to receive it on their shields; and if they succeeded in doing so, they drew out the wea-pon and flung it back at the foe. But as soon as the action began, the Cimbri found themselves in a sore strait. No sooner had they eaught the javelin in their shields, than the slight wooden peg snapped, and allowed the shaft to dangle from the blade. Not only was the weapon useless, but it became a serious incumbrance. It could not be pulled out of the shield, as it afforded no grasp, and the heavy shaft dragged on the ground so as to force the soldier to throw away his shield, and to fight without it. A very singular modification of the assa-

A very singular mouncation of the assa-gai was made by the terrible Tchaka, a chief who lived but for war, and was a man of wonderful intellect, dauntless courage, singular organizing power, and utterly de-void of compassion. Retaining the assagai, he altered its shape, and made it a much shorter and heavier weapon, unfit for throwing, and only to be used in a hand-to-hand encounter. After arming his troops with this modified weapon, he entirely altcred the mode of warfare.

His soldiers were furnished with a very large shield and a single assagai. When they went into action, they ran in a compact body on the enemy, and as soon as the first shower of spears fell, they crouched bencath their shields, allowed the wcapons to ex-pend their force, and then sprang in for a hand-to-hand encounter. Their courage, neutrolly and the spear which is drawn at fig. 13 is one of the ornamental wooden naturally great, was excited by promises of reward, and by the certainty that not to conquer was to die. If a soldier was de-This particular spear is cut from one piece

minions nearly half across the continent of Africa.

He at last formed the bold conception of sweeping the whole South African coast with his armies, and extirpating the white inhabitants. But, while at the zenith of his power, he was treacherously killed by two of his brothers, Dingan and Umlanganc. The two murderers fought for the kingdom on the following day, and Dingan ascended the throne over the bodies of both his brothers. The sanguinary mode of government which Tchaka had created was not likely to be ameliorated in such hands, and the name of Dingan was dreaded nearly as much as that of his brother. His successor and brother, Panda, continued to rule in the same manner, though without possess-ing the extraordinary genius of the mighty founder of his kingdom, and found himself obliged to form an alliance with the English, instead of venturing to make war upon them. Tchaka's invention of the single stabbing assagai answered very well as long as the Zulus only fought against other tribes of the same country. But, when they came to encounter the Dutch Boers, it was found that the stabbing assagai was almost useless against mounted cnemies, and they were obliged to return to the original form of the weapon.

If the reader will refer to the illustration which has already been mentioned, he will see two specimens of the short stabbing assagai with the large blade. A fine example of this weapon is seen at fig. 1. The reader will see that the blade is extremely wide and leaf shaped, and that the other end, or but of the spear, is decorated with a tuft of hairs taken from the tail of a cow. Another example is seen at fig. 3. The maker has bestowed great pains on this particular weapon. Just at the part where the spear balances, a piece of soft leather is formed into a sort of handle, and is finished off at either end with a ring made of the wire-like hair of the clephant's tail. Several wide rings of the same material decorate the shaft of the weapon, and all of them arc like the well-known "Turk's-head " knot of the sailors. Fig. 6 shows another assagai, which has once had a barbed blade like that tected in running away, he was instantly of wood, and is decorated according to Kaffir

notions of beauty, by contrasts of black and white gained by charring the wood. The ornamental work on the shaft is thus blackened, and so is one side of the broad wooden blade. The spear shown at fig. 9 is used in elephant hunting, and will be described in a future chapter.

To a Kaffir the assagai is a necessary of life. He never stirs without taking a weapon of some kind in his hand, and that weapon is generally the assagat. With it he kills his gune, with it he cuts up the carcass, with it he strips of the hide, and with it he fashions the dresses worn by the women as well as the men. The case and rapidity with which he performs these acts are really astonishing. When cutting acts are really astonishing. When cutting up slaughtered cuttle, he displays as much knowledge of the various cuts as the most experienced butcher, and certainly no butcher could operate more rapidly with his knife, saw, and cleaver, than does the Kaffr with his simple assagal. For every purpose wherein an European uses a knife, the Kaffr uses his assagal. With it he outs the shafts for his weapons, and with its sharp blade he carves the wooden clubs, spoons, dishes, and pillows, and the various utensils required in his daily life.

When hurling his assagai, whether at an animal which he is hunting or at a foe, or even when exhibiting his skill to a spec-tate, the Kafilr becomes strongly excited, and scems almost beside himself. The sweetest sound that can greet a Kaflir's ears is the sound of his weapon entering the object at which it was aimed, and in order to enjoy this strange gratification, he will stab a slain animal over and over again, forgetful in the excitement of the moment that every needless stab injures the hide which might be so useful to him. When the chief summons his army, and the warriors go through their extraordinary performances in his presence, they never fail to expatiate on the gratification which they shall derive from hearing their assagais strike into the bodics of their opponents.

It is rather a curious fact that the true Kaffir never uses the bow and arrow. Though nearly snrrounded by tribes which use this weapon, and though often suffering in skirmishes from the poisoned arrows of the Bosjesmans, he rejects the bow in warfare, considering it to be a weapon inconsistent with the dignity of a warrior. He has but two weapons, the assagai and the club, and he wields the second as skilfully as the first. The clubs used by the Kaflir tribes are extremely variable in size, and rather so in form. Some of them are more than six feet in length, while some are only fourteen point, namely, that they are straight, or, at as I have proved by personal experience. all events, are intended to be so; and that one end is terminated by a knob. They are intended to be so; and that one of my friends and myself determined to they are intended to be so; and that one of my friends and myself determined to they are intended to be so; and that one of my friends are intended to be so; and that one of my friends are intended to be so; and that they are intended to be so; and that one of my friends are intended to be so; and that they are so intended to be so; they are intended to be so; and that they are intended to be so; they popularly known as "knob-kerries."

In order to show the extreme difference of size that is found among them, several specimens are figured in the illustration on page 103. Three specimens are seen at fig. 10. That on the right hand is used as a weapon, and is wielded in a very curions manner. Not only can it be employed as a wenpon with which an opponent can be struck, but it is also used as a missile, sometimes being flung strnight at the antagonist, and sometimes thrown on the ground in such a manner that its elasticity causes it to rebound and strike the enemy from below instead of from above. The Australian savages possess clubs of a similar shape, and also employ the ricochet. The other two kerries are not meant as weapons. It is contrary to etiquette for a Kafilr te

earry an assagai when he enters the hut of a superior, and he therefore exchanges the weapon for the innocent kerrie. And It is also contrary to etiquette to use the real assagai in dances. But, as in their dances the various operations of warfare and hunting are imitated, it is necessary for the performers to have something that will take the place of an assagai, and they accordingly provide themselves with knob-kerries about the same length as the weapens whose place they supply.

One very common form of the short knebkerric is shown at fig. 14. This weapon is only twenty inches in length, and can be conveniently carried in the belt. At close quarters it can be used as a club, but it is more frequently employed as a missile.

The Kaffir is so trained from infancy to hurl his weapons that he always prefers those which can be thrown. The force and these which can be thrown. The force and precision with which the natives will filing these short kerrics is really astonishing. If Europeans were to go after birds, and pro-vide themselves with knobbed sticks instead of guns, they would bring home but very little game. Yet a Kaffir takes his knobkerries as a matter of course, when, he gees after the bustard, the quail, or other birds, and seldom, returns without success.

The general plan is for two men to hunt in concert. They walk some fifty yards apart, and when they come to any spot which seems a likely place for game, they rest their kerries on their right shoulders, so as to lese no time in drawing back the hand when they wish to fling the weapen. As soon as a bird rises, they simultaneously hurl their kerries at it, one always aiming a little above the bird, and the other a little below. If, then, the bird catches sight of the upper club, and dives down to avoid it, the lower club takes effect, while, if it rises from the lower kerrie, it falls a victim to the fashion. So we cut some knobbed sticks,

and started as a snipe ro naturally mi range of an However, m ed, we start this process, it within the ceeded in kn

Generally kerrie belon the Bosjesm fers the lon But It is evi the weapon the Kaflir, v nal inventor. lengthened size of the 1

The materi is mostly we frequently us kneb-kerries from the tree net euphonic account of the out while bei dry, this odo eme difference them, several illustration on re seen at fig. l is used as a very enrious employed as a onent can be missile, somethe antagonist, he ground in ity causes it to ly from below he Australian similar shape, at. The other

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THE KNOB-KERRIE.

and started off in search of snipe. As soon | most sensitive nostril can be annoyed by it. and solve of the instant of single. As soon as a single rose, we flung the stick at it, and naturally missed, as it was quite beyond the range of any missile propelled by hand. However, marking the spot where it allght-ed we started it afresh and by spectrum. ed, we started it afresh, and by repeating this process, we got sufficiently near to bring it within the compass of our powers, and sueceeded in knocking it down. Generally the short, thick, heavily knobbed kerric belongs rather to the Hottentot and the Bosjesman than to the Zulu, who prefors the longer weapon, even as a missile. But it is evident that the former shape of

the weapon is the original one, and that the Kaffir, who derived it from its origi-nal inventor, the Hottentot, has gradually lengthened the shaft and diminished the size of the head.

The material of which the kerric is made is mostly wood, that of the acacia being frequently used for this purpose. The long knob-kerries of the Zulus are generally eut from the tree that is emphatically, though not enphoniously, named Stink-wood, on account of the unpleasant odor which it gives

The stink-wood is a species of laurel, and its scientific name is *Laurus* bulkuta. The most valuable, as well as the most durable knob-kerries are those which are cut out of rhinoeeros horn, and a native can hardly be induced to part with a fine specimen for any bribe. In the first place, the very fact of possessing such an article shows that he must be a mighty hunter, and have slain a rhinoceros; and in the second place, its great efficacy, and the enormous amount of labor expended in carving out of the solid horn, endear it so much to him, that he will not part with it except for something which will tend to raise him in the eyes of his comrades. In England, a fine specimen of knob-kerric, made from the horn of the white rhinoceros, has been known to fetch even ten pounds.

Thus much for the offensive weapons of the Zulu Kaffir. Toward the north as well as to the west of the Draakensberg Mountains, a peculiar battle-axe is used, which is evidently a modification of the barbed spear account of the unpleasant odor which it gives which has already been described; but the out while being worked. As soon as it is true Zulu uses no weapon except the assagai dry, this odor goes off, and not even the and the kerrie.

CHAPTER XII.

WAR - Concluded.

DEFENSIVE WEAPONS, AND MODE OF FIGHTING.

BODY ARMOR NOT WORN-THE KAFFIR'S SHIELD-ITS SHAPE, MATERIAL, AND COLOR-THE SHIELD AS A UNIFORM - CURIOUS RUSE - HOW THE SHIELD IS HELD AND USED - THE SHIELD STICK AND ITS ORNAMENTS - VALUE OF THE SHIELD AGAINST SPEARS AND ARROWS - THE BLACK AND WHITE SHIELD REGIMENTS - DISTRIBUTION OF SHIELDS - MILITARY AMBITION AND ITS INCENTIVES -CHIEF OBJECTS OF WARFARE-DISCIPLINE OF KAFFIR ARMY-CRUELTY OF TCHAKA AND OTHER ZULU MONARCHS - OBSERVANCES BEFORE A CAMPAIGN - SUPERSTITIOUS CEREMONIES - HOW THE ARMY IS MAINTAINED IN THE FIELD - TRACK OF AN ARMY THROUGH AN ENEMY'S LAND - JEAL-OUSY BETWEEN THE DIFFERENT REGIMENTS - ORGANIZATION OF THE ARMY - NUMBER OF REGIMENTS AND GARRISON TOWNS - NAMES OF THE DIFFERENT REGIMENTS - GOZA AND SAN-DILLI-DISTINGUISHING UNIFORMS OF THE REGIMENTS-THE REVIEW AFTER A BATTLE, AND ITS CONSEQUENCES - THE SHIELD BEARER AND HIS PERILOUS TASK - THE ROYAL ATTENDANTS -REWARD AND PUNISHMENT-KAFFIR HERALDS-VARIOUS TITLES OF THE KING-PANDA'S REVIEW COSTUME - THE KING'S PROGRESS THROUGH HIS COUNTRY - INVENTION AND COMPLE-TION OF A MILITARY SYSTEM-TCHAKA'S POLICY COMPARED WITH THAT OF THE FIRST NAPO-LEON-TCHAKA'S RISE AND FALL-AN UNSUCCESSFUL EXPEDITION-FAMILY QUARRELS-A TREACHEROUS CONSPIRACY - MURDER OF TCHAKA, AND ACCESSION OF DINGAN.

defensive armor, namely, the shield. The Kaffirs either are ignorant of, or despise bodily armor of any kind, not even protecting their heads by eaps and helmets, but exposing their naked bodies and limbs to the weapons of the foe. The shields arc always made of ox-hide, and their color denotes the department of the army to which the owner belongs. None but "men," who are entitled to wear the head-ring, are privlieged to carry white shields, while the "boys" on their promotion are furnished with black shields. Some of them have their black and white shields spotted with red or brown, this coloring denoting the particular province to the black them below it will be regiment to which they belong. It will be seen, therefore, that the shield constitutes a kind of uniform, and it has more than once happened, that when the Zulu warriors have got the better of their enemies, some of the more erafty among the vanquished have contrived to exchange their own shields for those belonging to slain Zulu warriors, and have thus contrived to pass themselves off as vietorious Amazulu until they could find an opportunity of making their escape.

THE Zulu tribe have but one piece of is an addition which is invariably found in these weapons of war, and serves partly as an ornament, and partly as a convenient mode for fastening the handle. In orna-menting the shield with these marks, the Kaffir euts a double row of slits along the shield while it is still wet and pliant, and then passes strips of black hide in and out through the slits, so as to make the black of the strip contrast itself boldly with the white of the shield.

The handle of the Kaffir's shield is quite unique. Instead of being a mere loop or projection in the centre of the shield, it is combined with a stick which runs along the eentre of the shield, and is long enough to project at both ends. This stick serves several purposes, its chief use being to strengthen the shield and keep it stiff, and its second object being to assist the soldier in swinging it about in the rapid manner which is required in the Kafilr's mode of fighting and dancing. The projection at the lower end is used as a rest, on which the shield can stand whenever the warrior is tired of carrying it in his arms, and the a opportunity of making their escape. The double row of black marks down the the owner stands erect, his eyes can just centre of the shield (see Goza's, page 117,) look over the top of the shield, while the end of the his head. end of the This is ma animal, whi those whiel the strips w like shape.

If the rea on p. 57, ent see three of fence of the in the shield

At each si indentation, clear, unless vails to a parts of Afr paratively sl the shield Although th hide of an rate prepara strengthens the native f him against those tribes that their we pression on t such potent d all the tribe depend enti poison, and the arrow i bow and sleu against foes by shields, fr harmlessly a

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count of an ap party of youn by the king. that Dingan w rison town, a by his two fav one of whom singularly cre ehief delight mentioning t had travelled R-THE SHIELD IELD STICK AND LACK AND WHITE S INCENTIVES-AKA AND OTHER NIES - HOW THE 'S LAND - JEAL Y-NUMBER OF - GOZA AND SAN-BATTLE, AND ITS ATTENDANTS -KING - PANDA'S N AND COMPLE-HE FIRST NAPO. QUARRELS -A

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end of the stick reaches to the crown of head of a large detachment, for the purhis head. It will be seen that the upper end of the stick has an ornament upon it. This is made of the furry skin of some animal, which is cut into strips just llke those which are used for the "tails," and the strips wound upon the stick in a drumlike shape.

If the reader will refer to the illustration on p. 57, entitled "Kaffirs at Home," he will see three of these shield-sticks placed in the fence of the eattle-fold, ready to be inserted in the shield whenever they are wanted. At each side of the shield there is a slight

indentation, the object of which is not very clear, unless it be simple fashion. It prevails to a large extent throughout many parts of A frice, in some places being com-paratively slight, and in others so deep that the shield looks like a great hour-glass. Although the shield is simply made of the hide of an ox, and without that elabo-rate preparation with glue and size which strengthens the American Indian's shield. the native finds it quite sufficient to guard the matrix interiment of the second of the second s pression on troops which arc furnished with such potent defences. The Bosjesmans, and all the tribes which use poisoned arrows, depend entirely on the virulence of the poison, and not on the force with which the arrow is driven, so that their puny bow and slender arrows are almost useless against foes whose whole bodies are covered by shields, from which the arrows recoil as harmlessly as if they were bucklers of iron.

As is the case in more civilized communities, the shields, which constitute the uni-forms, are not the private property of the individual soldier, but are given out by the chief. Moreover, it seems that the warlike chief Dingan would not grant shields to any young soldier until he had shown himself worthy of wearing the uniform of his sovereign. The skins of all the cattle in the garrison towns belong of right to the king, and are retained by him for the pur-pose of being made into shields, each skin being supposed to furnish two shields a large one, and a small, or hunting shield. Mcn arc constantly employed in converting hides into shields, which are stored in houses devoted to the purpose.

Captain Gardiner gives an interesting account of an application for shields made by a party of young soldiers, and their reception by the king. It must be first understood that Dingan was at the time in his chief gar-rison town, and that he was accompanied pose of asking for shields, he proceeded as follows: -

"Their arrival at the principal gate of the town having been notified to the king, an order was soon after sent for their ad-mission, when they all rushed up with a shout, brandishing their sticks in a most violent manner, until within a respectable distance of the Issigordlo, when they halt-ed. Dingan soon mounted his pedestal and showed himself over the fence, on which a simultaneous greeting of 'Byāte !' ran through the line into which they were now formed. He soon disappeared, and the whole party then seated themselves on the ground they occupied. Dingan shortly after came out, the two indoonas and a number of his greet way howing al shorty after came out, the two indoonas and a number of his great men having al-ready arrived, and seated themselves in semi-circular order on each side of his chair, from whom he was, however, re-moved to a dignified distance. Tambooza, who is the great speaker on all these occa-sions, and the professed scolder whenever necessity requires was new on his lower to is he content with mere gesticulation — ac-tual space is necessary; I had almost said sufficient for a cricket ball to bound in, but this would be hyperbole — a run, however, he must have, and I have been surprised at the grace and effect which this novel accompaniment to the art of elecution has often given to the point and matter of the discourse.

" In this character Tambooza is inimitable, and shone cspecially on the present occa-sion, having doubtless been instructed by the king, in whose name he addressed Georgo and his party, to interlard his oration with as many pungent reproofs and cutting invectives as his fertile imagination could invent, or his natural disposition suggest. On a late expedition, it appears that the troops now harangued had not per-formed the service expected — they had entered the territory of Umselekaz, and instead of surrounding and capturing the herds within their reach, had attended to some pretended instructions to halt and return; some palliating circumstances had no doubt screened them from the customary rigor on such occasions, and this untoward occurrence was now turned to the best ad-vantage. After a long tirade, in which Tambooza ironically described their feeble onset and fruitless effort, advancing like a Mercury to fix his part, and gracefully rerison town, and that he was accompanied by his two favorite Indoonas, or petty chiefs, one of whom, by name Tambooza, was a singularly cross-grained individual, whose chief delight was in fault finding. After mentioning that a chief, named Georgo, had travelled to the king's palace, at the

of his sovereign, who, I remarked, could all out, and each selecting one, but, in order scarcely refrain from smiling at many of to prove them and shake of the dust, they the taunting expressions that were used.

"Georgo's countenance can better be imagined than described at this moment. Impatient to reply, he now rose from the centre of the line, his person decorated with strings of pink beads worn over his shoulders like a cross belt, and large brass rings on his arms and throat. 'Amanka' (it is false), was the first word he uttered. The various chivalrous decds of himself and his men were then set forth in the most glow-ing colors, and a scene ensued which I searcely know how to describe. Independent of his own energetic gestieulations, his violent leaping and sententious running; on the first announcement of any exculpa-tory fact indicating their provess in arms, one or more of the principal warriors would rush from the ranks to corroborate the statement by a display of muscular power in leaping, charging, and pantomimic conflict. which quite made the ground to resound under their feet; alternately leaping and galloping (for it is not running) until, frenzied by the tortuous motion, their nerves were sufficiently strong for the acme posthre — vaulting several feet in the air, draw-ing the knees toward the chin, and at the same time passing the hands between the ankles. (See illustration No. 2 on 'page

opposite.) "In this singular manner were the charges advanced and rebutted for a considerable time; Dingan acting behind the scenes as a moderator, and occasionally ealling off Tambooza as an unruly bull-dog from the bait. At length, as though imperceptibly drawn into the argument, he concluded the busi-ness in these words: -- 'When have we heard anything good of Georgo? What has Georgo done? It is a name that is nnknown to us. I shall give you no shields until you have proved yourself worthy of them; go and bring me some cattle from Umsclekaz, and then shields shall be given you.' A burst of applause rang from all sides on this in good taste, the despot made his exit, retiring into the Issogordlo, while bowls of beer were served out to the soldiers, who with their Indoon were soon after observed marching over the hills, on their way to collect the remainder of their regiment, for the promised expedition.

"I am inclined to think that there was much of state policy in the whole of these proceedings, particularly as the order for the attack on Umselekaz was shortly after countermanded, and not more than ten or twelve days elapsed before the same party returned, and received their shields. At this time I was quictly writing in my hut; one of the shield houses adjoined; and I shall holds of the white-shield warriors. When never forget the unceremonious rush they one of them goes out to war, his wife takes

to prove them and shake of the dust, they commenced beating them on the spot with sticks, which, in connection with this sudden incursion, occasioned such an unusual tumult that I thought a civil war had commenced.

HAVING now seen the weapons used by the Kaffir warriors, we will see how they wage war.

When the chief arranges his troops in order of battle, he places the "boys" in the van, and gives them the post of honor, as well as of danger. In this position they have the opportunity of distinguishing themsclves for which they so earnestly long, and, as a general rule, display such valor that it is not very easy to pick out those who have earned especial glory. Behind them are 'arranged the "men" with their white shields. These have already established their reputation, and do not require further distinction. They serve a double purpose. Firstly, they act as a reserve in case the front ranks of the "black-shields" should be repulsed, and, being men of more mature age, oppose an almost impregnable front to the enemy, while the "black-shields" can re-form their ranks under cover, and then renew the charge. The second object is, that they serve as a very effectual incitement to the young men to do their duty. They know that behind them is a body of skilled warriors, who are carefully noting all their deeds, and they are equally aware that if they attempt to run away they will be instantly killed by the "white-shields" in their rear. As has already been mentioned, the dearest wish of a young Kaffir's heart is to become a "white-shield" himself, and there is no prouder day of his life than that in which he bears for the first time the white war shield on his arm, the "isikoko" on his head, and falls into the ranks with those to whom he has so long looked up

with admiration and envy. In order to incite the "black-shields" to the most strenuous exertions, their reward is promised to them beforchand. Just before they set out on their expedition, the young unmarried girls of the tribe are paraded before them, and they are told that caeh who succeeds in distinguishing himself before the enemy shall be presented with one of those damsels for a wife when he returns. So he does not only receive the barren permission to take a wife, and thus to enrol himself among the men, but the wife is presented to him without pay, his warlike deeds being considered as more than an equivalent for the cows which he would otherwise have been obliged to pay for her.

made. Not contented with turning them his sleeping mat, his pillow, and his spoon,

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his troops in boys" in the of honor, as position they hishing themstly long, and, valor that it be who have in their white y established quire further white their white y established quire further hile purpose. in ease the elds" should front to shields" can and object is, betual incitebo their duty. is a body of lly noting all y aware that they will be >shields" in a mentioned, ffir's heart is himself, and ife than that rst time the e "ranks with g looked up

-shields " to heir reward d. Just bebedition, the ribe are pare told that hing himself sented with when he resive the barand thus to out the wife , his warlike ore than an h he would pay for her. the housebrs. When s wife takes his spoon,





(2.) MUSCULAR ADVOCACY. (See page 110.) (111)



and hangs them upon the wall of the hut. Every morning at early dawn sho goes and inspects them with loving anxiety, and looks As long as they do so; she knows that her husband is alive; but if no shadow should inappen to be thrown by them, she feels eer-tain that her husband is dead, and laments his loss as if she had actually seen his dead body. This eurious custom irresistibly re-miluds the reader of certain tales in the "Arabian Nights," where the life or death of an absent person is known by some ob-ject that belonged to him - a knife, for example - which dripped blood as soon as

Its former owner was dead. Before Tchaka's invention of the heavy stabbing - ussagal, there was rather more noise than execution in a Kaffir battle, the assagais being received harmlessly on the shields, and no one much the worse for them. But his trained troops made frightful havoc among the enemy, and the de-struction was so great, that the Zulus were said to be not men, but eaters of men. The king's place was in the centre of the line, and in the rear, so that he could see all the proceedings with his own eyes, and could give directions, from time to tlme, to the favored councillors who were around him, and who acted as aides-de-camp, executing their commissions at their swlftest pace, and then returning to take their post by the sacred person of their monarch.

The commander of each regiment and section of a regiment was supposed to be its embodiment, and on him hung all the blame if it suffered a repulse. Tchaka made no allowanee whatever for superior numbers on the part of the enemy, and his warriors knew well that, whatever might be the force opposed to them, they had either to conquer or to die; and, as it was better to die fighting than to perish ignominiously as cowards after the battle, they fought with a frantic valor that was partly inherent in their nature, and was partly the result of the strict and sanguinary discipline under which they fought. After the battle, the various offleers are called out, and questioned respecting the conduct of the men under their command. Reward and retribution are equally swift in operation, an immediate advance in rank falling to the lot of those who had shown notable courage, while those who have been even suspected of cowardice are immediately slain.

Sometimes the slanghter after an expedition is terrible, even under the reign of Panda, a very much milder man than his great prodecessor. Tchaka has been known to order a whole regiment for excention; and on one occasion he killed all the "white-shields," ordering the "boys" to assome the head-ring, and take the positions and shields of the slain. Panda, however, is not such a despot as Tehaka, and, indeed, dead, the flesh is cut away with assagais,

does not possess the irresponsible power of that king. No one ever dared to interfere with Tchaka, knowing that to contradict ilm was certain death. But when Panda has been disposed to kill a number of his subjects his counciliors have interfered, and by their remonstrances have succeeded in stopping the massacre. Sometimes these wars are carried on in

the most bloodthirsty manner, and not only the soldlers in arms, but the women, the old and the young, fall victims to the assagais and the young, the victorious to the assigns and clubs of the victorious eneury. Having vanquished the foe, they press on toward the kraals, spearing all the inhabitants, and earrying off all the cattle. Indeed, the "lift-ing" of cattle on a large scale often constitutes the chief end of a Kafllr war.

Before starting on an expedition the soldiers undergo a series of ceremonies, which are supposed to strengthen their bodies, improve their courage, and propitlato the spir-its of their forefathers in their favor. The ceremony begins with the king, who tries to obtain some article belonging to the person of the adverse chief, such as a scrap of any garment that he has worn, a snuff box, the shaft of an assagai, or, Indeed, anything that has belonged to him. A portion of this snbstance is scraped into certain medicines prepared by the witch doctor, and the king either swallows the medicine, or cuts little gashes on different parts of his body, and rubs the medicine into them. This pro-ceeding is supposed to give dominion over the enemy, and is a sign that he will be "eaten up" in the ensuing battle. So fearful are the chiefs that the enemy may thus overcome them, that they use the most mlnute precautions to prevent any articles belonging to themselves from falling into the hands of those who might make a bad uso of them. When a chief moves his quarters, even the floor of his hut is earefully seraped; and Dingan was so very particular on this point that he has been known to burn down an entire kraal, after he left it, In order that no vestige of anything that belonged to himself should fall into evil hands.

After the king, the men take their turn of duty, and a very unpleasant duty it is. An ox is always slain, and one of its legs eut off; and this extraordinary eeremony is thought to be absolutely needful for a sne-cessful warfare. Sometimes the limb is severed from the unfortunate animal while it is still alive. On one occasion the witch doctor conceived the brilliant idea of cutting off the leg of a living bull, and then making the warriors eat it raw, tearing the flesh from the bone with their teeth. They won the battle, but the witch doctor got more credit for his powerful charms than did the troops for their courage.

Of course the animal cannot survive very long after such treatment; and when it is

and a part of it chopped into small mor-sels, in each of which is a portion of some exact spot. The "isl-bayn" is a favorite charmed powder. The uncleared bones are place for these subterranean stores, because thrown among the warriors, scrambled for, and enten; and when this part of the cere-mony has been concluded, the remainder of the flesh is cooked and eaten. A curlous process then takes place, a kind of purifica-tion by firo, the sparks from a burning brand being blown over them by the witch doctor. Next day they are treated to a dose which acts ns a violent emetic; and the ceremonies conclude with a purification by water, which is sprinkled over them by the chief himself. These wild and savage ceremonles have undoubtedly a great influence over the minds of the warriors, who fancy themselves to be under the protection of their ancestors, the only deliles which a Kafilr seems to care much about.

As to the department of the commissarlat, it varies much with the caprice of the chief. Tehaka always used to send plenty of cattle with his armies, so that they never need fear the weakening of their forces by hunger. He also sent very large supplies of grain and other food. Ills successors, however, have not been so generous, and force their troops to provide for themselves by foraging among the enemy.

Cattle are certainly taken with them, but not to be eaten. In easo they may be able to seize the cattle of the enemy, they find that the animals can be driven away much more easily if they are led by others of their own kind. The cattle that accompany an expedition are therefore employed as guides. They sometimes serve a still more important purpose. Clever as is a Kaffir in find-ing his way under ordinary circumstances, there are occasions where even his wonderful topographical powers desert him. If, for example, ho is in an enemy's district, and is obliged to travel by night, he may well lose his way, if the nights should happen to be cloudy, and neither moon nor stars be visible; and, if he has a herd of the enemy's oxen under his charge, he feels himself in a very awkward predicament. He dares not present himself at his kraal without the oxen. or his life would be instantly forfelted; and to drive a herd of oxen to a place whose position he does not know would be impossible. He therefore allows the oxen that he has brought with him to go their own way, and merely follows in their track, knowing that their instinct will surely guido them to their home.

When the Kaffir soldiery succeed in capturing a kraal, their first care is to secure the oxen; and if the inhabitants should have been prudent enough to remove their much loved eattle, their next search is for maize, millet, and other kinds of corn. It is not a very easy matter to find the grain stores,

the trampling of the entitle soon obliterates all marks of digging. The isl-bnya is, there-fore, the first place to be searched; and in some cases the inhabitants have concealed their stores so cleverly that the invaders could not discover them by any other means except digging up the whole of the enclos-ure to a considerable depth. Now and then, when the luhabitants of a kraal have received notice that the enemy is expected, they remove the grain from the storehouses, and hide it in the bush, closing the granaries again, so as to give the enemy all the

Pressing and, so as to give the energy at the trouble of digging, to no purpose. Panda, who refuses to send provisions with his forces, has sometimes caused them to suffer great hardships by his penurious conduct. On one occasion they discovered a granary with plenty of eorn in it, and were so hungry that they could not wait te cook it properly, but ate it almost raw, at the same time drinking large quantities of water. The consequence was, that many of them were so ill that they had to be left behind when the users was was more all of the second behind when the march was resumed, and were detected and killed by the inhabitants of the kraal, who came back from their hid-Ing places in the bush as soon as they saw the enemy move away. In one case, Panda's army was so badly supplied with provisions that the soldlers were obliged to levy contributions even on his own villages. In some of these kraals the women, who expected what might happen, had emptied their storchouses, and hidden all their food in the bush, so that the hungry soldiers could not even find some corn to grind into meal, nor clotted milk to mix with It. They wero so angry at their disappointment that they ransacked the eattle-fold, discovered and robbed the subterranean granaries, and, after cooking as much food as they wanted, carried off a quantity of corn for future rations, and broke to pleces all the eooking vessels which they had used. If they could act thus in their own country, their conduct in an enemy's land may be easily conjectured.

One reason for the withholding of supplies may probably be due to the mode of fighting of the Zulu armies. They are entirely composed of light infantry, and can be sent to great distances with a rapidity that is ordinary European soldier can sold of the sold movements. In fuet, the clothing which they wear on a campaign is moro for ornament than for covering, and consists chiefly of thers stuck in the halr. So careful are the chiefs that their soldiers should not be because they are d_{ug} is the ground, and, impeded by baggage of any kind, that they after being filled, are covered over so neatly are not even allowed to take a kaross with

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As to p nelther ch lt. If the chief most bhmkets, 1 right, but hidebted " boys," th only on the as enjoyin This custon some of wh age, and w effective m have been and bear t faction wit good effect becoming " their value

Someting out in open the "men" with each e their spears not persona was, that Pa and, as soon shield regin ence to the shields, how the case; na of the troop had mention and took no Thereupon with coward their comfor warfare. Thad fought well as Pan vancement killed all wh could accuse " boys " were talking nonse true to be plo so much that voked the " However, in only returned not interfere serious riot. His condu

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g of supplies le of fighting wirely com-1 be sent to that we ordi-111/1717 11ry nothing 'e no heavy mpede their thing which re for ornaisists chiefly careful are ould not be d, that they kaross with

them, but must sleep in the open air with- as the use of their names implied a slight ont any covering, just as is the case with the guardians of the harem, who are supposed, by virtue of their office, to be soldiers engaged in a campaign.

As to pay, as we understand the word, neither chief nor soldiers have much iden of it. If the men distinguish themselves, the chief mostly presents them with beads and blankets, not as pay to which they have a indebted to his generosity. As to the "boys," they seldom have anything, being only on their promotion, and not considered as emioving the wirthere of multias enjoying the privileges of manhood. This custom is very irritating to the "boys," some of whom are more than thirty years of age, and who consider themselves quite as effective members of the army as those who have been permitted to wear the head-ring and bear the white shield, Their dissatisfaction with their rank has, however, the good effect of making them desirous of becoming "ana-doda," and thus increasing their value in time of action.

Sometimes this distinction of rank breaks out in open quarrel, and on one occasion the "men" and the "boys" came to blows with each other, and would have taken to their spears if Panda and his councillors had not personally quelled the tumnit. The fact was, that Panda had organized an invasion, and, as soon as they heard of it, the blackshield regiment begged to be sent off at once to the scene of battle. The whiteshields, however, suspected what was really the case; namely, that the true destination of the troops was not that which the king had mentioned, and accordingly sat silent, and took no part in the general enthusiasm. Thereupon the "boys" taunted the "men" with cowardice, and said that they preferred their comfortable homes to the hardships of warfare. The "men" retorted that, as they had fought under Tchaka aud Dingan, as well as Panda, and had earned their advancement under the eye of chiefs who killed all who did not fight bravely, no one could accuse them of cowardice; whereas the "boys" were ignorant of warfare, and were talking nonsense. These remarks were too true to be pleasant, and annoyed the "boys" so much that they grow insolent, and pro-voked the "men" to take to their sticks. However, instead of yielding, the "boys" only returned the blows, and if Panda had not interfered, there would have been a serious riot.

Serious rot. His conduct on this occasion shows the strange jealousy which possesses the mind of a Kallr king. The "men" were, in this case, undoubtedly right, and the "boys" undoubtedly wrong. Yet Panda took the part of the latter, because he was offended with the argument of the "men." They ought not to have mentioned his predeces-

npon himself. They might have prided themselves as much as they liked, in the victories which they had gained under him, but they had no business to mention the wurlike deeds of his predecessors. Perhaps he remembered that those predecessors had been murdered by their own people, and been infraced by their own people, and might have an uncasy fear that his own turn would come some day. So he showed his displeasure by sending oxen to the "boys" as a feast, and leaving the "men" without any food. Of course, in the end the "men" had to yield, and agninst their judgment went on the eampaign. During that expedition the samenidering finms broke that expedition the smeuldering flame broke out several times, the "boys" refusing to yield the post of honor to the "men," whom they tanneed with being cowards and afraid to fight. However, the more prudent coun-sels of the "men" prevailed, and harmony was at last restored, the "men" and the "boys" dividing into two brigades, and each succeeding in the object for which they set out, without needlessly exposing themselves to danger by attacking nearly impregnable forts.

WE will now proceed to the soldiers themselves, and see how the wonderful discipline of a Kafflr army is carried out in detail. First we will examine the dress of the soldler. Of course, the chief, who is the general in command, will have the place of honor, and we will therefore take the por-trait of a well-known Zuhn chief as he appears when fully equipped for war. If the reader will refer to page 117, No. 1, he will see a portrait of Goza in the costume which he ordinarily wears. The illustration No. 2, same page, represents him in full No. 2, same page, represents him in full uniform, and affords a favorable example of the war dress of a powerful Kaffir chief. He bears on his left arm his great white war shield, the size denoting its object, and the color pointing out the fact that he is a married man. The long, slender feather which is fastened in his head-ring is that of the South African crane, and is a conventional symbol denoting war. There is in my collection a very remarkable war headdress, that was worn by the celebrated Zulu chief, Sundilli, who gave the English so much trouble during the Kaffir war, and proved himself wortby of his rank as a warrior, and his great reputation as an orator, Sandilli was further remarkable because he had tri-

that is so greatly valued by Kaffirs, and they find that these savages have organized which has so great a share in gaining promotion. By some strange chance the life of this deformed infant was preserved, and, under the now familiar name of Sandilli. the child grew to be a man, rose to emithe child grew to be a main, rose to emi-nence among his own people, took rank as a great chief, and became a very thorn in the sides of the English colonists. After many years of struggle, he at last gave in his submission to English rule, and might be often seen on horseback, dashing about in the headlong style which a Kaffir loves.

The headdress which he was accustomed to wear in time of war is represented in "arti-ticles of costume," page 33, at fig. 4. Instead of wearing a single feather of the crane, Sandilli took the whole breast of the bird, from which the long, slender feathers droop. The skin has been removed from the breast, bent and worked so as to form a kind of cap, and the feathers arranged so that they shall all point upward, lcaning rather backward. This curious and valuable headdress was presented to me by G. Ellis, Esq., who brought it from the Cape in 1865. Sandilli belongs to the sub-tribe Amagaika, and is remarkable for his very light color and commanding stature.

It will be seen that both Goza and his councillors wear plenty of feathers on their heads, and that the cap of the left-hand warrior bears some resemblance to that which has just been described. The whole person of the chief is nearly covered with barbaric ornaments. His apron is made of leopards' tails, and his knees and ankles are decorated with tufts made of the long flowing hair of the Angora goat. Twisted strips of rare furs hang from his neck and chest, while his right hand holds the long knob-kerric which is so much in use among the Zulu warriors. The portrait of Goza is taken from a photograph. The councillors who stand behind him are apparelled with nearly as much gorgeousness as their chief, and the odd-shaped headdresses which they -wear denote the regiments to which they happen to belong. These men, like their chief, were photographed in their full dress.

It has already been mentioned that the soldiers are divided into two great groups; namely, the married men and the bachelors, or, as they are popularly called, the "men" and the "boys." But each of these great groups, or divisions, if we may use that word in its military sense, is composed of several regiments, varying from six hundred to a thousand or more in strength. Each of these regiments inhabits a single military kraal, or garrison town, and is commanded by the headman of that kraal. Moreover, the regiments are sublivided into com-panies, each of which is under the com-mand of an officer of lower grade; and so thoroughly is this system carried out, that our own armies. European soldiers feel almost startled when

a system of army management nearly iden-tical with their own. The regiments are almost invariably called by the name of some animal, and tho soldiers are placed in them according to their physical characteristics. Thus, the Elephant regiment consists of the largest and strongest warriors, and holds a position like that of our Grenadiers. Then the Lion regiment is composed of men who have distinguished themselves by special acts of daring; while the Springbok regiment would be formed of men noted for their activity, for the quickness with which they can leap about when encumbered with their weapons, and for their speed of foot, and ability to run great distances. They correspond with our light cavalry, and are used for the same purpose.

(1) GOZA, THE ZULU CHIEF, IN ORDINARY DRESS (See page 115.)

2

GOZA

12

FULL.

WAR DRESS, ATTENDED BY HIS COUNCILLORS (See page 115.)

There are twenty-six of these regiments in the Zulu army, and they can be as easily distinguished by their uniform as those of our own army. The twenty-sixth regiment is the equivalent of our household troops, being the body-guard of the king, and furnishing all the section of the king, harem. Their uniform is easily di inguish-able, and is very simple, being, in fact, an utter absence of all clothing. Only the picked men among the warriors are placed in this distinguished regiment, and neither by day nor night do they wear a scrap of clothing. This seems rather a strange method of conferring an honorable distinction; but entire nudity is quite as much valued by a Kaffir soldier as the decoration of the Bath or Victoria Cross among ourselves.

The first regiment is called Omobapankuc, a word that signifies "Leopard-catchers." Some years ago, when Tchaka was ers." Some years ago, when Tchaka was king of the Zulus, a leopard killed one of his attendants. Hc sent a detachment of the first regiment after the animal, and the brave fellows succeeded in catching it alive, and bearing their struggling prize to the king. In order to reward them for their courage, he gave the first regiment the hon-orary title of "Leopard-catchers," which title has been ever since borne by them.

There are three commissioned officers if such a term may be used-in cach regiment: namely the colonel, or "Indoona-enkolu," *i.e.* the Great Officer; the captain, "N'genana," and the lieutenant, "N'ge-na-obzana," The headman of any kraal goes by the name of Indoona, and he who goes by the mane of the great garrison towns is necessarily a man of considerable author-ity and high mank. The king's councillors are mostly selected from the various In-donas. Below the lieutenant, there are subordinate officers who correspond almost exactly to the sergeants and corporals of

In order to distinguish the men of the

ve organized nearly idenegiments are he name of we placed in sical characnat regiment rongest wara that of our regiment is listinguished aring; while d be formed vity, for the n leap about weapons, and billity to run ond with our or the same

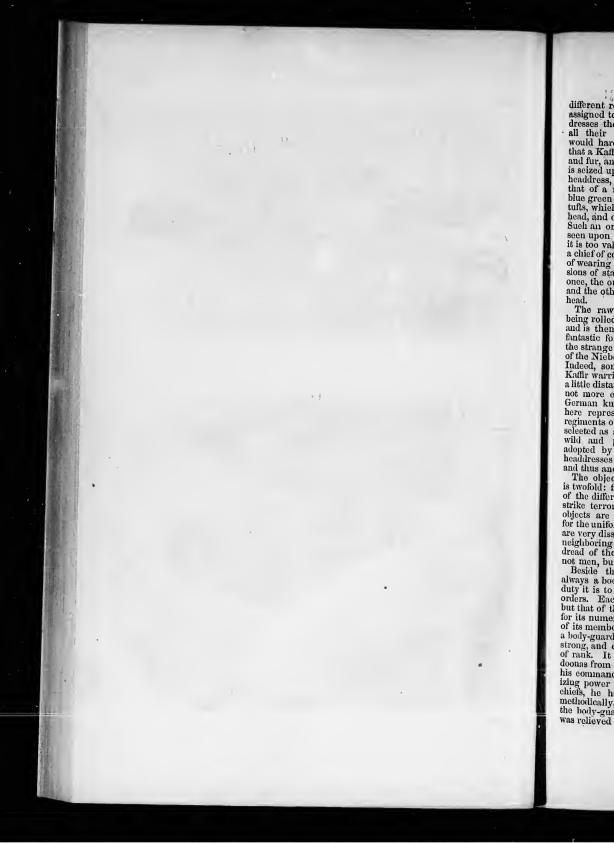
Omobapancopard-catch-Tchaka was killed one of tachment of tachment of thing it alive, prize to the em for their nent the hons," which title hem. ed officers in each regi-

in each regir "Indoonathe captain, nant, "N'geof any kraal, and he who urrison towns rrable author-'s councillors various Inth, there are apond almost corporals of

men of the



(117)



different regiments, a peculiar headdress is plan allowed the king to exercise a personal assigned to each regiment. On these head- supervision over the ruling men of his dodresses the natives seem to have exercised all their ingenuity. The wildest fancy would hardly conceive the strange shapes. that a Kaffir soldier can make with feathers, and fur, and raw hide. Any kind of feather is soized upon to do duty in a Kaffir soldier's headdress, but the most valued plumage is that of a roller, whose glittering dress of blue green is worked up into large globular tufts, which are worn upon the back of the head, and on the upper part of the forehead. Such an ornament as this is seldom if ever seen upon the head of a simple warrior, as it is too valuable to be possessed by any but a chief of consideration. Panda is very fond of wearing this beautiful ornament on occasions of state, and semetimes wears two at once, the one on the front of his head-ring, and the other attached to the crown of the head.

The raw hide is stripped of its fur by being rolled up and buried for a day or two, and is then cut and moulded into the most fantastic forms, reminding the observer of the strange devices with which the heroes of the Nicbelungen decorated their helmets. Indeed, some of these headdresses of the Kaffir warriors might easily be mistaken at a little distance for the more classical though net more elaborate helmet of the ancient German kuights. The soldiers which are in line, and that the evolutions, such as they here represented belong to two different are, are all carried out in curved lines, which regiments of the Zulu army, and have been selected as affording good examples of the wild and picturesque uniform which is adopted by these dusky troops. In some headdresses the fur is retained on the skin, and thus another effect is obtained.

The object of all this savage decoration is twofold: firstly, to distinguish the soldiers of the different regiments, and, secondly to strike terror into the energy. Both their ebjects are very thoroughly accomplished, for the uniforms of the twenty-six regiments are very dissimilar to each other, and all the neighboring tribes stand in the greatest dread of the Amazulu, who, they say, are net men, but eaters of men.

Beside the regular regiments, there is always a body-guard of armed men whose duty it is to attend the chief and obcy his orders. Each chief has his owu body-guard, but that of the king is not only remarkable for its numerical strength, but for the rank of its members. Dingan, for example, had a bedy-guard that mustered several hundred streng, and every member of it was a man of rank. It was entirely composed of In-deenas from all parts of the country under his command. With the admirable organ-izing power which distinguishes the Kaffir chiefs, he had arranged his Indoonas so methodically, that each man had to serve in the body-guard for a certain time, until he

minions, and, on the other side, the subor-dinate chiefs were able to maintain a personal communication with their monarch, and to receive their orders directly from himself.

It has already been mentioned that, after a battle, the king calls his soldiers together, and holds a review. One of these assemblages is a most astonishing sight, and very few Europeans have been privileged to see it. This review is looked upon by the troops with the greatest reverence, for few of them know whether at the close of it they may be raised to a higher rank or be lying dead in the bush. As to the "boys," especially those who are conscious that they have behaved well in the fight, they lock to it with hope, as it presents a chance of their elevation to the ranks of the "men," and their possession of the coveted white shield. Those who are not so sure of themselves are very nervous about the review, and think themselves extremely fortunate if they are not pointed out to the king as bad soldiers, and executed on the spot.

The review takes place in the great enclosure of one of the garrison towns, and the troops form themselves into a large circle. It is a curious fact that not even in military matters has the Kaffir an idea of forming are the abhorrence of European tacticians. The white and black shield divisions are separated from cach other in each regiment, and the whole army "stands at ease," with the shield resting on the ground, and the whole body covered by it as high as the lips. They stand motionless as statues, and in death-like silence await the coming of their king

After the customary lapse of one hour or so, the king, with his councillors, chief officers, and particular friends, comes into the circle, attended by his chair bearer, his shield bearer, his page, and a servant or two. The shield bearer has an honorable, though perilous, scrvice to perform. He has to hold the shield so as to shade the royal person from the sun, and should he happen, through any inadvertence, to allow the king to feel a single sunbeam, he may think himself fortunate if he escape with his life, while a severe punishment is the certain result.

The chair is placed in the centre of the circle, in order for his sable majesty to repose himself after the exertion of walking nearly two hundred yards. Large baskets full of beer are placed near the royal chair, and before he can proceed to business the king is obliged to recruit his energies with beer and snuff, both of which arc handed to him by his pages.

He next orders a number of cattle to be was relieved by his successor. This simple driven past him, and points to certain ani-

mals which he intends to be killed in honor one hand on the erown of the head and the of his guests. As each ox is pointed out, a other under the chin. The wretched sufferof his guests. As each ox is pointed out, a warrior leaps forward with his stabbing assagai, and kills the animal with a single blow, piereing it to the heart with the skill of a practised hand. Much as a Kaffir loves his oxen, the sight of the dying animal always seems to excite him to a strange pitch of enthusiasm, and the king contemplates with great satisfaction the dying content struggling in the last pangs of death, and the evolutions of the survivors, who snuff and snort at the blood of their comrades, and then dash wildly away in all directions, pursued by their keepers, and with difficulty guided to their own enclosures. The king then rises, and, with the assistance of his attendants, walks, or rather waddles, round the inner ring of wariors as fast as his obesity will permit him, resting every now and then on his chair, which is carried after

him by his page, and refreshing himself at

rather short intervals with beer. Next comes the most important part of the proceedings. The chief officers of the various regiments that have been engaged give in their reports to the king, who imme-diately acts upon them. When a warrior has particularly distinguished himself, the king points to him, and calls him by name. Every man in the army echoes the name at the full pitch of his voice, and every arm is pointed at the happy soldier, who sees his ambition as fully gratified as it is possible to be. Almost beside himself with exultation at his good fortune, he leaps from the ranks, at his good fortune, he reaps from the ranks, "and commences running, leaping, spring-ing high into the air, kicking, and flourish-ing his shield, and going through the most surprising and agile manœuvres imagin-able; now brandishing his weapons, stab-bing, paryying, and retreating; and again vaulting into the ranks, light of foot and rieid of muscle so ranidiv that the eye can rigid of musele, so rapidly that the eye can scarcely follow his evolutions." Sometimes six or seven of these distinguished warriors will be dancing simultaneously in different parts of the ring, while their companions encourage them with shouts and yells of applause. Many of the "boys" are at these reviews permitted to rank among the "men," and sometimes, when a whole regi-ment of the black-shields has behaved especially well, the king has ordered them all to exchange their black for the white shield, and to assume the head-ring which marks their rank as ama-doda, or "men."

Next come the terrible scenes when the officers point out those who have disgraced themselves in action. The unfortunate soldiers are instantly dragged out of the ranks, their shields and spears taken from them, and, at the king's nod, they are at once killed and their bodies thrown into the bush. Sometimes they are beaten to death with knob-kerries, and sometimes their

ers never think of resisting, nor even of appealing for mercy; and to such a pitch of obedience did Tchaka bring this fierce and warlike nation, that men guiltless of any offence have been known to thank him for their punishment while actually dying under the strokes of the executioners. When the double business of rewarding

the brave soldiers and punishing the cowards has been completed, the professional minstrels or praisers come forward, and recite the various honorary titles of the king in a sort of recitative, without the least pause between the words, and in most sten-torian voices. Perhaps the term Heralds would not be very inappropriate to these men. The soldiers take up the chorus of praise, and repeat the titles of their ruler in shouts that are quite deafening to an unac-customed ear. Each title is assumed or given to the king in commemoration of some notable deed, or on account of some fancy that may happen to flit through the royal brain in a dream; and, as he is continually adding to his titles, the professional reciters had need possess good memories, as the omission of any of them would be con-

sidered as an insult. Some of Panda's titles have already been mentioned, but some of the others are so eurious that they ought not to be omitted. For example, he is called "Father of men." *i. e.* the ama-doda, or married warriors; "He who lives forever"—a compliment on his Surviving the danger of being killed by Dingan; "He who is high as the moun-uains "—"He who is high as the heavens" this being evidently the invention of a clever courtier who wished to "cap" the previous compliment; "Elephant's calf;" "Great black one;" "Bird that eats other birds"—in allusion to his conquests in bat-tle; "Son of a cow;" "Noble elephant," and a hundred other titles, equally absurd in the mind of a European, but inspiring great respect in that of a Kaffir.

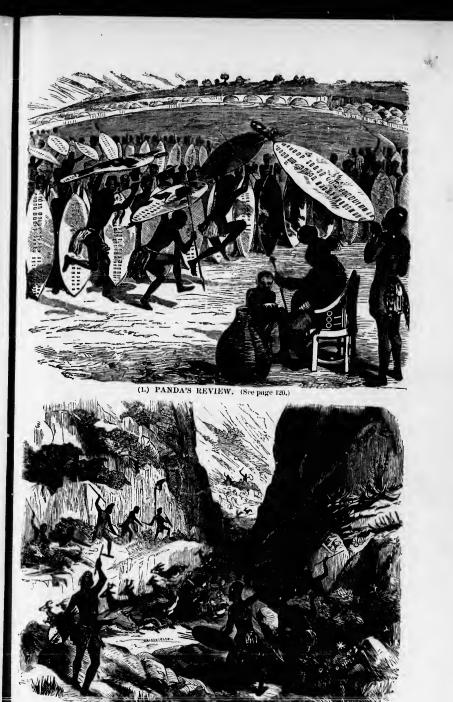
When all this tumultuous seene is over, the review closes, just as our reviews do, with a "march past." The king sits in his chair, as a general on his horse, while the whole army defiles in front of him, each soldier as he passes bowing to the ground, and lowering his shield and assagais, as we droop our colors in the presence of the sovereign. In order to appear to the best advantage on these oceasions, and to impress the spectators with the solemnity of the cer-emony, the king dresses himself with peculiar care, and generally wears a different cos-tune at each review. The dress which he usually wears at his evening receptions, when his officers come to report themselves and to accompany him in his daily inspec-tion of his herds, is the usual apron or kilt, neeks are twisted by the executioner laying made either of leopard's tails or monkey's

head and the etched suffernor even of ch a pitch of his flerce and ltless of any hank him for ly dying unoners.

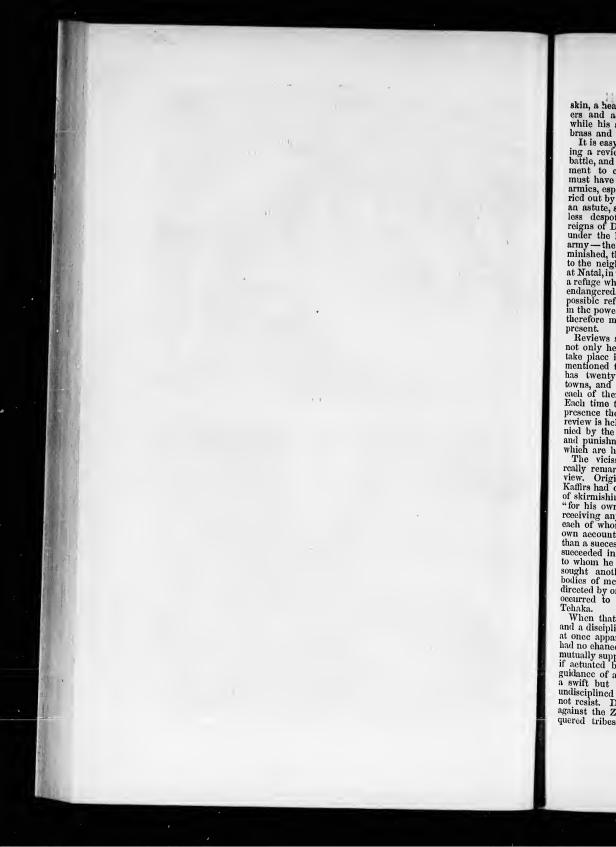
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already been theres are so be omitted. her of men," arriors; "He ment on his g killed by g killed by g the mounhe heavens" "cap" the nant's calf;" ut cats other uests in bate elephant," unlly absurd out inspiring h.

eene is over, reviews do, g sits in his e, while the im, each solground, and gais, as we of the sovthe best add to impress y of the cerf with pecullifferent cosess which he receptions, themselves daily inspecpron or kilt, or monkcy's



(2.) HUNTING SCENE. (See page E35.) (121)



skin, a headdress composed of various feath- selves into armies, even if they had pos-ers and a round ball of clipped worsted, sessed leaders who were capable of that ers and a round ball of clipped worsted, while his arms arc decorated with rings of brass and ivory.

It is easy to see how this custom of holding a review almost immediately after the battle, and causing either reward or punishment to come swlftly upon the soldiers, must have added to the efficiency of the armies, cspecially when the system was car-ried out by a man like its originator Tchaka, an astute, sanguinary, determined, and pitl-less despot. Under the two successive reigns of Dingan and Panda, and especially under the latter, the efficiency of the Zulu army—the eaters of men—has notably diminished, this result being probably owing to the neighborhood of the English colony at Natal, in which the Zulu warriors can find a refuge when they fear that their lives are endangered. Formerly, the men had no possible refuge, so that a Kaffir was utterly in the power of his chief, and the army was therefore more of a machine than it is at present.

Reviews such as have been described are not only held in war time, but frequently take place in times of peace. It has been mentioned that the king of the Zulu tribe has twenty-six war-kraals, or garrison towns, and he generally contrives to visit each of them in the course of the year. Each time that he honors the kraal by his presence the troops are turned out, and a review is held, though not always accompanicd by the lavish distribution of rewards and punishment which distinguishes those which are held after battle.

The vicissitudes of Kaffir warfare arc really remarkable from a military point of view. Originally, the only idea which the Kaffirs had of warfare was a desultory kind of skirmishing, in which each man fought "for his own hand," and did not reckon on receiving any support from his comrades, each of whom was engaged in fight on his own account. In fact, war was little more than a succession of duels, and, if a warrior succeeded in killing the particular enemy to whom he was opposed, he immediately sought another. But the idea of large bodies of men acting in concert, and being directed by one mind, was one that had not occurred to the Kaffirs until the time of Tchaka.

When that monarch introduced a system and a discipline into warfare, the result was at once apparent. Individual skirmishers had no chance against large bodies of men, mutually supporting each other, moving as if actuated by one mind, and, under the guidance of a single leader, advancing with a swift but steady impetuosity that the undisciplined soldiers of the enemy could not resist. Discipline could not the typed not resist. Discipline could not be turned against the Zulus, for Tchaka left the contask. His troops swept over the country like an army of locusts, consuming every-thing on their way, and either extermi-nating the various tribes, or incorporating them in some capacity or other among the Zulus.

In truth, his great policy was to extend the Zulu tribe, and from a mere tribe to raise them into a nation. His object was, therefore, not so much to destroy as to absorb, and, although he did occasionally extirpate a tribe that would not accept his conditions, it was for the purpose of striking terror into others, and proving to them the futility of resistance. Those that had ac-cepted his offers he incorporated with his own army, and subjected to the same disci-pline, but took care to draught them off into different regiments, so that they could not combine in a successful revolt. The result of this simple but far-seeing policy was, that in a few years the Zulu tribe, originally small, had, beside its regular regiments on duty, some twelve or fifteen thousand men always ready for any sudden expedition, and at the end of five or six years the Zulu king was paramount over the whole of Southern Africa, the only check upon him being the European colonies. These he evidently intended to curve our best evidently intended to sweep away, but was murdered before he could bring his scheme to maturity. Tchaka's system was followed by Moselckatze in the north of Kaffirland, who contrived to manage so well that the bulk of his army belonged to Bechuanan and other tribes, some of whose customs he adopted.

The military system of Tchaka prevailed, as must be the case when there is no very great inequality between the opposing forccs, and discipline is all on one side. But, when discipline is opposed to discipline, and the advantage of weapons lies on the side of the latter, the consequences are disastrons to the former. Thus it has been with the Kaffir tribes. The close ranks of warriors, armed with shield and spear, were irresistible when opposed to men similarly armed, but without any regular discipline, but, when they came to match themselves against firearms, they found that their system was of little value.

The shield could resist the assagai well enough, but against the bullet it was powerless, and though the stabbing-assagai was a terrible weapon when the foc was at close quarters, it was of no use against an enemy who could deal destruction at the distance of several hundred yards. Moreover, the close and compact ranks, which were so efficacious against the irregular warriors of the country, became an absolute element of wcakness when the soldiers were exposed against the Zulus, for Tchaka left the con-quered tribes no time to organize them- Therefore, the whole course of battle was

changed when the Zulus fought against the | whom he had rewarded with the command white man and his fire-arms, and they found themselves obliged to revert to the old system of skirmishing, though the skirmishers fought under the commands of the chicf, Instead of each man acting independently,

as had formerly been the case. We remember how similar changes have taken place in our European armies, when the heavy columns that used to be so resistless were shattered by the fire of single ranks, and how the very massiveness of the column rendered it a better mark for the cnemy's fire, and caused almost every shot to take effect.

Tchaka was not always successful, for he forgot that cunning is often superior to the most dangerous weapons in his armory. The last expedition that Tchaka organized was a singularly unsuccessful one. He had first sent an army against a tribe which had long held out against him, and which had the advantage of a military position so strong that even the trained Zulu warriors, who knew that failure was death, could not succeed in taking it. Fortunately for Tchaka, some Europeans were at the time in his kraal, and he obliged them to fight on his behalf. The enemy had, up to that time, never seen nor heard of fire-arms; and when they saw their comrades falling without being vlsibly struck, they immediately yielded, thinking that the spirits of their forefathers were angry with them, and spat fire out of their mouths. This, indeed, was the result which had been anticlpated by the bearcrs of the firc-arms in question, for they thought that, if the enemy were intimidated by the strange weapons, great loss of life would be saved on both sides. The battle being over, the conquered tribe were subsidized as tributaries, according to Tchaka's custom, and all their cattle given

up. The success of this expedition incited Tchaka to repeat the experiment; and his troops had hardly returned when he sent them off against a chief named Sotshan-gana. This chief had a spy in the camp of Tchaka, and no sconer had the army set off than the spy contrived to detach himself from the troops, and went off at full speed to his master. Sotshangana at once sent out messengers to see whether the spy had told the truth, and when he learned that the Zulu army was really coming upon him, he laid a trap into which the too confident euemy fell at once. He withdrew his troops from his kraals, but left everything in its ordinary position, so as to look as if no alarm had been taken. The Zulu regi-ments, seeing no signs that their presence was expected, took possession of the kraal, fcasted on its provisions, and slept in fan-cled security. But, at the dead of night, accused him of having murdered Mnande, urging the two brothers to kill him and average their mother's blood. They adroitly Setshangana, accompanied by the spy, mentioned the absence of the army, and the

of a regiment, came on the unsuspecting Zulus, fell upon them while sleeping, and cut one regiment nearly to pleces. The others rallied, and drove off their foes; but they were in an enemy's country, where

every hand was against them. Their wonderful discipline availed them little. They got no rest by day or by night, They were continually harassed by attacks, sometimes of outlying skirmishers, who kept them always on the alert, sometimes of large forces of soldiers who had to be met in battle array. They could obtain no food, for the whole country was against them, and the weaker tribes, whom they attacked in order to procure provisions, drove their cattle into the bush, and set fire to their own corn-fields. It is said also, and with some likelihood of truth, that the water was poisoned as well as the food destroyed; and the consequence was, that the once victorious army was obliged to retreat as it best could, and the shattered fragments at last reached their own country, after suffering almost incredible hardships. It was in this campaign that the soldiers were obliged to cat their shields. At least twenty thousand of the Zulu warriors perished in this expedition, three-fourths having died from privation, and the others fallen by the spcars of the enemy. What would have been Tchaka's fury at

so terrible a defeat may well be imagined; but he never lived to see his conquered warriors. It is supposed, and with some show of truth, that he had been instrumental in causing the death of his own mother, Mnande. " This word signifies " amiable " or "pleasant," in the Zulu tongue, and never was a name more mlsapplied. She was vio-lent, obstinate, and wilful to a degree, and her son certainly inherited these traits of his mother's character, besides superadding a few of his own. She was the wife of the chief of the Amazulu, then a small and insignificant tribe, who lived on the banks of the White Folosi river, and behaved in such a manner that she could not be kept in her husband's kraal. It may be imag-ined that such a mother and son were not likely to agree very well together; and when the latter came to be a man, he was known to beat his mother openly, without attempting to conceal the fact, but rather

taking credit to himself for it. Therefore, when she died, her family had some good grounds for believing that Tchaka had caused her to be killed, and determined on revenge. Hardly had that ill-fated expedition set out, when two of her sisters came to Dingan and Umhlangani, the brothers of Tchaka, and openly

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king. This was have tried wary to die clearly usel ery. They of Tchaka, armed then assagais, w they procee he was sltti his council ing to Ka Bopa begar the council falsehoods an amount

tlie command unsuspecting sleeping, and pieces. The eir foes; but untry, where

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king

wary to die such a death, and, as force was

wary to the such a death, and, as force was elearly useless, they had recourse to treach-ery. They corrupted the favorite servant of Tchaka, a man named Bopa, and having armed themselves with unshafted heads of assagais, which could be easily conceled, they proceeded to the king's house, where he was sitting in conference with several of his councillors who were unarmed accord

his councillors, who were unarmed, accord-ing to Kaffir etiquette. The treacherous

aka's fury at be imagined; s conquered with some a instrumenown mother, amiable " or e, and never She was viedegree, and ese traits of superadding e wife of the a small and n the banks behaved in not be kept y be imagson were net gether; and man, he was nly, without , but rather

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terror in which every soldier held his blood-thirsty king, and said that if, on the return of the army, Tchaka was dead, the soldiers who had insulted them, Dingan and Uminof the army, Tchaka was dead, the soldiers would be rejoied at the death of the tyrant, langani stole behind Tchaka, whose atten-tion was occupied by the extraordinary seene, and stabbed him in the back. He and would be sure to consider as their leaders the two men who had freed them from such a yoke. The two brothers briefly answered, "Ye have spoken!" but the women seemed to know that by those words attempted to escape, but was again stabled by Bopa, and fell dying to the ground, where he was instantly siain. The af-frighted councillors tried to fly, but were killed by the same weapons that had slain the doom of Tehaka was settled, and withdrew themselves, leaving their nephews to devise their own plans for the murder of the their master. This was no easy business. They would have tried poison, but Tchaka was much too

This dread seene was terminated by an This dread scene was terminated by an act partly resulting from native ferocity, and partly from supersition. The two murderers opened the still warm body of their victim, and drank the gali. Their subsequent: quarcl, and the accession of Dingan to the throne, has already been mentioned. The new king would probably have been murdered by the addigree on their have been murdered by the soldiers on their return, had he not conciliated them by re-laxing the strict laws of celibacy which Tchaka had enforced, and by granting in-duigences of various kinds to the troops. As to the dead Mnande, the proximate Bopa began his task by rudely interrupting the councillors, accusing them of telling falsehoods to the king, and behaving with an amount of insolence to which he well eause of Tehaka's death, more will be said

CHAPTER XIII.

HUNTING.

THE KAFFIR'S LOVE FOR THE CHASE - THE GAME AND CLIMATE OF AFRICA - THE ANTELOPES OF AFRICA-HUNTING THE KOODOO-USES OF THE HORNS-A SCENE ON THE UMGENIE RIVER-THE DUIKER-BOK AND ITS PECULIARITIES-ITS MODE OF ESCAPE AND TENACITY OF LIFE-SINGULAR MODE OF CONCEALMENT - THE ELAND, ITS FLESH AND FAT - CURIOUS SUPERSTITION OF THE ZULU WARRIORS - THIGH-TONGUES - MODE OF HUNTING THE ELAND - THE GEMSBOK -ITS INDIFFERENCE TO DRINK-DIFFICULTY OF HUNTING IT-HOW THE GEMSBOK WIELDS ITS HORNS-THEIR USES TO MAN-MODES OF TRAPPING AND DESTROYING ANTELOPES WHOLESALE -THE HOPO, OR LARGE PITFALL, ITS CONSTRUCTION AND MODE OF EMPLOYMENT - EXCITING SCENE AT THE HOPO-PITFALLS FOR SINGLE ANIMALS-THE STAKE AND THE RIDGE-THE GIRAFFE PITFALL -- HUNTING THE ELEPHANT -- USE OF THE DOGS -- BEST PARTS OF THE ELE-PHANT -- HOW THE FOOT IS COOKED -- VORACITY OF THE NATIVES -- GAME IN A "HIGH" CONDI-TION - EXTRACTING THE TUSKS AND TEETH - CUTTING UP AN ELEPHANT - FLESH, FAT, AND SKIN OF THE RHINOCEROS - SOUTH AFRICAN "HAGGIS" - ASSAILING A HERD OF GAME - SLAUGH-TER IN THE RAVINE-A HUNTING SCENE IN KAFFIRLAND-THE "KLOOF" AND THE "BUSH"-FALLS OF THE UMZIMVUBU RIVER - HUNTING DANCE - CHASE OF THE LION AND ITS SANGUINARY RESULTS - DINGAN'S DESPOTIC MANDATE - HUNTING THE BUFFALO.

EXCEPTING war, there is no pursuit which | dell, the thorny bush, the open plain, the is so engrossing to a Kaffir as the chase; and whether he unites with a number of his comrades in a campaign against his game, whether he pursues it singly, or whether he entices it into traps, he is wholly absorbed in the occupation, and pursues it with an enthusiasm to which a European is a stranger. Indeed, in many cases, and ccrtainly in most instances, where a Kaffir is the hunter, the chase becomes a mimic warfare, which is waged sometimes against the strong, and sometimes against the weak; which opposes itself equally to the fierce activity of the lion, the resistless force of the elephant, the speed of the antelope, and the warines of the zebra. The love of hunt-ing is a necessity in such a country, which fully deserves the well-known title of the "Happy Hunting Grounds." There is, per-haps, no country on carth where may be found such a wonderful variety of game in so small a compass, and which will serve to exercise, to the very utmost, every capacity for the chase that mankind can possess.

Southern Africa possesses the swiftest,

river bank, and the very water itself, are filled with their proper inhabitants, simply on account of the variety of soil, which always produces a corresponding variety of inhabitants. The different kinds of herbage attract and sustain the animals that are suited to them; and were they to be extinet, the animals must follow in their wake. The larger earnivora are in their turn attracted by the herbivorous inhabitants of the country, and thus it happens that even a very slight modification in the vegetation has altered the whole character of a district. Mr. Moffatt has mentioned a eurious instance of this fact.

He and his companions were in great jeopardy on account of a disappointed "rain-maker." The country had originally been even remarkable for the quantity of rain which fell in it, and for its consequent farthilty. The old men said that their fore-fathers had told them "of the floods of an-eient times, the incessant showers which elothed the very rocks with verdure, and Southern Africa possess the swiftest, the giant trees and forests which once stud-the largest, the heaviest, the fiercest, the mightiest, and the tallest beasts in the world. The lofty mountain, the reed-clad Kuruman and other rivers, with their im-

passable tor played, whil their neeks (milk-sacks) to sing for j

That such the numeron that showed by the dry a evidently be with vegetat sionarles we to the invari who are on on which to follows their that Mr. M. drought had white man savage Afric pervious to d idea of his or

utterly. The real re Mr. Moffatt d vain to impro land. They fathers, were of rain, and fertile land in building thei eut down eve fell, and thos they destroy known that foliage, are ve rain, inasmue ture floating i to the earth, pension. Eve effect in reduc when a fores the different marked at or

These tribe timber. Whe selves in a fre they always s forest, or at a which in the the ground, th tribe then go down more tir that the great may partly be

The game w ests is perford tricts where been heard, an that require a either die off their way into is specially th which form th Southern Afri telopes, some

passable torrents, in which the hippopotami played, while the lowing herds walked up to their neeks in grass, filling their makukas (milk-sacks) with milk, making every heart to sing for her? to sing for joy."

That such tales were true was proved by the numerous stumps of huge acada-trees, that showed where the forest had stood, and by the dry and parched ravines, which had evidently been the bcds of rivers, and clothed with vegetation. For the drought the missionaries were held responsible, according to the invariable custom of the rain-makers, who are only too glad to find something on which to shift the blame when no ram follows their incantations. It was in vain that Mr. Moffatt reminded them that the drought had been known long before a white man set his foot on the soil. A savage African ls, as a general rule, impervious to dates, not even having the least idea of his own age, so this argument failed utterly.

The real reason was evidently that which Mr. Mofiatt detected, and which he tried in vain to impress upon the Inhabitants of the land. They themselves, or rather their forefathers, were responsible for the cossation of rain, and the consequent change from a fertile land into a desert. For the sake of building their kraals and houses, they had cut down every tree that their axes could fell, and those that defied their rude tools they destroyed by fire. Now it is well known that trees, especially when in full foliage, are very powerful agents in causing rain, inasmuch as they condense the mois-ture floating in the air, and cause it to fall to the earth, instead of passing by in suspension. Every tree that is felled has some effect in reducing the quantity of rain; and when a forest is levelled with the ground, the different amount of rainfall becomes marked at once.

These tribes are invetcrate destroyers of timber. When they wish to establish themselves in a fresh spot, and build a new kraal, they always station themselves close to the forest, or at all events to a large thicket, which in the course of time is levelled to the ground, the wood having been all used for building and culinary purposes. The tribe then go off to another spot, and cut down more timber; and it is to this custom that the great droughts of Southern Africa may partly be attributed.

The game which inhabited the fallen forests is perforce obliged to move into districts where the destructive axe has not been heard, and the whole of those animals that require a continual supply of water either die off for the want of it, or find their way into more favored regions. This is specially the case with the antelopes, which form the chief game of this land. Southern Africa absolutely teems with an-

known to inhabit this wonderful country They are of all sizes, from the great elands and koodoos, which rival our finest cattle in weight and stature, to the tiny species which inhabit the bush, and have bodies scarcely larger than if they were rabbits. Some of them are solitary, others may be found in small parties, others unite in herds of in-calculable numbers; while there are soveral species that form associations, not only with other species of their own group, but with giraffes, zebras, ostriches, and other strange companions. Each kind must be hunted in some special manner; and, as the antelopes are generally the warlest as well as the most active of game, the hunter must be thoroughly acquainted with his business before he can hope for success.

One of the antelopes which live in small parties is the koodoo, so well known for its magnificent spiral horns. To Europeans the koodoo is only interesting as being one of the most splendid of the antclope tribe, but to the Kaffir it is almost as valuable an animal as the cow. The flesh of the koodoo is well-flavored and tender, two qualities which are exceedingly rare among South African antelopes. The marrow taken from the leg bones is a great luxury with the Kaffirs, who are so fond of it that when they kill a koodoo they remove the leg boncs, break them, and eat the marrow, not only without cooking, but while it is still warm. Revolting as such a practice may seem to us, it has been adopted even by English hunters, who have been sensible enough to accommodate themselves to circumstances.

Then, its hide, although comparatively thin, is singularly tough, and, when cut into narrow slips and properly manipu-lated, is used for a variety of purposes which a thicker hide could not fulfil. The toughness and strength of these thongs are really wonderful, and the rapidity with which they are made scarcely less so. I have seen an experienced skindresser cut a strip from a dried koodoo skin, and in less than half a minute produce a long, delicate thong, about as thick as ordinary whipcord, as pliant as silk, and beautifully rounded. I have often thought that the much vexed question of the best leather for boot-laces might be easily solved by the use of koodoo hide. Such thongs would be expensive in the outset, but their lasting powers would render them cheap in the long run.

The horns of the koodoo are greatly valued in this country, and command a high price, on account of their great beauty. The Kaffirs, however, value them even more than we do. They will allow the horns of the than we do. They will allow the horis of allo eland to lie about and perish, but those of the koodoo they carefully preserve for two special purposes, — namely, the forge and the smoking party. Although a Kaffir black-smith will use the horns of the domestic telopes, some thirty species of which are ox, or of the eland, as tubes whereby the

ANTELOPES OF ENIE RIVER-ITY OF LIFE -SUPERSTITION IE GEMSBOK-OK WIELDS ITS ES WHOLESALE NT - EXCITING BIDGE - THE OF THE ELE-HIGH" CONDI-ESH, FAT, AND ME - SLAUGH-THE "BUSH"-S SANGUINARY

en plain, the er itself, are tants, simply soil, which ng · variety of is of herbage als that are o be extinct, wake. The rn attracted of the couneven a very etation has f a district. ons instance

re in great disappointed d originally quantity of consequent t their forefloods of anwers which erdure, and h onee stndna hills and sted of the h their im-

wind is conveyed from the beliows to the | be sure that the animal is perfectly aware of fire, he very much prefers those of the koo-doo, and, if he should be fortunate enough to obtain a pair, he will lavish much pains on making a handsome pair of bellows. He also uses the koodoo horn in the manufacture of the remarkable water-pipe in which he smokes dakka, or hemp. On page 167 may be seen a figure of a Katfir engaged in smoking a pipe made from the koodoo horn.

Like many other anteiopes, the koodoo is a wary animal, and no small amount of pains must be taken before the hunter can succeed in his object. The koodoo is one of the anteiopes that require water, and is not like its relativo, the cland, which never eares to drink, and which contrives, in some mysterious manner, to be the largest, the fattest, and the plumpest of all the antelope tribe, though it lives far from water, and its principal food is herbage so dry that it can be rubbed to powder between the hands.

EACH of the autelopes has its separate wiles, and puts in practico a different me-thod of escape from an enemy. The protty little Duiker-bok, for example, jumps about here and there with an orratic series of movements, reminding the sportsman of the behavior of a tlushed sulpe. Sud-denly it will stop, as if tired, and lie down in the grass; but when the hunter comes to the spot, the animal has vanished. 'Ali the previous movements were merely for the purpose of distracting the attention of the hunter, and as soon as the little antelope erouched down, it lowered its head and crawled away on its knees under cover of the herbage. It is owing to this habit that the Dutch colonists called it the Duiker, or Diver. This little antelope is found in long grass, or among stunted busies, and the wary Kaffir is sure to have his weapons ready whenever he passes by a spot where he may expect to find the Duyker, or Imderfully tenaeious of life, and, even when mortally wounded, it will make its escape from a hunter who does not know its peeuliarities.

Other antelopes that inhabit grass and bush and have very ingenious modes of concealing themselves. Even on the bare plain they will erouch down in such odd attitudes that all trace of their ordinary outline is gone, and they contrive to arrange themselves in such a manner that at a little distance they much resemble a heap of withered grass and dead sticks, the former being represented by their fur, and the latter by their horns and limbs. An untrained eye would never discover one of these animals, and uovices in African hunting ean seldom distinguish the antelope even when

it is pointed out to them. Whenever a practised hunter sees an

his presence, and is only watching for an opportunity to escape. If he were to go directly toward it, or even to stop and look at it, the antelope would know that it is detected, and would dart off while still out of range. But an experienced hunter al-ways pretends not to have seen the animal, and instead of appronching it in a direct iine, walks round and round the spot where it is iying, always coming nearer to his object, but never taking my apparent notice of it. The unimal is quite bewildered by this mode of action, and caunot make up its mind what to do. It is not sure that it has been detected; and therefore does not like to run the risk of junping up and openly betraying itself, and so it only eronches closer to the ground until its enemy is within range. The pretty intelope called the Ou-rebi is often taken in this manner.

Some anteiopes cannot he taken in this manner. They are very wary animals, and, when they perceive an enemy, they imme-dintely gallop off, and will go wonderful distances in an almost straight line. One of these animals is the well-known eland, an antelope which, in spite of its enormous size and great weight, is wonderfully swift and active; and, although a large eland will be nearly six feet high at the shoulders, and as largely built as our oxen, it will dash over rough hilly places at a pace that no herse can for a time equal. But it cannot keep up this pace for a very long time, as it becomes extremely fat and heavy; and if it be continually hard pressed, and not allowed to slacken its page or to halt, it becomes so exhausted that it can be easily overtaken. The usual plan in such cases is to get in front of the tired eland, make it turn round, and thus drive it into the camping spot, where it can be killed, so that the hunters save themselves the trouble of earrying the ment to eamp.

Eland hunting is always a favorite sport both with natives and white men, partly because its flesh is singularly excellent, and partly because a persevering chase is almost always rewarded with success. To the native, the eland is of peculiar value, beeause it furnishes an amount of meat which will feed them plentifully for several days, Moreover, the flesh is always tender, a quality which does not generally belong to South African venison. The Zulu warriors, however, do not eat the fiesh of the eland, being restrained by superstitious motives

Usually, when an antelope is killed, its flesh must either be eaten at once, before the animal heat has left the body, or it must be kept for a day or two, in order to free it from its toughness. But the flesh of the eland can be eaten even within a few hours after the animal has been killed. The hunt-Whenever a practised hunter sees an ers make a rather eurious preparation from antelope erouching ou the ground, he may the flesh of the eland. They take out sep-

arately the them just a articles are useful on a likely to b grentest me eyes is the it will pro-As has aire of the neces as one of th eland in goo that will ma

There is a which, like course when eland, is cap is the splend is nearly as so massively is an inhabi plains of Sont cares nothin moisture whi lent roots of hidden in th teaches it to taln life with chase a very d both native a not so much the animal, as through whiel they ean find gemsbok are t spiendid horn price, even in Europe they

The horns o feet in length, The mode in head is rathe nearly in a lir when the anim touch the bac thought to be capabilities, bu When it desire assaults of an er to the ground, fore-feet. The toward the foc, teen or twenty soon as the end genisbok turns and impales th which are so sh have been point means.

Dogs find the worst antagonis bringing it to l such swift addr within its reach Even when the al wound, and feetly aware of stehing for an e were to go stop and look now that It is while still out ed hunter aien the nnimal, it in a direct the spot where nearer to his pparent notice bewlidered by ot make up lis ure that It has does not like up and openiy only crouches nemy is within eailed the Ounner.

taken in this animals, and, y, they immego wonderful t line. One of own eland, an enormous size fully swift and eland will be oulders, and as will dash over that no horse annot keep up as it becomes 1 if it be conot allowed to it becomes so ily overtaken. s is to get in lt turn round. camping spot, t the hunters f earrying the

favorite sport b men, partly excellent, and hase is almost cess. To the iar value, beof meat which several days, zender, a qualslong to South variors, howc eland, being tives.

is killed, its to once, before ody, or it must cler to free it to flesh of the n a few hours l. The huntparation from take out separately the muscles of the thighs, and cure them just as if they were tongues. These articles are called "thigh-tongues," and are useful on a journey when provisions are likely to be scarce. Perinaps one of the greatest merits of the eland in a Kallr's cyes is the enormous quantity of fat which it will produce when in good condition. As inas already been mentioned, fat is one of the necessaries of life to a Kallr, as well as one of the greatest iuxurles, and a buil eland in good condition furnishes a supply that will make a Kallir happy for a nonth.

that will make a Kaffir happy for a month. There is another Sonth African untelope, which, like the eland, runs in a straight course when alarmed, but which, unlike the eland, is eapable of great endurance. This is the splendld gemsbok, an antelope which is nearly as large as the eland, though not so massively built. This beautiful antelope is an inhabitant of the dry and parched pianus of Sonthern Africa, and, like the eland, cares nothing for water, deriving all the moisture which it needs from certain succulent roots of a buibous nature, which ile hidden in the soil, and which its instinct teaches it to unearth. This ability to sustain life without the aid of water renders its chase a very dificult matter, and the hunters, both native and European, are often baffied, not so much by the dry and thirsty plains through which it leads them, and in which they can find no water. The spoils of the gemsbok are therefore much valued, and its is plendld horns will aiways command a high Europe they are sure of a sale. The horns of tils antelope are about three

The norms of kils antelope are about three feet in length, and are very slightly curved. The mode in which they are placed on the head is rather curious. They are very nearly in a line with the forehead, so that when the animal is at rest their tips nearly touch the back. Horns thus set may be thought to be deprived of much of their capabilities, but the gemsbok has a rather curious mode of managing these weapons. When it desires to charge, or to receive the assauits of an enemy, it stoops its head nearly to the ground, the nose passing botween the fore-feet. The horns are then directed toward the foe, their tips being some eighteen or twenty inches from the ground. As soon as the enemy comes within reach, the genusbok turns its head strongly inpward, and impales the antagonist on its horns, which are so sharp that they seem almost to have been pointed and polished by artificial

Dogs find the gemsbok to be one of their worst antagonists; for if they succeed in bringing it to bay, it wields its horns with such swift address that they eannot come within its reach without very great danger. Even when the animal has received a morfall victims to the assagais which are hurled at them upon all sides.

with only a few minutes of life in its body, it has been known to sweep its armod head so flercely from side to side that it killed several of the dogs as they rushed in to seizo the failen enemy, wounded others severely, and kept a clear space within range of its horns. Except at certain seasons of the year, when the gensbok becomes very fat, and is in consequence in bad condition for a long chase, the natives seidom try to pursue it, knowing that they are certain to have a very long run, and that the final capture of the animal is very uncertain.

As to those anteiopes which gather themselves together in vast herds, the Sonth African hunter acts on very different principles, and uses stratagem rather than speed or force. One of their most successful methods of destroying the game wholesale is by means of the remarkable trap called the Hopo. The hopo is, in fact, a very largo pitfail, dug out with great labor, and enpable of holding a vast number of animals. Trunks of trees are laid over it at each end, and a similar arrangement is made at the sides, so that a kind of overiapping edge is given to it, and a beast that has fullen into it eannot possibly escape. From this pit two fences diverge, in a V-like form, the pit being the apex. These fences are about a mile or even more, apart. Many hundreds of hunters then turn out,

Main's hundreds of hunters then turn out,
and ingeniously contrive to decoy or drive
and ingeniously contrive to decoy or drive
the herd of game into the treacherous space
between the fences. They then form themnseives into a cordon across the open end of
the V, and advance slowly, so as to urge the
animals onward. A miscellaneous company
d elands, hartobeests, gnoos, zebras, and
other animals is thus driven nearer and
y nearer to destruction. Toward the angle of
t the V, the fence is narrowed into a kind of
lane or passage, some fifty yards in length,
and is nade very strongly, so as to preforward, yelling at the full strotch of their
powerful voices, brandishing their shields
and assagais, and so terrifying the doomed
animals that they dash blindly forward, and
fall into the pit. It is useless for those in
frond to recoil when they see their danger,
as they are pushed onward by their comrades, and in a few ninutes the pit is full of
dead and dying animals. Many of the herd
cscape when the pit squite fallen companions,
but enough are taken to feast the whole
tribe for a considerable time. Those on the
outskirts of the herd often break wildly
away, and try to make their escape through
the order of armed hunters. Many of
them succeed in their endeavors, but others
fall vietims to the assagis which are hurled

Even such large game as the giraffe, the buffalo, and the rhinoecros have been taken in this ingenious and most effective trap. Dr. Livingstone mentions that the small sub-tribe called the Bakawas took from sixty to seventy head of cattle per week in the various hopos which they constructed.

The animated scene which takes place at He animated scele which areas place at one of these hunts is well described by Mr. H. H. Methuen, in his "Life in the Wilder-ness." After mentioning the pitfall and the two diverging fences, between which a best of between which a proherd of quaggas had been enclosed, he pro-ceeds as follows: "Noises thickened round me, and men rushed past, their skin cloaks streaming in the wind, till, from their black naked figures and wild gestures, it wanted no Martin to imagine a Pandemonium. I galloping down the lane, saw the pits choke-full ; while several of the quaggas, noticing their danger, turned upon me, ears back, and teeth showing, compelling me to retreat with equal celerity from them. Some natives standing in the lane made the fugi-tives run the gauntlet with their assagais. As each quagga made a dash at them, they pressed their backs into the hedge, and held their hard ox-hide shields in his face, hurling their spears into his side as he passed onward. One managed to burst through with assagais, like so many porcupines. Men are often killed in these hunts, when buffaloes turn back in a similar way

"It was some little time before Bari and I could find a gap in the hedge and get round to the pits, but at length we found one, and then a seene exhibited itself which baffles description. So full were the pits that many animals had run over the bodies of their comrades, and got free. Never can I forget that bloody, murderous spectacle; a I forget that bloody, murderous spectacle; a moaning, wriggling mass of quaggas, hud-dled and jammed together in the most inex-tricable confusion; some were on their backs, with their heels up, and others lying across them; some had taken a dive and only displayed their tails; all lay interlocked like a bucketful of eels. The savages, fran-tic with excitement, yelled round them, thrusting their assagis with smiles of sat-isfaction into the upper ones and leaving isfaction into the upper ones, and leaving them to suffocate those beneath, evidently rejoicing in the agony of their victims. Moseleli, the chief, was there in person, and after the lapse of half an hour, the poles at the entrance of the pits being removed, the dead bodies, in all the contortions and stiffness of death, were drawn out by hooked stakes secured through the main sinew of the neck, a rude song, with extemporary words, being chanted the while."

The narrator mentions that out of one pit, only twelve feet square and six dcep, he saw twenty "quaggas" extracted.

reception of single animals, such as the elephant, the hippopotamus, and the rhinoceros. These are made chiefly in two modes. The pitfalls which are intended for catching the three last mentioned animals are tolerably large, but not very deep, because the size and weight of the prisoners prevent them from making their escape. Moreover, a stout stake, some five feet or more in length, and sharpened at the top, is placed in the middle of the pit, so that the animal falls upon it and is impaled. The pits arc neatly covered with sticks, leaves, and earth, so ingeniously disposed that they look exactly like the surface of the ground, and are dangerous, not only to the beasts which they are intended to catch, but to men and horses. So many accidents have happened by means of these pits, that when a traycller goes from one district to another he sends notice of his coming, so that all the pitfalls that lie in his way may be opened.

Elephants are, of course, the most valu-able game that can be taken in these traps, because their tusks can be sold at a high price, and their flesh supplies a vast quan-tity of meat. As the elephant is a terrible enemy to their cornfields and storehouses, the natives we in the habit of guarding the approaches by means of these pitfalls, and at first find their stratagem totally successful. But the elephants are so erafy that they soon learn caution from the fate of their comrades, and it is as difficult to catch an elephant in a pitfall as it is to catch an old rat in a trap. Having been accustomed to such succulent repasts, the elephants do not like to give up their feasts altogether, and proceed on their nocturnal expeditions much as usual. But some of the oldest and wari-est of the herd go in front, and when they come near the cultivated ground, they beat the earth with their trunks, not venturing a step until they have ascertained that their footing is safe. As soon as they come to a pitfall, the hollow sound warns them of danger. They instantly stop, tear the covering of the pitfall to pieces, and, having thus unmasked it, proceed on their way. The pitfall which is made for the giraffe

is constructed on a different principle. Owing to the exceedingly long limbs of the animal, it is dug at least ten feet in depth. But, instead of being a mere pit, a wall or bank of earth is left in the middle, about seven feet in height, and shaped much like the letter A. As soon as the giraffe tumbles into the pit, its fore and hind legs fall on opposite sides of the wall, so that the animal is balanced on its belly, and wastes its strength in plunging about in hopes of finding a foothold.

Sometimes a number of Kaffirs turn out for the purpose of elephant hunting. By dint of the wary eaution which they can w twenty "quaggas" extracted. Sometimes pitfalls are constructed for the they find out the animal which possesses

the finest tu ties; they t treads, and, they take a The reason viz. that if they may no his footmark The sole of e by a number specimens a model of th guide where that they ar they come the groot the second found. The near enough severe woun generally att hunters glidi taneously hu pecting anim nearly certain from which 1 been made, a and alarm is herd to rush then try by v wounded anin prevent him every opportu and the eleph

As a wound the bush, it w hunters, thou naked Kaffirs. wood and bet elephant ean Every now an madly at its fo in vain, as the behind trees, ing up them. never seems be anywhere 1 In this kine

sisted by their at the animal, tion from the that so huge should be in small creature stood still and to their hearts pression on th defends them, strange terror cially dreads t making up its tion, the barking will divert it its intended vi behind a tree, o add another sp already quiveri such as the elethe rhlnoceros. o modes. The or catching the s are tolerably cause the size prevent them Moreover, a nore in length, placed in the e animal falls pits are neatly and .earth, so ey look exactly d, and are dants which they to men and ave happened when a travto another he so that all the y be opened.

he most valuin these traps, sold at a high es a vast quannt is a terrible d storehouses, f guarding the pitfalls, and at ally successful. afty that they fate of their ilt to catch an o catch an old accustomed to ephants do not altogether, and peditions much dest and wariand when they und, they beat ot venturing a ned that their they come to a s them of danr the covering l, having thus eir way.

for the giraffe rinciple. Owlimbs of the feet in depth. e pit, a wall or middle, about ped much like e giraffe tum-hind legs fall l, so that the lly, and wastes at in hopes of

affirs turn out hunting. By hich they can rsuit of game, hich possesses HUNTING THE ELEPHANT.

severe wound upon it, an object which is

generally attained by a number of the dark

hunters gliding among the trees, and simul-

pecting animal. The wounded elephant is nearly certain to charge directly at the spot

from which he fancies that the assault has

been made, and his shriek of mingled rage

and alarm is sure to cause the rest of the

herd to rush off in terror. The hunters

then try by various stratagems to isolate the

wounded animal from its comrades, and to

prevent him from rejoining them, while at

every opportunity fresh assagais are thrown,

and the elephant is never permitted to rest.

As a wounded elephant always makes for the bush, it would be quite safe from white

hunters, though not so from the lithc and

wood and between the trees faster than the elephant can push its way through them. Every now and then it will turn and charge

madly at its focs, but it expends its strength

in vain, as they escape by nimbly jumping

behind trees, or, in critical cases, by climb-ing up them, knowing that an elephant never seems to comprehend that a foe can

be anywhere but on the ground. In this kind of chase they are much as-sisted by their dogs, which bark incessantly at the animal, and serve to distract its atten-tion from the hunters. It may seem strange

that so huge an animal as the elephant

should be in the least impeded by such small creatures as dogs, which, even if he

stood still and allowed them to bite his legs

to their hearts' content, could make no im-pression on the thick and tough skin which

defends them. But the elephant has a strange terror of small animals, and espe-

cially dreads the dog, so that, when it is

making up its mind to charge in one direc-

tion, the barking of a contemptible little cur

the finest tusks, and mark all his peculiari-ties; they then watch the spot where he treads, and, by means of a lump of soft clay, The slaughter of an elephant by this mode of hunting is always a long and a cruel process. Even when the hunters are furnished they take an impression of his footmarks. The reason for doing so is simple enough, viz. that if they should have to chase him, with the best fire-arms, a number of wounds are generally inflicted before it dies, the exceptional case, when it falls dead at the first shot, being very rare indeed. Now, how-ever powerful may be the practised aim of they may not run the risk of confounding his footmarks with those of other elephants. The sole of every elephant's foot is traversed by a number of indented lines, and in no two a Kaffir, and sharp as may be his weapon, he cannot drive it through the inch-thick specimens are these lines alike. The clay model of the footprints serves them as a hide into a vital part, and the consequence is that the poor animal is literally worried to death by a multitude of wounds, singly insignificant, but collectively fatal. At last guide whereby they may assure themselves that they are on the right track whenever they come to the neighborhood of water, where the ground is soft, and where the footprints of many elephants are sure to be the huge victim falls under the loss of blood, and great are the rejoicings if it should happen to sink down in its ordinary knceling found. Their next endcavor is to crcep near enough to the elephant to inflict a posture, as the tusks can then be extracted with comparative ease, and the grove of spears planted in its body can be drawn out entire; whereas, when the elephant falls on one side, all the spears upon that side are shattered to pieces, and every one must be furnished with a new shaft.

The first proceeding is to cut off the tail, which is valued as a trophy, and the next is to carve upon the tusks the mark of the hunter to whom they belong, and who is always the man who inflicted the first wound. The next proceeding is to cut a large hole in one side, into which a number of Kaffirs enter, and busy themselves by taking out the most valuable parts of the animal. The inner membrane of the skin is saved for water-sacks, which are made in a very primitive manner, a large sheet of the membrane being gathered together, and a sharp stick thrust through the corners. The heart is then taken out, cut into convenient pieces, and each portion wrapped in a piece of the ear. If the party can encamp for the night on the spot, they prepare a royal feast, by baking one or two of the feet in the primi-tive but most effective oven which is in use, not only in Southern Africa, but in many other parts of the world.

A separate oven is made for each foot, and formed as follows :- A hole is dug in the ground, considerably larger than the foot which is to be cooked, and a fire is built in it. As soon as it burns up, a large heap of dry wood is piled upon it, and suffered to burn down. When the heap is reduced to a mass of glowing ashes, the Kaffirs scrape out the embers by means of a long pole, each man taking his turn to run to the hole, scrape away until he can endure the heat no longer, and then run away again, leav-ing the pole for his successor. The hole being freed from embers, the foot is rolled into it, and covered with green leaves and twigs. The hot earth and embers are then will divert it from its purpose, and enable piled over the hole, and another great bon-its intended victim either to secure himself behind a tree, or to become the assailant, and add another spear to the number that are baking is considered as complete, and the already quivering in the animal's vast body. foot is lifted out by several men furnished

with long sharpened poles. By means of that can by any possibility be eaten. Even this remarkable oven the meat is cooked the very blood is not wasted. If a large this remarkable oven the meat is cooked more thoroughly than could be achieved in any oven of more elaborate construction, the whole of the tendons, the fat, the imma-ture bone, and similar substances being converted into a gelatinous mass, which the African hunter seems to prefer to all other dishes, excepting, perhaps, the marrow taken

from the leg boncs of the giraffc or eland. Sometimes the trunk is cut into thick slices, and baked at the same time with the feet. Although this part of the elephant may not be remarkable for the excellence of its flavor, it has, at all events, the capability of being made tender by cooking, which is by no means the case with the meat that is usually obtained from the animals which inhabit Southern Africa. Even the skull itself is broken up for the sake of the oily fat which fills the honeycomb-like cells which intervene between the plates of the skull. The rest of the meat is converted into "biltongue," by cutting it into strips and drying it in the sun, as has already been described. As a general rule, the Kaffirs do not like to leave an animal until they have dried or consumed the whole of the meat. Under the ready spears and powerful jaws of the na-tives, even an elephant is soon reduced to a skeleton, as may be imagined from the fact that five Kaffrs can eat a buffalo in a day and a half.

The skull and tusks can generally be left on the spot for some time, as the hunters respect each other's marks, and will not, as a rule, take the tusks from an elephant that has been killed and marked by another. The object in allowing the head to remain untouched is, that putrefaction may take place, and render the task of extracting the tusks easier than is the case when they are taken out at once. It must be remembered that the tusks of an elephant are imbedded the table tasks of an original the inhomotor in the skull for a considerable portion of their length, and that the only mode of extracting them is by chopping away their thick, bony sockets, which is a work of much time and labor. However, in that hot climate putrefaction takes place very readily, and by the time that the hunters have finished the elephant the tusks can be removed. Some-times the flesh becomes more than "high," but the Kaffirs, and indeed all African sav-ages, seem rather to prefer certain meats when in the incipient stage of putrefaction.

Careless of the future as are the natives of Southern Africa, they are never wasteful of food, and, unlike the aborigines of North America, they seldom, if ever, allow the body of a slain animal to become the prcy of birds and beasts. They will eat in two days the food that ought to serve them for ten, and will nearly starve themselves to death during the remaining eight days of famine,

animal, such as a rhinoceros, be killed, the black hunters separate the ribs from the spine, as the dead animal lies on its side, and by dint of axe blades, assagai heads, and strong arms, soon cut a large hole in the side. Into this hole the hunters straightway lower themselves, and remove the intestines of the animal, passing them to their comrades outside, who invert them, tie up the end, and return them. By this time a great quantity of blood has collected, often reaching above the ankles of the hunters. This blood they ladle with their joined hands into the intestines, and so contrive to make

black puddings on a gigantic scale. The flesh of the rhinoceros is not very tempting. That of an old animal is so very tough and dry that scarcely any one except a native can eat it; and even that of the young animal is only partly eatable by a white man. When a European hunter kills a young rhinoceros, he takes a comparatively small portion of it, — namely, the hump, and a layer of fat and flesh which lies between the skin and the ribs. The remainder he abandons to his native assistants, who do not seem to earce very much whether meat be tough or tender, so long as it is meat. The layer of fat and lean on the ribs is only some two inches in thickness, so that the attendants have the lion's share, as far as quantity is concerned. Quality they leave to the more fastidious taste of the white man.

The intestines of animals are greatly valued by the native hunters, who laugh at white mcn for throwing them away. They state that, even as food, the intestines are the best parts of the animal, and those Europeans who have had the moral courage to follow the example of the natives have always corroborated their assertion. The reader-may perhaps remember that the backwoodsmen of America never think of rejecting these dainty morsels, but have an odd method of drawing them slowly through the fire, and thus cating them as fast as they are cooked. Moreover, the intestines, as well as the paunch, arc always useful as water-vessels. This latter article, when it is taken from a small animal, is always reserved for cooking purposes, being filled with scraps of meat, fat, blood, and other ingredients, and then cooked. Scotch travellers have com-pared this dish to the "haggis" of their native land.

The illustration opposite represents the wild and animated scene which accompanies the death of an elcphant. Some two or three hours are supposed to have elapsed since the elephant was killed, and the ehief has just arrived at the spot. He is shown seated in the foreground, his shield and assagais stacked bchind him, while his page but they will never throw away anything is holding a cup of beer, and two of his



redients, and rs have com-gis" of their

epresents the ich accompa-t. Some two have elapsed and the chief He is shown s shield and hile his page d two of his

(133)

COOKING ELEPHANT'S FOOT.

(See page 132.)

chief men elephant. the Kaffirst tion of the seen engag the hole, si by leafy br rakers has to the utn the aet of rade who i fire.

Two 'mc of rolling strips of ti pended fro verted int remarkable euting the in the air eral unsave away the p a Kaffir, an eating them In the

eating then In the nearly dem which a coo It may here, phant is ki pains abou the body. generally r hour or tw ean be rece space of ti ces a partia body of the quantity of Katlir who t task of mak sharpest an direction of for the oper to see that t all his prep deeply into simultaneou result of that ing with a h volumes of that even th proof agains

I have mo what similar pursuit of cc example bei been dead s which was, i all shape. Y dows which I the body of t the door reac notice. The himself with leaned well to mal, delivered the door, whi

chief men are offering him the tusks of the result of the operation was very much like elephant. In the middle distance are seen that which has been mentioned when perthe Kaffirs preparing the oven for the recep-tion of the elephant's foot. Several men are seen engaged in raking out the embers from the hole, shielding themselves from the heat by leafy branches of trees, while one of the rakers has just left his post, being secreted to the utmost limit of endurance, and is in the act of handing over his pole to a com-rade who is about to take his place at the fire

Two more Kaffirs are shown in the aet of rolling the huge foot to the oven, and strips of the elephant's flesh are seen susverted into "biltongue." It is a rather remarkable fact that this simple process of eutting the meat into strips and drying it in the air has the effect of rendering several unsavory meats quite palatable, taking 121.) away the powerful odors which deter even Th a Kaffir, and much more a white man, from eating them in a fresh state.

In the extreme distance is seen the nearly demolished body of the elephant, at which a couple of Kaffirs are still at work. It may here be mentioned that after an elephant is killed, the Kaffirs take very great pains about making the first incision into the body. The eareass of the slain animal generally remains on the ground for an hour or two until the orders of the chief can be received; and even in that brief space of time the hot African sun produecs a partial decomposition, and causes the body of the animal to swell by reason of the quantity of gas which is generated. The Kaffir who takes upon himself the onerous task of making the first ineision chooses his sharpest and weightiest assagai, marks the direction of the wind, selects the best spot for the operation, and looks earefully round to see that the eoast is clear. Having made all his preparations, he hurls his weapon deeply into the body of the elephant, and deeply into the body of the elephant, and simultaneously leaps aside to avoid the result of the stroke, the enclosed gas escaping with a loud report, and pouring out in volumes of such singularly offensive odor that even the nostrils of a Kaflir are not proof against it.

I have more than once witnessed a somewhat similar seene when engaged in the pursuit of comparative anatomy, the worst example being that of a lion which had been dead some three or four weeks, and which was, in consequence, swollen out of all shape. We fastened tightly all the windows which looked upon the yard in which the body of the animal was lying, and held the door ready to be elosed at a moment's notice. The adventurous operator armed himself with a knife and a lighted pipe, lcaned well to the opposite side of the ani-

formed on the elephant, though on a smaller scale, and in a minute or so the lion was reduced to its ordinary size.

Sometimes a great number of hunters unite for the purpose of assailing one of the vast herds of animals which have already been mentioned. In this instance, they do not resort to the pitfall, but attack the ani-mals with their spears. In order to do so effectually, they divide themselves into two parties, one of which, consisting chiefly of the nonnear more and law one or two the younger men, and led by one or two of the old and experienced hunters, sets off toward the herd, while the others, armed with a large supply of assagais and kerries, proceed to one of the narrow and steep-sided ravines which are so common in Southern Africa. (See engraving No. 2, p.

The former party proceed very eautiously, availing themselves of every cover, and being very careful to manœuvre so as to keep on the leeward side of the herd, until they have fairly placed the animals between themselves and the ravine. Meanwhile, sentries are detached at intervals, whose duty it is to form a kind of lane toward the ravine, and to prevent the herd from taking a wrong course. When all the arrangements are completed, the hunters boldly show themselves in the rear of the animals, who immediately move forward in a body -not very fast at first, because they are not quite sure whether they are going to be attacked. As they move along the senti-nels show themselves at either side, so as to direct them toward the ravine; and when the van of the herd has entered, the remainder are sure to follow.

Then comes a most animated and stirring scene. Knowing that when the leaders of the herd have entered the ravine, the rest are sure to follow, the driving party rushes forward with loud yells, beating their shields, and terrifying the animals to such a degree that they dash madly forward in a mixed eoneourse of antelopes, quaggas, giraffes, and often a stray ostrich or two. Thick and fast the assagais rain upon the affrighted animals as they try to rush out of the ravine, but when they reach the end they find their exit barred by a strong party of hunters, who drive them back with shouts and spears. Some of them eharge boldly at the hunters, and make their escape, while others rush back again through the kloof, hoping to escape by the same way as they had entered. This entrance is, however, guarded by the driving party, and so the wretched animals are sent backward and forward along this deadly path until the weapons of their assailants are exhausted, and the survivors are allowed to escape.

These "kloofs" form as characteristic feathe door, which was instantly closed. The mountains. They have been well defined

as the re-entering elbows or fissures in a just described — a sort of high, thorny under-range of hills; and it is a remarkable fact | wood, composed chicfly of the mimosa and range of hills; and it is a remarkable fact that the kloof is mostly clothed with thick bush, whatever may be the character of the surrounding country. In Colonel E. Na-pier's "Excursions in Southern Africa," there is so admirable a description of the kloof and the bush that it must bo given in the language of the writer, who has drawn a most perfect word-pieture of South African scenery:

"The character of the South African 'bush' has features quite peculiar in itself, and sometimes unites — while strongly contrasting - the grand and sublime with the grotesque and ridiculous. When seen afar from a commanding elevation --- the undulating sea of verdure extending for miles and miles, with a bright sun shining on a green, compact, unbroken surface—it conveys to the mind of a spectator naught save images of repose, peace, and tranquillity. He for-gets that, like the hectic bloom of a fatal malady, these smiling seas of verdure often in their entangled depths conceal treacherous, death-dealing reptiles, ferocious heasts of prey, and the still more dangerous, though no less crafty, and more eruel Kaffir.

"On a nearer approach, dark glens and gloomy kloofs are found to fence the moun-tain sides. These often merge downward into deep ravines, forming at their base sometimes the bed of a clear, gurgling brook, or that of a turbid, raging torrent, generally shadowed and overhung by abundant vegetation, in all the luxuriance of tropical growth and profusion. Noble forest trees, cntwined with creepers, encircled by parasitical plants and with long gray mantles of lichen, loosely and beardlike floating from their spreading limbs, throw the 'brown horrors' of a shadowy gloom o'er the dark, seeluded, Druidical-looking dells. But jabbeing apes, or large, satyr-like baboons, performing grottsque anties and uttering unearthly yells, grate strangely on the ear, and sadly mar the solemnity of the scene; whilst lofty, leafless, and fantastic euphorbia. like huge candelabra, shoot up in bare profusion from the gray, rocky eliffs, pointing as it were in mockery their skeleton arms at the dark and luxuriant foliage around. Other plants of the eactus and milky tribes -of thorny, rugged, or smooth and fleshy kinds - stretch forth in every way their bizarre, misshapen forms; waving them to the breeze, from yon high, beetling erags, so thickly clothed to their very base with graceful nojebooms, and drooping, palm-like aloes; whose tall, slender, and naked stems spring up from amidst the dense verdure of gay and flowering mimosas.

"Emerging from such darksome glens to the more sunny side of the mountain's brow, there we still find an impenetrable bush, but differing in character from what we have dancers.

portulacacia tribe; taller, thicker, more im-penetrable, and of more rigid texture than even the tiger's accustomed lair in the far depths of an Indian jungle; but, withal, so mixed and mingled with luxuriant, turgid, succulent plants and parasites, as-even during the dryest weather—to be totally impervious to the destroying influence of

"The bush is, therefore, from its impas-sable character, the Kaffir's never-failing place of refuge, both in peace and war. In his naked hardihood, he cither, suake-like, twines through and creeps beneath its densest masses, or, shielded with the kaross, securely defies their most thorny and abrad-ing opposition. Under cover of the bush, in war, he, panther-like, steals upon his foe; in peace, upon the farmer's flock. Secure, in both instances, from pursuit, he can in the bush set European power, European skill, and European discipline at naught; and hitherto, vain has been every effort to destroy by fire this, his impregnable — for it is impregnable to all save himself-stronghold."

After a successful hunt, such as has just been described, there are great rejoicings, the chief of the tribe having all the slaughtered game laid before him, and giving or-ders for a grand hunting dance. The chief, who is generally too fat to care about accompanying the hunters, takes his seat in some open space, mostly the central enclosure of a kraal, and there, in company with a huge bowl of beer and a few distinguished guests, awaits the arrival of the game. The animals have hardly fallen before they are carried in triumph to the chief, and laid before him. As each animal is placed on the ground, a little Kaffir boy comes and lays himself over his body, remaining in this position until the dance is over. This eurious eustom is adopted from an idea that it prevents soreerers from throwing their spells upon the game. The boys who are employed for this purpose become greatly disfigured by the blood of the slain animals, but they seem to think that the gory stains are ornamental rather than the reverse.

At intervals, the hunting dance takes place, the hunters arranging themselves in regular lines, advancing and retreating with the precision of trained soldiers, shouting, leaping, beating their shields, brandishing their weapons, and working themselves up to a wonderful pitch of excitement. The leader of the dance, who faces them, is, if possible, even more excited than the mcn, and leaps, stamps, and shouts with an energy that seems to be almost maniacal. Meanwhile, the chief sits still, and drinks his beer, and signifies occasionally his approval of the

Besides kills for fo attacks for as the sk adopted in beasts, suc Each man his usual but-end of of ostrich the feathe delicate fu the spot w spread the round him quieted at to his usua When, how so, and tha on him, he with mena tention of domain. C and ineites soon as the one object, and hurl a s a terrible r challenger, into the gro one side. docs not at deception, a at the bund takes for th assailant. Ŧ round, and I repeats the turn the f wounds, he It is seld hunters com itation in p leaping asid severe wound But, as the I

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dance takes hemselves in treating with ers, shouting, brandishing nemselves up cment. The s them, is, if an the men, ith an energy acal. Meaninks his beer, proval of the

Each man furnishes himself, in addition to

the spot where the lion is to be found, and

spread themselves so as to make a circle

round him. The lion is at first rather dis-quieted at this proceeding, and, according

to his usual eustom, tries to slip off unseen.

When, however, he finds that he eannot do

so, and that the eircle of enemies is closing

on him, he becomes angry, turns to bay, and with menacing growls announces his in-tention of punishing the intruders on his domain. One of them then comes forward,

and incites the lion to eharge him, and as

soon as the animal's attention is occupied by one object, the hunters behind him advance,

and hurl a shower of assagais at him. With

into the ground, leaping at the same time to

one side. In his rage and pain, the lion does not at the moment comprehend the

deception, and strikes with his mighty paw

at the bunch of ostrieh plumes, which he takes for the feather-deeked head of his assailant. Finding himself baffled, he turns

round, and leaps on the nearest hunter, who

repeats the same process; and as at every turn the furious animal receives fresh wounds, he succumbs at last to his foes.

It is seldom that in such an affray the

hunters come off scathless. The least hes-

itation in planting the plumed spear and leaping aside entails the certainty of a

severe wound, and the probability of death. But, as the Kaffirs seldom engage in such a

hunt without the orders of their chief, and

are perfectly aware that failure to execute his commands is a capital offenee, it is better for them to run the risk of being swiftly killed by the lion's paw than cruelly beaten to death by the king's executioners.

That sanguinary monarch, Dingan, used

oceasionally to send a detachment with

orders to catch a lion alive, and bring it to him. They executed this extraordinary order much in the same manner as has

been related. But they were almost totally

unarmed, having no weapons but their shields and kerries, and, as soon as the lion was induced to charge, the bold warriors threw themselves upon him in such num-

bers that they fairly overwhelmed him, and brought him into the presence of Din-

gan, bound and gagged, though still furious

Besides those animals which the Kaffir ills for food, there are others which he only tacks for the sake of their trophics, such the stime along and toth. The mode kills for food, there are others which he only attacks for the sake of their trophies, such as the skin, elaws, and teeth. The mode seemed to think that anything out of the adopted in assailing the fieree and active beasts, such as the lion, is very remarkable. ordinary course of things had been done. On one oceasion, Dingan condescended to

On one oceasion, Dingan condescended to play a practical joke upon his soldiers. A traveller had gone to see him, and had turned loose his horse, which was quietly grazing at a distance. At that time horses had not been introduced among the Katirs, and many of the natives had never even seen such an animal as a horse. It so happened that among the soldiers that surrounded Dingan were some who had his usual weapons, with an assagai, to the but-end of which is attached a large bunch of ostrich feathers, looking very much like the feather brushes with which ladies dust delieate furniture. They then proceed to surrounded Dingan were some who had come from a distant part of the country, and who were totally unaequainted with horses. Dingan ealled them to him, and pointing to the distant horse, told them to bring him that lion alive. They instantly started off, and, as usual, one stood in advance to tempt the animal to charge, while the others closed in upon the supposed lion, in order to seize it when it had made its leap. They soon discovered their mistake, and came back looking very foolish, to the great delight of their okief. their ehief.

a terrible roar the lion springs at the bold challenger, who sticks his plumed assagai The buffalo is, however, a more terrible foe than the lion itself, as it will mostly take the initiative, and attack before its presence is suspected. Its habit of living in the densest and darkest thicket renders it a peculiarly dangerous animal, as it will dash from its eoneealment upon any unfortunate man who happens to pass near its lair; and as its great weight and enormously solid horns enable it to rush through the bush much faster than even a Kaffir can glide among the matted growths, there is but small chance of escape. Weapons are but of little use when a buffalo is in question, as its armed front is scarcely pervious to a rifle ball, and perfectly impregnable against such weapons as the Kaffir's spear, and the suddenness of the attack gives but little time for eseape.

As the Kaffirs do not particularly eare for its flesh, though of eourse they will eat it when they ean get nothing better, they will hunt the animal for the sake of its hide, from which they make the strongest possible leather. The hide is so tough that, except at close quarters, a bullet which has not been hardened by the admixture of some other metal will not penetrate it. Sometimes the Kaffir engages very unwillingly in war with this dangerous beast, being In war with this tangerous beast, being attacked unawares when passing near its haunts. Under these eircumstances the man makes for the nearest tree, and if he ean find time to ascend it he is safe from the feroeions brute, who would only be too glad to toss him in the air first, and then to pound his body to a jelly by trampling on him.

CHAPTER XIV.

AGRICULTURE.

DIVISION OF LABOR - HOW LAND IS PREPARED FOR SEED - CLEARING THE LAND AND BREAKING UP THE GROUND - EXHAUSTIVE SWSTEM OF AGRICULTURE - CROPS CULTIVATED BY KAFFIRS - THE STAFF OF LIFE-WATCH-TOWERS AND THEIR USES-KEEPING OFF THE BIRDS-ENEMIES OF THE CORN-FIELD - THE CHACMA AND ITS DEPREDATIONS - THE BABIANA ROOT - USES OF THE CHACMA - THE HIPPOPOTAMUS AND ITS DESTRUCTIVE POWERS - THE ELEPHANT - SINGULAR PLAN OF TERRIFYING IT - ANTELOPES, BUFFALCES, AND WILD SWINE - ELABORATE FORTIFICATION -BIRD KILLING-THE LOCUST-CURIOUS KAFFIR LEGEND-FRUITS CULTIVATED BY THE KAFFIR - FORAGE FOR CATTLE - BURNING THE BUSH AND ITS RESULTS.

greater part of their animal food, so by agrieulture they procure the chief part of their vegetable nourishment. The task of providing food is divided between the two sexes, the women not being permitted to take part in the hunt, nor to meddle with the eows, while the men will not contaminate their warrior hands with the touch of an agricultural implement. They have no objection to use edge-tools, such as the axe, and will eut down the trees and brushwood which may be in the way of cultivation; but they will not earry a single stick off the ground,

When a new kraal is built, the inhab-itants look out for a convenient spot in the immediate neighborhood, where they may cultivate the various plants that form the staple of South African produce. As a gen-cral rule, ground is of two kinds, namely, bush and open ground, the former being the more fertile, and the latter requiring less trouble in clearing. The experienced agriculturist invariably prefers the former, although it costs him a little more labor at first, and although the latter is rather more laid over her shoulder, and possibly a baby inviting at first sight. This favorable impression soon vanishes upon a closer inspection, for, as a general rule, where it is not sandy, it is baked so hard by the sun that a plough would have no chance against it, and even the heavy pieks with which the women work eannot make an impression without much labor. Moreover, it requires natural sources, and, even when well moist-natural sources, and, even when well moist-natural sources, and, even when well moist-

As by the chase the Kaffirs obtain the ened, is not very remarkable for its fertility. greater part of their animal food, so by agri- Bush land is of a far better quality, and is prepared for agriculture as follows:

The men set to work with their little axes, and ehop down all the underwood and small trees, leaving the women to drag the fallen branches out of the space intended for the field or garden. Large trees they eannot fell with their imperfect instruments, and so they are obliged to content themselves with eutring off as many branches as possible, and then bringing the tree down by means of fire. The small trees and branches that are felled are generally arranged round the garden, so as to form a defence against the numerous enemies which assail the crops. The task of building this fence belongs to the men, and when they have completed it their part of the work is done, and they leave the rest to the women.

Furnished with the heavy and elumsy hoe, the woman breaks up the ground by sheer manual labor, and manages, in he eurious fashion, to combine digging and sowing in one operation. Besides her pick, slung on her back, she earries to the field a When she arrives at the seene of her labors, she begins by seattering the seed broadcast over the ground, and then peeks up the earth with her hoe to a depth of some three or four inches. The larger roots and grass tufts are then pieked out by

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The Ka of artificia renovating tion he lea beyond pa to eharm f if any, tro of agricul is totally although th in every ki his eultiv The fact is one patch and goes t abandoned position be the fence the surviv which have assisted ex

Four or round a kr some parti erops are cu cipal being a kind of s throughont known by th two former saries of lif the elass of is popularly ered from t staff of life mealies that which the I pean hire a vant, or hun with a stipul the maine fo deed, so lor Africa can g milk, he is When ripe, from the ster off, and they until they a the storehou This constitutes the operation of sowing, and in a wonderfully short time a mixed crop of corn and weed shoots up. When both are about a mont 1 old, the ground is again hoed, and the weeds are then pulled up and destroyed. Owing to the very imperfect mode of cultivation, the soil produces uncertain results, the corn coming up thickly and rankly in some spots, while in others not a blade of corn has made its appearance. When the Kaffir chooses the open ground for his garden, he does not always trouble himself to build a fence, but contents himself with marking out and sowing a patch of ground, trusting to good fortune that it may not be devastated by the numerous foes with which a Kaffir's garden is sure to be infested.

The Kaffir seems to have very little idea of artificial irrigation, and none at all of renovating the ground by manure. Irrigation he leaves to the natural showers, and beyond paying a professional "rain-maker" to charm the clouds for him, he takes little, if any, trouble about this important branch of agriculture. As to manuring soil, he is totally ignorant of such a proceeding, although the herds of cattle which are kept in every kraal would enable him to render his cultivated land marvellously fertile. The fact is, land is so plentiful that when one patch of it is exhausted he leaves it, and goes to another; and for this reason, abandoned gardens are very common, their position being marked out by remnants of the fence which encircled them, and by the surviving maize or pumpkin plants which have contrived to maintain an unassisted existence.

Four or five gardens are often to be seen round a kraal, each situated so as to suit some particular plant. Various kiuds of crops are cultivated by the Kaflirs, the principal being maize, millet, pumpkins, and a kind of spurious sugar-cane in great use throughout Southern Africa, and popularly known by the name of "sweet reed." The two former constitute, however, the necessaries of life, the latter belonging rather to the elass of luxuries. The maize, or, as it is popularly called when the pods are severed from the stem, "mealies," is the very staff of life to a Kaffir, as it is from the mealies that is made the thick porridge on which the Kaffir chiefly lives. If an European hire a Kaffir, whether as guide, servant, or hunter, he is obliged to supply him with a stipulated quantity of food, of which the maine forms the chief ingredient. In-deed, so long as the native of Southern Africa can get plenty of porridge and sour milk, he is perfectly satisfied with his lot. When ripe, the ears of maize are removed from the stem, the leafy envelope is stripped off, and they are hung in pairs over sticks until they are dry enough to be taken to the storehouse.

A watch-tower is generally constructed in these gardens, especially if they are of considerable size. The tower is useful for two reasons: it enables the watcher to see to a considerable distance, and acts as a protection against the wild boars and other enemics which are apt to devastate the gardens, cspecially if they are not guarded by a fence, or if the fence should be damaged. If the spot be unfenced, a guard is kept on it day and night, but a properly defeuded garden needs no night watchers except in one or two weeks of the year. The watch-tower is very sim-ply made. Four stout poles are fixed irmly in the ground, and a number of smaller poles are lashed to their tops, so as to make a flat platform. A small hut is built on part of the platform as a protection against the weather, so that the inmate can watch the field while ensconced in the hut, and, if any furred or feathered robbers come within its precincts, can run out on the platform and precincts, can run out on the platform and frighten them away by shouts and waving of arms. The space between the platform and ground is wattled on three sides, leav-ing the fourth open. The object of this wattling is twofold. In the first place, the structure is rendered more secure; and in the second, the inmate of the tower can make a fire and cook food without being make a fire and cook food without being inconvenienced by the wind.

The task of the fields is committed to the women and young girls, the men thinking such duties beneath them. In order to keep off the birds from the newly sprouted corn blades, or from the just ripening grain, a very ingenious device is employed. A great number of tall, slender posts are stuck at intervals all over the piece of land, and strings made of bark are led from pole to pole, all the ends being brought to the top of the watch-lower, where they are firmly tied. As soon as a flock of birds alight on the field, the girl in charge of the tower pulls the strings violently, which sets them all vibrating up and down, and so the birds are frightened, and up way to another spot. A system almost identical with this is employed both in the Chinese and Japanese empires, and the complicated arrangement of poles and strings, and the central watch-tower, is a favorite subject for illustration in the rude but graphic prints which both nations produce with such fertility.

The enemies of the cornfield are innumerable. There are, in the first place, hosts of winged foes, little birds and insects, which cannot be prohibited from entering, and can only be driven away when they have entered. Then there are certain members of the monkey tribes, notably the babdons, or chacmas, which care very little more for a fence than do the birds, and which, if they find elimbing the fence too troublesome, can generally insinuate themselves through its interstices. This cun-

BREAKING UP KAFFIRS — THE — ENEMIES OF – USES OF THE UNGULAR PLAN RTIFICATION — Y THE KAFFIR

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ning and active animal is at times too elever even for the Kaffir, and will succeed in stealing unobserved into his garden, and carrying off the choicest of the crops. Whatever a man will eat a chacma will cat, and the ereature knows as well as the man when the crops are in the best order. Whether the garden contain maize, millet, pumpkins, sweet reed, or fruits, the chaema is sure to sciect the best; and even when the animals are detected, and chased out of the garden, it is very annoying to the proprietor to see them go off with a quantity of spoil, besides the amount which they have eaten.

The ordinary food of the chacma is a plant ealled Babiana, from the use which the baboons make of it. It is a subterranean root, which has the property of being always full of watery julce in the dryest weather, so that it is of incalculable value to travellers who have not a large supply of water with them, or who find that the regular fountains are dried up. Many Kaffirs keep tame enacias which they have captured when very young, and which have scarcely seen any of their own kind. These animals are very useful to the Kaffirs, for, if they come upon a plant or a fruit which they do not know, they offer it to the baboon; and if he eats it, they know that it is suitable for human consumption.

On their journeys the same animal is very useful in discovering water, or, at all events, the babiana roots, which supply a modicum of moisture to the system, and serve to support life until water is reached. Under these circumstances, the baboon takes the lead of the party, being attached to a long rope, and allowed to run about as it likes. When it comes to a root of babiana, it is held back until the precious vegetable can be taken entire out of the ground, but, in order to stimulate the animal to further exertions, it is allowed to eat a root now and then. The search for water is conducted in a similar manner. The wretched baboon is intentionally kept without drink until it is half mad with thirst, and is then led by a eord as before mentioned. It proceeds with great caution, standing occasionally on its hind legs to sniff the breeze, and looking at and smelling every tuft of grass. By what signs the animal is guided no one can even conjecture; but if water is in the neighborhood the baboon is sure to find it. So, although this animal is an inveterate foe of the field and garden, it is not without its the field and garden, it is not without its even the porcupine is capable of working uses to man when its energies are rightly much damage. The wild swine, however, directed.

If the gardens or fields should happen to be near the river side, there is no worse foe for them than the hippopotamus, which is only too glad to exchange its ordinary food for the rich banquet which it finds in culti-vated grounds. If a single hippopotamus should once succeed in getting into a garshould once succeed in getting into a gar-den, a terrible destruction to the crop takes spikes without suffering any damage.

place. In the first place, the animal can consume an aimost illimitable amount of green food ; and whon it gets among such danties as cornfields and pumpkin patches, it indulges its appetite inordinately. Moreovor, it damages more than it eats, as its broad feet and short thick legs trample their way through the crops. The track of any large animal would be injurious to a standing crop, but that of the hippopotanus is doubly so, because the legs of either side are so wido apart that the animal makes a double track, one being made with the feet of the right side, and the other with those of the left.

Against these heavy and voracious foes, a fence would be of little avail, as the hippobotamus could force its way through the barrier without injury, thanks to its thick hide. The owner of the field therefore encloses it within a tolerably deep ditch, and furthermore defends the ditch by pointed stakes; so that, if a hippopotanus did happen to fall into the trench, it would never come out again alive. A similar defence is sometimes made against the in-roads of the elephants. Those animals do not often take it into their heads to attack a garden in the vieinity of human habitations; bnt when they do so, it is hardly possible to stop them, except by such an obstacle as a ditch. Even the ordinary protection of a fence and the vieinity of human habitations is worthless, when a number of elephants ehoose to make an inroad upon some field; and, unless the whole population turns out of the kraal and uses all means at their eommand, the animals will carry out their plans. The elephant always chooses the night for his marauding expeditions, so that the defenders of the crops have double disadvantages to contend against. One weapon which they use against the elephant is a very singular one. They have an idea that tho animal is terrified at the shrill cry of an Infant, and as soon as elephants approach a kraal, all the children are whipped, in hopes that the elephants may be dismayed at the universal clamor, and leave the spot.

Antelopes of various kinds are exceedingly fond of the young eorn blades, and, if the field be without a fence, are sure to come in numbers, and nibble every green shoot down to the very ground. Near the bush the buffalo is searcely less injurious, and more dangerous to meddle with; and are perhaps the worst, because the most constant invaders, of the garden. Even a fence is useless against them, unless it be perfect throughout its length, for the pigs can force themselves through a wonderfully small ap-erture, owing to their wedge-shaped head, while their thick and tough skins enable

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The "pigs," as the wild swine are popularly called, always come from the bush; and when several kraals are built near a bush, the chiefs of each kraal agree to make a fence from one to the other, so as to slut out the pigs from all the cultivated land. This fence is a very useful editice, but, at the same time, has a very ludicrous aspect to an European. The reader has already been told that the Kafir cannot draw a straight line, much less build a straight fence; and the consequence is, that the builders continually find that the fence is assuming the form of a segment of a circle in one direction, and then try to correct the error by making a segment of a circle in the opposite direction, thus making the fence very much larger than is necessary, and giving themselves a vast amount of needless

As to the winged enemies of the garden, many modes of killing them or driving them away are employed. One method for iright ening birds has aiready been described, and is tolerably useful when the eorn is young and green; but when it is ripe, the birds are much too busy to be deterred by such flimsy devices, and continue to eat the eorn in splte of the shaking strings. Under such eireunstances, war is deelared against the birds, and a number of Kaffirs surround the enclosure, each being furnished with a number of knob-kerries. A stone is then flung into the eorn for the purpose of startling the birds, and as they rise in a dense flock, a shower of kerries is rained upon them from every side. As every missile is sure to go into the flock, and as each Ka fir contrives to huri four or five before the birds ean get out of range, it may be imagined that the slaughter is very great. Tchaka, who was not above directing the minutiæ of domestie life, as well as of leading armies, subsidizing nations, and legislating for an empire, ordered that the birds should be continually attacked throughout his dominions; the and, though he did not succeed in killing them all, yet he thinned their numbers so greatly, that during the latter years of his life the graminivorous birds had become scarce instead of invading the fields in vast flocks.

Locusts, the worst of the husbandman's enemies, could not be extirpated, and, indeed, the task of even thinning their numbers appeared impracticable. The only plan that seems to have the least success is that of burning a large heap of grass, sticks, and leaves well to windward of the fields, as soon as the locusts are seen in the distance. These insects always fly with the wind, and when they find a tract of country covered with smoke, they would naturally pass on until they found a spot which was not defiled with smoke, and on which they might settle. It is said that locusts were not known in the Zulu territories until 1829, and that they were sent by the supernatural power of Sotshangana, a chief In the Delagoa district, whom Tchaka attacked, and by whom the Zuiu warrlors were defeated, as has already been mentioned on page 124. The whole story was told to Mr. Shooter, who narrates It in the following words: —

"When they had reached Sotshangana's country, the Zulus were in great want of food, and a detachment of them coming to a deserted kraal, began, as usual, to search for it. In so doing, they discovered some large baskets, used for storing corn, and their hungry stomachs rejoiced at the pros-pect of a meal. But when a famished warrlor impatiently removed the cover from one of them, out rushed a multitude of Insects, and the anticipated feast flew about their cars. Astonishment seized the host, for they never bcheld such an apparltion before; every man asked his neighbor, but none could 'tell its quality or name.' One of their number at last threw some light on the mystery. He had seen the insects in Makazana's country, and perhaps he told his wandering companions that they had been collected for food. But they soon learned this from the people of the kraal, who had only retired to escape the enemy, and whose voices were heard from a neighboring rock. In no case would the fugitives have been likely to spare their lungs, since they could rail and boast and threaten with impunity; but when they saw that their food was in danger, they lifted up their voices with desperate energy, and uttered the terrible threat that if the invaders ate their ioeusts, others should follow them home, and carry famine in their train. The Zulus were too hungry to heed the woe, or to be very discriminating in the choice of vietuals, and the locusts were devoured. But when the army returned home, the scourge appeared, and the threatening was fulfilied."

How locusts, the destroyers of food, are eonverted into food, and become a benefit instead of a curse to mankind, will be seen in the next chapter.

As to the fruits of this country, they are tolerably numerous, the most valued being the banana, which is sometimes called the royal fruit; a Kaffir monarch having laid elaim to ali bananas, and foreed his subjects to allow him to take his choice before they touched the fruit themselves. In some favored districts the banana grows to a great size, a complete bunch being a heavy load for a man.

Next in importance to food for man is the wind, and when they find a tract of counrally pass on until they found a spot which was not defiled with smoke, and on which they might settle. It is said that locusts were not known in the Zulu territories luxuriance that tends to make it too rank for cattle to eat. When it first springs up, it is green, sweet, and tender; but when it has reached a tolerable length it becomes so hursh that the cattle can hardly eat it. The Kadir, therefore, adopts a plan by which he obtains as much fresh grass as he likes throughout the season.

When a patch of grass has been fed upon as long as it can furnish nourisiment to the cattle, the Katllr marks out another feedingplace. At night, when the cattle are safely penned within the kraal, the Katlir goes out with a firebrand, and, when he has gone well to windward of the spot which he means to clear, he sets fire to the dry grass. At first, the fiame creeps but slowly on, but It gradually increases both in speed and extent, and sweeps over the plain in obedi-ence to the wind. On level ground, the fire marches in a tolerably straight line, and is of nearly uniform height, except when it happens to seize upon a clump of bushes, when it sends bright spires of thane far into the sky. But when it reaches the bush-clad hills, the spectacle becomes imposing. On rushes the mass of flame, climb-ing the hill with fearful strides, roaring like myriads of flags rutiled in the breeze, and devouring in its progress every particle of vegetation. Not an inhabitant of the bush or plain can withstand its progress, and the fire confers this benefit on the year.

natives, that it destroys the snakes and the slow-moving reptiles, while the swifter antelopes are able to escape.

When the tire has done its work, the tract over which it has passed presents a most dismal spectacle, the whole soil being bare and black, and the only sign of former vegetation being an occasional stump of a tree which the flames had not entirely consumed. But, in a very short time, the wonderfully vigorous life of the herbage begins to assert itself, especially if a shower of rain should happen to fall. Deliente green blades show their slender points through the blackened covering, and in a short time the whole tract is covered with a mantle of uniform tender green. Nothing can be more beautiful than the fresh green of the young blades, as they are **boldly** contrasted with the deep black hue of the ground. The nearest approach to lt is the singularly beautiful tint of our hedgerows in early spring —a tint as fleeting as it is lovely. The charred ashes of the burned grass form an admirable top-dressing to the new grass, which springs up with marvellous rapidity, and in a very short time affords pasture to the cattle. The Kaffir is, of course, careful not to burn too much at once; but by selecting different spots, and burning them in regnlar succession, he is able to give his beloved cows fresh pasturage throughout the

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CHAPTER XV.

FOOD.

THE STAFF OF LIFE IN KAFFIRLAND - HOW A DINNER IS COOKED - BOILING AND GRINDING CORN -THE KAFFIR MILL, AND MODE OF USING IT-FAIR DIVISION OF LABOR-A KAFFIR DINNER-PARTY - SINGING IN CHORUS - ACCOUNT OF A KAFFIR MEETING AND WAR-SONG - HISTORY OF THE WAR-SONG, AND ITS VARIOUS POINTS EXPLAINED - TCHARA'S WAR-SONG - SONG IN HONOR OF PANDA - HOW PORRIDGE IS EATEN - VARIOUS SPOONS MADE BY THE NATIVES - A USEFUL COMBINATION OF SPOON AND SNUFF-BOX - THE GIRAFFE SPOON - HOW THE COLORING IS MAN-AGED - PECULIAR ANGLE OF THE BOWL AND REASONS FOR IT - KAFFIR ETIQUETTE IN DINING -INNATE LOVE OF JUSTICE -- GIGANTIC SPOON -- KAFFIR LADLES -- LOCUSTS EATEN BY KAFFIRS --THE INSECT IN ITS DIFFERENT STAGES - THE LOCUST ARMIES AND THEIR NUMBERS - DESTRUC-TIVENESS OF THE INSECT - DESCRIPTION OF A FLIGHT OF LOCUSTS - EFFECT OF WIND ON THE LOCUSTS - HOW THE INSECTS ARE CAUGHT, COOKED, AND STORED - GENERAL QUALITY OF THE MEAT OBTAINED IN KAFFIRLAND - JERKED MEAT, AND MODE OF COOKING IT - THE HUNGER-BELT AND ITS USES - EATING SHIELD - CEREMONIES IN EATING BEEF - VARIOUS DRINKS USED BY THE KAFFIR- HOW HE DRINKS WATER FROM THE RIVER-INTOXICATING DRINKS OF DIF-FERENT COUNTRIES - HOW BEER IS BREWED IN SOUTHERN AFRICA - MAKING MAIZE INTO MALT - FERMENTATION, SKIMMING, AND STRAINING - QUANTITY OF BEER DRUNK BY A KAFFIR-VESSELS IN WHICH BEER IS CONTAINED - BEER-BASKETS - BASKET STORE-HOUSES - THE KAF-FIR'S LOVE FOR HONEY-HOW HE FINDS THE BEES' NESTS-THE HONEY-GUIDE AND THE HONEY-RATEL - POISONOUS HONEY - POULTRY AND EGGS - FORBIDDEN MEATS - THE KAFFIB AND THE CROCODILE.

WE have now seen how the Kaffirs obtain | ing pot is made of clay, which is generally the staple of their animal food by the eattlepen and hunting-field, and how they pro-cure vegetable food by cultivating the soil. We will next proceed to the various kinds of food used by the Kaffirs, and to the method by which they cook it. Man, according to a familiar saying, has been defined as par excellence the cooking animal, and we shall always find that the various modes used in preparing food are equally characteristic and interesting.

The staff of life to a Kaffir is grain, whether maize or millet, reduced to a pulp by eareful grinding, and bearing some resemblance to the oatmeal porridge of Seotland. When a woman has to cook a dinner for her husband, she goes to one of the grain stores, and takes out a sufficient quantity of either maize or millet, the former being called umbila, and the latter amabele. The great cooking pot is now brought to the circular fireplace, and set on three large stones, so as to allow the fire to burn beneath it. Water

procured by pounding the materials of an ant-hill and kneading it thoroughly with water.

Her next proceeding is to get her mill ready. This is a very rude apparatus, and requires an enormous amount of labor to produce a comparatively small effect. It eonsists of two parts, namely, the upper and lower millstones, or the bed and the stone. The bed is a large, heavy stone, which has been flat on the upper surface, but which has been slightly hollowed and sloped. The stone is oval in shape, and about eight or nine inches in length, and is, in fact, that kind of stone which is popularly known under the name of "cobble." When the eorn is sufficiently boiled, and

the woman is ready to grind it, she takes it from the pot, and places it on the stone, under which she has spread a mat. She then kneels at the mill, takes the stone in both hands, and with a peculiar rocking and grinding motion reduces it to a tolerably and maize are now put into the pot, the eonsistent paste. As fast as it is ground, it entropy down, as has already been is forced down the sloping side of the stone, upon a skin which is ready to receive it. (143)

This form of mill is perhaps the earliest frequently been present in such scenes, and with which we are acquainted, and it may be learned to take his part in the wild chorus, found in many parts of the world. In Mexico, for example, the ordinary mill is made on precisely the same principle, though the lower stone is rudely carved so as to stand on three legs.

It is more than probable that the operation of grinding corn, which is so often mentioned in the earlier Scriptures, was performed in just such a mill as the Kaffr woman uses. The labor of grinding the corn is very severe, the whole weight of the body being thrown on the stone, and the hands being fully occupied in rolling and rocking the upper stone upon the lower. Moreover, the labor has to be repeated daily, and oftentimes the poor hard-worked woman is obliged to resume it several times in the day. Only sufficient corn is ground for the consumption of a single meal; and therefore, so often as the men are hungry, so often has she to grind corn for them.

The boiled and ground corn takes a new name, and is now termed "isicaba;" and when a sufficient quantity has been ground, the woman takes it from the mat, puts it into a basket, and brings it to her husband, who is probably asleep or smoking his pipe. She then brings him a bowl, some clotted milk, and his favorite spoon, and leaves him to mix it for himself and take his meal, she not expecting to partake with him, any more than she would expect him to help her in grinding the corn. As the Kaffir is eminently a social being,

he likes to takes his meals in company, and does so in a very orderly fashion. When a number of Kaffirs meet for a

social meal, they seat themselves round the fire, squatted in their usual manner, and always forming themselves into a circle, Kaffir fashion. If they should be very numerous, they will form two or more confunctions, they will fold to be not two of more con-centric circles, all close to each other, and all facing inward. The pot is then put on to boil, and while the "mealies," or heads of maize, are being cooked, they all strike up songs, and sing them until the feast is ready. Sometimes they prefer love songs, and are always fond of songs that celebrate the possession of cattle. These melodies have a chorus that is perfectly meaningless, like the choruses of many of our own popular songs, but the singers become quite infat-uated with them. In a well known cattle song, the burden of which is E-e-e-yu-yu-yu, they all accompany the words with gesturcs. Their hands are clenched, with the palms turned upward; their arms bent, and at each E-e-e they drive their arms out to their full extent; and at each repetition of the syllable "yu," they bring their elbows against their sides, so as to give additional emphasis to the song. An illustration on page 145, represents such a scene, and is drawn from a sketch by Captain Drayson, R. A., who has

learned to take his part in the wild chorus. As to the smoke of the fire, the Kaffirs care nothing for it, although no European singer would be able to utter two notes in such a choking atmosphere, or to see what he was doing in a small hut without window or chimney, and filled with wood smoke. Some snuff gourds are seen on the ground, and on the left hand, just behind a pillar, is the Induna, or head of the kraal, who is the founder of the feast.

The number of Kaffirs that will crowd themselves into a single small hut is almost incredible. Even in the illustration they seem to be tolerably close together, but the fact is, that the artist was obliged to omit a considerable number of individuals in order to give a partial view of the fireplace and the various utensils.

One African traveller gives a very amus-ing account of a scene similar to that which is depicted in the engraving. In the evening he heard a most singular noise of many voices rising and falling in regular rhythm, and found it to proceed from an edifice which he had taken for a havcock, but which proved to be a Kaffir hut. He put his head into the door, but the atmosphere was almost too much for him, and he could only see a few dying embers, throwing a ruddy glow over a number of Kaffirs squatting round the fireplace, and singing with their usual gesticulations. He estimated their number at tcn, thinking that the hut could not possibly hold, much less accommodate, more than that number. However, from that very hut issued thirty-five tall and powerful Kaffirs, and they did not look in the least hot or uncomfortable. The song which they were singing with such energy was upon one of the only two subjects which seem to inspire a Kaffir's muse, namely, war and cattle. This particular composition treated of the latter subject, and began with "All the calves are drinking water."

A very graphic account of the method in which the Kaffirs sing in concert is given by Mr. Mason, who seems to have written his description immediately after witnessing the scene, and while the impression was still strong on his mind: --

"By the light of a small oil lamp I was completing my English journal, ready for the mail which sailed next day; and, while thus busily employed, time stole away so softly that it was late ere I closed and sealed it up. A fearful shout now burst from the recesses of the surrounding jungle, apparently within a hundred yards of our tent; in a moment all was still again, and then the yell broke out with increased vigor, till it dinned in our ears, and made the very air shake and vibrate with the clamor. At first we were alarmed, and looked to the priming of our pistols; but, as

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scenes, and wild chorus, Kaffirs care opcan singer cs in such a see what he oout window rood smoke, the ground, da a pillar, is l, who is the

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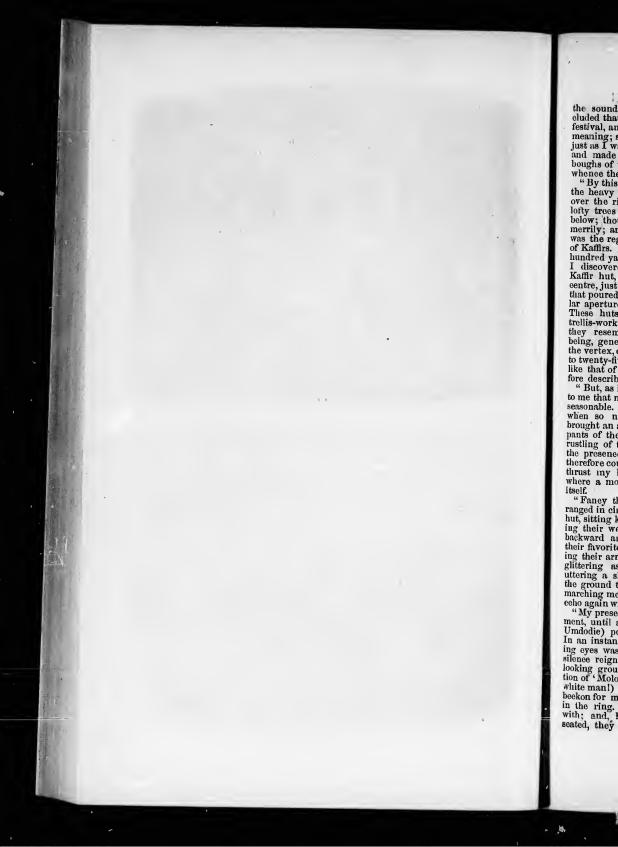
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lamp I was al, ready for 7; and, while ole away so d and sealed burst from g jungle, aprards of our ll again, and h increased rs, and made the with the larmed, and istols; but, as



(2.) SOLDIERS LAPPING WATER. (See page 152.) (145)



the sounds approached no nearer, I con- ciferously than ever, till I was well near cluded that it must be part of some Kaffir festival, and determined on ascertaining its the dense smoke issuing from the huge fire meaning; so, putting by the pistol, I started, just as I was, without coat, hat, or waistcoat, and made my way through the dripping boughs of the jungle, toward the spot from

whence the strange sounds proceeded. "By this time the storm had quite abated; the heavy clouds were rolling slowly from over the rising moon; the drops from the loity trees fell heavily on the dense bush below; thousands of insects were chirping merrily; and there, louder than all the rest, was the regular rise and fall of some score of Kaffirs. I had already penetrated three hundred yards or more into the bush, when discovered a large and newly erected Kaffir hut, with a huge fire blazing in its centre, just visible through the dense smoke that poured forth from the little semicircular aperture which served for a doorway. These huts of the Kaffirs are formed of trellis-work, and thatched; in appearance they resemble a well rounded haycock, being, generally, eight or ten feet high at the vertex, circular in form, and from twenty to twenty-five feet broad, with an opening like that of a bcehive for a doorway, as before described.

" But, as it was near midnight, it seemed to me that my visit might not be altogether seasonable. However, to have turned back when so near the doorway might have brought an assagai after mc, since the occupants of the hut would have attributed a rustling of the bushes, at that late hour, to the presence of a thief or wild beast. therefore coughed aloud, stooped down, and thrust my head into the open doorway, where a most interesting sight presented itself.

"Fancy three rows of jet-black Kaffirs, ranged in circles around the interior of the hut, sitting knees and nose altogether, wavhat, stong and stongly built frames backward and forward, to keep time in their favorite 'Dingan's war-song;' throwing their arms about, and brandishing the glittering assagai, singing and shouting, uttering a shrill piercing whistle, beating the ground to imitate the heavy tramp of marching men, and making the very woods echo again with their boisterous merriment.

"My presence was unobserved for a mo-In an instant, the whole phalanx of glar-ing cyes was turned to the doorway; and silence reigned throughout the demoniaclooking group. A simultaneous exclama-tion of 'Molonga! Molonga!' (white man! white man!) was succeeded by an universal in the centre of the ring."

Dingan's war-song, which is here men-tioned, is rather made in praise of Dingan's warlike exploits. To a Kaffir, who understands all the allusions made by the poet, it is a marvellously exciting composition, though it loses its chief beauties when translated into a foreign language, and deprived of the peculiar musical rhythm and alliteration which form the great charms of Kaffir poetry. The song was as follows: -

"Thou needy offspring of Umpikazi, Eyer of the cattle of men. Bird of Maube, fleet as a bullet, Sleek, erect, of beautiful parts. Thy cattle like the comb of the bees, O herd too large, too huddled to move. Devourer of Moselekatze, son of Machobana, Devourer of 'Swazi, son of Soluza. Breaker of the gates of Machobana, Devourer of Gundave of Machobana, Devourer of Gundave of Machobana, A monster in size, of mighty power. Devourer of Ungwati of ancient race; Devourer of the kingly Uoinape; Like heaven above, raining and shining."

If the reader will refer to the song in honor of Panda, which is given on page 90, he will see the strong resemblance that exists between the two odes, each narrating some events of the hcro's early life, then diverging into a boast of his great wealth, and ending with a list of his warlike achievements.

Mr. Shooter mentions a second song which was made in honor of Tchaka, as indeed, he was told by that renowned chief himself. It was composed after that war-like despot had made himself master of the whole of Kaffirland, and the reader will not fail to notice the remarkable resemblance between the burden of the song, "Where will you go out to battle now?" and the lament of Alexander, that there were no more worlds to conquer.

"Thou hast finished, finished the nations! Where will you go out to battle now? Hey! where will you go out to battle now? Thou hast conquered kings! Where are you going to battle now? Thou hast finished, finished the nations! Where are you going to bettle now? Where are you going to battle now? Hurrah! Hurrah! Hurrah! Where are you going to battle now?"

I have already mentioned that in eating his porridge the Kaffir uses a spoon. He takes a wonderful pride in his spoon, and expends more trouble upon it than upon any other article which hc possesses, not even his "tails," pipes, or snuff box, being thought worthy of so much labor as is laybeckon for me to come in and take a place in the ring. This of course I complied with; and, having seen me comfortably scated, they fell to work again more vomistakable, and which points out the coun- lowing it is very great. Round the neek of try of the maker as clearly as if his name the opening is one of the elephant's hair try of the maker as clearly as if his name were written on it. The bowl, for example, instead of being almost in the same line with the stem, is bent forward at a slight angle, and, instead of being rather deep, is quite shallow. It is almost incapable of containing liquids, and is only adapted for conveying to the mouth the thick porridge which has already been described. Several of these spoons are represented on page 103, drawn from specimens in my collection.

Fig. 1 is a spoon rather more than two feet in length, cut from a stout branch of a tree, as is shown by the radiating eircles, denoting the successive annual deposits of woody fibre. The little dark mark in the bowl shows the pithy centre of the branch. The end of the handle is made to represent the head of an assagai, and the peculiar convexity and concavity of that weapon is represented by staining one side of the blade black. This staining process is very simply managed by heating a piece of iron peculiar attitude of the head is a faithful or a stone, and charring the wood with it, so as to make an indelible black mark. Part of the under side of the bowl is stained black in a similar manner, and so is a portion of the handle, this expeditious and easy mode of decoration being in great favor among the Kaffirs, when they are innking any article of wood. The heads of the wooden assagais shown on page 103 are stained in the same fashion. According to English ideas, the bowl is of unpleasantly large dimensions, being three inches and a quarter in width. But a Kafilr mouth is a capacious one, and he can use this gigantic instrument without inconvenience.

Fig. 2 represents a singularly elaborate example of a spoon, purchased from a na-tive by the late H. Jackson, Esq. It is more than three feet in length and is slightly curved, whereas the preceding ex-ample is straight. The wood of which it is made is much harder than that of the other spoon, and is therefore enable of taking a tolerably high polish. The maker of this spoon has ornamented it in a very eurious manner. Five rings are placed round the stem, and these rings are inade of the wirelike hairs from the elephant's tail. They are plaited in the manner that is known to sailors as the "Turk's-head" knot, and are similar to those that have been mentioned on page 101 as being placed on the handle of the assagai. In order to show the mode in which these rings are made, one of them is given on an enlarged seale.

At the end of the handle of the spoon may be seen a globular knob. This is carved from the same piece of wood as the spoon, and is intended for a snuff box, so that the owner is doubly supplied with luxuries. It is cut in order to imitate a gourd, and, considering the very rude tools which

rings, and at the bottom there is some rather deep earving. This odd snuff box is ornamented by being charred, as is the bowl and the greater part of the stem.

Sometimes the Kaflirs exert great ingenuity in earving the handles of their spoons into rude semblances of various animals. On account of its long neck and legs and Sloping back, the giraffe is the favorite. Fig. 1 on page 103 shows one of these spoons. It is rather more than a foot in length, and represents the form of the animal better than might be supposed from the illustration, which is taken from the front, and therefore causes its form to be foreshortened and the characteristic slope of the back to be unseen. It is made of the acacia wood, that being the tree on which the giraffe loves to feed, and which is called by the Dutch settlers "Kameeldorn," or camel-thorn, in consequence. The representation of the action of the girafie when raising its liead to browse among the foliage, and the spotted skin is well imitated by application of a red-hot iron. In some examples of the giraffe spoon,

the form of the animal is much better shown, even the joints of the legs being carefully marked, and their action indi-eated. Sometimes the Kaffir does not make the whole handle into the form of an animal, but cuts the handle of the usual shape, and leaves at the end a large block of solid wood, which he can carve into the required shape. The hippopota-mus is frequently chosen for this purpose, and so is the rhinoeeros, while the hyæna is always a favorite, apparently because its peculiar outline can easily be imitated in wood.

The reader will probably have noticed the angle at which the shallow bowl is set, and it appears to make the spoon a most incon-venient instrument. If held after the European fashion, the user would searcely be able to manage it at all, but the Kaffir has his own way of holding it, which is perfectly effective. Instead of taking it between the thumb and the forefinger, he grasps the stem with the whole hand, having the bowl to the left, and the handle to the right. He then dips the shallow bowl into the tenacious porridge, takes up as much as it will possibly hold, and inserts the whole of the bowl into his mouth, the convex side being uppermost. In this position the tongue can lick the spoon quite clean, so as to be ready for the next visit to the porridge.

If a number of Kaffirs are about to partake of a common meal, they always use a common spoon. Were each man to bring his own with him, and all to dip in the pot at once, it is evident that he who had the a Kafilr possesses, the skill displayed in hol- largest spoon, would get the largest share,

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This low Kafflrs, an are partla not alway taken his of Europe. was inspec ehildren, adopted ir Porridge w out by one the most the food. to each chi went twlee ing to one another, un until she w was a just o of beginnir

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bout to paralways use a an to bring ip in the pot who had the argest share,

than which nothing would be more distasteful to the justice loving Kaffir, besides giving rise to a scene of hurry, and probably con-tention, which would be a breach of good manners. So the chief man present takes the spoon, helps himself to a mouthful, and hands the clean spoon to his next neighbor. Thus the spoon goes round in regular order, each man having one spoonful at a time, and none having more than another.

This love of justice pervades all classes of Kaillrs, and even adhercs to them when they are partially civilized — a result which does not always take place when the savage has taken his first few lessons in the civilization of Enrope. Some time ago, when a visitor was inspecting an English school for Kaffir children, he was struck by the method adopted in giving the scholars their meals. Porridge was prepared for them, and served out by one of their own nation, who used the most serupulous accuracy in dividing the food. She was not content with giving to each child an apparently equal share, but went twice or thrice round the circle, adding to one portion and taking away from another, until all were equally served. Not until she was satisfied that the distribution was a just one, did the dusky scholars think of beginning their meal.

Sometimes the Kafilrs will amuse themselves by making spoons of the most portentons dimensions, which would baffle even the giants of our nursery tales, did they endeavor to use such implements. One of these gigantic spoons is in the collection of Colonel Lane Fox. It is shaped much like (ig. 1, in the illustration at page 103, and if very much reduced in size would be a serviceable Kufflr spoon of the ordinary kind. But it is between five and six feet in length, its stem is as thick as a man's arm, and its bowl large enough to accommodate his whole

At fig. 2 of the illustration on the upper part of same page may be seen an article which looks like a spoon, but rather deserves the name of ladle, as it is used for substances more liquid than the porridge. It is earved from a single piece of wood, and it is a singular fact that the maker should have been able to carve the deeply grooved handle without the aid of a lathe. If this handle be turned round on its axis, so that the eye can follow the spiral comese of the grooves, it becomes evident that they have been cut without the use of any machinery. But the truth of their course is really wonderful, and the carver of this handsome handle has taken care to darken the spiral grooves by the application of a hot iron. This remarkable Rev. J. Shooter, and the illustration of a first presence of the specimen was brought from Africa by the Rev. J. Shooter, and the illustration has been taken from the specimen itself. Two more similar ladies are illustrated on page 155. The uppermost figure represents a ladie about four properties in low of the the

pattern has no pretence to elaborate detail; but the whole form is very bold and decided and the carver has evidently done his work thoroughly, and on a definite plan. The black marks on the stem and handle are inade by a hot Iron, and the under surface of the bowl is decorated with two trlangular marks made in the same manner.

At figure 2 of the same illustration is shown a rather remarkable ladle. eighteen inches in length, and the bowl is both wide and deep. It is made from the hard wood of the acacia, and must have cost the carver a considerable amount of trouble. In carving the ladle, the maker has set himself to shape the handle in such a manner that it resembles a bundle of small sticks tied together by a band at the end and another near the middle. So well has he achieved this feat that, when I first saw this ladle, in rather dim light, I really thought that some ingenious artificer had contrived to make a number of twigs start from one part of a branch, and had carved that portion of the branch into the bowl, and had tied the twigs together to form the handle. He has heightened the deception, by charring the sham bands black, while the rest of the handle is left of its natural color. Figs. 3 and 4 of the same illustration will be presently

THERE is an article of food which is used by the natives, in its proper season, and docs not prepossess a European in its favor. This is the locust, the well-known insect which sweeps in countless myriads over the laud, and which does such harm to the crops and to everything that grows. The eggs of the locust are laid in the ground, and at the proper season the young make their appear-ance. They are then very small, but they grow with great rapidity—as, indeed, they ought to do, considering the amount of food which they consume. Until they have passed a considerable time in the world, they have no wings, and can only crawl and hop. The Kaffirs call these imperfect locusts "boyane," and the Dutch settlers term them "voet-gangers," or "foot-goers," because they can-not fly. Even in this stage they are terribly destructive, and march steadily onward consuming every green thing that they can

Nothing stops them in their progress short of death, and, on account of their vast myriads, the numbers that can be killed form but an insignificant proportion of the whole army. A stream of these insects, a mile or more in width, will pass over a coun-try, and scarcely anything short of a river will stop them. Trenches are soon filled up with their bodies, and those in the reasmarch over the carcasses of their dead comrades. Sometimes the trenches have been filled with fire, but to no purpose, as the fire a ladle about fourteen inches in length. The is soon put out by the locusts that come

crowding upon it. As for walls, the insects care nothing for them, but surmount them, and even the very houses, without suffering a check.

When they become perfect insects and gain their wings, they proceed, as before, in vast myriads; but this time, they direct their course through the air, and not merely on land, so that not even the broadest river can stop them. They generally start as soon as the sun has dispelled the dews and warmed the air, which, in its nightly chill, paralyzes them, and renders them incapable of flight and almost unable even to walk. Toward evening they always descend, and perhaps in the daytime also; and wherever they alight, overy green thing vanishes. Tho sound of their jaws entting down tho leaves and ching them can be heard at a great disstance. They cat everything of a vegetable nature. Mr. Mofiatt saw a whole field of maize consumed in two hours, and has seen them eat linen, flannel, and even tobacco. When they rise for another flight, tho spot which they have left is as baro as if it wero desert land, and not a vestigo of any kind of verdme is to be seen upon it.

A very excellent description of a flight of locusts is given by Mr. Cole, in his work on South Africa:—

"Next day was warm enough, but tho wind was desperately high, and, much to my disgust, right in my face as 1 rodo away on my journey. After travelling some ten miles, having swallowed several ounces of sand meanwhile, and been compelled occasionally to remove the sand-hills that were collecting in my eyes, I began to fall in with some locusts. At first they came on gradually and in small quantities, speckling tho earth here and there, and voraciously devouring the herbage.

"They were not altogether pleasant, as they are weak on the wing, and quite at the merey of the wind, which uncivilly dashed many a one into my face with a force that made my checks tinglo. By degrees they grew thicker and more frequent. My progress was now most unpleasant, for they flew into my face every instant. Flung against me and my horse by the breeze, they ehing to us with the tightness of desperation, till we were literally speckled with locusts. Each moment the clouds of them becamo denser, till at length - I am guilty of no exaggeration in saying — they were as thick in the air as the flakes of snow during a heavy fall of it; they eovered the grass and the road, so that at every step my horse ernshed dozens; they were whirled into my eyes and those of my poor nag, till at last the latter refused to face them, and turned tail in spite of whip and spur. They crawled about my face and neek, got down my shirt collar and up my sleeves — in a word thoy drove me to despair as completely as they drove my horse to stubbornness, and I was

obliged to ride back a mile er two, and claim shelter from them at a house I had passed on my ronte; fully convinced that a shower of locusts is more unberrable than hail, ruin, snow, and sleet combined. I found the poor farmer in despair at the dreadful visitation which had come upon him — and well he might be so. To-day he had standing crops, a garden, and wide pasture lands in full verdure; the next day the earth was as bare all round as a mneadamized road.

"I afterwards saw millions of these insects driven by the wind into the sea at Algoa Bay, and washed on shere again in such heaps, that the prisoners and coolies in the town were busily employed for a day or two in burying the bodies, to prevent the evil consequence that would arise from the putrefying of them close to the town. No description of these little plagues, or of the destruction they cause, can well be an exaggeration. Fortunately, their visitations are not frequent, as I only remember three dur-ing my five years' residence in South Af-Huge fires are sometimes lighted rica. round corn-lands and gardens to prevent their approach; and this is an effective preventive when they can steer their own courso; but when carried away by such a which is I have described, they can only go where it drives them, and all the bonfires in the world would be useless to stay their progress. The farmer thus eaten out of house and home (most literally) has noth-ing to do but to move his stock forthwith to some other spot which has escaped them*happy if he can flud a route free from their devastation, so that his herds and flocks may not perish by the way."

Fortunately, their bodies being heavy in proportion to their wings, they cannot fly against the wind, and it often happens that, as in the old Scripture narrative, a country is relieved by a change of wind, which drives the insects into the sea, where they aro drowned; and, as Mr. Cole observes, they were driven by the wind into his face or upon his clothes, as helplcssly as the cockehaters on a windy summer evening. Still, terrible as are the loensts, they have their uses. In the first place, they afford food to immunerable animals. As they fly, large flocks of birds wait on them, sweep among them and devour them on the wing. While they are on the ground, whether in their winged or imperfect state, they are eaten by various animals; even the lion and other formidable earnivora not disdaining so easily gained a repast. As the without difficulty. Even to mankind the locusts are serviceablo, being a favorite article of food. It is true that these inseets devour whole crops, but it may be doubted whether they do not confer a benefit on t inflict an As soo

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inflict an injury. As soon as the shades of evening render As soon as the snakes of evening renter the locusts helpless, the nutives turn out h a body, with sacks, skins, and everything that can hold the expected prey, those who pessess such animals bringing pack oxen in order to bear the loads home. The locusts are swept by millions into the sacks, withont any particular exertion on the part of the natives, though not without some danger, as venomous serpents are apt to come for the purpose of feeding on the insects, and are somethnes roughly handled in the darkness,

When the locusts have been brought home, they are put into a large ecvored pot, such as has already been described, and a little water added to them. The fire is then lighted under the pot, and the locusts are then boiled, or rather steamed, until they are sufficiently cooked. They are then taken out of the pot, and spread out in the sunbeams until they are quite dry; and when this part of the process is completed, they are shaken about in the wind until the legs and wings fall off, and are carried away just as the chaff is carried away by the breeze when corn is winnowed. When they are perfectly dry, they are stored away in baskets, or placed in the granaries just as if they were corn.

Sometimes the natives eat them whole, just as we eat shrimps, and, if they can afford such a luxury, add a little salt to them. Usually, however, the locusts are treated much in the same manner as corn or make. or maize. They are ground to powder by the mill until they are reduced to meal, which is then mixed with water, so as to form a kind of porridge. A good lecust season is always acceptable to the natives, who can indulge their enermeus appetites to an almost unlimited extent, and in consequence become quite fat in comparison with their ordinary appearance. So valuable, indeed, are the locusts, that if a native cenjurer can make his companions believe that his incantations have brought the locasts, he is sure to be riehly rewarded by them.

Meat, when it can be obtained, is the great luxury of a Kaflr. Beef is his favorite meat; but he will eat that of many of the native animals, though there are some, ineluding all kinds of fish, which he will not tench. With a very few exceptions, such as the cland, the wild animals of Southern Africa de net farnish very succulent food. Venison when taken from a semi-domestieated red deer, or a three-parts domesticated fallow deer, is a very different meat when obtained from a wild deer or antelope. As a general rule, such animals have very little fat about them, and their flesh, by reason of constant exercise and small supply of food, is exceedingly tough, and would baffle the jaws of any but a very hungry man.

Fortunately for the Kaffirs, their teeth and jaws are equal to any task that can be Imposed upon them in the way of mastica-tlen, and meat which an European can hardly manage to eat is a dainty to his dark companions. The late Gorden Cumming, who had as much experience in hunter life as most men, used to say that a very good Idea of the meat which is usually obtained by the gun in Kafllrland may be gained by taking the very worst part of the toughest possible subtracting all the gravy. The usual plan that is adopted is, to eat at

ence the best parts of an animal, and to cure the rest by drying it in the sun. This pro-cess is a very simple one. The ment is cut into thin, long strips, and hung on branches in the open air. The burning subbans soon have their effect, and convert the searlet strips of raw meat into a substance that looks like old shoe-leather, and is nearly as tough. The mode of dressing it is, to put it under the nshes of the fire, next to pound it between two stones, and then to stew it slowly in a pot, just as is done with fresh beef. Of course, this mede of cooking meat is only employed on the march, when the soldiers are unable to take with them the cooking-pots of domestle life.

Sometimes, especially when returning from an unsuccessful war, the Kathirs are put to great straits for want of foed, and have recourse to the strangest expedients for allaying hunger. They begin by wearing a "hunger-helt," *i. e.* a belt passed several times round the body, and arranged so as te press upon the stomach, and take off for a time the feeling of faint siekness that accompanies hunger before it develops into starvation. As the hours pass on, and the faintness again appears, the hunger-belt is drawn tighter and tighter. This eurious remedy for hunger is to be found in many parts of the world, and has long been practised by the native tribes of North America.

The hungry soldiers, when reduced to the last straits, have been known to eat their hide-shields, and, when these were 'finished, te consume even the thongs which bind the head of the assagai to the shaft. The same process of cooking is employed in making the tough skin catable; namely, partial breiling under ashes, then pounding between stenes, and then stewing, or boiling, if any substitute for a cooking-pot can be found. One of the missionaries relates, in a manner that shows the elastic spirit which animated him, how he and his companions were once driven to cat a box which he had made of rhinoeeros hide, and seems rather to regret the loss of so excellent a box than to demand any sympathy for the hardships which he had sustained.

WE now come to the question of the liquids which a Kaffir generally consumes. Ordinary men are forced to content themselves with water, and there are occasions when they would only be too glad to obtain even water. Certain ceremonies demand that the warriors shall be fed plentcously with beef during the night, but that they shall not be allowed to drink until the dawn of the following day. At the beginning of the feast they are merry enough; for becf is always welcome to a Kafilr, and to be allowed to eat as much as he can possibly manage to accommodate is a luxury which but seldom occurs.

However, the time comes, even to a hungry Kaffr, when he cannot possibly eat any more, and he craves for something to drink. This relief is strictly prohibited, no one being allowed to leave the eircle in which they are sitting. It generally happens that some of the younger "boys," who have been but recently admitted into the company of soldiers, find themselves unable to endure such a privation, and endeavor to slip away unobserved. But a number of old and tried warriors, who have inured themselves to thirst as well as hunger, and who look with contempt on all who are less hardy than themselves, are stationed at every point of exit, and, as soon as they see the dasky form of a deserter approach the spot which they are gnarding, they unceremoniously attack him with their sticks, and beat him back to his place in the circle.

On the march, if a Kaffir is hurried, and comes to a spot where there is water, he stoops down, and with his curved hand flings the water into his mouth with movements almost as rapid as those of a eat's tongue when she laps milk. Sometimes, if he comes to a river, which he has to ford, he will contrive to slake his thirst as he proceeds, without once checking his speed. This precaution is necessary if he should be pursued, or if the river should happen to be partially infested with crocodiles and other dangerous reptiles. (See engraving No. 2 on p. 145.)

It the river should happen to be partially infested with crocodiles and other dangerous reptiles. (See engraving No. 2 on p. 145.) Kaffirs are also very fond of a kind of whey, which is poured off from the milk when it is converted into "amasi," and which is something like our butternilk to the taste. Still, although the Kaffirs can put up with water, and like their butternilk, they have a craving for some fermented liquor. Water and butternilk are very well in their way; but they only serve for quenching thirst, and have nothing sociable about them. Now the Kaffir is essentially a sociable being, as has already been mentioned, and he likes nothing better than sitting in a circle of friends, talking, grinding snuff or taking it, smoking, and drinking. And, when he joins in such indulgences, he prefers that his drink should be of an intoxicating nature, therein following the usual instincts of mankind all over the world.

There are few nations who do not know graduated in width. In shape it resembles how to make intoxicating drinks, and the a jelly-bag, and, indeed, has much the same

Kaffir is not likely to be much behindhand in this respect. The only fermented drink which the genuine Kaffirs use is a kind of beer, called in the native tongue "outchualla." Like all other savages, the Kaffirs very much prefer the stronger potations that are made by Europeans; and their love for whisky, rum, and brandy has been the means of rulning, and almost extinguishing, many a tribe—just as has been the case in Northern America. The quantity of spirituous liquid that a Kaffir ean drink is really astonishing; and the strangest thing is, that he will consume nearly a bottle of the commonest and coarsest spirit, and rise at daybreak on the next morning without even a headache.

The beer which the Kaffirs make is by no means a heady liquid, and seems to have rather a fattening than an intoxicating quality. All men of note drink large quantities of beer, and the chief of a tribe rarely stirs without having a great vessel of beer at hand, together with his gourd cup and ladle. The operations of brewing are conducted entirely by the women, and are tolerably simple, much resembling the plan which is used in England. Barley is not employed for this purpose, the grain of maize or millet being substituted for it.

The grain is first encouraged to a partial sprouting by being wrapped in wet mats, and is then killed by beat, so as to make it into malt, resembling that which is used in our own country. The next process is to put it into a vessel, and let it boil for some time, and afterward to set it aside for fermentation. The Kaffir has no yeast, but employs a rather curious substitute for it, being the stem of a species of ice-plant, dried and kept ready for use. As the liquid ferments, a scum arises to the top, which is carefully removed by means of an ingenious skimmer, shown at figs. 3 and 4, on page 155. This skimmer is very much like those wire implements used by our cooks for taking vegetables out of hot water, and is made of grass stems very neatly woven together; a number of them forming the handle, and others spreading out like the bowl of a spoen. The bowls of these skimmers are set at different angles, sc as to suit the vessel in which fermentation is carried on.

When the beer is poured into the vcssel in which it is kept for use, it is passed through a strainer, so as to prevent any of the malt from mixing with it. One of these strainers is shown at fig. 3, on page 67. The specimen from which the drawing was taken is in my own collection, and is a goed sample of the Kaffir's workmanship. It is made of reeds, split and flattened; each reed being rather more than the fifth of an inch wide at the opening and the twelfth of an inch at the smaller end, and being carefully graduated in width. In shape it resembles a jelly-bag, and, indeed, has much the same office to the "und so as to p conical si by any al but by th These str own spee dimension length, a ing

ing. Beer, li the Kaffr ately, that as well as best Euro ness and inay excit of civilize artistic m duce, won nuake a bi or even m

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the vessel t is passed event any of One of these on page 67. rawing was nd is a good Iship. It is l; each reed of an inch velfth of an ng carefully t resembles ch the same

office to perform. The reeds are woven in by the specimens. Occasionally the beer the "under three and over three" fashion, bowl is carved from wood as well as the so as to produce a zigzag pattern; and the conical shape of the strainer is obtained, not by any alteration in the mode of weaving, but by the gradual diminution of the reeds. These strainers are of various sizes; but my dimensions, measures fifteen inclusions, and in length, and nine in width across the opening

Beer, like milk, is kept in baskets, which the Kaffirs are capable of making so elaborately, that they can hold almost any llquid as well as if they were casks made by the best European coopers. Indeed, the fine-ness and beauty of the Katilr basket-work may excite the admiration, if not the envy, of civilized basket-makers, who, however artistic may be the forms which they pro-duce, would be sadly puzzled if required to make a basket that would hold beer, wine, or even milk.

One of the ordinary forms of beer basket may be seen in the Hlustration on page 67, the small mouth being for the greater con-venience of pouring it out. Others can be seen in the illustration on page 63, repre-senting the interior of a Kaffir lut. Beer baskets of various sizes are to be found in every kraal, and are always kept in shady places, to prevent the liquid from being injured by heat. A Katlir chief hardly seems to be able to support existence with-out his beer. Within his own house, or in the shadow of a friendly screen, he will sit by the hour together, smoking his enormous when they have been to the fields, and have pipe continually, and drinking his beer at to consume a considerable amount both of tobacco and beer. Even if he goes out to inspect his cattle, or to review his soldiers, a servant is sure to be with him, bearing his beer basket, stool, and other luxurious appendages of state.

He generally drinks out of a cup, which he makes from a gourd, and which, in shape and size, much resembles an emu's egg with the top cut off. For the purpose of taking the beer out of the basket, and pouring it into the cnp, he uses a ladle of some sort. The form which is most generally in use is that which is made from a kind of gourd; net egg-shaped, like that from which the cup is made, but formed very much like an onion with the stalk attached to it. The bulb of the onion represents the end of the gourd, and it will be seen that when a slice is cut off this globular end, and the interior of the gourd removed, a very neat ladle can be produced. As the outer skin of the gourd is of a fine yellow color, and has a high natural polish, the cup and ladle have

ladle; but, on account of its weight when empty, and the time employed In making It, none but a chief is likely to make use of such a bowl. One of these wooden bowls is shown at fig. 2, in the Illustration on page 67, and is drawn from a specimen brought from Southern Africa by Mr. H. Jackson. It is of large dimensions, as may be seen by comparing it with the milkpail at fig. I. The color of the bowl is black.

It is rather remarkable that the Kaffir who carved this bowl has been so used to baskets as beer vessels that he has not been able to get the idea out of his mind. The bowl is painfully wrought out of a single block of wood, and must have cost an enormous amount of labor, considering the rudeness of the tools used by the carver. According to our ideas, the bowl ought therefore to show that it really is something more valuable than usual, and as unlike the ordinary basket as possible. But so wedded has been the maker to the notion that a basket, and nothing but a basket, is the proper vessel for beer, that he has taken great pains to carve the whole exterior in imitation of a basket. So well and regularly is this decoration done, that when the bowl is set some little distance, or placed in the shade, many persons mistake it for a basket set on three wooden legs, and stained black.

At fig. 5 of the same illustration is an example of the Kaffir's basket-work. This to carry home the ears of maize or other produce. This basket is very stout and strong, and will accommodate a quantity of corn which would form a good load for an average English laborer. But she conaverage English laborer. But she con-siders this hard work as part of woman's mission, asks one of her companions to assist in placing it as it assist in placing it on her head, and goes off with her burden, often lightening the heavy task by joining in a chorus with her simi-larly-laden friends. Indeed, as has been well said by an experienced missionary, in the normal state of the Kaffir tribes the woman serves every office in husbandry, and herself fulfils the duties of field laborer,

plough, cart, ox, and horse. Basket-work is used for an infinity of purposes. It is of basket-work, for example, that the Kaffir makes his curious and picturesque storehouses, in which he keeps the corn that he is likely to require for household use. These storehouses are always raised some height from the ground, for the double purpose of keeping vermin from devastating them, and of allowing a free passage to the air round them, and so a very pretty appearance. Sometimes the Kaffir carves his ladles out of wood, and displays much skill and of a sort of bisket-work as may be seen by taste in their construction, as may be seen reference to Chapter VII.; and even their

workman impresses into his service not only the twigs of pilant bushes, like the osler and willow, but uses grass stems, grass leaves, rushes, flags, reeds, bark, and similar materials. When he makes those that are used for holding liquids, he always uses fine naterials, and closes the spaces between them by beating down each successive row with an instrument that somewhat resemwith an instrument that somewhat resem-bles a very stout paper-knlfe, and that is made either of wood, bone, or ivory. As is the case with casks, pails, quaighs, and all vessels that are made with staves, the baskets must be well soaked before they become thoroughly water-tight.

One of these baskets is in my own collection. It is most beautifully made, and certainly surpasses vessels of wood or clay ln one respect; namely, that it will bear very rough treatment without breaking. The mode of weaving it is peculiarly intricate. A vast amount of grass is employed in its construction, the work is very close, and the ends of the innumerable grass blades are so neatly woren into the fabric as scarcely to be distinguishable. Soon after it came into my possession, I sent it to a conversazione, together with a large number of ethnological curiosities, and, know-ing that very few. would believe in its powers without actual proof, I filled it with milk, and placed it on the table. Although it had been in England for some time, and had evidently undergone rather rough treat-ment, it held the milk very well. There was a very slight leakage, caused by a mistake of the former proprietor, who had sewed a label upon it with a very coarse needle, leaving little holes, through which a few drops of milk gradually oozed. With this exception, however, the basket was as scr-viceable as when it was in use among the Kaffir huts.

Honey is a very favorite food with the Kaffirs, who are expert at attacking the nests, and removing the combs in spite of the attacks of the bces. They detect a bces' nest in many ways, and, among other plans for finding the nest, they set great value on the bird called the honey-gnide. There are several species of honey-guide, two of which are tolerably common in Southern Africa, and all of which belong to the cuckoo family. These birds are remarkable for the trust which they instinctively repose in mankind, and the manner in which they act as guides to the nest. Whenever a Kaffir hears a bird utter a peculiar ery, which has been represented by the word "Cherr ! cherr!" he looks out for the

kraals, or villages, are little more than still uttering its encouraging cry, and not basket-work on a very large scale. Almost any kind of flexible material The Kaffirs place great reliance on the

The Kaflirs place great rellance on the blrd, and never eat all the honey, but make a point of leaving some for the guide that conducted them to the sweet storehouse. They say that the honey-guide voluntarily seeks the help of man, because it would otherwise be unable to get at the bec-combs, which are made in hollow trees, thus being protected in secure fortresses, which the bird could not penetrate without the assistance of some being stronger than itself. And as the bird chiefly wants the combs which contain the bee-grubs, and the man only wants those which contain honey, the Kaffir leaves all the grab-combs for the bird, and takes all the honcy-combs himself; so that both parties are equally pleased. Whether this be the case or not, it is certain that the bird does perform this service to mankind, and that both the Kaffir and the bird seem to understand each other. The honcy-ratel, one of the largest species of the weasel tribe, and an animal which is extremely fond of bee-combs, is said to share with mankind the privilege of alli-ance with the honey-guide, and to requite the aid of the bird with the comb which it tears out of the hollow tree. It is remark-able that both the ratel and the honey-guide are so thickly defended, the one with fur, and the other with feathers, that the stings of the bees cannot penetrate through their natural armor.

It is rather curious, however, that the honcy-guide does not invariably lead to the nests of bees. It has an odd habit of guiding the attention of mankind to any animal which may be hiding in the bush, and the wary traveller is always eareful to have his weapons ready when he follows the honey-guide, knowing that, although the bird generally leads the way to honey, it has an unpleasant custom of leading to a concealed buffalo, or lion, or panther, or even to a spot where a cobra or other poisonous snake is reposing.

Although honey is much prized by Kaffirs, they exercise much caution in eating it; and before they will trust themselves to taste it, they inspect the neighborhood, with the purpose of seeing whether certain poi-sonous plants grow in the vicinity, as in that case the honey is sure to be deleterious. The cuphorbia is one of these poisonous plants, and belongs to a large order, which is represented in England by certain small plants known by the common denomination of spurge. One of them, commonly called milky-weed, sun-spurge, or wort-spurge, is well known for the white juice which pours plentifully from the wounded stem, and which is used in some places as a means voice. The bird, seeing that the man is following, begins to approach the bees' nest,



(4.) WATER

ery, and not d.

iance on the ey, but make e guide that storehouse. voluntarily use It would at the beeollow trees, e fortresses, rate without tronger than y wants the grubs, and ileh eontain grub-combs noney-combs are equally case or not, perform this th the Kaffir d each other. gest species s, is said to lege of alli-d to requite mb which it t is remarkhoney-guide ne with fur, at the stings rough their

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(1.) HARP, (See page 211.)

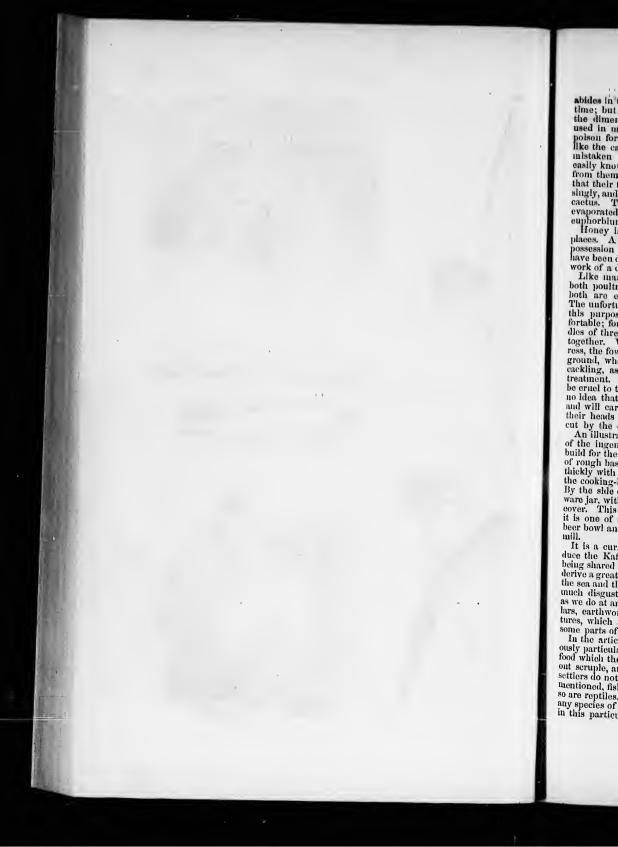
(4.) WATER PIPE. (See page 184.)



(3.) 1, SPOON. 2, LADLE. 3, 4, SKIMMERS. (See page 149.)



(5.) FOWL HOUSE. (See page 157.) (155)



abides in the mouth for a wonderfully long ables in the mouth for a wondertury long time; but in Africa the cuphorbias grow to the dimensions of trees, and the juice is used in many parts of that continent as a polson for arrows. Some of them look so like the eactus group that they might be mistaken for those plants; but they are easily known by the mliky juice that pours from them when wounded, and by the fact that their thorns, when they have any, grow singly, and not in clusters, like those of the cactus. The white juice furnishes, when evaporated, a highly poisonous drug, called euphorblum.

Honey is often found in very singular places. A swarm has been known to take possession of a human skull, and combs have been discovered in the skeleton framework of a dead elephant.

Like many other nations, the Zulus use both poultry and their eggs for food, and both are employed as objects of barter. The unfortunate fowls that are selected for this purpose must be singularly uncom-fortable; for they are always tied in bundles of three, their legs being firmly bound together. While the bargaining is in progress, the fowls are thrown heedlessly on the ground, where they keep up a continual cackling, as if complaining of their hard treatment. The Kaffr does not intend to be eruel to the poor birds; but he has really no idea that he is inflicting pain on them, and will carry them for miles by the legs, their heads hanging down, and their legs eut by the cords.

An illustration on page 155 represents one of the Ingenious houses which the Kafilrs build for their poultry. The house is made of rough basket-work, and is then plastered thickly with clay, just like the low walls of the cooking-house mentioned on page 139. By the side of the henhouse is an earthenware jar, with an inverted basket by way of to be the second second

It is a curious fact that nothing can induce the Kaffirs to eat fish, this prejudice being shared by many nations, while others derive a great part of their subsistence from the sea and the river. They seem to feel as much disgust at the notion of eating fish as we do at articles of diet such as caterpillars, earthworms, spiders, and other ereatures, which are considered as dainties in some parts of the world.

In the article of dict the Zulus are curiously particular, rejecting many articles of food which the neighboring tribes eat without scruple, and which even the European settlers do not refuse. As has already been news had spread in all directions, that the mentioned, fish of all kinds is rejected, and se are reptiles. The true Zulu will not eat

them. But it is certainly odd to find that the prohibited articles of food include many of the animals which inhabit Africa, and which are eaten not only by the other tribes, but by the white men. The most extraordinary circumstance is, that the Zulus will not eat the claud, an animal whose flesh is far superior to that of any English ox, is preferred even to venison, and can be procured in large quantitles, owing to its size.

Neither will the Zulus eat the zebra, the gnu, the hartebeest, nor the rhinoecros; and the warrlors refrain from the fiesh of the elephant, the hlppopotamus, and the wild swine. The objection to eat these animals seems to have extended over a considerable portion of Southern Africa; but when Tchaka overran the country, and swept off all the herds of cattle, the vanquished tribes were obliged either to eat the hitherto rejected animals or starve, and naturally preferred the former alternative. It is probable that the eustom of repudiating certain articles of food is founded upon some of the superstitious ideas which take the place of a religion in the Kaffir's mind. It is certain that superstition prohibits fowls, ducks, bustards, porcupines, and eggs, to all except the very young and the old, because the Kaffrs think that those who eat such food will never enjoy the honorable title of father or mother; and, as is well known, a childless man or woman is held in the supremest contempt.

There is perhaps no article of food more utterly hateful to the Kaffir than the flesh of the crocodile, and it is doubtful whether even the pangs of starvation would induce a Zulu Kaffir to partake of such food, or to hold friendly intercourse with any one who had done so. An amusing Instance of this innate horror of the erocodile occurred some years ago. An European settler, new to the country, had shot a crocodile, and having heard much of the properties possessed beer bowl and its ladle are placed near the by the fat of the reptile, he boiled some of its flesh for the purpose of obtaining it. Unfortunately for him, the only vessel at hand was an iron pot, in which his Kaffir servants were accustomed to cook their food, and, thinking no harm, he used the pot for his purpose. He could not have done anything more calculated to shock the feelings of the Kaffirs, who deserted him in a body, leaving the polluted vessel behind them.

It has already been mentioned that none but a Kaffir can either drive or milk the native eattle, and the unfortunate colonist was obliged to visit all the kraals within reach in order to hire new servants. But the in this particular we can sympathize with ble distance, and visited a kraal which he At last he was forced to go to a considerathought was beyond the reach of rumor. The elitef man received him hospitably, promised to send one of his "boys" as a servant, and volunteered permission to beat the "boy" if he were disobedient. He finished by saying that he only made one stipulation, and that was, that the

THE UNIVERSA HOW A H QUETTE CUSTOM -THE EAR SNUFF BC INLAID P THE SYST KING'S SM

AFTER the f naturally com these luxurie considered as oned as one of is, however, o Kaffir indulge that is the use of smoke or sm is universally fully developed savage tribes native undergo reward would i is not at all provided that i ble to produc coarse, rough, He likes to fe and would reju for a piece of English gentle smoke. He namely, smoke likes to feel th the narcotic.

His snuff is 1 ner, and is m women. The tobaceo to powe when it is partia is added, so as Meanwhile, a carefully burnt ery ash being o ot be obliged

nese peculiary to the Zulu tribe, great tribe, great aee in later

CHAPTER XVI.

SOCIAL CHARACTERISTICS.

THE UNIVERSAL LOVE OF TOBACCO-SNUFFING AND SMOKING - HOW A KAFFIR MAKES HIS SNUFF-HOW A KAFFIR TAKES SNUFF-THE SNUFF SPOON, ITS FORMS, AND MODE OF USING IT-ETI-QUETTE OF SNUFF TAKING - BEGGING AND GIVING SNUFF - COMPARISON WITH OUR ENGLISH CUSTOM - DELICACY OF THE KAFFIR'S OLFACTORY NERVES - VARIOUS FORMS OF SNUFF BOX -THE EAR BOX - THE SINGULAR BLOOD BOX - A KAFFIR'S CAPACITY FOR MODELLING - GOURD SNUFF BOX - THE KAFFIR AND HIS PIPE - PIPE LOVERS THROUGHOUT THE WORLD - A SINGULAR INLAID PIPE-THE WATER PIPE OF THE KAFFIR-HEMP, OR DAGHA, AND ITS OPERATION ON THE SYSTEM - THE FOOR MAN'S FIFE - CURIOUS ACCOMPANIMENT OF SMOKING - MAJOR ROSS KING'S SMOKING ADVENTURE - CULTIVATION AND PREPARATION OF TOBACCO.

AFTER the food of the Kaffir tribes, we The leaf of the aloe, previously dried, is often naturally come to their luxuries. One of used for this purpose, and by connoisscurs these luxuries, namely, beer, is scarcely considered as such by them, but is reck-oned as one of the necessaries of life. There is, however, one gratification in which the Kaffir indulges whenever he can do so, and that is the use of tobacco, either in the form of smoke or snuff. The love of tobacco, which is universally prevalent over the world, is fully developed in the Katilr, as in all the savage tribes of Africa. For tobacco the native undergoes exertions which no other reward would induce him to undertake. He is not at all particular about the quality, provided that it be strong, and it is impossible to produce tobacco that can be too coarse, rough, or powerful for his taste. He likes to feel its effects on his system, and would reject the finest flavored eigar for a piece of rank stick tobacco that an English gentleman would be unable to smoke. He uses tobaceo in two forms, namely, smoke and snuff, and in both cases likes to feel that he has the full flavor of the nareotie.

His snuff is made in a very simple manner, and is mostly manufactured by the women. The first process is to grind the tobaceo to powder between two stones, and when it is partially rubbed down a little water is added, so as to convert it into a paste. Meanwhile, a number of twigs are being carefully burnt to ashes, a pure white feath-

is preferred to any other material. When the snuff maker judges that the tobacco is sufficiently ground, she spreads the paste upon a flat stone, and places it in the rays of the sun. The great heat soon dries up the caked tobacco, which is then rubbed until it becomes a very fine powder. A eertain proportion of wood-ash is then added and earefully mixed, and the snuff is made. The effect of the ashes is to give pungency to the snuff, such as cannot be obtained from the pure tobaceo. Of this snuff the Kaffirs are immoderately fond, and even European snuff takers often prefer it to any snuff that can be purchased. I know one African traveller, who acquired the habit of snuff taking among the Kaffirs, and who, having learned to make snuff in Kaffir fashion, continues to manufacture his own snuff, thinking it superior to any that ean be obtained at the tobacconists' shops.

The manner of taking snuff is, among the Kaffirs, by no means the simple process in use among ourselves. Snuff taking almost assumes the character of a solemn rite, and is never performed with the thoughtless levity of an European snuff taker. A Kaffir never thinks of taking snuff while standing, but must needs sit down for the purpose, in some place and at some time when he will not be disturbed. If he happens to be a man tolerably well off, he will have a snuff spoon ery ash being one of the chief ingredients. | ready stuck in his hair, and will draw it out.

These snuff spoons are very similar in form, although they slightly differ in detail. They are made of bone or ivory, and consist of a small bowl set on a deeply pronged handle. Some spoons have two prongs, but the gen-erality have three. The bowl is mostly hemispherical, but in some specimens it is oblong. I possess specimens of both forms, and also a snuff spoon from Madagascar, which is very similar both in shape and size to that which is used by the Kaffir.

Supposing him to have a spoon, he takes his snuff box out of his car, or from his belt, and solemnly fills the bowl of the spoon. He then replaces the box, inserts the bowl of the spoon into his capacious nostrils, and with a powerful inhalation exhausts the con-tents. The pungent snuff causes tears to pour down his cheeks; and as if to make sure that they shall follow their proper course, the taker draws the edges of his thumbs down his face, so as to make a kind of groove in which the tears can run from the inner angle of the eyes to the corner of the mouth. This flood of tears constitutes the Kaffir's great enjoyment in snuff taking, and it is contrary to all etiquette to speak to a Kaffir, or to disturb him in any way, while he is taking his snuff.

If, as is often the case, he is not rich enough to possess a spoon, he manages it in another fashion. Taking care to seat himself in a spot which is sheltered from the wind, he pours the snuff on the back of his hand, making a little conical heap that exactly coincides with his wide nostrils. By putting the left side of his nose on the snuff heap, and closing the other nostril with his forefinger, he contrives to absorb it all without losing a grain of the precious substance — an act which he would consider as the

very acme of folly. The rules of etiquette are especially minute as regards snuff taking.

It is considered bad manners to offer snuff to another, because to offer a gift implies superiority; the principal man in each assembly being always ealled upon to give snuff to the others. There is an etiquette even in asking for snuff. If one Kaffir sees another taking snuff, he does not ask directly for it, but puts a sidelong question, saying, "What are you eating?" The first answer to this question is always to the effect that he is not eating anything, which is the polite mode of refusing the request - a refusal to the first application being part of the same singular code of laws. When a second request is made in the same indirect manner as the former, he pours a quantity of snuff into the palm of his left hand, and holds it out for the other to help himself, and, at the same time, looks carefully in another direction, so that he may not seem to watch the quantity which is taken, and to appear to grudge the gift. Or, if several be present, and he is a rich man, he helps himself first,

and then throws the box to his guests, abstaining, as before, from looking at them as they help themselves. When a chief has summoned his dependants, he calls a servant, who holds his two open hands together, so as to form a eup. The chief then fills his hands with snuff, and the servant carries the valued gift to the guests as they sit around.

It has already been mentioned that when a Kaffir takes snuff, he sits on the ground. This is one of the many small points of etiquette which the natives observe with the minutest care. Its infringement is looked upon not only as an instance of bad manners, but as a tacit acknowledgment that the man who stands up while he is engaged with his snuff with another is trying to take advantage of him. Mr. Shooter remarks that many a man has been murdered by being entrapped into snuff taking, and then stabbed while in a defencelcss position. The very act of holding out one hand filled with snuff, while the other is occupied with the snuff box, prevents the donor from using his weapons, so that he might be easily overpowered by any one who was inclined to be treacherous.

The reader will probably have observed the analogy between this custom and an ancient etiquette of England, a relic of which still survives in the "grace eup" handed round at nunicipal banquets. There are few points in Kaffir life more remarkable than the minute code of etiquette concerning the use of tobacco. It must have been of very recent growth, because tobacco, although much cultivated in Africa, is not indigenous to that country, and has been introduced from America. It almost seems as if some spirit of courtesy were inherent in the plant, and thus the African black man and the American red man are perforce obliged to observe careful ceremonial in its consumption.

It might naturally be thought that the constant inhalations of such quantities of snuff, and that of so pungent a character, would injure the olfactory nerves to such an extent that they would be scarcely able to perform their office. Such, however, is not the case. The Kafir's nose is a wonder-ful organ. It is entirely unaffected by the abominable scent proceeding from the rancid grease with which the natives plenteously besmear themselves, and suffers no inconvenience from the stifling atmosphere of the hut where many inmates are assembled. But, notwithstanding all these as-saults upon it, conjoined with the continual snuff taking, it can detect odors which are quite imperceptible to European nostrils, and appears to be nearly as sensitive as that of the bloodhound.

Being so fond of their snuff, the Kaffirs

terials, suc just as E precious m snuff boxe same purpo and exhaus of their sir One of the

is a small t and half an a joint of r a plug. T shining yel rates it wit tially charr are differen they are ver and triangle This box a that of hold ornament. it is to make push the sni it is always yellow patte dark cheek at fig. 6 of " 49.

Another i fig. 5 on th artiele, and i skill is show and very gr shown in scr Bat this is n the enormou the very imp fir workman. largely used boxes. Som and furnished whereby it m the owner. simple, and c end as the g leaving it to whole interic skin is baked hardness nea ware. This used. As the size, it is gene in which snuff of liberal idea large supply generality of c way or other. rates the who charred patte mentioned; b cover it with his soul loves. geniously atta as closely as th a Florence oil

One favorite from the bone

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ff, the Kaffirs s on the boxes le a substance. of various maSNUFF BOXES.

terials, such as wood, bone, ivory, horn; and which is preferred is that just above the just as Europeans employ gens and the fore foot. The foot being removed, the precious metals in the manufacture of their snuff boxes, so do the Kaffirs use for the four inches in length, and euts it off. From same purpose the materials they most value, and exhaust upon them the utmost resources of their simple arts.

is a small tube, about three inches in length, and half an inch in diameter. This is merely a joint of reed, with its open end secured by a plug. The natural color of the reed is a ping. The natural color of the reed is shining yellow; but the Kaffir mostly deco-rates it with various patterns, made by par-tially charring the surface. These patterns are differently disposed; but in general form they are very similar, consisting of diamonds and triangles of alternate black and yellow. This how answers another purpose basiden This box answers another purpose besides that of holding the snuff, and is used as an ornament. The correct method of wearing it is to make a hole in the lobe of the ear, and push the snuff box into it. In that position it is always at hand, and the bold black and yellow pattern has a good effect against the dark check of the wearer. This box is seen at fig. 6 of "dress and ornaments," on page 49.

Another form of snuff box is shown at fig. 5 on the same page. This is a small article, and is eut out of solid ivory. Much skill is shown in the external shaping of it, and very great patience must have been shown in scraping and polishing its surface. Bat this is mere child's play contrasted with the enormous labors of hollowing it with the very imperfect tools possessed by a Kaffir workman. The common both gourd is has but little delieaey, and does not aim at largely used in the manufacture of snuff any artistic effect; but he is thoroughly ac-boxes. Sometimes it is merely hollowed, quainted with the salient points of the aniand furnished with a plaited leathern thong, whereby it may be seeured to the person of the owner. The hollowing process is very simple, and consists of boring a hole in the end as the gourd hangs on the tree, and leaving it to itself. In process of time the whole interior decomposes, and the outer skin is baked by the sun to a degree of hardness nearly equal to that of earthenware. This form of snuff box is much used. As the bottle gourd attains a large size, it is generally employed as a store box, in which snuff is kept in stock, or by a chief of liberal ideas, who likes to hand round a large supply among his followers. In the generality of eases it is ornamented in some way or other. Sometimes the Kaffir deeorates the whole exterior with the angular charted pattern which has already been on of a uniform thickness. A few minutes on of a uniform thickness. A few minutes in the burning sunshine sufflees to harden in the burning sunshine sufflees to harden in the burning sunshine sufflees to harden it tolerably, and then a second coat is added. The Kaffir repeats this process until he has obtained a coating about the twelfth of an inch in thickness. Just before it has be-ore a Florance oil fleek

the upper part he strips the skin, but takes care to leave a tolerably broad belt of hide at the wider end. The bone is then pol-One of the commonest forms of snuff box a small tube, about three inches in length, ad half an inch in diameter. This is merely pattern somewhat similar to that which has be already described as placed upon the gourd. The natural hollow is much enlarged, and the opening being closed with a stopper, the snuff box is complete.

Sometimes the Kaffir makes his snuff box out of the horn of a young ox; but he will oceasionally go to the trouble of cutting it out of the horn of a rhinoeeros. Such a box is a yaluable one, for the bone of the rhinoeeros is solid, and therefore the hollow must be made by sheer labor, whereas that to be polished. Moreover, it is not so easy to procure the horn of a rhinoceros as that of an ox, inasinuch as the former is a power-ful and dangerous animal, and can only be obtained at the risk of life, or by the labo-rious plan of digging a pitfall. There is one form of shuff box which is,

as far as I know, peculiar to the tribes of Southern Africa, both in shape and mate-rial. The Kaffir begins by making a clay model of some animal, and putting it in the sun to dry. He is very expert at this art, and, as a general rule, can initate the various anime,s with such truth that they can be immediately recognized. Of course he mal which he is modelling, and renders them with a force that frequently passes into rather ludierous exaggeration.

The next process is a very singular one. When a eow is killed, the Kaffir removes the hide, and lays it on the ground with the hair downward. With the sharp blade of his assagai he then serapes the interior of the hide, so as to elean off the eoagulated blood which adheres to it, and collects it all in one place. With this blood he mixes some powdered earth, and works the blood and the powder into a paste. Of course a small quantity of animal fibre is seraped from the hide and mixed with the paste, and aids to bind it more elosely together. The paste being ready, the Kaffir rubs it over the elay model, taking eare to lay it on of a uniform thickness. A few minutes in the burning sunshine suffices to harden as closely as the protective envelope covers a Florence oil flask, One favorite kind of snuff box is made from the bone of a cow's leg. The part kind of coarse nap on the surface, so as to

bear a rude resemblance to hair. When it is quite dry, the Kaffir cuts a round hole in the top of the head, and with his needle aided by sundry implements made of thorns, picks out the whole of the clay model, leaving only the dry coating of paste. By this time the plastic paste has hardened into a peculiar consistency. It is very heavy in proportion to its bulk, partly on account of the earthy matter incorporated with it, and partly on account of its extremely compact nature. It is wonderfully strong, resisting considerable violence without suffering any damage. It is so hard that contact with sharp stones, spear heads, or a knife blade is perfectly innocuous, and so elastic, that if it were dropped from the clouds upon the earth, it would scarcely sustain any fnjury.

My own specimen represents an elephant, t the leathern thong by which the plug is retained being ingeniously contrived to play f the part of the proboscis. But the Kaffirst are singularly ingenious in their manufaciture of these curious snuff boxes, and imitate the form of almost every animal in their own country. The ox and the elephant are their favorite models: but they t will sometimes make a snuff box in the form of a rhinoceros; and the very best specimen that I have as yet seen was in the shape of a hartobeest, the peculiar recurved horns, and shape of the head, being rendered with wondenul truth.

Modelling must naturally imply a mind with some artistic powers; and it is evident that any one who can form in clay a recognizable model of any object, no matter how rude it may be, has within him some modicum of the seulptor's art. This implies a portion of the draughtsman's art also, be-cause in the mind of the modeller there must exist a tolerably accurate conception of the various outlines that bound the objeet which he models. He can also earve very respectably in wood; and, as we have seen - when we came to the question of a Kaffir's food and how he eats it-he can carve his spoons into very artistic forms, and sometimes to the shape of eertain objects, whether artificial or natural. There is now before me an admirably executed model of the head of a buffalo, carved by a Kaffir out of a rhinoceros horn, the peculiar sweep and curve of the buffalo's enormous horn being given with a truth and freedom that are really wonderful.

Yet it is a most remarkable fact that a Kaffr, as a general rule, is wholly incapable of understanding a drawing that includes perspective. An ordinary outline h. can understaud well enough, and will recognize a sketch of an animal, a house, or a man, and will sometimes succeed in identifying the individual who is represented. Yet by no means universal; and a Kaffir, on being shown a well-executed portrait of a diameter of the bead envelope ought to a diameter of the bead envelope ou

bear a rude resemblance to hair. When man, has been known to assert that it was a it is quite dry, the Kaffir cuts a round hole lion.

But when perspective is included, the Kaffir is wholly at a loss to comprehend it. One of my friends, who was travelling in South Africa, halted at a well-known spot, and while there received a copy of an illustrated newspaper, in which was an engraving of the identical spot. He was delighted at the opportunity, and called the Kaffirs to come and look at the print. Not one of them could form the slightest conception of its meaning, although, by a curious coincidence, a wagon had been represented in exactly the situation which was occupied by that in which they were travelling. In vain did he explain the print. Here was the wagon—there was that clump of trees there was that flat-topped hill—down in that direction ran that ravine—and so forth. They listened very attentively, and then began to laugh, thinking that he was joking with them. The wagon, which happened to be in the foreground, they "ecognized, but the landscape they ignored. "That clump of trees," said they, "is more than a mile distant; how can it be on this flat piece of paper?" To their minds the argument was ended, and there was no room for further discussion.

I have another snuff box, which is rc-markable as being a combination of two arts; namely, modelling and bead work. The author of this composition does not scem to have been a man of original genius, or to have possessed any confidence in his power of modelling. Instead of making a clay model of some animal, he has contented himself with imitating a gourd, one of the easiest tasks that a child of four years old could perform. There is nothing to do but to make a ball of elay, for the body of the box, and fix to it a small cylinder of clay for the neck. The maker of this snuff box has been scarcely more successful in the ornamental cover than in the box itself. With great labor he has woven an envelope made of beads, and up to a certain point has been successful. He has evidently possessed beads of several sizes, and has disposed them with some ingenuity. The larger are made into the eover for the neck of the box, a number of the very largest beads being reserved to mark the line where the neck is worked into the body of the bottle. All the beads are strung upon threads made of sinews, and are managed so ingeniously that a kind of close network error in his measurements, and the conse-quence is that, although the cover fits

have been beads.

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There is

able snuff b call it, whi The form is and it is fu after the pr carving wit covered ne artist. The resemble the balls which t nite labor, a the base. Ŧ covered with represents a belong to Ka are very fain thistle, and really well di close plumag discomposed very boldly the bird, as reverted hear 167.) Major tion it belong seen it taken rior, he could came from that it must h civilized Hott intelligence, a been copied f have been fur the Kaffir, wl the gourd.

The gourd is manner that is that it was a

ineluded, the mprehend it. travelling in -known spot, y of an illuss an engravwas delighted the Kaffirs to Not one of conception of rious eoineipresented in s occupied by ing. In vain lere was the p of trees — ll — down in ine-and so entively, and that he was agon, which ground, they they ignored. iey, "is more it be on this ir minds the iere was no

which is reation of two bead work. ion does not original genconfidence in ead of makimal, he has ing a gourd, child of four re is nothing , for the body all cylinder of of this snuff successful in he box itself. n an envelope certain point as evidently izes, and has cenuity. The for the neck very largest ark the line o the body of strung upon are managed lose network ightly to the nitted a slight nd the consee eover fits of the box, it les here aud gotten that, the box, the pe ought to

have been contracted with each row of namely, by cutting off a small portion of the

The colors of the beads are only threenamely, chalk-white, garnet, and blue; the two latter being translucent. The ground-work is formed of the opaque white beads, while those of the other two colors are disposed in bands running in a slightly spiral direction.

There is now before me a most remark-able snuff box, or "iquaka," as the Kaffirs call it, which perplexed me exceedingly. The form is that of a South African gourd, the form is that of a south African form and it is furnished with a leathern thong, after the pure African fashion. But the carving with which it is almost entirely covered never was designed by a Kaffir artist. The upper portion is eut so as to rcsemble the well-known concentric ivory balls which the Chinese cut with such infinite labor, and a similar pattern decorates the base. But the body of the gourd is covered with outline carvings, one of which represents a peacock, a bird which does not belong to Kaffirland, and the rest of which are very fair representations of the rose, thistle, and shamrock. The peacock is elose plumage of the body and the lose, discomposed feathers of the train being very boldly marked; while the attitude of the bird, as it stands on a branch, with very serviceable, though not a very artistic reverted head, is very natural. (See page 167.) Major Ross King, to whose collec-tion it belongs, tells me that if he had not seen it taken from the body of a slain warrior, he could hardly have believed that it eame from Southern Africa. He thinks that it must have been carved by a partially civilized Hottentot, or Kaffir of exceptional intelligence, and that the design must have been copied from some English models, or have been furnished by an Englishman to the Kaffir, who afterward transferred it to the gourd.

The same gentleman has also forwarded to me another gourd of the same shape, but of much larger size, which has been used for holding amasi, or elotted milk. This specimen is chiefly remarkable from the fact that an accident has befallen it, and a hole made in its side. The owner has evidently valued the gourd, and has ingen-iously filled up the hole with a patch of raw hide. The stitch much resembles that which has already been described when treating of Kaffir costume. A row of small holes has been drilled through the fracture, and by means of a sinew thread the patch has been fastened over the hole. The piece of hide is rather larger than the hole which it covers, and as it has been put on when wet, the junction has become quite water-tight, and the patch is almost incorporated with the gourd.

The gound is prepared in the very simple The Kaffir possesses to the full the love of manner that is in use among the Kaffirs — his own especial pipe, which seems to dis-

neck, so as to allow the air to enter, and thus to cause the whole of the soft substance of the interior to decay. The severed portion of the neck is carefully preserved, and the stopper is fixed to it in such a manner that when the gourd is closed it seems at first sight to be entire. These gourds are never washed, but fresh milk is continually added, in order that it may be converted into amasi by that which is left in the vessel.

Next to his snuff box, the Kaffir values his pipe. There is quite as much variety in pipes in Kaffirland as there is in Europe, and, if possible, the material is even more varied. Reed, wood, stone, horn, and bone are the principal materials, and the reader will see that from them a considerable variety can be formed. The commonest pipes are made out of wood, and are formed on the same principle as the well-known wooden pipes of Europe. But the Kaffir has no have in which he can turn the bowl smooth on the exterior, and gouge out the wood to make its eavity. Neither has he the drills with which the European maker pierces the stem, nor the delicate tools which give it so neat a finish. He has scarcely any tools but his assagai and his needle, and yet with these rude implements he succeeds in making a pipe.

One of the principal points in pipe making, among the Kaffirs, is, to be liberal as regards the size of the bowl. The smallest Kaffir pipe is nearly three times as large as the ordinary pipe of Europe, and is rather larger than the great porcelain pipes so prevalent in Germany. But the tobacco used by the Germans is very mild, and is employed more for its delieate flavor than its potency; whereas the tobacco which a Kaffir uses is rough, coarse, rank, and extremely strong. Some of the pipes used by these tribes are so large that a casual ob-server might easily take them for ladles, and they are so heavy and unwieldy, espe-eially toward the bowl, that on an emergency a smoker might very effectually use his pipe as a elub, and beat off cither a wild beast or a human foe with the improvised weapon.

Generally, the bowl is merely hollowed, and then used as soon as the wood is dry; but in some cases the dusky manufacturer improves his pipe, or at least thinks that he does so, by lining it with a very thin plate of sheet iron. Sometimes, though rather rarely, a peculiar kind of stone is used for the manufacture of pipes. This stone is of a green color, with a wavy kind of pattern,

nd properties. The Kaffir possesses to the full the love of

country may be. The Turk has a plain earthen bowl, but incrusts the stem with jewels, and forms the mouthpiece of the purest amber. The German forms the bowl of the finest porcelain, and adorns it with his own coat of arms, or with the portrait of some bosom friend, while the stem is deco-rated with silken cords and tassels of brilliant and symbolical colors. Even the Englishman, plain and simple as are the tastes on which he values himself, takes a special pride in a good meerschaum, and decorates his favorite pipe with gold mounting and amber mouthpiecc. Some persons of simple taste prefer the plain wooden or elay pipe to the costlicst specimen that art can furnish; but others pride themselves either upon the costly materials with which the pipe is made, or the quantity of gold and silver wherewith it is decorated. Others, again, seem to prefer forms as grotesque and fantastic as any that are designed by the Western African negro, as is shown by the variety of strangely-shaped pipes exhibited in the to-bacconists' windows, which would not be so abundantly produced if they did not meet with a correspondingly large sale. The North American Indian lavishes all

his artistic powers upon his pipe. As a warrior, upon a campaign he contents him-self with a pipe "contrived a double debt to pay," his tomahawk being so fashioned that the pipe bowl is sunk in the head, while the handle of the weapon is hollowed, and becomes the stem. But, as a man of peace, he expends his wealth, his artistic powers, and his time upon his pipe. He takes a journey to the far distant spot in which the sacred redstone is quarried. He utters in-vocations to the Great Spirit; gives offerings, and humbly asks permission to take some of the venerated stone. He returns home with his treasure, carves the bowl with infinite pains, makes a most elaborate stem, and decorates it with the wampum and feathers which are the jewelry of a varge Indian. The inhabitant of Vancou-ver's Island shapes an entire pipe, bowl and stem included, out of solid stone, covering it with an infinity of grotesque images that must take nearly a lifetime of labor. The native of India forms the water-pipe, or "hubble-bubble," out of a cocoa-nut shell and a picce of bamboo and a clay bowl; and as long as he is a mere laborer, living on nothing but rice, he contents himself with this simple arrangement. But, in propor-tion as he becomes rich, he indicates his increasing wealth by the appearance of his

It is likely, therefore, that the Kaffir will The bowl is now filled with tobacco, or expend both time and labor upon the deco- with another mixture that will be described,

tinguish every smoker, no matter what his | ration of his pipe. Of artistic beauty he has very little idea, and is unable to give to his pipe the flowing curves which are found in the handiwork of the American Indian, or the handwork of the American Induar, or to produce the rule yet vigorous designs which ornament the pipe of New Caledonia. The form of the Kaffir's pipe seldom varies, and the whole energies of the owner scem to be concentrated on inlaying the bowl with lead. The patterns which he produces are not remarkable either for beauty or variety, and, indeed, are little more than repetitions of the zig-zag engravings upon the snuff boxes.

There is now before me a pipc which has evidently belonged to a Kaffir who was a skilful smith, and on which the owner has expended all his metallurgic knowledge. The entire stem and the base of the bowl are made of lead, and the edge of the bowl is furnished with a rim of the same metal. The pattern which is engraved upon it is composed of lead, and it is a remarkable fact that the lead is not merely let into the wood, but that the bowl of the pipe is cut completely through, so that the pattern is seen in the inside as well as on the exterior. The pipe has never been smoked, and the pattern seems to be unfinished. The skill which has been employed in making this pipe is very great, for it must require no small amount of proficiency both in wood earving and metal working, to combine the two materials together so perfectly as to be air-tight.

The hookah, or at least a modification of this curious pipe, is in great use among the Kafir tribes, and is quite as ingenious a piece of art as the "hubble-bubble" of the Indian peasant. It is made of three distinct parts. First, there is the bowl, which is generally rest, there is the bowl, which is generally carved out of stone, and is often orna-mented with a deeply engraved pattern. The commonest bowls, however, are made from carthenware, and are very similar in shape to that of the Indian pipe. Their form very much resembles that of a barrel, one end having a large and the other a small aperture.

The next article is a reed some four or five inches in length, which is fitted tightly into the smaller aperture of the bowl; the last, and most important part, is the body of the pipe, which is always made of the horn of some animal, that of the ox being most usually found. The favorite horn, however, and that which is most costly, is that of the koodoo, the magnificent spiralhorned antelope of Southern Africa. A hole is bored into the horn at some little and silver filagree, while the stem and thrust into it, the junction of the reed and precious metals.

No. 4, page 155.) The bowl is now alled with tobacco, or

and the h order to s his mouth horn, pres chceks, so inhales v obliged to partially f reaches th passage th bubbling se enjoyment however, se cspecially exceedingly Tobacco is the accusto dient is a which poss those of t Smoking th portant cere conducted in

A number together an single water the needful ealled "dagh rank fills the uueh smoke permitting a hands the pi eloses his mo escaping. T not long in m agitate the bo the eyes seen their brillian by a dull, film are contorted with epilepsy.

This stage that the hum any length of the smoker is l As it would be remain in this roused by his employ means. him to his se hair, they box I over him, not i and thus awa There are, how remedial means less smoker has in this world. arises is hard t there should b quite inexplical dusky smokers, supplying one of and will sacrific sess it.

Although the victims to this p is practised to s beauty he has o give to his are found in in Indian, or orous designs w Caledonia. eldom varies, owner scem ng the bowl he produces or beauty or a more than avings upon

pe which has r who was a ne owner has knowledge. of the bowl of the bowl same metal. ed upon it is remarkable y let into the e pipe is cut he pattern is the exterior. ked, and the d. The skill making this t require no ooth in wood combine the eetly as to be

odification of se among the enious a piece of the Indian listinct parts. is generally often ornaved pattern. ver, are made ry similar in pipe. Their ut of a barrel, other a small

some four or fitted tightly he bowl; the , is the body made of the the ox being worite horn, nost costly, is ificent spiral-Africa. t some little e reed, which the bowl, is the reed and ee illustration

h tobaceo, or be described,

and the horn nearly filled with water. In These, however, are not such slaves to the order to smoke this pipe, the native places his mouth to the broad, open end of the horn, presses the edge of the opening to his checks, so as to exclude the air, and then inhales vigorously. The smoke is thus inhales vigorously. The smoke is thus obligod to pass through the water, and is partially freed from impurities before it reaches the lips of the smoker. During its passage through the water, it causes a loud bubbling sound, which is thought to aid the public for the smoker. Bure there is enjoyment of the smoker. Puro tobacco is, however, seldom smoked in this pipe, and, especially among the Damara tribe, an exceedingly potent mixture is employed. Tobacco is used for the purpose of giving the accustomed flavor, but the chief ingre-dient is a kind of hemp, called "dagha," which possesses intoxicating powers like those of the well-known Indian hemp. Smoking this homp is exalted into an important ceremony among this people, and is conducted in the following manuer:

A number of intending smokers assemble together and sit in a circle, having only a single water pipe, together with a supply of the needful tobacco and the prepared hemp, ealled "dagha" by the natives. rank fills the pipe, lights it, and inhales as much smoke as his lungs can contain, not The first in hands the pipe to the man nearest him, and closes his mouth to prevent the smoke from escaping. The result of this proceeding is not long in manifesting itself. Convulsions agitato the body, froth issues from the month, the eyes seem to start from the head, while their brilliancy dies away, and is replaced by a dull, film-like aspect, and the features are contorted like those of a person attacked with epilepsy.

This stage of excitement is so powerful that the human frame cannot endure it for any length of time, and in a minute or two the smoker is lying insensible on the ground. As it would be dangerous to allow a man to remain in this state of insensibility, he is roused by his still sober comrades, who employ means, not the most gentle, to bring him to his senses. They pull his woolly hair, they box his ears, and they throw water over him, not in the most delicate manner, and thus awake him from his lethargy. There are, however, instances where these remedial means have failed, and the senseless smoker has never opened his eyes again in this world. Whence the gratification arises is hard to say, and the very fact that there should be any gratification at all is quite inexplicable to an European. These dasky smokers, however, regard the pipe as supplying one of the greatest luxuries of life, and will sacrifice almost everything to pos-

pipe as the Damaras, neither do they employ the intoxicating hemp to such an extent, but uso tobacco. Their water pipes arc mostly made of an ox horn. They arc mostly made of an ox horn. They sometimes fasten tho bowl permanently in its place by means of a broad strap of antilope hide, one part of which goes round the bowl, and the other round the stem, so as to brace them firmly together by its contrac-tion. The hair of the antelope is allowed to remain on tho skin, and, as the dark artist has a natural eyo for color, he always chooses some part of the skin where a tolerably strong contrast of hue exists.

There is a very singular kind of pipo which seems to be in use over a considerable por-tion of Southern Africa. The native of this country is never at a loss for a pipe, and if he does not happen to possess one of the pipes in ordinary use, he can make one in a few minutes, wherever he may be. For this purpose he needs no tools, and requires no wood, stone, or other material of which pipes are generally made. There is a cer-tain grandeur about his notion of a pipe, for he converts the earth into that article, and the world itself becomes his tobacco pipe.

The method of making this pipe is perfectly simple. First, he pours some water on the ground, and makes a kind of mud pie. The precise manner in which this pie is made is depicted in Hogarth's well-known plate of the "Enraged Musician." He now lays an assagai or a knob-kerrie on the ground, and kneads the mud over the end of the shaft so as to form a ridge some few inches in length, having a rather large lump of mud at the end. This mud ridge is the clement of the future pipe. The next pro-clement of the future pipe. The next pro-clement of the future pipe. The next pro-deceding is to push the finger into the lump of mud until it reaches the spear shaft, and then to work it about until a eavity is made, which answers the purpose of the bowl. The assagai is then carefully withdrawn, and the pipe is complete, the perforated mud ridge doing duty for the stem. A few minutes in the burning sunbeams suffices to bake the mud into a hard mass, and the pipe is ready for use. The ingenious manufac-turer then fills the bowl with tobaceo and proceeds to smoke. This enjoyment he manages to secure by lying on his face, put-This enjoyment he ting his lips upon the small orifice, and at the same time applying a light to the tobacco in the bowl.

In some places the pipe is made in a slightly different manner. A shallow hole is scooped in the ground, some ten or twelve inches in diameter, and two or three deep, and the earth that has been removed is then replaced in the hole, moistened and kneaded into a compact mud. A green twig is then taken, bent in the form of a half circle, and Although the Damara tribe are special the middle of it pressed into the hole, ing the ends projecting at either side. the middle of it pressed into the hole, leavis practised to some extent by the Kaffirs. | before the mud has quite hardened, tho twig

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is carefully withdrawn, and at the same time the aid of a reserved portion of the liquid, the bowl is made by pushing the finger after a sort of boatswain's whistle, complacently the twig and widening the hole. In such regarding the soap-like bubbles, the joint case the pipe is of such a nature that an European could not smoke it, even if he could overcome the feeling of repugnance in using it. His projecting nose would be in the way, and his small thin lips could not take a proper hold. But the broad nose, and large, projecting lips of the South Afriean native are admirably adapted for the purpose, and enable him to perform with ease a task which would be physically iming No. 3, on opposite page.) It is a remarkable fact that in some parts

of Asia the natives construct a pipe on the same principle. This pipe will be described in its proper place. When the Kaffirs can assemble for a quiet

smoke, they have another eurious custom. The strong, rank tobacco excites a copious flow of saliva, and this is disposed of in a rather strange manner. The smokers are furnished with a tube about a yard in length, and generally a reed, or straight branch, from which the pith has been extracted. peculiarly handsome speeimen is usually covered with the skin of a bullock's tail. Through this tube the smokers in turn discharge the superabundant moisture, and it is thought to be a delieate compliment to select the same spot that has been previously used by another. Sometimes, instead of a hole, a circular trench is employed, but the mode of using it is exactly the same.

mode of using it is exactly the same. The illustration No. 4, same page, repre-sents a couple of wcll-bred gentlemen — a married man and a "boy" — indulging in a pipe in the cool of the evening. The man has taken his turn at the pipe, and handed it to his comrade, who inhales the smoke while he himself is engaged with the tube above-mentioned. Wishing to give some little variety to the occupation, he has drawn an outlined figure of a kraal, and is drawn an outlined figure of a kraal, and is just going to form one of the huts. Pres-ently, the boy will hand the pipe back again, exchange it for the tube, and take his turn at the manufacture of the kraal, which will be completed by the time that the pipe is finished.

Major Ross King describes this eurious proceeding in a very amusing manner. "Retaining the last draught of smoke in his mouth, which he fills with a decoction of these rolls in a conspicuous part of the bark and water from a calabash, he squirts house, in order to extort the envy and it on the ground by his side, through a long admiration of his companions. ornamented tubc, performing thereon, by

production of himself and neighbor.

"On this oceasion, finding a blanketed group sitting apart in a eirele, smoking the dagha before described, at their invitation I squatted down cross-legged in the ring, and receiving the rude cow-horn pipe in my turn, took a pull at its eapaeious mouth, coughing violently at the suffocating funes, as indeed they all did more or less, and after tasting the nasty decotion of bark which followed round in a ealabash, took the politely offered "pitting-tube of my next neighbor, signally failing, however, in the orthodox whistle, to the unbounded delight of the Fingoes, whose hearty, ringing laughter was most contagious." Tobacco is cultivated by several of the

tribes inhabiting Southern Africa, and is prepared in nearly the same method as is employed in other parts of the world, the leaves being gathered, " sweated," and finally dried. Still, they appreciate the tobacco which they obtain from Europeans, and prefer it to that which is manufactured by themselvcs. Some of the Kaffirs are very successful in

their eultivation of tobaceo, and find that a good crop is a very valuable property. A Kaffir without tobacco is a miserable being, and, if it were only for his own sake, the possession of a supply which will last him throughout the year is a subject of congratulation. But any tobacco that is not needed for the use of himself or his household is as good as money to the owner, as there are few things which a Kaffir loves that tobacco eannot buy. If he sees a set of beads that particularly pleases him, and the owner should happen to be poorer than himself, he ean purchase the finery by the sacrifice of a little of his fragrant store. Also, he can gain the respect of the "boys," who seldom possess property of any kind except their shield and spears, and, by judicious gifts of tobaeco, can often make them his followers, this being the first step toward chieftainship. Generally, a Kaffir makes up the erop of each garden into a single bundle, sometimes weighing fifty or sixty pounds, and carefully ineases it with reeds, much after the fashion that naval tobaceo is sewed up in canvas. He is sure to place

of the liquid, complacently ples, the joint ighbor.

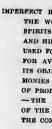
s a blanketed b, smoking the the invitation 1 in the ring, and a pipe in my teious mouth, beating fumes, less, and after of bark which ish, took the of my next wever, in the unded delight arty, ringing 3."

everal of the Africa, and is method as is he world, the weated," and ppreciate the m Europeans, manufactured

y successful in nd find that a property. A serable being, own sake, the will last him et of eongratis not needed ousehold is as , as there are s that tobacco of beads that d the owner an himself, he he sacrifice of Also, he can " who seldom i except their lieious gifts of his followers, ard ehieftainnakes up the single bundle, sixty pounds, reeds, much al tobaceo is sure to place s part of the the envy and s.



(4.) KAFFIR GENTLEMEN SMOKING. (See page 166.) (167)



It is not ver possesses any the word. V imbued, and able dread of But religion moral respon hensible to th naturally logi tical atheism. tribes have a Creator, who word that ma Great, and to origin of all offer him no v to him, and his sonally respon Moreover ma possess this in in those cases is very uncer ascertain whei a corrupted r ceived from so has been know firs, and it is p sources. At a by no means small influena scarcely worlt There are, j

CHAPTER XVII.

RELIGION AND SUPERSTITION.

IMPERFECT RELIGIOUS SYSTEM OF THE KAFFIR-HIS IDEA OF A CREATOR-HOW DEATH CAME INTO THE WORLD-LEGENDS AND TRADITIONS-BELIEF IN THE IMMORTALITY OF THE SOUL-THE SPIRITS OF THE DEAD, AND THEIR SUPPOSED INFLUENCE - TCHAKA'S VISION - A KAFFIR SEER AND HIS STORY - PURSUITS OF DEPARTED SPIRITS - THE LIMITS OF THEIR POWER - ANIMALS USED FOR SACRIFICE TO THEM - TEMPGRARY TRANSMIGRATION - VARIOUS OMENS, AND MEANS FOR AVERTING THEM-WHY SACRIFICES ARE MADE - A NATIVE'S HISTORY OF A SACRIFICE, AND ITS OBJECTS - THE FEAST OF FIRST-FRUITS - SACRIFICE OF THE BULL, AND THE STRANGE CERE-MONLES WHICH ATTEND IT - KAFFIR PROPHETS AND THEIR OFFICES - HEREDITARY TRANSMISSION OF PROPHECY - PROGRESS OF A PROPHET - THE CHANGE - INTERVIEW WITH AN GLD PROPHET -THE PROBATIONARY STAGES OF PROPHECY - A PROPHET'S RETURN TO HIS FAMILY - SCHOOL GF THE PROPHETS-SEARCH FOR THE SPIRITS-THE GREAT SACRIFICE, AND RECEPTION INTO . THE COMPANY OF PROPHETS - THE WAND OF OFFICE - DRESS OF A PROPHET.

It is not very easy to say whether a Kaffir stories concerning the Great-Great, relating possesses any religion at all, in our sense of to the creation of man, and to the duration the word. With superstition he is deeply of human life. The man is supposed to have imbued, and passes his lifetime in consider-able dread of witcheraft and of evil spirits. But religion which conveys any sense of moral responsibility, seems to be incomprehensible to the ordinary Kaffir, and even his naturally logical mind inclines him to practical atheism. As far as is known, the Kaffir tribes have a sort of tradition concerning a Creator, whom they eall by a compound word that may be translated as the Great-Great, and to whom they attribute the first origin of all things. But it is certain they offer him no worship, and make no prayers to him, and have no idea that they are personally responsible to him for their acts. Moreover many of the tribes do not even possess this imperfect knowledge; and even in those cases where it does exist, its origin is very uncertain, and it is impossible to ascertain whether the tradition may not be a corrupted recollection of instruction received from some European. Such, indeed, has been known to be the ease among the Kaffirs, and it is probable that the knowledge of a Creator is really derived from European sources. At all events, such knowledge is by no means universal, and exercises such small influence on the people that it is scarcely worthy of mention.

of human life. The man is supposed to have been created by splitting a reed, from which the first parents of the human race pro-ceeded. This legend is probably due to a double meaning of the word signifying "origin" and "create," which also signify "reed" and "splitting." Another form of the tradition during the form of form of the tradition deprives the Great-Great of all creatorship, and makes him to be one of the two who issued from the split reed, so that he is rather the great ancestor of the human race than its creator.

The tradition concerning the affliction of death upon the human race is a very eurious one, and was related to the missionaries by a native who had been converted to Christianity.

When mankind had increased upon the earth, the Great-Great took counsel with himself, and sent two messengers to them, one the giver of life, the other the herald of death. The first messenger was the chameleon, who was ordered to go and utter the proclamation, "Let not the people die!" The chameleon set off on its mission, but lingered on the road, stopping occasionally to eat by the way, and walking leisurely instead of running. The second messenger was the salamander, who was commanded to problem "I do the paceful dividual Dividual Commanded to proclaim, "Let the people die!" But the There are, indeed, one or two legendary latter was the more obedient, and ran the

(169)

whole of the journey, until he reached there was some red earth. This also gave the habitation of mon, when he proclaimed way, and he fell into another abyss, where his message of death. Shortly afterward, the he hay standed by the fall. On recovering, chameleon arrived and delivered his message, when the salamander beat him and drove him away, as having falled in his duty to his Master. Then the people lamented because they had received the message of death before that of life, and from that time man here because while to the message of men have been subject to the power of death. The consequence is, that both ani-mals are detested by the Kaffles, who kill the chameleon when they find it, because it lingered on the way, and lost them the gift of inimortality. And they are equally sure to kill the salamander, because, when it was charged with such a dread message, it hastened on its journey, and anticipated the chameleon in its message of life. There are many variations of this story, but in its main points it is entremt throughout many parts of Southern Africa.

Although the Katllr's ldeas of the Creator are so vague and undefined, he has at all events a very firm bellef in the existence of events a very firm benef in the existence of the soul and its immortality after death. Tchaka once made use of this belief in a very ingonious manner. The people had become rather thred of war, and required some inducement to make them welcome the source for here to be a first or the source of the become inducement to make them welcome Wherethe order for battle as heretofore. upon, Tchaka had a vision of Umbia, a wellknown chief, who had served under his father, and who appeared to Tchaka to tell him that his father was becoming angry with the Zulu tribe because they had become lazy, and had not gone to war against the remaining nuconquered tribes. This lazi-ness on the part of the Zulus who still inhabited the earth was displeasing to the spirits of the dead, who would be very comfortable below ground with a plenty of wives

In honor of this messenger from the shades, Tchaka ordered numbers of eattle to be slaughtered in all his military kraals, gave sumptuous feasts, and raised the deseendants of Umbia to the rank of Indunas. Of course, the name of Umbia was in all family, whether for good or evil. He likes mouths, and, while the excitement was at its cattle to be sacrificed to his name, because, mouths, and, while the excitement was at its height, an old man suddenly disappeared from his hut, having been dragged away, according to his wife's account, by a lion. The affair was reported to Tchaka in conneil, but he affected to take no notice of it. After the lapse of three months, when the immediate excitement had died away, the old man reappeared before Tehaka with his head-ring torn off, and elothed in a wild and fantastic manner.

He said that the lion had dragged him away to its den, when the earth suddenly opened and swallowed then both up. The lion accompanied him without doing him any harm, and brought him to a place where pose.

he lay stunned by the fall. On recovering, he found himself in a pleasant country, and discovered that it was inhabited by the spirits of Zulus who had died, and whom he had known in life. There was Senzangakona, the father of Tchaka, with his conneillors, his chiefs, his soldiers, his wives, and his cattle. Umbia was also there, and enjoyed himself very much. Since his departure into the shades, he had become a great doctor, and was accustomed to stroll about at night, Instead of staying at home quietly with his family. No one seemed to know where he had gone, but he told the narrator that he used to revisit earth in order to see his friends and relatives. For three months the narrator was kept in the shades below,

the narrator was kept in the shades Delow, and was then told to go back to his tribe and narrate what he had seen. Tchaka pretended to disbelieve the nar-rative, and publicly treated with contempt the man, denouncing him as a liar, and send-ing for prophets who should "smell" him, and disputs who they he hed told the truth and discover whether he had told the truth. The seers arrived, performed their conjura-tions, "smelt" the man, and stated that he had told the truth, that he had really visited the spirits of the dead, and that he had been fetched by the lion because the people did not believe the vision that had appeared to Tchaka. It is needless to observe that the whole business had been previously arranged by that wily ehlef, in order to earry out his

ambitious purposes. Unbounded as is in one respect their reverence for the spirits of their ancestors, they attribute to those same spirits a very limited range of power. A Kaffir has the very highest respect for the spirits of his own ances-tors, or those of his chief, but pays not the least regard to those which belong to other and cattle, as soon as they saw their tribe in supreme authority over the whole land, from the Draakensberg to the sea. relations and hnmediate descendants.

It has been already mentioned that, after the death of a Kaffir, his spirit is supposed to dwell in the shade below, and to have the power of influencing the survivors of his own in that ease, he adds the spirits of the dead attle to his herd below, while his friends above eat the fiesh, so that both parties are well pleased. Sometimes, if he thinks that he has been neglected by them, he visits his displeasure by afflicting them with various diseases, from which they seldom expect to recover without the sacrifice of cattle. If the ailment is comparatively trifling, the sacrifice of a goat is deemed sufficient; but if the malady be serious, nothing but an ox, or in some cases several oxen, are required

If the re see that th slekness fi toward a y porary gu with this e be discove cattie.

That the to quit the revisit thei tioned. In Umbia, the seives in th plan is, for animal which human dwe borrowed fe shape is sup under which and the man exercise his ticular spiri stran re anh eisely the el stick gently sign of ang favored with ancestors. make such a sacriflee at their mind have taken except to g were treated consequence of this belie great dislike not knowing ing rudely to will avenge want of resp Should a

Kafllr would animals are i dwellings; b would immed with the shad same would h of any kind, in which case its way into similar excep gard to antel had been hu kraal or erept their foes.

Sacrifices a remove existi ing danger. who finds the upper hand, v tors that if he he will make vow is alway should be a ' father or near is also gave byss, where recovering, country, and by the splrhom he had nzangakona, melllors, his d his cattle. yed himself ire into the doctor, and ut at night, etly with his w where he ator that he to see his ree months nades below, to his tribe

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ed that, after it is supposed d to have the ors of his owu il. He likes ame, because, s of the dead le his friends h parties are e thinks that , he visits his with various om expect to of cattle. If trifling, the sufficient; but ng but an ox, are required will relent. for this pur-

If the reader will refer to page 78, he will self bound to fulfil the vow. Now and then, see that the sacrifice of cattle in case of if he should find that the danger was not so see that the sacrines of cattle in case of sickness forms part of a guardian's duty toward a young girl, and that, if her tem-porary guardian should have complied with this custom, her relatives, should they be discovered, are bound to refund such cattle. cattle.

That the spirits of the dead are allowed to quit their shadowy home below and to revisit their friends has already been mentloued. In some lustances, as in the case of Unibla, they are supposed to present them-selves in their own form. But the usual phu is, for them to adopt the shape of some animal which is not in the habit of entering human dwellings, and so to appear under a borrowed form. The scrpent or the lizard shape is supposed to be the favorite mark under which the spirit conceals its identity, and the man whose house it enters is left to exercise his ingenuity in guessing the particular spirit that may be enshrined in the strange animal. In order to ascertain preciscly the character of the visitor, he lays a stick gently on its back; and if it shows no sign of anger, he is quite sure that he is favored with the presence of one of his dead ancestors. There are few Kaffirs that will make such a discovery, and will not offer a sacrifice at once, for the provalent idea in their mind is, that an ancestor would not have taken the trouble to come on earth, except to give a warning that, unless he were treated with more respect, some ovil consequence would follow. In consequence of this belief, most of the Kaffirs have a most divide to the source and the source and great dislike to killing serpents and lizards, not knowing whether they may not be acting rudely toward some dead ancestor who will avenge himself upon them for their want of respect.

Should a cow or a calf enter a hut, the Kafllr would take no notice of it, as these animals are in the habit of entering human dwellings; but if a sheep were to do so, he would immediately fancy that it was inspired with the shade of one of his ancestors. The same would be the case with a wild animal of any kind, unless it were a beast of prey, in which case it might possibly have made its way into the hut in search of food. A similar exception would be made with regard to antelopes and other animals which had been hunted, and had rushed into the kraal or crept into the hut as a refuge from their foes.

Sacrifices are often made, not only to remove existing evils, but to avert impending danger. In battle, for example, a soldier who finds that the enemy are getting the upper hand, will make a vow to his ances-tors that if he comes safely out of the fight,

great as was unticipated, he will compromise the matter by offering a goat. Unless a sacrifice of some kind were made, the vengenee of the offended spirits would be terri-ble, and no Katlir would willingly run such a rísk.

Sacrifices are also offered for the purpose of obtaining certain favors. For example, as has been already mentioned, when an army starts on an expedition, sacrifices are made to the spirits, and a similar rite is performed when a new kraal is built, or a new field laid out. Relatives at home will offer sacrifices in behalf of their absent friends; and when a chief is away from home in command of a war expedition, the sacrifices for his welfare occur almost daily. Sacriflees or thank-offerings ought also to be made when the spirits have been propitious; and if the army is victorious, or the chief returned in health, it is thought right to udd another sacrifice to the former, in token of acknowledgment that the previous offering has not been in vain.

The Kaflir generally reserves the largest and finest ox in his herd for sacrifico under very important circumstances, and this ani-"Ox of the Spirits," is never sold except on pressing emergency. Mr. Shooter, who has given great attention to the moral enture of the Kaffir tribes, remarks with much truth, that the Kaffir's idea of a sacrifice is simply a present of food to the spirit. For the same reason, when an ox is solemnly sacrificed, the prophet in attendance calls upon the spirits to come and eat, and adds to the inducement by placing baskets of beer and vessels of snuff by the side of the slaugh-tered animal. Indeed, when a man is very poor, and has no cattle to saerifice, he con-tents himself with these latter offerings. The account of one of these sacrifices has

been translated by Mr. Grout, from the words of a native. After mentioning a great variety of preliminary rites, he proceeds to say, "Now some one person goes out, and when he has come abroad, without the kraal, all who are within their houses keep silence, while he goes round the kraal, the outer enclosure of the kraal, and says, 'Honor to thee, lord!' (inkosi.) Offering prayers to the shades, he continues, 'A blessing, let a blessing come then, since you have really demanded your cow; let sickness depart utterly. Thus we offer your animal.

"And on our part we say, 'Let the sick man come out, come forth, be no longer sick, and slaughter your animal then, since we upper hand, will make a vow to his ances-tors that if he comes safely out of the fight, he will make a sacrifice to them, and this vow is always kept. Even if the soldier should be a "boy," who has no eattle, his father or nearest relation would think himhave now consented that he may have it for

The cow cries, says yeh! to which he replies, 'An animal for the gods ought to show signs of distress'; it is all right then, just what you required. Then they skin it, eat it, finish it." Sometimes the gall is eaten by the sacrificer, and sometimes it is rubbed over the Dingan always stood on a small mound of body.

Another kind of sacrifice is that which is made by the principal man of a kraal, or even by the king himself, about the first of January, the time when the pods of the maize are green, and are in a fit state for food. No Kaffir will venture to eat the pro-duce of the new year until after the festival, which may be called the Feast of Firstfruits. The feast lasts for several days, and in order to celebrate it, the whole army assembles, together with the young recruits who have not yct been entrusted with shields. The prophets also assemble in great force, their business being to invent certain modes of preparing food, which will render the body of the consumer strong throughout the year. At this festival, also, the veteran soldiers who have earned their discharge are formally released from service, while the recruits are drafted into the ranks.

The first business is, the sacrifice of the bull. For this purpose a bull is given to the warriors, who are obliged to catch it and strangle it with their naked hands. They are not even allowed a rope with which to bind the animal, and the natural conse-quence is, that no small amount of torture is inflicted upon the poor animal, while the warriors are placed in considerable jeopardy of their lives. When the bull is dead, the chief prophet opens it, and removes the gall, which he mixes with other medicines and gives to the king and his councillors. The dose thus prepared is always as unsavory a mixture as can well be conceived, but the Kaffir palate is not very delicate, and suffers little ander the infliction. The body of the bull is next handed over to the "boys," who eat as much as they can, and are obliged to burn the remainder. As a general rule, there is very little to be burned. The men do not eat the flesh of this animal, but they feast to their hcart's content on other eattle, which arc slaughtered in the usual manner. Dancing, drinking, and taking snuff now set in, and con-tinue in full force for several days, until not even Kaffir energy can endure more exertion.

Then comes the part of the king. The subjects form themselves into a vast ring, into which the king, dressed in all the bravery of his dancing apparel, enters with a bound, amid shouts of welcome from the people. He proceeds to indulge in one of ously, called witch doctors. These person-

he might recover, and that the sickness might pass by.' , "And then, coming out, spear in hand, he enters the cattle fold, comes up and stabs it. The cow crice say up I to which he replice long duration, as the king is almost invari-ably a fat and unwieldy man, and cannot endure a prolonged exertion. The crowning incident of the feast now takes place. The king stands in the midst of his people earth-takes a young and green calabash in his hands, and dashes it upon the ground, so as to break it in pieces; by this act declaring the harvest begun, and the people at liberty to eat of the fruits of the new year. A very similar ceremony takes place among the tribes of American Indians, the conse-quence of which is frequently that the people abuse the newly granted permission, and in a few days consume all the maize that ought to have served them for the cold months of winter.

The Kaffir has a strong belief in omcns; though perhaps not stronger than similar credulity in some parts of our own land. He is always on the look-out for omens, and has as keen an eye for them and their meaning as an ancient augur. Anything that happens out of the ordinary course of events is an omen, either for good or evil, and the natural constitution of a Kaffir's mind always inclines him to the latter fecling. As in the ancient days, the modern Kaffir finds most of his omens in the ac-tions of animals. One of the worst of omens is the blcating of a sheep as it is being slaughtered. Some years ago this omen occurred in the kraal belonging to one of Panda's "indunas," or councillors. A prophet was immediately summoned, and a number of sacrifices offered to avert the evil omen. Panda himself was so uneasy that he added an ox to the sacrifices, and afterward came to the conclusion that a man whose kraal could be visited by such an infliction could not be fit to live. He accordingly sent a party of soldiers to kill the induna, but the man, knowing the char-acter of his chief, took the alarm in time, and escaped into British territory in Natal.

If a goat were to lcap on a hut, nothing would be thought of it; but if a dog or a sheep were to do so, it would be an omen. It is rather remarkable that among the North American tribes the roofs of houses form the usual resting-place of the dogs which swarm in every village. If a cow were to eat grain that had been spilled on the ground, it would be no omen; but if she were to push off the cover of a vessel containing grain, and eat the contents, the act would be considered ominous.

the furious dances which the Kaffirs love, ages play a most important part in the

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ef in omens; than similar r own land. t for omens, em and their . Anything ary course of good or evil, of a Kaffir's e latter foch e latter feclthe modern s in the ac-he worst of heep as it is ars ago this councillors. moned, and to avert the as so uneasy acrifices, and sion that a ited by such to live. He ldiers to kill ing the chararm in time, ry in Natal. hut, nothing a dog or a be an omen. among the of the dogs of the dogs . If a cow en spilled on n; but if she a vessel con-tents, the act

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(2.) THE PROPHET'S RETURN. (See page 175.) religious although tail, acco belong, t same thr offlees ar the depa discoveri versing

lastly, ar The of by any of distinction rites and is not e become a partly he scended f be a prop rule, the i office whi ural afflat eration, a place, a v is made if he pass emnly adh of seers, v When i

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ealled by t signifies th new, and th the beginnin ress, the h feel great j to be num offer sacrifi When the future prop spected seev remains un pleted the He then ass a prophet, a will rise to

(174)

religious system of the Kaffir tribes; and tribe. But should his first essay be unsue-although their office varies slightly in de-tail, according to the locality to which they whom the spirits of the departed think to belong, their general characteristics are the same throughout the country. Their chief offices are, communicating with the spirits of the departed, and ascertaining their wishes; discovering the perpetrators of erimes; re-versing spells thrown by witcheraft; and lastly, and most important, rain-making.

The office of prophet cannot be assumed by any one who may be ambitious of such a distinction, but is hedged about with many rites and ceremonies. In the first place, it is not every one who is entitled even to become a candidate for the office, which is partly hereditary. A prophet must be de-scended from a prophet, though he need not be a prophet's son. Indeed, as a general rule, the sons of prophets do not attain the office which their fathers held, the supernatural afflatus generally passing over one generation, and sometimes two. In the next place, a very long and arduous preparation is made for the office, and the candidate, if he passes successfully through it, is solemply admitted into the order by a council

When first the spirit of prophecy mani-fests itself to a Kaffir, he begins by losing all his interest in the events of every-day life. He becomes depressed in mind; prefers solitude to company; often has fainting fits; and, what is most extraordinary of all, loses his appetite. He is visited by dreams of an extraordinary character, mainly relating to serpents, lions, hyænas, leopards, and other wild beasts. Day by day be and other wild beasts. Day by day he becomes more and more possessed, until the perturbations of the spirit manifest themselves openly. In this stage of his novitiate, the future prophet utters terrible yells, leaps here and there with astonishing vigor, and runs about at full speed, leaping and shrieking all the time. When thus excited he will dart into the bush, eatch snakes (which an ordinary Kathr will not touch), tie them round his neck, boldly fling hinself into the water, and perform all kinds of insane feats.

This early stage of a prophet's life is called by the Kaffirs Twasa, a word which signifies the change of the old moon to the new, and the change of winter to spring in the beginning of the year. During its progress, the head of his house is supposed to feel great pride in the fact that a prophet is to be numbered among the family, and to offer sacrifices for the success of the novice. When the preliminary stage is over, the future prophet goes to some old and respected seer, gives him a goat as a fee, and remains under his charge until he has completed the necessary course of instruction. He then assumes the dress and character of a prophet, and if he succeeds in his office he

be unworthy of their confidence.

Mr. Shooter gives a very graphic account of the preparation of a prophet, who was father to one of his own servants. The reader will not fail to notice that the man in question was entitled by birth to assume the

"Some of the particulars may be peculiar to his tribe, and some due to the caprice of the individual. A married man (whose mother was the daughter of a prophet) had manifested the symptoms of inspiration when a youth; but his father, not willing to slaughter his cattle as custom would have required, employed a seer of reputation to check the growing 'change.' The dispossession was not, however, perma-port, and when the worth hereare a men the The disposession was not, however, perma-nent; and when the youth became a man, the inspiration returned. He professed to have constantly recurring dreams about lions, leopards, elephants, boa-constrictors, and all manner of wild beasts; he dreamed about the Zulu country, and (strangest thing of all) that he had a vehement desire to return to it. to it.

"After a while he became very sick; his wives, thinking he was dying, poured cold water over his prostrate person; and the chief, whose induna he was, sent a messenger to a prophet. The latter deelared that the man was becoming inspired, and directed the chief to supply an ox for sacrifice. This was disagreeable, but that personage did not dare to refuse, and the animal was sent; he contrived however to delay the saerifice, and prudently ordered that, if the patient died in the mean time, the ox should be returned. Having begun to recover his strength, our growing prophet cried and raved like a delirious being, suffering no one to enter his hut, except two of his younger childrena girl and a boy. Many of the tribe came to see him, but he did not permit them to approach his person, and impatiently motioned them away. In a few days he rushed out of his hut, tore away through the fence, ran like a maniae across the grass, and disappeared in the bush. The two children went after him; and the boy (his sister having tired) eventually discovered him on the sea-shore. Before the child could approach, the real or affected madman disappeared again, and was seen no more for two or three days. He then returned home, a strange and frightful spectacle: sickness and fasting had reduced him al-most to a skeleton; his eyes glared and stood out from his shrunken face; the ring had been torn from his head, which he had eovered with long shaggy grass, while, to eomplete the hideous picture, a living serpent was twisted round his neck. Having entered the kraal, where his wives were in will rise to unbounded power among his tears, and all the inmates in sorrow, he

'People call me mad, I know they say I am mad; that is nothing; the spirits are influence eneing me — the spirits of Majolo, of Un-hlovu, and of my father.' (See the ilfustrations on page 173.)

"After this a sort of dance took place, in which he sung or chanted, 'I thought I was dreaming while I was asleep, but, to my surprise, I was not asleep.' The women (previously instructed) broke forth into a shrill chorus, referring to his departure from home, his visit to the sea, and his wandering from river to river; while the men did their part by singing two or three unmean-ing syllables. The dance and the accompa-nying chants were several times repeated, the chief actor conducting himself consistently with his previous behavior.

"His dreams continued, and the people were told that he had seen a boa-constrictor in a vision, and could point out the spot where it was to be found. They accompanied him; and, when he had indicated sacrifice sheep, because they are silent when the place, they dug, and discovered two of killed, whereas an ox lows, and a goat bleats, the reptiles. He endeavored to seize one, and it is needful that any animal which is but the people held him back, and his son struck the animal with sufficient force to disable but not to kill it. He was then allowed to take the serpent, which he placed round his neck, and the party returned home. Subsequently having (as he alleged) dreamed about a leopard, the people accom-panied him, and found it. The beast was slain, and carried in triumph to the kraal.

"When our growing prophet returned home after his absence at the sea, he began to slaughter his cattle, according to custom and continued doing so at intervals until the whole were consumed. Some of them were offered in sacrifice. As the general rule, when there is beef at a kraal the neighbors assemble to eat it; but, when an embryoseer slays his cattle, those who wish to eat must previously give him something. If however the chief were to give him a eow, the people of the tribe would be free to go. In this case the chief had not done so, aud the visitors were obliged to buy their entertainment, one man giving a knife, another a shilling. An individual, who was uuable or unwilling to pay, having ventured to presend himself with empty hands, our neophyte was exceedingly wroth, and, seizing a stick, gave the intruder a significant hint, which the latter was not slow to comprehend. During the consumption of his cattle, the neophyte disappeared again for two days. When it was finished he went to a prophet, with whom he resided two moons — his children taking him food; and afterward, to receive further instruction, visited another seer. He was then considered qualified to practise."

The reader may remember that the novitiate prophet occasionally flings himself into water. He chooses the clearest and deepest knowledge of medicine and the properties pool that he can find, and the object of doiug of herbs. Each is arrayed in the garments

saluted them with a wild nowl to this effect: so is to try whether any of the spirits will 'People call me mad, I know they say I an reveal themselves to him at the bottom of the water, though they would not do so on dry land. In the foregoing story of a prophet's preparation, the narrator does not touch upon the space that intervenes between the novitiate and the admission into the prophetic order. This omission can be supplied by an account given to Mr. Grout, by a native who was a firm believer in the

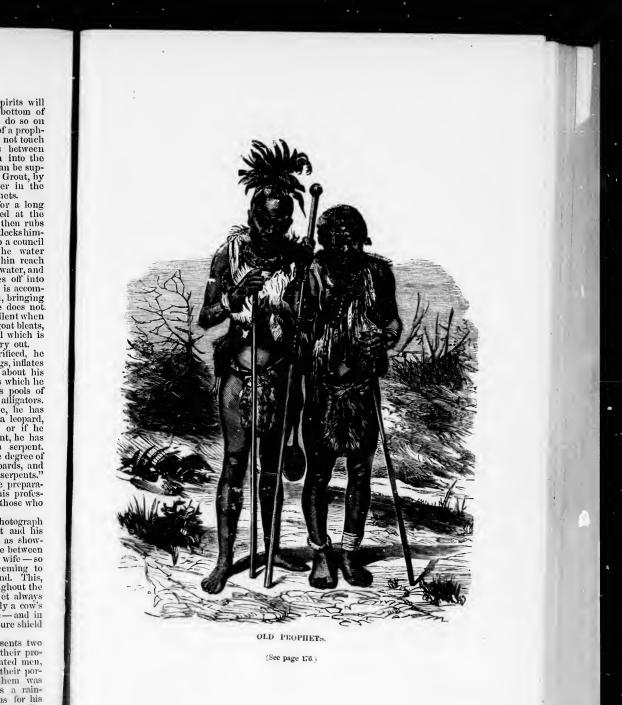
a narrow with was a num broker in the supernatural powers of the prophets. The state of "change" lasts for a long time, and is generally terminated at the beginning of the new year. He then rubs himself all over with white clay, bedeck shimself with living snakes, and goes to a council of seers. They take him to the water - the sea, if they should be within reach of the coast - throw him into the water, and there leave him. He again goes off into solitude, and, when he returns, he is accom-panied by the people of his kraal, bringing oxen and goats for sacrifice. He does not. sacrifice sheep, because they are silent when slaughtered as a sacrifice must cry out.

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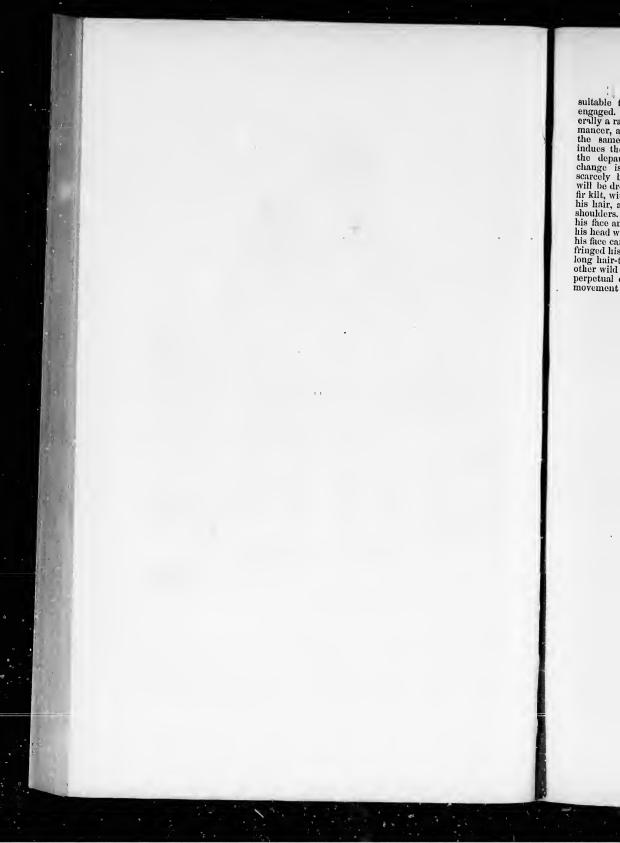
As they are successively sacrificed, he takes out the bladders and gall-bags, inflates them with air, and hangs them about his body, as companions to the suakes which he is already wearing. "It centers pools of vater, abounding in serpeuts and alligators. And now, if he catches a snake, he has power over that; or if he catches a leopard, he has power over the leopard; or if he catches a deadly-poisonous serpent, he has power over the most poisonous serpent. And thus he takes his degrees, the degree of leopard, that he may catch leopards, and of serpent, that he may catch serpents." Not until he has completed these preparations does he begin to practise his profession, and to exact payment from those who come to ask his advice.

I have in my possession a photograph which represents a Zulu prophet and his wife. It is particularly valuable, as showing the singular contrast in stature betweeu the two sexes, the husband and wife — so small is the latter — scarcely seeming to belong to the same race of mankind. This, indeed, is generally the case throughout the Kaffir tribes. The Kaffir prophet always carries a wand of office - generally a cow's tail, fastened to a wooden handle - and in his other hand he bears a miniature shield and an assagai.

The engraving opposite represents two prophets, in the full costume of their pro-fession. These were both celebrated men, and had attained old age when their portraits were taken. One of them was peculiarly noted for his skill as a rainmaker, and the other was famous for his



properties garments



suitable to the business in which he is shells strung on leathern thongs, engaged. Although the same man is genthe department and in many asses the department and in man is gen-induces the official dress which belongs to the department, and in many eases the change is so great that the man ean searcely be recognized. In one ease, he will be dressed merely in the ordinary Kaf-Will be dressed merely in the ordinary Kaf fir kilt, with a few inflated gall-bladders in his hair, and a snake-skin wound over his shoulders. In another, he will have rubbed his face and body with white earth, ecvered his lace and hardly be seen under them, and fringed his limbs with the tails of eows, the long hair-tufts of goats, skins of birds, and other wild and savage adornments; while a perpetual elanking sound is made at every movement by numbers of small tortoisefir kilt, with a few inflated gall-bladders in

His movements are equally changed with his citement, leap high in the air, flourish his legs and arms about as if they did not belong to him, fill the air with his shricks, and foam at the mouth as if he had been

CHAPTER XVIII.

RELIGION AND SUPERSTITION - Continued.

DUTIES OF THE PROPHET - A PROPHET AND HIS CLIENTS - PROBABLE RESULT OF THE INQUIRY - A KAFFIR'S BELIEF IN CHARMS - CHARM-STICKS AND THEIR VARIOUS PROPERTIES - COURAGE AND THUNDER CHARMS - A SOUTH AFRICAN THUNDERSTORM - LOVE, LION, AND FATIOUE CHARMS -THE KAFFIR CATTLE DOCTOR-ILLNESS OF A CHIEF-THE WIZARD SUMMONED-SMELLINO THE WIZARD-A TERRIBLE SCENE-KONA'S ILLNESS AND ITS RESULTS-A FEMALE PROPHET AND HER PROCEEDINOS - INGENIOUS MODE OF EXTORTION - THE IMPOSTURE DETECTED - HERED-ITARY CHARACTER OF PROPHECY - A PROPHETESS AT HOME - DEMEANOR OF FEMALE PROPHETS - SURGERY AND MEDICINE - A PRIMITIVE MODE OF CUPPINO - A FALSE PROPHET AND HIS FATE - A SINGULAR SUPERSTITION - KAFFIR VAMPIRES - THE NIGHT CRY - PROCURINO EVIDENCE.

witchcraft. Now, the reader must understand that the belief in witchcraft is universal throughout Africa, and in no part of that continent is it so strong as in Kaffirland. There is scarcely an ill that can befall man-kind which is not believed to be caused by witcheraft, and, consequently, the prophet has to find out the author of the evil. The most harmless discovery that he can make is, that the charm has not been wrought by any individual, but has been the work of offended spirits. All illness, for example, is thought to be caused by the spirits of the departed, either because they are offended

own words must be given: — "When people consult a prophet, they do not tell him on what subject they wish to be enlightened. He is supposed to be acquainted with their thoughts, and they merely intimate that they wish to have the benefit of his knowledge. Probably he will 'take time to consider,' and not give his responses at once. Two young men visiting him, in consequence of their brother's illhut, and saluted him. He then invited this way, the applicants reply to overy asserthem to sit down, and, retiring outside the tion by beating, as at first, and saying, 'I kraal, squatted near the gate, to take snuff hear.' They carefully abstain from saying and meditate. This done to his satisfaction, whether he is right or wrong; but when he

THE object for which the Kaffir prophet is he sends a boy to call the visitors into his generally consulted is the discovery of presence; when they immediately join him, and squat.

"The prophet asks for his 'assagai'—a figurative expression for his fee— when the applicants reply that they have nothing to give at present; after a while, they will seek something to pay him with. 'No,' answers the prophet, not disposed to give credit; you want to cheat mc — everybody tries to do so now. Why don't you give me two shillings?' They offer him a small assagai; departed, ether because they are oblended excuses finisen by syng that it does not worked upon by some necromancer. Mr. Shooter has so well described the course of proceeding in such a case that his own words must be given: — group the source of the sour beating is sometimes, and perhaps more regularly, performed by beating the ground with sticks. The prophet now pretends to have a vision, indistinct at first, but becoming eventually clearer, until he sees the actual thing which has occurred. This vision he professes to describe as it appears to him. We may imagine him saying, for instance, 'A cow is sick — no, I see a man; a man has been hurt.' While he runs on in

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the th relate throu whate calf, a the m takes cccds obviou may, i cants y and se sion o he hav cumsta the rea manne only, a given: " The

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hear.'

Someboo old man been ma wrong; "Perh while.

"'Beat it's a bo Where is (placing own pers people the actua at his kı man. He him goin fetch wood he is hur what's the over him; The spirit is angry; 1 a cow for No; I see

* This, it v omens which approaches the truth, the simple creatures and replying cow; kill it, and the boy will recover.'" with increased vigor.

The prophet's simulated vision is not a series of guesses, in which he may possibly hit upon the truth, but a systematic enumeration of particulars, in which he can scarcely miss it. Thus, he may begin by saying that the thing which the applicants wish to know relates to some animal with hair, and, going through each division of that elass, suggests whatever may be likely to occur to a cow, a ealf, a dog. If he find no indication that get a feast, and the patient may possibly get the matter relates to one of this class, he better. But when a chief is ill, the probathe matter remues to one of the same takes another, as human beings, and pro-cools through it in the same manner. It is obvious that a tolerably elever practitioner may, in this way, discover from the appli-cants whatever may have happened to them, and send them away with a deep impres-sion of his prophetic abilities, especially if he have any previous knowledge of their cirthe reader a general idea of the prophet's

"Beat and hear, my people.' "They snap their fingers, and say, 'I hear.'

"Attend, my people."

"They beat, and say, 'I hear.'

"'I don't know what you want; you want to know something about an animal with hair. A cow is sick; what's the matter with her? I see a wound on her side - no; With her? I see a wound on her side — no, I'm wrong. A cow is lost; I see a cow in charms hung round his neek, and, to a the bush. Nay, don't beat, my people; I'm European, a superstitions Kaflir has often a very ludicrous aspect. One man, who the bush of the base been peculiarly impressible the busin. Now, don't beau, my people; i in purpoper, a superstances that may once wrong. It's a dog; a dog has ascended a a very ludicrous aspect. One man, who hut, * Nay, that's not it. I see now; beat seems to have been peculiarly impressible vigorously: the thing relates to people to such observances, had bedecked his head vigorously; the thing relates to people. Somebody is ill—a man is ill—he is an

while.

""Beat and hear, my people. I see now: it's a boy—beat vigorously. He is siek. Where is he siek? Let me see — there' Where is he siek? Let me see—there (placing his hand on some part of his own person). 'No—beat and attend, my people—I see now. THERE! (indicating the actual place). 'Where is he? Not at his kraal; he is working with a white man. How has he been hurt r I see him going to the hush—he has gone to him going to the bush - he has gone to the wearer feels a need of their influence. the going to the bush - ne may gone to the weater to bush - ne may gone to the bush - ne may gone - ne may The spirits are angry with him — his father is angry; he wants beef. The boy received

omens which a Kaffir fears.

Fortunate indeed are the spectators of the scene if the neeromancer makes such an announcement, and any one of these an announcement, and any one of these would be only too glad to compound for the sacrifice of a cow, if he could be sure of escaping accusation as a wizard. In the case of a "boy," or even of a married man of no great rank or wealth, such will probably be the result of the inquiry — the prophet will get his fee, the spectators will prophet will get his fee, the spectators will bility is that some one will be accused of witcheraft, and if the king is aillng such an accusation is a matter of certainty.

In the eye of a Kaffir, any one may be a witch or a wizard — both sexes being equally liable to the impeachment - and on that subjeet no man can trust his neighbor. A huscumstances. The following sketch will give father mistrusts his children. As a natural band has no faith in his own wife, and the manner of proceeding. A few particulars tensive with the belief in witcheraft, and only, as being sufficient for illustration, are with him a whole series of elarmy with him a whole series of elarmy. consequence, the faith in charms is coex-tensive with the belief in witcheraft, and with him a whole series of charms, each being destined to avert some particular evil. The charms are furnished to them by the prophets, and as they never are of the least intrinsic value, and are highly paid for, the business of a prophet is rather a lucrative one. Anything will serve as a charm, bits of bone, scraps of skin, feathers, claws, teeth, roots, and bits of wood. A Kaffir to such observances, had bedecked his head Solitebody is ill—a man is ill—he is an with pigs' bristles set straight, so as to old man. No; I see a woman—she has stand out on all sides, like the quills of a wrong; I don't see yet.' "Tong : I don't see yet." In the shere i in integence, while round ins neek he man strung a quantity of charms, the principal of which were pieces of bone, the head of a snake, the tooth of a young hippopotamus, a how boat vigorously. He is sick charms and a brass door-handle. Sometimes the charms are strung on the same thong with the beads, needles, knives, snuff boxes, and other decorations of a affir's toilet, but

generally they are considered worthy of a string to themselves.

But the generality of charms are made of various roots and bits of wood, which are hung round the neck, and nibbled when very ingeniously managed to invent a sepa-rate charm for every kind of fear. For No; I see white. Where is the white? a * This, it will be remembered, is one of the evil slightly, and then sallies out in bold defiance of the shades below. When he has come

NOUIRY - A URAGE AND CHARMS --SMELLING E PROPHET D-HERED-E PROPHETS D IIIS FATE IDENCE.

rs into his , join him, sagai ' — a

when the nothing to y will seek o,' answers ve eredit; body tries ve me two all assagai; apon, and, That is ought this t does not t persists, of extort-'Beat and applicants tear.' The aps more hê ground v pretends first, but til he´sees red. This it appears saying, for ee a man; runs on in very assersaying, 'I om saving it when he

to his journey's end, he finds that he has | turesque; never-ending plains of burnt grass, met no ghosts, and, consequently, he has unlimited faith in his charm. If he should go into action as a soldier, he takes earo to have his enemy-charm ready for use, and just before he enters the battle bites off a portion of the wood, masticates it thoroughly, and then blows the fragments to-ward the foe, confident that he is thus taking away from the courage of the enemy, and adding the subtracted amount to his The only misgiving which disturbs own. his mind is, that the enemy is doing exactly the same thing, and he cannot be quite sure that the opposing charm may not be more potent than his own. The prophet rather fosters than discourages this feeling, because the soldier — knowing that, if he retreats, he will be excented as a coward-is so anxlous to possess a double share of courage that he will pay largely in order to secure a powerful charm.

Frequently, when a soldier has been thus disgraced, his friends abuse the prophet for furnishing so impotent a charm. His reply, however, is always easy : "He only gave me a goat, and could only expect goat-charms; if he wanted ox-charms, he ought to have given me a cow, or at least a calf." Even if an adequate fee has been paid, the answer is equally ready — the man was a wizard, and the spirits of his ancestors were angry with him for troubling them so much with his conjurations. Very few Kaffirs will venture out during

the stormy season without a thunder-charm as a preservative against lightning. This object looks just like any other charm, and is, in fact, nothing more than a small piece of wood or root. The Kathr's faith in it is unbounded, and, in consequence of the awful severity of thunderstorms, the sale of such charms is a very lucrative part of the proph-et's business. We can scarcely wonder that the Kaffir has recourse to such preservatives, for he well knows that no art of man can avail against the terrific storms of that country. Even in our own country we often witness thunderstorms that fill the boldest with awe, while the weaker-minded of both sexes cower in abject fear at the erashing thunder and the vivid lightning streaks. But the worst storm that has been known in England or the United States is as nothing compared to the ordinary thunderstorms of Southern Africa-storms in which the native, who has been accustomed to them all his life, can do nothing but crouch to the ground, and lay his hand on his mouth in silence. What an African storm can be may be imagined from the following account

by Mr. Cole: --"Emerging after a few days from these freezing quarters, I found myself in the plains of the Graaf-Reinet district. It was pleasant to feel warm again, but what I gained in caloric I decidedly lost in the pic-

treeless, riverless, houseless-such were the attractions that greeted my eyes. How anything in the vegetable or animal kingdom could exist there seemed a perfect mystery. Yet the mystery is soon explained. I was there when there had been a long-continued drought-one of those visitations to which these districts are especially subject. One day the clouds began to gather, the wind fell, the air became oppressively sultry, and all gave notice of an approaching storm, My horses became restive and uneasy, and for myself I felt faint and weary to excess. My after-rider looked alarmed, for truly the heavens bore a fearful aspect. I can conceive nothing more dismal than the deep, thick, black, impenctrable masses of clouds that surrounded us. It might have been the entrance to the infernal regions themselves that stood before us. Suddenly we saw a stream of light so vivid, so intenselv bright, and of such immense height (apparently), that for a moment we were half blinded, while our horses snorted and turned sharp round from the glare. Almost at the same instant burst forth a peal of thunder, like the artillery of all the universe discharged at once in our ears.

"There was no time to be lost: we struck spurs to our horses' flanks, and galloped to a mountain side, a little way behind us, where the quick eye of my Hottentot had observed a cave. In a few minutes-moments rather - we were within it, but not before the storm had burst forth in all its fury. One moment the country round us was black as ink-the next it was a sheet of living flame, whiter than the white heat of the furnace. One long-continued, neverceasing roar of thunder (not separate claps as we hear them in this country) deafened our ears, and each moment we feared destruetion; for, more than once, huge masses of rock, detached by the lightning blast from the mountain above us, rolled down past our eavern with the roar of an avalanche. The Hottentot lay on his face, shutting out the sight, though he could not escape the sound, At length the rain-spouts burst forth, and to describe how the water deluged the earth would be impossible; suffice it, that though we had entered the cave from the road without passing any stream, or apparently any bed of one, when we again ventured forth from our place of shelter, three hours later, a broad and impassable torrent flowed between ourselves and the road, and we had to erawl along the mountain sides on foot, with great difficulty, and in the momentary danger of losing our footing on its slippery surface, and being dashed into the roaring torrent, for about two miles ere we could find a fordable spot. Two days later these plains were covered with a lovely verdure.

Other charms are intended for softening

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material cinal pr perfectly charm a which ele of the ma quite wea persuade eat a littl dently ma was very Ho tried agreeably minutes h derfully re resume hi ward, the away. Im to do with is evident the Kaffir crties. So deep

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idea that eraft of so cattle are i have been power. Th necessarily order that nations of cattle, whi strength of is therefore

the heart of a girl whom a man wants to eeremonies, and, when it is dead, the gall marry, or of her father, in order to induce and contents of the stomach are scattered or of the chief if he should have to prefer a request. All those charms are exactly aliko to the look, and it is needless to say that they do not possess the least efficacy in one way or another.

There are some charms which undoubtedly do possess some power, and others which owe their force to the imagination of the user. The many charms which they possess against various kinds of fear belong to this class. For oxample, if a man meets a liou or a leopard, and nibbles a little scrap of wood, it is plain that the effleiency of these charms is wholly imaginary. In many instances this is undoubtedly the case. If a man, meeting a llon, nibbles a littlo piece of lion-charm, and the animal moves off, leaving him unmolested, his fears are certainly allayed by the use of the charm, though his escape is due to the natural dread of man implanted in the nature of the inferior animal, and not to the power of the charm. In battle, too, a man who thinks that his charms will render the enemy afraid of him is much more likely to fight with doubled valor, and so to bring about the result attributed to the charm. In eases of illness, too, we all know how powerful is the healing effect of the imagination in restoration of health.

But there are many instances where the material used as a charm possesses medi-cinal properties, of which the prophet is perfectly aware. There is, for example, one charm against weariness, the efficacy of which clearly depends upon the properties of the material. One of my friends, who was quite weary after a day's hard hunting, was persuaded by one of his Kaffir servants to eat a little of his fatigue-charm. It was evidently made from the root of some tree, and was very bitter, though not unpleasantly so. He tried it, simply from curiosity, and was agreeably surprised to find that in a few minutes he felt his muscular powers won-derfully restored, so that ho was enabled to resume his feet, and proceed briskly home-ward, the extreme exhaustion having passed away. Imagination in this ease had nothing to do with the success of the charm, and it is evident that the prophet who sold it to the Kaffir was awaro of its medicinal prop-

idea that all sickness is caused by witch-eraft of some kind or other, that even if eattle are ill, their siekness is supposed to have been caused by some supernatural power. The first course that is taken is necessarily the propitiation of the spirits, in to be rather a eurious method of treating the necessarily the propination of the spirits, in order that they may overrule the machi-nations of the evil-doer, and preserve the strength of the kraal. One of the best oxen is therefore sperificed to them with the usual. When a chief of rank happens to be When a chief of rank happens to be ill.

over the cattle pen, and the spirits are solemnly invoked.

Here is one of these curious prayers, which was obtained from a Kaffir. "Hail! friend! thou of this kraal, grant us a blessing, beholding what we have done. You see this distress; remove it, since we have given you an animal. We know not what more you want, whether you still require anything what, whether you still require anything more or not. Grant us grain that it may be abundant, that we may eat, and not be in want of anything, since we have given you what you want. This kraal was built by yourself, father, and now why do you diminish your own kraal? Build on, as you have begun, let it be larger, that your offspring, still hereabout, may increase, increasing knowledge of you, whenee cometh great power,"

The flesh of the slaughtered ox is then taken into a hut, the door is elosed, and no one is allowed to enter for a considerable time, during which period the spirits are supposed to be eating the beef. The door is then opened, the beef is cooked, and all who are present partake of it. If the propitia-tory sacrifice fails, a prophet of known skill is summoned, and the herd collected in the isi-baya, or central enclosure, in readiness against his arrival. His first proceeding is to light a fire in the isi-baya and burn medieine upon it, taking eare that the smoke shall pass over the cattle. He next proceeds to frighten the evil spirit out of them by a simple though remarkable proceeding. He takes a firebrand in his hand, puts a lump of fat in his mouth, and then walks up to one of the atflicted oxen. The animal is firmly held while he proceeds to masticate the fat, and then to eject it on the firebrand. The mixed fat and water make a great sputtering in the face of the ox, which is greatly terrified, and bursts away from its tormentors.

This process is repeated upon the entire herd until they are all in a state of furi-ous excitement, and, as soon as they have reached that stage, the gate of the enclosure is thrown open, and the frightened animals dash out of it. All the inhabitants of the kraal rush after them, the men beating their shields with their knob-kerries, the women So deeply rooted in the Kaffir mind is the lea that all sickness is caused by witch-raft of some kind or other, that even if treated with peculiar kindness, are quite beside themselves at such a proceeding, and it is a considerable time before they can recover their equanimity. This may seem

When a chief of rank happens to be ill,

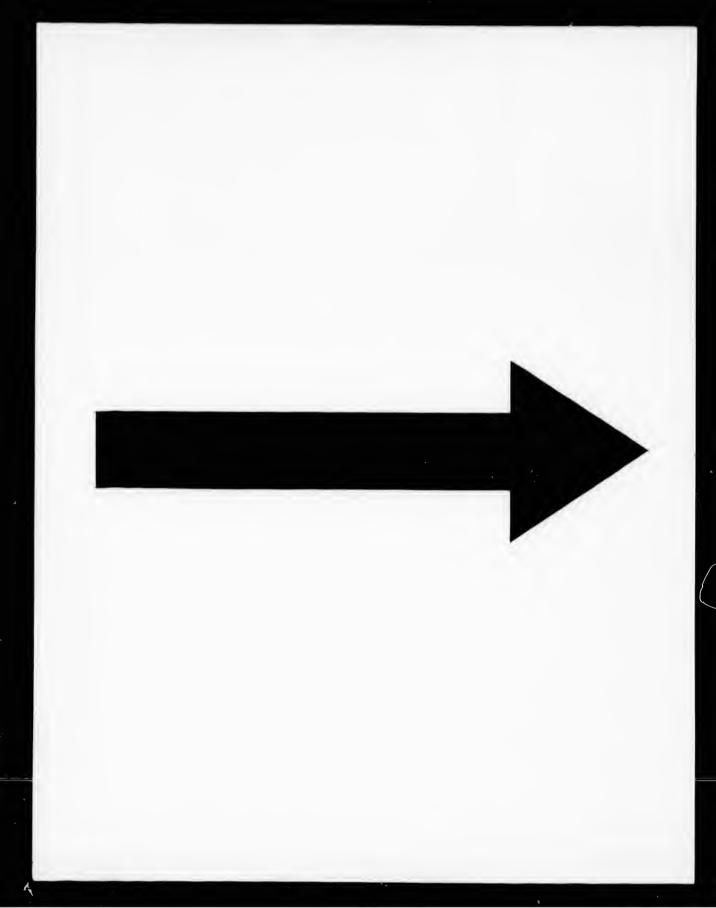
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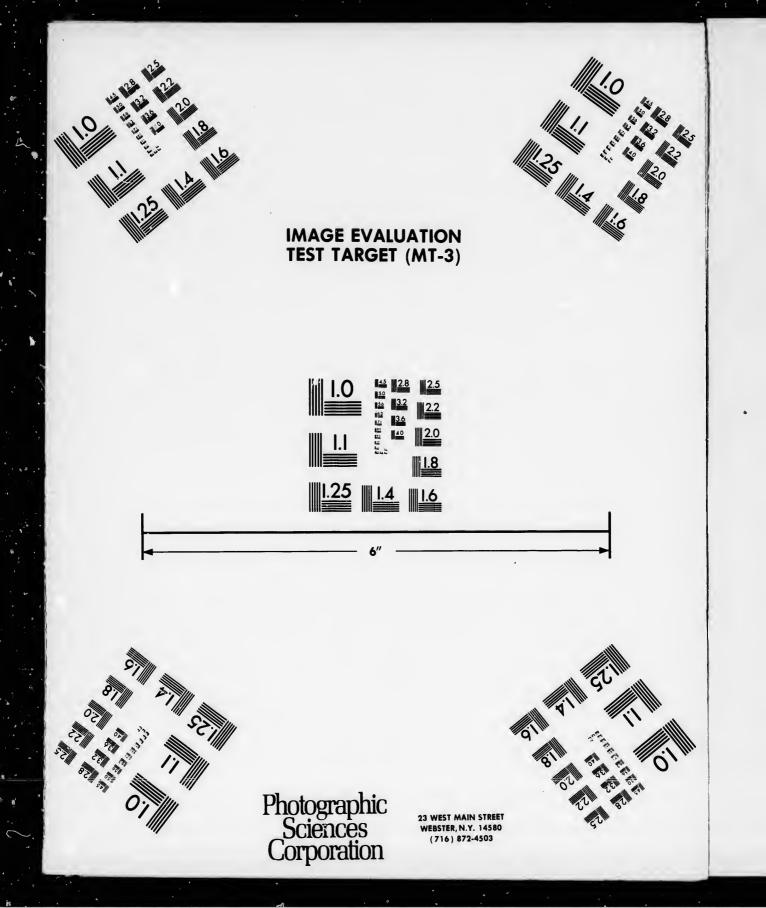
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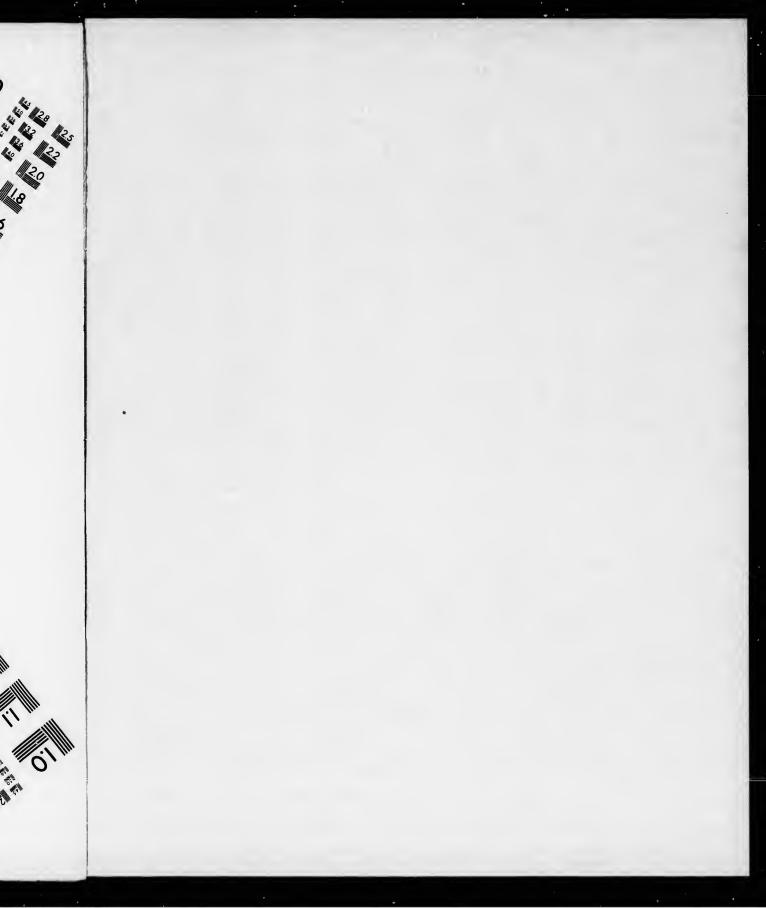
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and especially if the king himself should be | lently, like a dog trying to discover a lost ailing, no one has the least doubt that sor-cery was the cause of the evil. And, as the chiefs are given to eating and drinking, and smoking and sleeping, until they are so fat that they can hardly walk, it is no wonder that they are very frequently ill. It thus becomes the business of the prophet to find out the wizard, or "evil-doer," as he is called, by whom the charm was wrought.

To doubt that the illness was caused by witcheraft would be a sort of high treason, and afford good grounds for believing that the doubter is himself the wizard. For a Kaffir ehief always chooses to think himself above the common lot of humanity-that he is superior to others, and that he cannot die like inferior men. It is evident, therefore, that any ailment which may attack him must be caused by witcherait, and that, if the evil-doer can be detected, the spell will lose its potency, and the sufferer be restored to health.

Charms which cause ill-health are usually roots, tufts of hair, feathers, bits of bone, or similar objects, which have been in the possession of the vietim, or at least have been touched by him. These are buried in some secret spot by the wizard, who mutters spells over them, by means of which the victim droops in health in proportion as the buried charm deeays in the ground. The object of the prophet, therefore, is twofold; first, to point out the wizard, and, secondly, to dis-cover the buried charms, dig them up, and reverse the spell.

The "evil-doer" is discovered by a process which is technically named "smelling." large eircle is formed of spectators, all of whom squat on the ground, after the usual manner of Kaffirs. When all is ready, the prophet clothes himself in his full official eostume .and proceeds into the eirele, where he is received with a great shout of welcome. Though every one knows that before an hour has elapsed one at least of their number will be accused of witchcraft, and though no one knows whether he himself may not be the vietim, no one dares to omit the shout of welcome, lest he should be suspected as the wizard. The prophet then begins to pace slowly in the eirele, gradually increas-ing his speed, until at last he breaks into a dance, accompanying his steps with a measured ehant. Louder and louder peals the chant, quicker and wilder become the steps of the magic daneer, until at last the man lashes himself into a state of insane fury, his eyes rolling, tears streaming down his cheeks, and his chant interrupted by shricks and sobs, so that the spectators may well believe, as they most firmly do, that he is possessed by the spirits of departed chiefs.

Then comes the anxious part of the cere-mony. The prophet leaps in great bounds over the arena, first rushing to one part and mentioned. The narrative is taken from

scent, and seeming to be attracted to or repelled from certain individuals by a power not his own. Each Kaffir sits in trembling awe, his heart sinking when he sees the ter-rible prophet coming toward him, and his courage returning as the seer turns off in another direction. At last the choice is made. The prophet stops suddenly opposite one portion of the circle, and begins to sniff violently, as if trying to discover by the sense of smell who the offender may be. The vast assembly look on in awe-struck silence, while the prophet draws nearer and nearer, as if he were supernaturally attracted to the object of which he is in search. Suddenly he makes a dash forward, snatches his wand of office out of his belt, touches the doomed man with it and runs off. The hap-less victim is instantly seized by the executioners, and hurried off before the chief in order to be examined.

In the mean while, the prophet is followed by a number of people who wish to see him discover the buried charm. This part of the proceeding is very similar to that which has been mentioned. He danees through the kraal, entcring hut after hut, and pretending to be satisfied by the sense of smell that the eharm is not to be found in each place. By degrees he approaches nearer the right spot, on which he throws his assagai, and tells the people to dig and find the charm, which, of eourse, he has previously taken care to place there. How this part of the performance is sometimes managed will be presently narrated.

The wretched man who is once accused openly as being accessory to the illness of his king has no hope of mercy, and yields to the dreadful fate that awaits him. The nominal examination to which he is sub-jected is no examination at all, but merely a succession of the severest tortures that human ingenuity can suggest, prolonged as long as life is left in him. He is asked to confess that he has used witchcraft against his king, but invariably denies his guilt, though he well knows the result of his answer. Torture after torture is inflieted upon him, fire applied in various ways being the principal instrument employed. The namely, breaking a hole in an ant's nest, tying him hand and foot and thrusting him into the interior, or fastening him in the ground, and breaking upon him a nest of large ants, noted for the fiereeness of their tempers, and the agonizing vcnom of their stings. How ruthlessly cruel a Kaffir can be when he is excited by the fear of witch-craft can be imagined from the following account of the trial and exceution of a sup-posed wizard. The reader must, moreover, be told that the whole of the details are not then to another, inhaling his breath vio- Major W. Ross King's interesting "Cam-

paign seribe "]

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"The same Kona, some years before, having fallen sick, a 'witch doctor' was consulted, according to custom, to ascertain consulted, according to eustom, to ascertain the individual under whose evil influence he was suffering; and, as usual, a man of property was selected, and condemned to forfeit his life for his alleged crime. To prevent his being told of his fate by his friends, a party of men left Macomo's kraal early in the morning to secure the recovery early in the morning to secure the recovery of the sick young chief by murdering one of his father's subjects. The day selected for the sacrifice appeared to have been a sort of gala day with the unconscious vie-tim; he was in his kraal, had just slaugh-tered one of his cattle and was marrie tered one of his cattle, and was merrily contemplating the convivialities of the day before him, over which he was about to preside. The arrival of a party of men from the 'great place' gave him no other concern than as to what part of the animal he should offer them as his guests. In a moment, how-ever, the ruthless party seized him in his kraal; when he found himself secured with

"He was then ordered to produce the matter with which he had bewitched the son of his chief. He replied, 'I have no bewitchhis enet. He replied, 'I nave no bewitch-ing matter; but destroy me quickly, if my chief has consented to my death.' His exe-eutioners said they must torture him until he produced it, to which he answered, 'Save yourselves the trouble, for torture as you will I cannot produce what I have not.' He was then held down on the ground and save was then held down on the ground, and several men proceeded to pierce his body all over with long Kaffir needles. The miserable victim bore this with extraordinary resolution; his tormentors tiring, and complaining of the pain it gave their hands, and of the needles or skewers bending.

"During this time a fire had been kindled, in which large flat stones were placed to heat; the man was then directed to rise, they pointed out to him the fire, telling him it was for his further torture unless he produced the bewitching matter. He answered, 'I told you the truth when I said, Save yourselves the trouble;'as for the hot stones, I ean bear them, for I am innocent; I would would say I fear your torture.' Here his wife, who had also been seized, was stripped wife, who had also been seized, was stripped perfectly naked, and eruelly beaten and ill-treated before his eyes. The vietim was then led to the fire, where he was thrown on his back, stretched out with his arms and ground, and the stones, now red-hot, were taken out of the fire and placed on his naked body—on the groin, stomach, and chest, charm in his own hut, the prophet would body—on the groun.

paigning in Kaffirland," a work which de-scribes the Kaffirs of 1851-2:- this barbarous process, the stones slipping this barbarous process, the stones slipping off the seorchcd and broiling flesh, being only kept in their places by the sticks of the fiendish executioners.

"Through all this the heroic fellow still remained perfectly sensible, and when asked if he wished to be released to discover his hidden charm, said, 'Release me.' They did so, fully expecting they had vanquished his resolution, when, to the astonishment of all, he stord up a chectly resolution to full he stood up a ghastly spectacle, broiled alivel his smoking fiesh hanging in pieces from his bodyl and composedly asked his tormentors, 'What do you wish me to do now?' They repeated their demand, but he weathed his improved and a second bis he resolutely asserted his innocence, and begged them to put him out of his misery; and as they were now getting tired of their labor, they made a running noose on the rheim around his neek, jerked him to the ground, and savagely dragged him about on the sharp stones, then placing their feet on the back of his neck, they drew the noose tight, and strangled him. His mangled corpse was kraal; when he found himself secured with taken into his own hut, which was set on fire a rheim round his neck, he calmly said, 'It and burnt to ashes. His sufferings com-is my misfortune to be caught unarmed, or menced at ten A.M. and only ended at sunset."

Kona, whose illness was the cause of this fearful scene, was a son of Macomo, the well-known Kaffir chief, who resisted the English forces for so long a time. It seems strange that the Kaffir should

act in this manner; naturally, he is by no means of a vindictive or crucl nature. Hottempered he is, and likely enough to avenge himself when offended, by a blow of a club himsen when one needs, by a blow of a whee or the point of an assagai. But, after the heat of the moment has passed away, his good-humor returns, and he becomes as cheerful and lively as ever. Even in war, as has already been mentioned, hc is not generally a cruel soldier, when not excited by actual combat, and it seems rather strange that when a man toward whom he has felt no enmity, and who may, perhaps, be his nearest relative, is accused of a crimc -no matter what it may be -he should be guilty, in cold blood, of deliberate cruelty too terrible to be described. The fact is, this conduct shows how great is his fear of the intangible power of witcheraft. Fear is ever the parent of cruelty, and the simple fact that a naturally kind-hearted and good-tempered man will lose all sense of ruth,

supported by others on each side of him, not be able to gain access to the spot, and also heated and pressed against his body. It would therefore have the earth dug up, and

detected a notable prophetess in this pro-ceeding, and exposed the trick before the assembled people. Some of his immediate followers were ill,

and they sent for a prophetess who knew that the white man did not believe in her powers. So she sent him a message, saying that, if he would give her a cow, she would detect the charms that were destroying his people, and would allow him to be present when she dug up the enchanted roots. So he sent a cow, and two days afterward had another message, stating that the cow was too small, and she must have a larger one, or that the difference must be made up in calico. At the same time she asked for the services of one of his men, named Mas-lamfu. He sent the calico, but declined the latter portion of the request, knowing that the man was only wanted as a means of gaining information. The expected day arrived, and, on account of the celebrity of the prophetess, vast numbers of men belonging to various ribes came in bodies, each headed by a chief of a kraal. Messenger after messenger came to announce her advance, but she dld not make her appearance, and at last a courler came to say that the spirit would not allow her to proceed any further until some beads were sent to her. The chiefs, of whose arrival she had heard, and on whose liberality she doubtlessly depended, made a collection straightway, got together a parcel of beads, and sent the present by the messenger.

The beads having softened her heart, she made her solenn entry into the kraal, fol-lowed by a guard of fifty warriors, all in full panoply of war. The procession moved in solemn march to the centre of the isi-baya, and then the warriors formed themselves in a line, their large shields resting on the ground and covering the body as high as the chin, and their assagais grasped in their right hands. She was also accompanied by Maslamfu, the very man whom she had asked for, and who was evidently an old attendant of her own. The prophetess was decorated in the usual wild and extravagant plexion by painting her nose and one eyelid with charcoal, and the other eyelid with red earth. She had also allowed all her hair to grow, and had plastered it together with a mixture of charcoal and fat. The usual

tufted wand of office was in her hand. Having now made her appearance, she demanded more beads, which were given to her, in order that she should have no excuse for declining to proceed any further in her incantations. She then began her work in earnest, leaping and bounding from one side of the enclosure to the other, and displaying the most wonderful agility. During this part of the proceedings she

try to convey surreptitiously some pieces of sang a song as an accompaniment to her root or bone into the hole. Mr. Isaacs once dance, the words of the song itself either dance, the words of the song riser enter having no meaning, or being quite incom-prehensible to the hearers. The burden of each stanza was, however, simple enough, and all the assembled host of Kaffirs joined in it at the full stretch of their lungs. After rushing to several huts, and pretending to smell them, she suddenly stopped before the white men, who were carefully watch-ing her, and demanded another cow, on the plea that if the noxious charm were dug up without the sacrifice of a second cow, the spirits would be offended. At last she received the promise of a cow, under the proviso that the rest of the performance was to be satisfactory.

After a varicty of strange performances, she suddenly turned to her audience, and appointed one of them to dig up the fatal soil. The man was a great museular Kaffir, but he trembled like a child as he approached the sorceress, and was evidently so terrified that she was obliged to lay a spell upon him which would counteract the evil influence of the buried charm. She gave him an assagai by way of a spade, a pot for the roots, and directed him successively to three huts, making him dig in each, but was baffled by the vigilant watch which was kept upon all her movements. Having vainly searched the three huts, she suddenly turned and walked quickly out of the kraal, followed by the still terrified excavator, her husband, and Maslamfu, and proceeded to a garden, into which she flung an assagai, and told her man to dig up the spot on which the spear fell. "Being now outdone, and elosely followed by us, and finding all her efforts to elude our vigilance were vain, for we examined into all her tricks with the most persevering sentiny, she suddenly turned round, and at a quick pace proceeded to the kraal, where she very sagaciously called for her snuff box. Her husband ran to her, and presented one. This attracted my notice, as Maslamfu had hitherto performed the office of snuff box bearer, and I conjectured that, instead of snuff in the box, her husband had presented her with roots. I did not fail in my predietion; for as she proceeded to the upper part of the kral, she took the spear from the man appointed to dig, and dug herself in front of the hut where the people had been sick, took some earth, and added it to that in the pot; then proceeded as rapidly as possi-ble to the ealf kraal, where she dug about two inches deep, and applied two fingers of the left hand to seeop a little earth out, at the same time holding the roots with her other two fingers; then, in a second, closed her hand, mlxing the roots with the earth, and putting them into the pot, saying to the man, 'These are the things you have been looking for.'"

The natural end of this exposure was,

nent to her tself either burden of ple enough, affirs joined mgs. After etending to oped before cully watehecow, on the vere dug up nd cow, the burden the performance

rformances, dienee, and up the fatal cular Kaffir, as he ap-us evidently ed to lay a interact the harm. She a spade, a him succeshim dig in gilant watch movements. ee huts, she iekly out of terrified exslamfu, and shahe flung o dig up the Being now by us, and ur vigilance nto all her nto all her, a ta quiek ere she very f box, *Her* sented one. uslamfu had f snuff box instead of d presented my predic-pupper part r from the herself in le had been it to that in it to that in lly as possi-e dug about vo fingers of earth out, at ts with her cond, elosed h the earth, aying to the have been

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already mitting privileg rank as from tl the ordi women, is, perh celibacy fication men see are mar college always public h ment wh sidered a sumptua forced an according of the fe tain Gar powerful dress and "This

witches, a craft. La fat were her thick directions gave to he and grotes ces, which too charac assembled going out reason, she Finding th fectual, she accompani concealed 1 expiration teriously r apparently pretended absence, fro Maddegān, Tpāi. 'Yo claimed, 'h wound he assagai; he with pcople Tpāi, either upon by th manded the the good ne inhandcd the the good pc immediately subsequent her head to and knecs; a that she was obliged to escape out of the stand, that she has resumed her station in turmoil which was caused by her manifest imposture; and it is needless to say that she did not ask for the cows.

The female professors of the art of witcheraft go through a series of ceremonies exactly similar to those which have been already described, and are capable of transmitting to any of their descendants the privilege of being admitted to the same from the preceding account, they perform the ordinary duties of life much as do other women, whether married or single; and it is, perhaps, remarkable that, so far from cellbacy being considered a necessary qualifeation for the office, neither men nor wo-nien seem to be eligible for it unless they are married. When once admitted into the college of prophets, the members of it always endeavor to inspire awe into the public by the remarkable style of adornment which they assume; and they are considered at liberty to depart from the usual sumptuary laws which are so strictly en-forced among the Kaffir tribes, and to dress according to their individual caprice. One her. She did not go through the usual protain Gardiner, and seems to have made a powerful impression upon him, both by her dress and her demeanor.

"This woman may be styled a queen of witches, and her appearance bespeaks her eraft. Large coils of entrails stuffed with fat were suspended round her neck; while her thick and tangled hair, stuck over in all directions with the gall-bladders of animals, gave to her tall figure a very singularly wild and grotesque appearance. One of her devices, which occurred about six months ago, is too characteristic to be omitted. Tpāi had assembled his army, and was in the act of going out to war, a project which, for some reason, she thought it necessary to oppose. Finding that all her dissuasions were ineffeetual, she suddenly quitted the place, and, accompanied only by a little girl, entirely concealed herself from observation. At the expiration of three or four days, she as mysexplanation of inree of four days, she as mys-terionsly returned; and holding her side, apparently bleeding from an assagai-wound, pretended to have been received, in her absence, from the spirit of her late husband Ausence, from the spirit of her late husband Maddegān, she presented herself before Tpāi. 'Your brother's spirit,' she cx-claimed, 'has met me, and here is the wound he has made in my side with an assagai; he reproached me for remaining with people who had treated me so ill.' Tpāi. either willingly or saturally imposed This, either willingly or actually imposed upon by this strange occurrence, counter-nanded the army; and, if we are to credit the good people in these parts, the wound immediately healed! For several months subsequent to this paried the test it into

society as a blped."

One of the female prophets had a curious method of discovering an "cvil-doer." She came leaping into the ring of assembled Kaffirs, with great bounds of which a woman seems hardly capable. It is possible that she previously made use of some preparation which had an exciting effect on the brain, and assisted in working herself up to a pitch of terrible frenzy. With her person deco-rated with snakes, skulls, heads and claws of birds, and other strange objects - with her magic rattle in one hand, and her staff of office in the other-she flew about the circle with such crratic rapidity that the eye could scarcely follow her movements, and no one could in the least anticipate what she would do next. Hcr eyes seemed starting from her head, foam flew from her elenched jaws, while at intervals she uttered frantic shricks and yells that seemed scarcely to belong to humanity. In short, her appear-ance was as terrible as can well be imagined, and sure to inspire awe in the simple-minded cess of smelling and crawling, but pursued her erratic course about the ring, striking with her wand of office the man who happened to be within its reach, and running off with an incredible swiftness.

The illustration No. 1, on page 188, rep-resents her engaged in her dread office. She has been summoned by a rich chief, who is scen in the distance, lying on his mat, and attended by his wives. The terrified culprit is seen in the foreground, his immediate neighbors shrinking from him as the prophetic wand touches him, while others are pointing him out to the executioners.

There is very marked distinction between the Kaffir prophetess and an ordinary woman, and this distinction lies principally in the gait and general demeanor. As has already been observed, the women and the men seem almost to belong to different races, the former being timid, humble, and subdued, while the latter are bold, confident, and almost haughty. The prophetes, how-ever, having assumed so high an office, takes upon herself a demeanor that shows her appreciation of her own powers, and walks about with a bold, free step, that has in it something almost regal.

In one point, both sexes are alike when they are elevated to prophetical rank. They become absolutely ruthless in their profes-sion, and lost to all sense of mercy. No one is safe from them except the king himself; and his highest and most trusted couneillor never knows whether the prophetic and knecs; and it is only lately, I underhe will be seized and tortured to death as Shooter narrates a curious instance where mercilessly as if he were one of the lowest of the people.

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Mixed up with these superstitious decep-tions, there is among the prophets a considerable amount of skill both in surgery and medicine. Partly from the constant slaugh-ter and cutting-up of cattle, and partly from experience in warfare and executions, every Kaffir has a tolcrable notion of anatomy far greater, indeed, than is possessed by the generality of educated persons in our own country. Consequently, he can undertake various surgical operations with confidence, and in some branches of the art he is quite a proficient. For example, a Kaffir prophet has been known to operate successfully in a ment of wounds, he is an adept.

A kind of cupping is much practised by the Kaffirs, and is managed in much the same way as among ourselves, though with different and ruder instruments. Instead of cupping glasses, they use the horn of an ox with a hole bored through the smaller end. The operator begins his work by pressing the large end of the horn against the part which is to be relieved, and, applying his mouth to the other end, he sucks vigorously until he has produced the required effect. A few gashes are then made with the sharp blade of an assagai, the horn is again applied, and suction employed until a sufficient amount of blood has been extracted.

As the Kaffirs are acquainted with poi-sons, so arc they aware of the medicinal properties possessed by many vegetable productions. Their chief medicines are obtained from the castor-oil plant and the male fern, and are administered for the same complaints as are treated by the same medicines in Europe and America. Someicine is made by searifying the skin, and rubbing medicine into it. It is probable the "witch doctors" have a very much wider acquaintance with herbs and their properties than they choose to make public; and this conjecture is partly carried out by the efficacy which certain so-called charms have on those who use them, even when imagination does not lend her potent aid. Possessing such terrible powers, it is not to be wondered at that the prophets will some-times use them for the gratification of personal revenge, or for the sake of gain. In the former case of action, they are only impelled by their own feelings; but to the latter they are frequently tempted by others, and an unprincipled prophet will sometimes accumulate much wealth by taking bribes to accuse certain persons of witchcraft.

a false accusation was made by a corrupt prophet. One man cherished a violent jealousy against another named Umplai (i. e. The Hymna), and, after many attempts, succeeded in bribing a prophet to accuse his enemy of witcheraft. This he did in a very curious manner, namely, by pretending to have a vision in which he had seen a wizard scattering poison near the hut. The wizard's name, he said, was Nukwa. Now, Nukwa is a word used by women when they cpeak of the hyzena, and therefore signified the same as Umpisi. Panda, however, de-clined to believe the accusation, and no direct indictment was made. A second case of dropsy, so that the patient recovered; and the unfortunate man was made. A second while in the reducing of dislocated joints, the setting of fractured bones, and the treat-ment of wounds, he is an adent In a rude kind of way did justice, by depriv-ing the faise prophet of all his cattle, forbidding him to practise his art again, and consigning the accuser to the same fate which he had caused to be inflicted on his vietim.

The Kaffirs very firmly believe in one sort of witchcraft, which is singularly like some of the superstitions of the Middle Ages. They fancy that the wizards have the power of transforming the dead body of a human being into a familiar of their own, which will do all their work, and need nei-

ther pay nor keep. The "cvil-doer" looks out for functals, and when he finds that a body has been interred upon which he can work his spell without fear of discovery, he prepares his charms, and waits until after sunset. Shielded by the darkness of midnight, he digs up the body, and, by means of his incantations, breathes a sort of life into it, which cnables the corpse to move and to speak; the spirit of some dead wizard being supposed to have entered into it. He then heats stones or iron in the fire, burns a hole in the head, and through this aperture he cast around the revivified body, which have the effect of changing it into the form of some animal, such as a hypen, an owl, or a wild soit the latter being the form of wild-cat; the latter being the form most in favor with such spirits. This mystie animal then becomes his servant, and obeys all his behests, whatever they be. By day, it hides in darkness; but at night it comes forth to do its master's bidding. It euts wood, digs and plants the garden, builds houses, makes baskets, pots, spears, and clubs, catches game, and runs errands. But the chief use to which it is put is to

inflict sickness, or even death, upon persons who are disliked by its master. In the dead of night, when the Kaffirs are all at home, how Tchaka contrived to work upon the elings of the people by means of the "Woe! woe! woe! to this house!" The feelings of the people by means of the "Woe! woe! woe! to this house!" The prophets has already been mentioned. Mr. trembling innates hear the dread voice; but

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for funerais, dy has been n work his , he prepares after sunset. midnight, he neans of his of life into it, move and to wizard being it. He then burns a hoie aperture he pells are then , which have tile form of an owl, or a form most is mystie aniand obeys ali . By day, it ght it comes ing. It euts arden, builds spears, and errands.

t is put is to upon persons In the dead all at home, rd a doomed it eries out, ouse!" The ad voice; but

none of them dares to go out or to answer, for | rified at the sight, she tried to escape unseen; none of them dares to go out or to answer, for they believe that if they so much as utter a sound, or movo hand or foot, they will die, as well as the person to whom the message is sent. Should the wizard be disturbed in his incantations, before he has had time to transform the resuscitated body, it wanders the work the country powerful a message of the model of the main sector of the main sector of the main sector the model of the main sector of the model of the main sector the model of the main sector of the model of the main sector the model of the main sector of the model of the model of the model of the model of the main sector of the model of the model of the main sector of the model of the m through the country, powerful, a messenger of evil, but an idiot, uttering eries and menaces, but not knowing their import. In consequence of this belief, no Kaffir

dares to be seen in communication with any ereature except the recognized domestic animais, such as eattle and fowis. Any attempt to tame a wild animai would assuredly cause the presumptuous Kaffir to be put to death as an "evil-doer." A rather curious case of this kind occurred in Natai.

A woman who was passing into the bush

dence against a supposed wizard is always plentiful, and on this occasion it was furnished liberally. One person had overheard a domestic quarrel, in which the man had beaten his cldest wife, and she threatened to accuse him of witcheraft; but he repiied that she was as bad as himself, and that if he was executed, she would suffer the same fate. Another person had heard him say to the same wife, that they had not been found out, and that the accusers only wanted their corn. Both man and wife were sumin order to eut wood, saw a man feeding a moned before the council, examined after wild-cat—the animai which is thought to the usual method, and, as a necessary con-be specially devoted to the evil spirit. Ter-

CHAPTER XIX.

SUPERSTITION - Concluded.

RAIN-MAKING - EFFECTS OF A DROUGHT - THE HIGHEST OFFICE OF A KAFFIR PROPHET, ITS REWARDS AND ITS PERILS-HOW THE PROPHET "MAKES RAIN" - INGENIOUS EVASIONS - MR. MOFFATT'S ACCOUNT OF A RAIN-MAKER, AND HIS PROCEEDINGS - SUPPOSED POWERS OF EUROPEANS - KAF-FIR PROPHETS IN 1857 - PROGRESS OF THE WAR, AND GRADUAL REPULSE OF THE KAFFIRS-KRELI, THE KAFFIR CHIEF, AND HIS ADVISERS-STRANGE PROPHECY AND ITS RESULTS-THE PROPHETS' BELIEF IN THEIR OWN POWERS - MORAL INFLUENCE OF THE PROPHETS - THE CELE-BRATED PROPHET MAKANNA AND HIS CAREER - HIS RISE, CULMINATION, AND FALL - MAKANNA'S GATHERING SONG - TALISMANIC NECKLACE - THE CHARM-STICK OF THE KAFFIRS - WHY THE PROPHETS ARE ADVOCATES OF WAR-A PROPHET WIND TOOK ADVICE.

THE highest and most important duty a Kaffir prophet can perform, and there are which falls to the lot of the prophets is that of rain-making. In Southern Africa, should it be delayed beyond the usual time, the dread of famino runs through the land. The Kaffirs certainly possess storehouses, but not of sufficient size to hold enough grain for the subsistence of a tribe throughout the year — nor, indeed, could the Kaf-firs be ablo to grow enough food for such a purpose.

During a drought, the pasture fails, and the cattle die; thus cutting off the supply of milk, which is almost the staff of life to a Kaffir-certainly so to his children. The very idea of such a calamity makes every mother in Kaffirland tremble with affright, and there is nothing which they would not do to avert it, even to the sacrifice of their own lives. Soon the water-pools dry up, then the wells, and lastly the springs begin to fail; and consequently disease and death soon make dire havoc among the tribes. In this country, we can form no conception of such a state of things, and are rather apt to suffer from excess of rain than its absence ; but the miseries which even a few weeks drought in the height of summer can inflict upon this well-watered land may enable us to appreciate some of the horrors which accompany a drought in Southern Africa.

Among the prophets, or witch doctors, lowers, there are some who claim the power of forcing rain to fall by their incantations, as a rain

times known to exhibit itself in perforating the unsuccessful prophet with an assagai, knoeking out his brains with a knob-kerric, or the more simple process of tearing him to picces. Those, however, who do succeed, are at once raised to the very summit of their profession. They exercise almost unlimited sway over their own tribe, and over any other in which there is not a rain-maker of equal celebrity. The king is the only man who pretends to exercise any authority over these all-powerful beings; and even the king, irresponsible despot though he be, is obliged to be submissive to the rainmaker while he is working his incantations.

It is, perhaps, not at all strange that the Kaffirs should place implicit faith in the power of the rain-makers; but it is a strange fact that the operators themselves believe in their own powers. Of course there are many instances where a rainmaker knowingly practises imposture; but in those cases he is mostly driven to such a course by the menaces of those who are employing him; and, as a general fact, the wizard believes in the efficacy of his own charms quite as firmly as any of his fol-

A prophet who has distinguished himself as a rain-maker is soon known far and wide, Rain-making is the very highest office which and does not restrict his practice to his owu (192)

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It is no are woll weather, who live prophets, than the ever muc self, he n misslon w continuau lutely for his only h to procras the same The most is by requ knows are that until have no ci anusing i prophet is not fall, an 'The rai

country ra ho had le rogues we When urg would repl goats to kil rain; givo r let you see taking a sou one of the p to congratu ment found was transpi by my fathe rain,' said t his slumbers the floor sh obtain a litt replied, poin ing, 'Do you as fast as sh satisfaction, the length an rain-maker h milk-sack.

district. Potentates from all parts of the country send for him when the drought conthues, and their own prophets fail to pro-duce rain. In this, as in other countries, the prophet has more honor in another land than in his own, and the confidence placed in him is boundless. This confidence is grounded on the fact that a rain-maker from a distant land will often produce rain when others at home have failed. The reason is simple enough, though the Kaffirs do not see it. By the time that the whole series of native prophets have gone through their Incantations, the time of drought is com-paratively near to a close; and, if the prophet can only manage to stave off the actual production of rain for a few days, he has a reasonable chance of success, as every hour is a positive gain to him.

It is needless to mention that the Kaffirs are well acquainted with the signs of the weather, as is always the case with those who live much in the open air. The prophets, evidently, are more weather-wise than the generality of their race, and, how-ever much a rain-maker may believe in himself, he never willingly undertakes a commission when the signs of the sky portend a continuance of drought. Should he be abso-lutely forced into undertaking the business, his only hope of escape from the dilemma is to procrastinate as much as possible, while at the same time he keeps the people amused. The most common mode of procrastination is by requesting certain articles, which he knows are almost unattainable, and saying that until he has them his ineantations will have no effect. Mr. Moffatt narrates a very amusing instance of the shifts to which a prophet is sometimes put, when the rain will not fall, and when he is forced to invoke it.

'The rain-maker found the clouds in our country rather harder to manage than those he had left. He complained that secret rogues were disobeying his proclamations. one of the principal men entered his house to congratulate him, but to his utter amazement found him totally insensible to what was transpiring. 'Helaka rare!' (Hallo, by my father!) 'I thought you were making rain, said the intruder, when, arising from his slumbers, and seeing his wife sitting on the floor shaking a milk-sack in order to obtain a little butter to anoint her hair, he replied, pointing to the operation of ehurning, 'Do you not see my wife ehurning rain as fast as she ean?' This reply gave entire satisfaction, and it presently spread through the length and breadth of the town, that the rain-maker had ehurned the shower out of a milk-sack.

"The moisture caused by this shower was dried up by a seorching sun, and many long weeks followed without a single cloud, and when these did appear they might some-times be seen, to the great mortification of the conjurer, to discharge their watery treasures at an immense distance. This disappointment was increased when a heavy cloud would pass over with tremendous thunder, but not one drop of rain. There had been several successive years of drought, during which water had not been seen to flow upon the ground; and in that climate, if rain does not fall continuously and In considerable quantities, it is all exhaled in a couple of hours. In digging graves we have found the earth as dry as dust at four or five feet depth, when the surface was saturated with rain.

"The women had cultivated extensive fields, but the seed was lying in the soll as It had been thrown from the hand; the cattle were dying for want of pasture, and hundreds of living skeletons were seen going to the fields in quest of unwholesome roots and reptiles, while many were dying with hunger. Our sheep, as before stated, were soon likely to be all devoured, and finding their number daily diminish, we slaugh-tered the remainder and put the meat in sait, which of courso was far from being agreeable in such a climate, and where

vegetables were so scarce. "All these eircumstances irritated the rainmaker very much; but he was often puzzled to find something on which to lay the blame, for he had exhausted his skill. One night, a small cloud passed over, and the only flash of lightning, from which a heavy peal of thunder burst, struck a tree in the town. Next day, the rain-maker and a number of people assembled to perform the usual eeremony on such an event. It was ascended, and ropes of grass and grass roots were bound round different parts of the trunk, When urged to make repeated trials, he which in the *Acacia giraffa* is seldom much goats to kill, therefore I can only make goat-rain; give me for slaughter oxen, and I shall let you see ox-rain? One day, as he was taking a sound sleep, a shower fell, on which one of the principal men entered his house. only a stripe or groove along the bark to the ground. When these bandages were made he deposited some of his nostrums, and got quantities of water handed up, which he poured with great solemnity on the wounded tree, while the assembled mul-titude shouted 'Pula pula.' This done the tree was hewn down, dragged out of the town, and burnt to ashes. Soon after this unmeaning ecremony, he got large bowls of water, with which was mingled an infusion of bulbs. All the men of the town then came together, and passed in succession before him, when he sprinkled each with a zebra's tail which he dipped in the water.

"As all this and much more did not succeed, he had recourse to another stratagem.

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nd there are enture to atfailure, the ple is somen perforating an assagai, knob-kerrie, tearing him o do sueceed. y summit of e almost unibe, and over a rain-maker is the only ny authority ; and even t though he to the rainhis ineanta-

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shed himself far and wide, ce to his owu

He knew well that baboons were not very easily caught among the rocky glens and shelving precipices, therefore, in order to gain time, he informed the men that, to make rain, he must have a baboon; that the animal must be without a blenish, not a hair was to be wanting on its body. One would have thought any simpleton might have seen through his tricks, as their being able to present him with a baboon in that state was impossible, even though they caught him asleep. Forth salthough they caught him asleep. Forth sal-lied a band of chosen runners, who as-cended the neighboring mountain. The baboons from their lofty domiciles had been in the habit of looking down on the plain bencath at the natives encircling and pur-suing the quaggas and antelopes, little dreaming that one day they would them-selves be objects of pursuit. They hobbled off in consternation granuting and screams off in consternation, grunting, and screaming and leaping from rock to rock, occasionally looking down on their pursuers, grinning and gnashing their teeth. After a long pursuit, with wounded limbs, seratched bodles, and broken toes, a young one was secured, and brought to the town, the captors exulting as if they had obtained a great spoil. The wily rogue, on seeing the animal, put on a countenance exhibiting the most in-tense sorrow, exclaining, 'My heart is rent in pieces; I am dumb with grief'; and pointing to the ear of the baboon, which was constrained out the tail which had heat was scratched, and the tail, which had lost some hairs, added, 'Did I not tell you I could not make rain if there was one hair wanting?'

"After some days another was obtained; but there was still some imperfection, real or alleged. He had often said that, if they would procure him the heart of a lion, he would show them that he could make rain so abundant that a man might think himself well off to be under shelter, as when it fell it might sweep whole towns away. He had discovered that the clouds required strong medicine, and that a lion's heart would do the business. To obtain this the rain-maker well knew was no jokc. One day it was announced that a lion had attacked one of the cattle out-posts, not far from the town, and a party set off for the twofold purpose of getting a key to the clouds and disposing of a dangcrous enemy. The orders were im-perative, whatever the consequences might be, which, in this instance, might have been very serious, had not one of our men shot the terrific animal dead with a gun. This was no sooner done than it was cut up for reasting and boiling; no matter if it had pre-viously eaten some of their relations, they ate it in its turn. Nothing could exceed their enthusiasm when they returned to the town, bearing the lion's heart, and singing the non-merche some in full the unit. the conqueror's song in full chorus; the rainmaker prepared his medicines, kindled his fires, and might be seen upon the top of the houses. These coats were usually of a dark

"Asking an experienced and judicious man, the king's uncle, how it was that so great an operator on the clouds could not succeed, 'Ah,' he replied, with apparent feeling, 'there is a cause for the hardheartedness of the clouds if the rain-maker could only flud it out.' A scruthizing watch was kept upon everything done by the missionaries. Some weeks after my return from a visit to Griqua Town, a grand discovery was made, that the rain had been prevented by my bringing a hag of salt from that place in my wagon. The charge was made by the king and his attendants, with great gravity and form. As giving the least offence by laughing at their puerile actions ought always to be avoided when dealing with a people who are sincere though deluded, the case was on my part investigated with more than usual solemnity. Mothibl and his aidde-camp accompanied me to the storchouse, where the identical hag stood. It was open, with the white contents full in view. 'There it is,' he exclaimed, with an air of satisfaction. But finding, on examination, that the reported salt was only white clay or chalk, they could not help laughing at their own incredulity."

An unsuccessful Kaffir prophet is never very sorry to have white men in the country, because he can always hay the blame of failure upon them. Should they be missiona-ries, the sound of the hymns is quite enough to drive away the clouds; and should they be laymen, any habit in which they indulged would be considered a sufficient reason for the continuance of drought. The Kaffir always acknowledges the superior powers of the white man, and, though he thinks his own race far superior to any that inhabit the earth, he fancies that the spirits which help him are not so powerful as those who aid the white man, and that it is from their patronage, and not from any mental or physical superiority, that he has obtained his pre-eminence. Fully believing in his own rain-making powers, he fancies that the white men are as superior in this art as in others, and invents the most extraordinary theories in order to account for the fact. After their own prophets have failed to pro-duce rain, the Kaffirs are tolerably sure to wait upon a missionary, and ask him to perform the office. The process of reasoning by which they have come to the conclusion that the missionaries can make rain is rather a curious one. As soon as the raw, cold winds begin to blow and to threaten rain, the missionaries were naturally accustomed to put on their overcoats when they left their

color, a ing was to full.

It has ets full powers. inanifes place, place, a describe the proj deceiver was som augurs, other's f ls not th are, and is equall they are tween th llving re fact can l series of which no able num their aeth the Kaffi that they ylelding 1 they orga they hope Southern own supre colony of as that ec ing reinfor beeoming (to be conqu tinual defe families, an villages, w sway of the uge in the man's rifle previously 1 Sandilli, and warrior Ma nists, and in been repuls last forced t In 1857,

convened by regularly pl meeting a c to be presen anec, but se spirit had o their cattle. obcyed by n refused to c saved their orders had ealled anothe interview with the disobedie son why the v out of the lar hands, and tokr, or even ning that, if feel his ire. all this, and aH.

nd judicious was that so ds could not th apparent e hardheartmaker could g watch was the missioneturn from a lscovery was revented by that place in nade by the reat gravity st offence by tions ought allog with a deluded, the d with more and his aidsterehouse, It was open, icw. 'There r of satisfaclon, that the ay or chalk. nt their own

het is never the country, lame of failbe missionauite enough should they hey indulged t reason for The Kaffir rior powers ne thinks his that inhabit pirits which s those who s from their ntal or physobtained his in his own es that the this art as in straordinary or the fact. ailed to proably sure to : him to perof reasoning e conclusion ain is rather ie raw, cold reaten rain, accustomed ney left their lly of a dark

color, and nothing could persuade the na- dient, and slay every head of cattle in the tives but that the assumption of dark cloth- country, except one cow and one goat, the ing was a spell by which rain was compelled

It has just been mentioned that the prophets fully believe in their own supernatural powers. Considering the many examples of powers. Considering the many examples of manifest imposture which continually take place, some of which have already been described, most Europeans would fancy that the prophets were intentional and consistent deceivers, and their opinion of themselves was something like timt of the old Roman augurs, who could not even look in each other's faces without smiling. This, however, is not the case. Deceivers they undoubtedly are, and in many instances wilfully so, but it is equally certain that they do believe that they are the means of communication between the spirits of the dead and their living relatives. No better proof of this fact can be adduced than the extraordinary series of events which took place in 1857, in which not only one prophet, but a considerable unuber of them took part, and hu which their action was unanhnous. In that year, the Kafilt tribes awoke to the conclusion that they had been gradually but surely yielding before the European settlers, and they organized a vast conspiracy by which they hoped to drive every white man out of Southern Africa, and to re-establish their own supremacy. The very existence of the colony of Natal was a thorn in their sides, colony of Natar was a morn in their second as that country was almost daily receiv-ing reinforcements from Europe, and was becoming gradually stronger and less likely tobe conquered. Moreover, there were confamilies, and even the population of entire the prophecy was to be fulfilled. The deluded Kafilrs then repen uge in the country protected by the white man's rifle. Several attempts had been previously made under the celebrated chief Sandilli, and the equally famous prophet-warrior Makauna, to dispossess the colonists, and in every case the Kattlr tribes had been repulsed with great loss, and were at last forced to offer their submission.

In 1857, however, a vast meeting was convened by Krelt, in order to organize a regularly planned campaign, and at this meeting a celebrated prophet was expected te be present. He did not make his appearte be present. He did not make his appear-ance, but sent a messenger, saying that the spirit had ordered the Kaflirs to kill all their eattle. This strange mandate was obeyed by many of the people, but others refused to obey the prophet's order, and saved their cattle alive. Angry that his orders had been disobeyed, the prophet interview with Krell, in which he said that the disobedience of tho peoplo was the rea-

country, except one cow and one goat, the spirits of the dead would be proplicated by their munificence, and would give their aid. Eight days were to be allowed for doing the murderous work, and on the eighth - at most on the ninth day-by means of spells thrown upon the surviving cow and goat, the cattle would all rise again, and they would repossess the wealth which they had freely offered. They were also ordered to throw away all the corn in their granaries and storehouses. As a super that the ymak and storehouses. As a sign that the proph-ecy would be fulfilled, the sun would not rise until half-past eight, it would then turn red and go back ou its course, and darkness, rain, thunder, and lightning would warn the people of the events that were to follow.

The work of slaughter then began in earnest; the geats and cattle were externi-nated throughout the country, and, except the two which were to be the reserve, not a eow or a goat was left alive. With curious inconsistency, the Kafilrs took the hides to the trading stations and sold them, and so fast did they pour in that they were pur-chased for the merest trille, and many thousands could not be sold at all, and were left in the Interlor of the country. The eighth day arrived, and no signs were visible in the heavens. This did not disturb the Kafilrs very much, as they relied on the promised uinth day. On that morning not a Kaffir moved from his dwelling, but sat in the kraal, anxiously watching the sun. From six in the morning until ten they watched its course, but it did not change color or alter its course, and neither the thunder, lightning, nor rain came on in token that

The deluded Kafflrs then repented themselves, but too late, of their credulity. They had killed all their eattle and destroyed all their corn, and without these necessaries of life they knew that they must starve. And they did indeed starve. Famine in its worst form set in throughout the country; the children died by hundreds; none but those of the strongest constitutions survived, and even these were mere skeletons, worn away by privations, and equally unable to work or to fight. By this self-inflicted blow the Kaffirs suffered far more than they would have done in the most prolonged war, and

the disobedience of the people was the rea-sen why the white men had not been driven out of the lend. But if they would be able they been and their families and a wan is out of the land. But, if they would be obe- | themselves and their families, and a man is

not likely to utter prophecies which, if false, | had become sufficiently onlarged to perceive would reduce him from wealth to povorty and condemn himself, his family, and all the country to the miseries of famine, did ho not believe those prophecies to bo truo. Although the influenco exercised by the prophets is, in many cases, wielded in an superior to the Zulu empire, which was injurious mauner, is not entiroly an un-erccted by violence and preserved by blood-nixed evil. Imperfect as their roligious shed. Conscious of the superstitious charsystem is, and disastrous as are too often system is, and disasticus is are too orein acter of its contrymen, and knowing the the consequences, it is better than no reli-gion at all, and at all events it has two advantages, the one being the assertion of the immortality of the soul, and the second the acknowledgment that there are beings this part of his line of conduct, he showed

One of the most extraordinary of these prophets was the celebrated Makanna, who united in his own person the offices of prophet and general, and who ventured to oppose the English forees, and in person to lead an attack on Grahamstown. This remarkable man laid his plans with great care and deliberation, and did not strike a blow until all his plots were fully developed. In the first place he contrived to obtain considerablo military information by con-versation with the soldiers, and especially the officers of the regiments who were quar-tered at Grahamstown, and in this manner contrived to learn much of the English military system, as well as of many mechanical arts.

The object which he proposed to himself is not precisely known, but as far as can be gathered from his actions, he seems to have intended to pursue a similar course to that which was taken by Tehaka among the more modern Zulus, and to gather together the scattered Amakosa tribes and to unite them in one great nation, of which he should be sole king and priest. But his ambition was a nobler one than that of Tchaka, whose only object was personal aggrandizement, and who shed rivers of blood, even among his own subjects, in order to render himself supreme. Makanna was a man of different mould, and although per-sonal ambition had much to do with his conduct, he was clearly inspired with a wish to raise his people into a southern nation that should rival the great Zulu monarchy of the north, and also, by the importation of European ideas, to elevate the character of his subjects, and to assimilate them as far as possible with the white men, their acknowledged superiors in every art. That he ultimately failed is no wonder,

because he was one of those enthusiasts who do not recognize their epoch. Most people fail in being behind their day, Makanna failed in being before it. Enjoying constant intercourse with Europeans, and

the infinite superiority of European civili-zation, and to know that if ho could only succeed in infusing their ideas into the minds of his subjects, the Kosa nation would not only be the cqual of, but be far superior to the Zulu empire, which was erected by violence and preserved by bloodacter of his countrymen, and knowing that the acknowledgment that there are beings into pare of the same deep wisdom that had character-in the spiritual world possessed of far greater powers than their own, whether for good or evil. edge from the white men, whom ho ultimately intended to destroy. He mado a point of conversing as much as possiblo with the clergy; and, with all a Kaffir's inborn love of argument, delighted in getting into controversies respecting the belief of the Christians, and the inspiration of tho Scriptures.

Keen and subtle of intellect, and possessed of wonderful oratorical powers, he would at one time ask question after question for the purpose of entangling his instructor in a sophism, and at another would burst into a torrent of eloquence in which he would adroitly make use of any unguarded expression, and carry away his audience by the spirit and fire of his oratory. In the mean while he was quietly working upon the minds of his countrymen so as to prepare them for his consultymen so as to prepare them for his final step; and at last, when he had thoroughly matured his plans, he boldly announced himself as a prophet to whom had been given a special commission from Uhlanga, the Great Spirit,

Unlike the ordinary prophets, whose utter-ances were all of blood and sacrifice, either of men or animals, he imported into his new system of religion many ideas that ho had obtained from the Christian clergy, and had the honor of being the first Kaffir prophet who ever denounced vice and enforced morality on his followers. Not only did he preach against vice in tho abstract, but he had the courage to denounce all those who led vicious lives, and was as unsparing toward the most powerful chiefs as toward the humblest servant.

One chief, the renowned Gaika, was dire-fully offended at the prophet's boldness, whereupon Makanna, finding that spirifual weapons were wasted on such a man, took to the spear and shield instead, led an extemporized force against Gaika, and defeated him.

Having now cleared away one of the obstacles to the course of his ambition, he thought that the time had come when he of eminence among them, his own mind lish had taken Gaika under their protection

after his he could had thos he redo revered showod his thme appear i reserved. as befitte namely, spirits of Groat Sp would su pour out which he and utter extravaga namely, th fight for itants into

Sudden and made the whole the li'le and the co oner as 'ie cers. Mon engaged in numbered disciplined imperfectly field-guns not in pos action.

Nothing conduct of Kaffirs, fier brave, rush cries, hurli vanced; and ters, breaking it as a dagg hand conten against suc might have been for a t place could Makanna de it both in fla garrison ful front. Just rienced Hot happened to party of his led his little being familia practised ma neglected th and directed were conduct seconds a nun chiefs were s ceived a sude

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after his defeat, and Makanna thought that brief respite, and brought their field-guns he could conquer the British forces as he to bear. Volley after volley of grape-shot had those of his countryman. Accordingly, was poured into the thickest columns of the he redoubled his efforts to make himself enounce and the front results foll the amount had those of his countryman. Accordingly, he redoubled his efforts to make himself revered by the Kaffir tribes. He seldom showed himself, passing the greater part of his time in seclusion; and when he dld appear in public, he always maintained a reserved, solemn, and abstracted air, such as befitted the observer which he secured as befitted the character which he assumed, pour out torrents of impetuous eloquence, lu which he announced his mission from above, and uitered a series of propheeles, wild and extravagant, but all having one purport; namely, that the spirits of their fathers would fight for the Katilrs, and drive the inhabitants into the sea.

Suddenly he called together his troeps, and made a descent upon Grahamstown, the whole attack being so unexpected that the little garrison were taken by surprise; and the commander was nearly taken pris-ener as 'te was riding with some of his offi-cers. More than 10,000 Kaffir warriors were engaged in the assault, while the defenders disciplined Hottentots. The place was very imperfectly fortified, and, although a few field-guns were in Grahamstown, they were not in positien, ner were they ready for

Nothing could be more gallant than the conduct of assailants and defenders. The Kaffirs, fierce, warlike, and constitutionally brave, rushed to the attack with wild war erics, hurling their assagais as they ad-vanced; and when they came to close quar-ters, breaking their last weapon, and using ters, breaking their last weapon, and using it as a dagger. The defenders on the other hand contended with disciplined steadiness against such fearful odds, but the battle might have goue against them had it not been for a timely succor. Finding that the place could not be taken by a direct assault, Makauna detached several columns to attack it both in flank and rear, while he kept the garrison fully employed by assailing it in front. Just at that moment, an old experienced Hottentot captain, named Boezak, happened to arrive at Grahamstown with a party of his men. Without hesitation he ied his little force against the enemy, and, being familiar with Kaffir warfare, and also practised marksmen, he and his followers neglected the rank and file of the eneny, and directed their fire upon the leaders who were conducting the final charge. In a few seconds a number of the most distinguished chiefs were shot down, and the onset received a sudden check.

The Amakosa warriors soen recovered themselves and returned to the charge, but the English had taken advantage of the

enemy, and the front ranks fell like grass before the mower's seythe. Still, the courage of the Kaffirs, stimulated by the mystic utterances of their prophet-general, was not quelled, and the undaunted warriors charged up to the very mouths of the guns, stabbing with their last spears at the artillerymen. But brave as they might be, they could not contend against the deally hall of grape-shot amely, a prophet inspired, not by the But brave as they might be, they could not spirits of the dead, but by the Uhlanga, the contend against the deadly hail of grape-shot Great Spirit himself. Now and then he and musketry that ecaselessly poured into their ranks, while as soon as a leader made their ranks, while as soon as a leader made himself conspicuous, he was shot by Boezak and his little body of marksmen. Makanua rallied his forces several times, but at last they were put to flight, and he was obliged to accompany his discomfited soldiers.

Short as was this battle, it was a terrible one for the Kaffirs. Fourteen hundred bodies were found dead on the field, while at least as many more died of their wounds. After this decisive repulse, Makanna sur-rendered himself to the English, and was sent as a prisener to Robben Island. Here he remained for a year, with a few followers and slaves whom he was permitted to retain. One day he disarmed the guard, and tried to escape in a boat, but was drowned in the attempt.

The subjoined spirited rendering of Makanna's gathering song is by Mr. Pringle, the poet-traveller in Southern Africa.

MAKANNA'S GATHERING.

- "WAKE! Amakosa, wake! And arm yourselves for war, As coming winds the forest shake, I hear a sound from far: It is not thunder in the sky, Nor fion's roar upon the hill, But the voice of him who sits on high, And bids me speak his will!

- "He blds me call you forth, Bold sons of Kahabee, To sweep the White Man from the earth, And drive them to the sea: The sea, which heaved them up at first, For Amakoas's curse and bane, Howls for the progeny she nursed, To swallow them again.

"Then come, ye chieftains bold, With war-plames waving high; Come, every warrior young and old, With club and assagai. Remember how the spailer's host Did through the land like locusts range! Your berthe your where your comeages loc Your herds, your wives, your comrades lost, --Remember, and revenge!

"Fling your broad shields away, Bootless against such focs; But hand to hand wo'll fight to-day,

And with the bayonets close

Grasp each man short his stabbing spear, And, when to battle's edge we come, Rush on their ranks in full career, And to their hearts strike home!

"Wake! Amakosa, wake! And muster for the war: The wizard-wolves from Keisi's brake,

The wizard-woives from Acts is brand The vultures from aftar, Are gathering at UHLANGA'S call, And follow fast our westward way-For well they know, ere evening fall, They shall have glorious prey!"

There is now before me a remarkable nccklace, which was taken from the neck of a Kaffir who was killed in the attack of the 74th Highlanders on the Iron Mount. (See illustration No. 1, on p. 167.) This stronghold of the dark enemics was peculiarly well adapted for defence, and the natives had therefore used it as a place wherein they could deposit their stores; but, by a false move on their part, they put themselves between two fires, and after severe loss had to abandon the post. The necklace belongs to the collection of Major Ross King, who led the 74th in the attack. It has evidently been used for superstitious purposes, and has belonged to a Kaffir who was either one of the prophets, or who intended to join that order. It is composed of human finger-bones, twenty-seven in number, and as only the last joint of the finger is used, it is evident that at least three men must have supplied the bones in question. From the nature of the ornament, it is likely that it once belonged to that class of which doc-tors make a living, by pretending to detect the evil-doers who have caused the death of chiefs and persons of rank.

As another example of the superstitious ideas of the Kaffirs, I may here describe one of the small bags which arc sometimes called knapsaeks, and sometimes "daghasacs," the latter name being given to them because their chief use is to hold the "dagha," or preparation of hemp which is so extensively used for smoking, and which was probably the only herb that was used before the introduction of tobacco from America.

Sometimes the daghasac is made of the skin of some small animal, taken off entire; but in this instance it is made of small pieces of antelope skin neatly joined together, and having some of the hair still left in the interior. The line of junction between the upper and lower pieces of skin is ingeniously concealed by the strings of black and white beads which are attached to it; and the same beads serve also to conceal a patch which is let in in one side. The bag is suspended over the shoulders of the wearer by means of a long chain formed of iron wire, the links of which are made so neatly that, but for a few irregularities, they would be taken for the handiwork of an European wirc-worker.

From the end of the bag hang two thongs, each of which bears at the extremity a val-

about as thick as an artist's pencil; and the other is a small sea-shell. The bone necklace, which has just been described, does really look like a charm or an amulet; but these two objects are so perfectly harmless in appearance that no one would detect their character without a previous acquaintance with the manners and customs of the natives. The stick in question is formed of a sort of creeper, which seems to be invariably used in the manufacture of certain charms. It has small dark leaves and pale-blue flowers, and is found plentifully at the Cape, grow-ing among the "Boerbolme," and other bushes, and twining its flexible shoots among their branches.

Major King, to whose collection the daghasac belongs, possesses a large specimen of the same stick, five feet in length and perfectly straight. It was taken from the centre of a bundle of assagais that had fallen from the grasp of a Kaffir, who was killed in a skirmish by the Highlanders. This stick was employed as a war charm, and probably was supposed to have the double effect of making certain the aim of the assagais and of guarding the owner from harm. Vast numbers of those wooden charms were issued to the soldiers by the celebrated prophet Umlangeni, who prophesied that by his incantations the bullets of the white man would turn to water as soon as they were fired. As the charm cost nothing except the trouble of cutting the stick to the proper length, and as hc never issued one without a fee of some kind, it is evident that the sacred office became in his hands a very profitable onc.

As war occupics so much of the Kaffir's mind, it is to be expected that the prophets encourage rather than suppress the warlike spirit of the nation. During times of peace, the objects for which the prophet will be consulted are comparatively few. Anxious parents may come to the prophet for the purpose of performing some ceremony over a sick child; or, with much apparent anxiety, a deputation from the tribe may call him to attend upon the chief, who has made himself ill by cating too much beef and drinking too much beer; or he may be summoned in ease of sickness, which is always a tolerably profitable business, and in which his course of treatment is sure to be successful; or if he should enjoy the high but perilous reputation of being a rain-maker, he may be called upon to perform his incantations, and will consequently receive a goodly number of presents.

These, however, are the sum of the prophet's duties in times of peace, and he is natuanong the people. The reader will remem-ber that when Tchaka found that his subjects were in danger of settling down to a quiet ucd charm. One of these articles is a piece agricultural life, he induced one of the of stick, about three inches in length, and prophets to stir up a renewal of the old martial found n at least engaged

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are in o and his retains in time belong t war. F war ever the king war, he i ask him contest, a is implic bcen ann sary in c ancestors descendar them, and shades be of ceremo and anoth march off.

In the r want a cl will pay fo owe the sa if he retur paign, and his share. remain at about their with the an rifices as p the army request, as sacrifices th vivors and

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martial spirit. found no unwilling agents in the prophets, at least three of whom must have been

at least three of whom must have been engaged in the deception. In war, however, the prophet's services are in constant demand, and his influence and his wealth are equally increased. He retains all the privileges which he enjoyed in time of nease in addition to those which war, he is sure to send for the prophet, and ask him to divine the result of the coming contest, and whatever his advice may be it is implicitly followed. Then, after war has been announced, another ceremony is necessary in order to propitiate the spirits of ancestors, and cause them to fight for their descendants, who sacrifice so many oxen to them, and thus enrich their cattle pen in the shades below. Next comes the grand series of ceremonies when the troops are mustered, and another, scarcely less grand, when they

In the mean time almost every soldier will want a charm of some kind or other, and will pay for it. Moreover, he will generally owe the sacrifice of a cow, or at least a goat, if he return home safely at the end of a campaign, and of all sacrifices the prophet gets his share. The old men and wives who remain at home, and are sure to feel anxious about their husbands and children who are with the army, are equally sure to offer sac-rifices as propitiations to the spirits. When the army, are equally sure to oner site-spirits of departed energy to this rather the army returns the prophet is still in request, as he has to superintend the various and the soldiers recovered their lost equasacrifices that have been vowed by the sur-vivors and their friends. As to those who

And we may be sure that he fell they have already paid their fees, and for the failure of the charm there is always of whom must have been deception.

Mr. Baincs has kindly sent me an account and his wealth are equally increased. He which he performed his office. Besides the retains all the privileges which he enjoyed in time of pence, in addition to those which belong to him as general adviser in time of war. From the beginning to the end of the war every one consults the prophet. When the king forms the conception of making of one of these prophets, and the manner in ingly proud. He was consulted by some of the soldiers about the result of the expedition, and straightway proceeded to work. Taking off the necklace he flung it on the ground, and then squatted down beside it, scanning carefully the attitude assumed by every bone, and drawing therefrom his conclusions. (See the engraving No. 2, on page 189.) At last he rose, and stated to his awcstruck clients that before the war was over many of them would eat dust, i. e. be killed.

This announcement had a great effect upon the dark soldiers, and their spirits were sally depressed by it. The comwere sadly depressed by it. The com-mander, however, was a man who was independent of such actions, and did not intend to have his men disheartened by any prophet. So he sent for the seer in question, and very plainly told him that his business was to foretell success, and not failure; and that, if he did not alter his line of prophecy, he must be prepared to take the consequences. Both the seer and the spirits of departed chiefs took this rather nimity.

CHAPTER XX.

FUNERAL RITES.

BURIAL OF THE DEAD - LOCALITIES OF THE TOMBS - THE CHIEF'S LAST RESTING-PLACE - SACRIFICES AND LUSTRATION - BODIES OF CRIMINALS - REPUGNANCE TOWARD DEAD BODIES - ORDINARY RITES - FUNERAL OF A CHILD - THE DEATH AND BURIAL OF MNANDE - HER GENERAL CHARAC-TER, AND SUSPICIOUS NATURE OF HER ILLNESS - TCHAKA'S BEHAVIOR - ASSEMBLAGE OF THE PEOPLE AND TERRIBLE MASSACRE --- MNANDE'S COMPANIONS IN THE GRAVE -- THE YEAR OF WATCHING - A STRANGE ORDINANCE - HOW TCHAKA WENT OUT OF MOURNING - A SUMMARY MODE OF SEPULTURE - ABANDONMENT OF THE AGED SICK - MR. GALTON'S STORY.

any country is the mode in which the bodies of the dead are disposed of. Burial in the earth is the simplest and

most natural mode of disposing of a dead body, and this mode is adopted by the Kaffirs. There are slight variations in the method of interment and the ehoice of a grave, but the general system prevails then placed in the grave; his spoon, mat, throughout Kaffirland. The body is never pillow, and spears are laid beside him: the laid prostrate, as among ourselves; but a erceular hole is dug in the ground, and the body is placed in it in a sitting position, the knees being brought to the chin, and the head bent over them. Sometimes, and especially if there should be eause for haste, the Kaffirs select for a grave an ant-hill, which has been ransaeked by the great antbear or aard-vark, and out of which the animal has torn the whole interior with its powerful elaws, leaving a mere oven-shaped shell as hard as a brick. Generally, however, a circular hole is dug, and the body is placed in it, as has been already mentioned. As to the place of burial, that depends upon the rank of the dead person. If he be the head man of a kraal he is always buried in the isi-baya, or eattle enclosure, and the funeral is conducted with much ceremony. During the last few days of illness, when it is evident that recovery is impossible, the people belonging to the kraal omit the usual eare of the toilet, allowing their hair to grow as it likes, and abstaining from the use of grease or from washing. The worst clothes are worn, and all ornaments are break their fast. removed. They also are bound to fast until It is not every Kaffir who receives the

CLOSELY connected with the religion of the funeral, and there is a humane custom that the children are first supplied with an abundant meal, and not until they have eaten are they told of their father's death.

The actual burial is performed by the nearest relatives, and on such an occasion it is not thought below the dignity of a man to assist in digging the grave. The body is shafts of the latter are always broken, and the iron heads bent, perhaps from some vague idea that the spirit of the deceased will eome out of the earth and do mischief with them. Should he be a rich man, oxen are also killed and placed near him, so that he may go into the land of spirits well furnished with eattle, implements, and weapons. If the person interred should not be of sufficient rank to be entitled to a grave in the isi-baya, he is buried outside the kraal, and over the grave is made a strong fence of stones or thorn-bushes, to prevent the corpse from being disturbed by wild beasts or wizards. As soon as the funeral party returns, the prophet sends the inhabitants of the kraal to the nearest stream, and after they have washed therein he administers some medicine to them, and then they are at liberty to eat and drink, to milk their eattle, and to dress their hair. Those, however, who dug the grave and handled the body of the dead man are obliged to undergo a double eourse of medicine and lustration before they are permitted to

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funeral by order thy of re matter v are acci not bee caprice (dragged and allo tures and conflict, nance to can show the fact quer this office in such a du long and dergo.

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and chiefs an dren are eon simpler man lowing extr Southern A funeral of a whom he wa "After thu

winding abou stopped. Inq had ehosen, show us.' O left entirely f a few paces i one of the m witnessed, a f ing the groun out a grave fo by one of his mother, in the under some

funeral rites. Those who have been killed by order of the king are considered unwor-thy of receiving honorable sepulture, and no matter what may be the crime of which they are accused, or whether indeed they have for the body — Nomhuna, the mother still are accused, or whether indeed they have not been killed through some momentary caprice of the despot, their bodies are mercly dragged away by the heels into the bush, and allowed to become the prey of the vultures and hyrenas. Except when heated by conflict, the Kaflir has an invincible repug-nance to touching a dead body, and nothing can show greater respect for the dead than the fact that the immediate relatives conquer this repugnance, and perform the last office in spite of their natural aversion to such a duty, and with full knowledge of the long and painful fast which they must un-

The friends of the family then assemble near the principal hut, and loudly bewail the loss which the kraal has sustained. An ox is killed, and its flesh cooked as a feast for the mourners, the animal itself being offered as a sacrifice to the departed chief. Having finished their banquet, and ex-hausted all their complimentary phrases toward the dead, they generally become anything but complimentary to the living. Addressing the eldest son, who has now succeeded to his father's place, they bewail his inexperience, condole with the wives upon their hard lot in being under the sway of one so inferior in every way to the deceased, and give the son plenty of good advice, telling him not to beat any of his mothers if he can keep them in order with-out manual correction, to be kind to all his but maintain correction, to be kind to all ms brothers and sisters, and to be consider-ate towards the dependants. They enforce their arguments by copious weeping. Tears always come readily to a Kaffir, but, if there should be any difficulty in shedding them, a liberal use of pungent snuff is sure to pro-duce the desired result. duce the desired result.

Such is the mode in which ordinary men and chiefs are buried. The funerals of children are conducted in a much quicker and simpler manner, as may be seen by the following extract from Gardiner's work on Southern Atrica. He is describing the

winding about for some little distance, they stopped. Inquiring if that was the spot they had chosen, Kolelwa replied, 'You must show us.' On being again told that it was left entirely for his decision, they proceeded a few process further, and they compared a few paces further, and then commenced one of the most distressing scenes I ever witnessed, a father with his own hand opening the ground with his hoe, and scooping view and out a grave for his own child, assisted only follows: by one of his wives — while the bereaved "I went, attended by an old chief, and "I went, in the bitterness of her grief, seated found the hut filled with mourning women, and such clouds of smoke that I was obliged

for the body — Nombuna, the mother, still remaining half concealed among the trees. Everything was conducted so silently that I did not perceive their return, until sud-denly turning to the spot I observed the woman supporting the body so naturally upon her lap, as she sat on the ground, that at first I really supposed it had been a living child Dinning a bundle of leaft haughe child. Dipping a bundle of leafy boughs into a calabash of water, the body was first washed by the father, and then laid by lim in the grave; over which I read a selection from the Bunial Source for the action from the Burial Service (such portions only as were strictly applicable); concluding with

a short exhortation to those who were presa shot exhibit action to these who were pres-cat. The entire opening was then filled in with large figots, over which earth was thrown, and above all a considerable pile of thorny boughs and branches heaped, in evel of the source from the course the order to render it secure from the approach of wild animals."

In strange contrast with this touching and peaceful scene stand the terrible rites by which Tchaka celebrated the functal of his mother Mnande. It has already been men-tioned, on page 124, that Tchaka was sus-pected, and not without reason, of having been accessory, either actively or passively, to his mother's death; and it was no secret that she was a turbulent, quarrelsome, bad-tempered woman, and that Tchaka was very glad to be rid of her. Now, although a Kaflir is much despised if he allows his mother to exercise the least authority over him when he has once reached adult age, and though it is thought rather a praiseworthy act than otherwise for a young man to beat his mother, as a proof that he is no more a child, the murder of a parent is looked upon as a crime for which no excuse could be offered.

Irresponsible despot as was Tchaka, he was not so utterly independent of public opinion that he could allow himself to be spoken of as a parricide, and accordingly, as soon as his mother was beyond all chance lowing extract from Gardiner's work on Southern Africa. He is describing the funeral of a child belonging to a Kaffir with whom he was acquainted:— "After threading an intricate path, and winding about for some little distance they routed to the source of the source o party at which he was engaged; and al-though he was fully sixty miles from the kraal in which his mother was residing, he set off at once, and arrived at home in the middle of the following day. At Tchaka's request, Mr. Fynn went to see the patient, and to report whether there was any chance of her recovery. His account of the interview and the subsequent ceremonies is as

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umane custom pplied with an til they have ther's death. ormed by the an occasion it nity of a man The body is is spoon, mat, eside him: the vs broken, and ps from some f the deceased nd do mischief ich man, oxen r him, so that pirits well furits, and weapshould not be d to a grave in side the kraal, a strong fence o prevent the by wild beasts funeral party he inhabitants eam, and after e administers then they are to milk their Those, howl handled the e obliged to medicinc and permitted to

o receives the

to bid them retire, to enable me to breathe t within it. Her complaint was dysentery, and i reported at once to Tehaka that her case o was hopeless, and that I did not expect that a she would live through the day. The regiments which were then sitting in a semicircle around him were ordered to their j barracks: while Tchaka himself sat for about c

barracks: while i chark himself sat for about two hours, in a contemplative mood, without a word escaping his llps; several of the elder chiefs sitting also before him. When the tidings were brought that she had expired, Tchark immediately a lose and eutered his dwelling; and having ordered the prineipal chiefs to put on their war dresses, he in a few minutes appeared in his. As soon as the death was publicly announced, the women and all the men who were present tore instantly from their persons every description of ornement

scription of ornament. "Tchaka now appeared before the hut in which the body lay, surrounded by his prinelpal chiefs, in their war attire. For about twenty minutes he stood in a silent, mournful attitude, with his head bowed upon his shield, on which I saw a few large tears fall. After two or three deep sighs, his feelings becoming ungovernable, he broke out into frantic yells, which fearfully contrasted with the silence that had hitherto prevailed. This signal was enough: the chief and people, to the number of about fifteen thousand, commenced the most dismal and horrid lamentations. . .

"The people from the neighboring kraals, male and female, eame pouring in; each body, as they appeared in sight, at the distance of half a mile, joining to swell the terrible ery. Through the whole night it continued, none daring to take rest or refresh themselves with water; while, at short intervals, fresh bursts were heard as more distant regiments approached. The morning dawned without any relaxation, and before noon the number had increased to about sixty thousand. The eries became now indescribably horrid. Hundreds were lying faint from excessive fatigue and want of nourishment; while the carcases of forty oxen lay in a heap, which had been slaughtered as an offering to the guardian spirits of the tribe.

⁴ "At noon the whole force formed a circle, with Tchaka in their centre, and sang a war song, which afforded them some relaxation during its continuance." At "the close of it, Tchaka ordered several men to be executed on the spot, and the cries became, if possible, more violent than ever. No further orders were needed; but, as if bent on convincing their chilef of their extreme grief, the multitude commenced a general massacre — many of them received the blow of death while inflicting it on others, each taking the opportunity of revenging his injuries, real or imaginary. Those who could no more force tears from their eyes —

those who were found near the river, panting for water — were beaten to death by others mad with excitement. Toward the afternoon I calculated that not fewer than seven thousand people had fallen in this frightful, indiscriminate massacre. The adjacent stream, to which many had fiel exhausted to wet their parelied tongues, became impassable from the number of dead bodies which lay on each side of it; while the kraal in which the scene took place was flowing with blood." On the second day after Minande's death her body was placed in a large grave near

her body was placed in a large grave, near the spot where she had died, and ten of the best-looking girls in the kraal were enclosed alive in the same grave. (See the illustra-tion opposite.) Twelve thousand men, all fully armed, attended this dread eeremony, and were stationed as a guard over the grave for a whole year. They were maintained by voluntary contributions of eattle from every Zulu who possessed a herd, how-ever small it might be. Of course, if Tehaka could celebrate the last illness and death of his mother with such magnificent ceremonies, no one would be likely to think that he had any hand in her death. Extravagant as were these rites, they did not quite satisfy the people, and the chiefs unanimously proposed that further sacriflees should be made. They proposed that cvery one should be killed who had not been present at Mnande's funeral; and this horrible suggestion was actually carried out, several regiments of soldiers being sent through the country for the purpose of executing it.

Their next proposal was that the very earth should unite in the general mourning, and should not be cultivated for a whole year; and that no one should be allowed either to make or eat amasi, but that the milk should be at once poured out on the earth. These suggestions were accepted; but, after a lapse of threc months, a composition was made by large numbers of oxen offered to Tchaka by the chiefs. The last, and most astounding, suggestion was, that if during the ensuing year any child should be born, or even if such an event were likely to occur, both the parents and the child should be summarily executed. As this suggestion was, in fact, only a carrying out, on a large scale, of the principle followed by Tchaka in his own households, he readily gave his consent; and during the whole of the year there was much innocent blood shed.

After the year had expired, Tchaka determined upon another expiatory sacrifice, as a preliminary to the eeremony by which he went out of mourning. This, however, did not take place, owing to the remonstrances of Mr. Fynn, who succeeded in persuading the despot to spare the lives of his subjects. One reason why Tchaka acceded to the he river, pantn to death by . Toward the not fewer than fallen in this sacre. The adnany had fled rehed tongues, he number of ach side of it; he scene took d."

Mande's death rge grave, near and ten, of the l were enclosed ee the illustrausand men, all end ecremony, uard over the ey were mainttions of cattle da herd, how-Of course, if ast illness and ch magnificent likely to think er death. Exs, they did not he chicfs unanther sacrifices soed that every had not been ; and this horby carried out, rs being sent purpose of exe-

that the very eneral mournlivated for a one should be eat amasi, but mee poured out gestions were i three months, large numbers by the chiefs. ing, suggestion uing year any en if such an oth the parents unmarily exeas, in fact, only de, of the printis own houseconsent; and ear there was

, Tehaka deterbry saerifice, as by by which he s, however, did remonstrances l in persuading of his subjects. acceded to the



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population had taken warning by the massacre of the previous year, and presented themselves at the ceremony. They were arranged in regiments, and, as soon as the elitef made his appearance, they moved simultaneously to the tops of the hills that surrounded the great kraal in which the ecremony was to take place. Upward of a hundred thousand oxen were brought togetter to grace the ceremony, their bellow-ing being thought to be a grateful sound to the spirits of the dead. Standing anidst this savage accompaniment to his volce, Tchaka began to weep and sob loudly, the whole assembly echoing the sound, as in duty bound, and making a most hideous din. This point with her and the sound of th din. This noisy rite began in the after-noon, and closed at sunset, when Tehaka ordered a quantity of eattle to be killed for a feast. Next day came the ecremony by which Tehaka was released from his state of mourning. Every man who owned eattle had brought at least one ealf with him, and when the king took his place in the the true was water close by, for she know what to do with her; I had no means when the king took his place in the centre of the kraal, each man eut open the right side of the calf, tore out the gall-bladder, and left the wretched ereature to die. Each regiment then moved in succession before Tehaka, and, as it marehed slowly round him, every man sprinkled gall over him. After he had been thus covered with gall, he was washed by the prophets with certain preparations of their own; and with this ccremony the whole proceedings ended, and Tchaka was out of mourning.

It has already been mentioned that in some instances, especially those where the dead have been murdered by command of the king, or have been tortured to death as wizards, the bodies are merely dragged into the bush, and are left to be devoured by the hyænas and the vultures. Cases are also known where a person on the point of death has been thrown into the river by the relatives before life was quite extinct. The actors in these strange tragedies seem to have thought that the dying person need not be particular about an hour more or less in the world, especially as by such a proceeding they freed themselves from the hated duty of handling a dead body. Sometimes those who are siek to death receive even a more horrible treatment than the comparatively mereiful death by drowning, or by the jaws of erocodiles; the dying and the very old and infirm being left to perish, with a small supply of food and drink, enough to sustain life for a day or two. Mr. Galton relates one such instance that occurred within his own experience.

request was his amusement at the notion a short cut, and were a day and a half from of a white man pleading for the life of "dogs." The whole of the ship hodied part of the immense block theory, tree was smallder The whole of the able-bodied part of the immense black-thorn tree was smouldering, and, from the quantity of ashes about, there was all the appearance of its having burnt for a long time. By it were tracks that we could make nothing of - no footmarks, only an impression of a hand here and there. We followed them, and found a wretched woman, most horribly emaciated; both her feet were burnt quite off, and the wounds were open and unhealed. Her account was that, many days back, she and others were encamping there; and when she was asleep, a dry but standing tree, which they had set fire to, fell down and entangled her among its branches: there she was burnt before she could extricate herself, and her people left her. She had since lived on gum alone, of which there were vast quantities about: it oozes down from the trees, and forms large eakes in the of conveying her anywhere, nor any place to convey her to.

"The Damaras kill useless and worn-out people-even sons smother their sick fathers; and death was not far from her. I had three sheep with me; so I off-packed, and killed one. She seemed ravenous; and, though I purposely had off-packed some two hundred yards from her, yet the poor wretch kept crawling and dragging herself up to me, and would not be withheld, for fear I should forget to give her the food I promised. When it was ready, and she had devoured what I gave her, the meat she had devoured what I gave her, the made acted as it often does in such cases, and fairly intoxicated her; she attempted to stand, regardless of the pain, and sang, and tossed her lean arms about. It was perfectly siekening to witness the spectacle. I did the only thing I could; I cut the rest of the meat in strips, and hung it within her reach. and where the sun would jerk (*i.e.* dry and preserve) it. It was many days' provision for her. I saw she had water, firewood, and gum in abundance, and then I left her to her fate."

This event took place among the Dama-ras; but Captain Gardiner mentions that among the Zulus a dying woman was earried into the bush, and left there to perish in solitude. That such a custom does prevail is evident, and it is likely that it may be more frequently practised than is gen-erally supposed. Feople of rank are tended carefully enough during siekness; but men and women of low condition, especially if they are old and feeble, as well as prostrated with sickness, are not likely to have much "I saw a terrible sight on the way, which has often haunted me since. We had taken human life is so little valued. chance of being nursed in a country where

CHAPTER XXI.

DOMESTIC LIFE.

SLEEPING ACCOMMODATION - HOW SOLDIERS ON THE CAMPAION SLEEP - THE KAFFIR'S BED - IONO-RANCE OF WRAVING -- PORTABLE FURNITURE -- A SINOULAR PROJECTILE -- THE KAFFIR'S PILLOW - ITS MATERIAL AND USUAL SHAPE - A KAFFIR'S IDEAS OF ORNAMENT - MODE OF REPOSINO -DINOAN AT HOME - DOMESTIC DISCIPLINE - KAFFIR MUSIC - ENEROETIC PERFORMANCE - SOME NATIVE MELODIES - QUALITY OF VOICE - MUSICAL INSTRUMENTS - THE "HARF" AND MODE OF PLAYING IT - PECULIAR TONES OF THE HARP - THE KAFFIR'S FLUTE - EARTHENWARE AMONG THE KAFFIRS - WOMEN THE ONLY POTTERS - HOW THE POTS ARE MADE - OENERAL FORM OF THE POTS AND THEIR USES - EARTHEN ORALN-STORES - THRESHINO OUT ORAIN BEFORE STOW-AGE --- THE TREES OF AFRICA -- THE THORNS AND THEIR PROPERTIES -- THE ORAPPLE-PLANT --THE WAIT-A-BIT, AND HOOK-AND-SPIKE THORNS - MONKEY-ROPES - VARIOUS TIMBERS.

THE sleeping accommodation of a Kaffir is | borhood of ants' nests or snakes' haunts, of the simplest kind, and to European minds forms about as uncomfortable a set of articles as can be imagined. Indeed, with many of the young unmarried men, the only permanent accommodation for sleeping is that which is furnished by the floor of the hut, or the ground itself if they should be forced to sleep in the open air. Soldlers on a campaign always sleep on the ground, and as they are forced to leave all their clothes behind them, they seek repose in the most primitive manner imaginable. It has al-ready been mentioned that, in order to secure calcritude for movement a Kaffr soldier. secure celerity of movement, a Kaffir soldier carries nothing but his weapon, and is not even encumbered by dress. Hence he has a notable advantage over European soldiers, who would soon perish by disease were they These are laid side by side, and are fastened obliged to go through a campaign without together by means of double strings which beds, tents, kit, or commissariat. Our Highland soldiers are less dependent

on accessory comforts than most European regiments, and will contentedly wrap themselves in their plaids, use their knapsacks as pillows, and betake themselves to sleep in the open air. But they have at all events their plaid, while the Kaffir warrior has nothing but his shield, which he may use as a bed if he likes, and it is, perhaps, for-tunate for him that long training in hard marches renders him totally indifferent as to the spot on which he is to lie. His chief care is that the place which he selects should not be wet, or be in the close neigh-

and his next care is to arrange his body and limbs so as to fit the inequalities of the ground. As to the hardness of his extemporized couch, he thinks little or nothing

But when our Kaffir lad is admitted into the ranks of men, and takes to himself his first wife, he indulges in the double luxury of a bed and a pillow-the former being made of grass stems and the latter of wood. This article of furniture is almost the same throughout Southern Africa, and, among the true Kaffir tribes, the bed of the king himself and that of his meanest subject are identical in material and shape. It is made of the stems of grasses, some three feet in length, and about as thick as crowquills. pass round the grass stems, and are continually erossed backward and forward so as to form them into a mat about three feet in width and six in length. This method of tying the grass stems together is almost identical with that which is employed by the native tribes that inhabit the banks of the Essequibo River, in tying together the slender arrows which they project through their blow-guns. The ends of the grass stems are all turned over and firmly bound down with string, so as to form a kind of selvage, which protects the mat from being unravelled.

On looking at one of these sleeping-mais, (206)

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The Kat European work which can even in make spear suitable to mens of E has not the operation d This ignora the more re leather thou orate ornan gether so as Still, such i fact it is.

When the the bed ls lashed toget pended out student of § minded of th alytie man, f the bed in qu mattress in u flat on the gr up and put a from his coud residence to bed with her couch balance her husband' This latter m seen in the il where the we partly hidden

Should the luxurious disp plnek a quant and by strewin and spreading cures a bed w pean would no is large enoug man, it is won cimen, which Kaffir bed, wei one ounce, so t is incommoded by its bulk. T diminished by rolled up, so the only three or fc reader may re-away bride, n astonished a k

the observer is apt to fancy that a vast bed headlong through the door of the hut, amount of needless trouble has been taken By reference to the illustration on page 200, with It -- that the maker would have done his work quicker and better, and that the article Itself would have looked much more elegant, had he woven the materials instead of lashing then, with string. But the Kaffir has not the faintest idea of weaving, and even the primitive hand-loom, which is so preva-lent in different parts of the world, is not te be found in Southern Africa.

The Kafilr can dress skins as well as any European furrler. He can execute basketwork which no professional basket-maker cau even imitate, much less rival. He can considerable. make spear blades and axes which are more suitable to his country than the best specimens of European manufacture. But he has not the least notion of the very simple operation of weaving threads into cloth. This ignorance of an almost universal art is the more remarkable because he can weave leather thongs and coarse halrs into elaborate ornaments, and can string beads together so as to form flat belts or even aprons. Still, such is the fact, and a very curious fact it is.

When the sleeper awakes in the morning, the bed is rolled into a cylindrical form, lashed togother with a hide thong, and sus-pended out of the way in the hut. The student of Scripture will naturally be reminded of the command issued to the par-alytic man, to "take up his bed and walk," the bed in question being the ordinary thin mattress in use in the East, which is spread flat on the ground when in use, and is rolled up and put away as soon as the sleeper rises from his couch. If a Kaflr moves from one residence to another, his wife carries his bed with her, sometimes having her own couch balanced on the top of her head, and ther husband's strapped to her shoulders. This latter mode of carrying the bed may be seen in the illustration "Dolls," on page 33, where the woman is shown with the bed partly hidden under her kaross.

Should the Kaffir be a man of rather a huxurious disposition, he orders his wife to pluck a quantity of grass or fresh leaves. and by strewing them thickly on the ground and spreading the mat over them, he procures a bed which even an ordinary European would not despise. Although the bed is large enough to accommodate a full-sized man, it is wonderfully light. My own spe-cimen, which is a very fair example of a Kaffir bed, weighs exactly two pounds and one ounce, so that the person who carries it Kaffir reposes. The individual who is re-is incommoded not so much by its weight as by its bulk. The bulk is, however, greatly diminished by the firmness with which it is a mere mat, and that his pillow is only a rolled up, so that it is made into a cylinder block of wood. The hut which is here rep-

By reference to the illustration on page 200, it is easy to see how readily the bed could be thrown through the narrow entrance, and how sharp a blow could be struck by it if thrown with any force.

The pillow used by the Kaffir is even less comfortable than his bed, inasmuch as it consists of nothing but a block of wood. The shape and dimensions of these pillows are extremely variable. The specimens that I have are fifteen inches in length and nearly six In height, and, as they are cut out of solid blocks of the acadia tree, the weight is

Upon the pillow the maker has bestowed great palus, and has carved the eight legs in a very elaborate manner, cutting them into pyramidal patterns, and charring the alternate sides of each little pyramid, so as to produce the contrast of black and white which seems to be the Kaffir's ideal of beauty In wood-carving. It may here be noticed that the Kathr is not at all inventive in patterns, and that a curious contrast exists between his architecture and his designs. The former, it may be remarked, is all built upon curved lines, while in the latter the lines are nearly straight. It is very seldom Indeed that an uncivilized Kaffir draws a pattern which is not based upon straight lines, and even in those instances where he introduces circular patterns the circles are

Comfortless as these plllows seem to us, they are well enough sulted to the Kaffir; even the married men, whose heads are closely shaven, and who have not even the protection of their hair against the hardness of the wood, are far better pleased with their ushion that they would be with the softest cushion that could be manufactured out of down and satin. Nor is this taste peculiar to the Kaffir, or even to the savage. No Englishman who has been accustomed to a hard and simple mattress would feel comfortable if obliged to slcep in a feather-bed; and many travellers who have been long accustomed to sleep on the ground have never been able to endure a bed afterward. I have known several such travellers, one of whom not only extended his dislike of English sleeping accommodations to the bed, but to the very pillow, for which article he always substituted a block of oak, slightly rounded at the top. The illustration, "Dingan at home," on

and the reader will observe that his bed is a mere mat, and that his pillow is only a only three or four inches in diameter. The reader may remember a story of a run-away bride, named Uzinto, who rather astonished a Kaffir chief by pitching her

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IR'S BED-IONO-KAFFIR'S PILLOW E OF REPOSING -ORMANCE - SOME " AND MODE OF IENWARE AMONG ENERAL FORM OF N BEFORE STOW-RAPPLE-PLANT -MBERS.

nakes' haunts, c his body and ualities of the of his extemtle or nothing

admitted into to himself his double luxury o former being latter of wood. most the same a, and, among ed of the king pe. It is made e three feet in as crowquills. nd are fastened strings which nd are continurward so as to t three fcet in This method of ther is almost s employed by it the banks of g together the project through of the grass id firmly bound form a kind of nat from being

sleeping-mats,

of this hut was remarkable for its shape, ing their polished bodies backward and for-which, instead of being the simple circle in general use among the Kaffirs, resembled in form that orhament which is known to archi-knob-kerries, and bringing their elbows vio-teets by the name of quarkeful. A few of ineutiv acquire their the corner the corner to architeets by the name of quatrefoil. A few of his wives are seen seated round the apartment, and, as Dingan was so great a man, they were not permitted to stand upright, or even to use their feet in any way, so that, if they wished to move from one part of the hut to another, they were obliged to shuffle about on their knees. The illustration is taken from a sketch by Captain Gardiner, who was invited by Dingan to an interview in the honse, and during which interview he rather astonished his guest by retiring for a short time, and then presenting himself with his face, limbs, and body entirely covered with red and white spots, like those on toy horses.

The reader can form, from the contemplation of this drawing, a tolerably accurate idea of the luxuries afforded by the wild, savage life which some authors are so fond of praising.

As to music, the Kaffir has rather enrious ideas on the subject. His notion of melody in obscurity.

iently against their ribs so as to expel the notes from their lungs with double emphasis.

Some of the tunes which are sung by the Kaffirs at their dances are here given, the music being taken from the Rev. J. Shooter's work. The reader will at once see how boldly the time is marked in them, and how well they are adapted for their purpose. Neither are they entirely destiburbose. Arether are they entirely desti-tute of tune, the last especially having a wild and quaint sort of melody, which is ealculated to take a strong hold of the ear, and to haunt the memories of those who have heard it sing as only Kaffirs can sing it. Among some of the Bosjesman tribes a sort of harmony—or rather sustained discord—is employed, as will be seen in a succeeding page, but the Zulus seem to excel in unison songs, the force of which can be imagined by those who are familiar with the grand old hymns and Gregorian tunes that have been suffered to lie so long



is but very slight, while his timing is perfection itself. The songs of the Kaffir tribes have already been mentioned, and the very fact that several hundred men will sing the various war songs as if they were animated with a single spirit shows that they must all keep the most exact time. In this point they aid themselves by the violent gestures they had themserves by the violent gestures voice is tolerably universal introduction to in which they induge. A Kaffir differs from an European vocalist in this point, namely, that he always, if possible, sits down when he sings. He and his compan-ions will squat in a civ-le, sometimes three or four rows deep, and will shout some wall-known song at the top of their voices, sway-

Of course, the quality of a Keffir's voice is not that which would please an European vocalist. Like all uncultivated sougsters, the Kaffir delights in strong commans now using a high falsetto, and now dropping suddenly into a gruff bass. It is a very remark-able fact that this method of managing the voice is tolerably universal throughout the

ackward and forman, and alding round with their their elbows vioas to expel the double emphasis. th are sung by are here given, om the Rev. J. er will at once marked in them, lapted for their v entirely destibelally having a word the ear, so of those who Kaffirs can sing bosjesman tribes ather sustained ill be seen in a Zulus seem to force of which who are familiar and Gregorian ed to lie so long



Keffir's voice is se an European alai scorreiers, concerning suds a very remarkf managing the throughout the plished vocalist apan, of Persia, scatty that faland that abrupt t to the lowest our uneducated Put a Wiltshire



(2.) WOMEN QUARRELLING. (See page 213.) (209)



laborer and a Chinese gentleman into dif thongs. When the gourd is in its place, ferent rooms, shut the doors so as to exclude and the string is tightened to its proper the pronunciation of the words, ask them to sing one of their ordinary songs, and the hearer will scarcely be able to decide which room holds the English and which the Chinese vocalist. In the specimens of music which have been given, the reader will notice in soveral places the sudden rise or drop of a whole octave, and also the curlously jerking effect of many passages, both eminently characteristic of music as per-

The musical instruments of the Kaffir are very few, and those of the most simple kind. One is the whistle that is often diverted from its normal duty as a mere whistle, to become a musical instrument, which, although it has no range of notes, can at all events make itself heard through any amount of vocal accompaniment. And, as a Kaffir thinks that a song is no song unless it is to be sung with the whole power of the lungs, so does he think that the whistle in question is a valuable instrument in his limited orchestra.

There is, however, one musical instrument which is singularly soft and low in its tones, and yet which is in great favor with the Kaffir musicians. This is the instrument which is sometimes called a harp, sometimes a guitar, and sometimes a fiddle, and which has an equal right to either title, inasmuch as it has not the least resemblance to either of those instruments. For the sake of brevity, we will take the first of these names, and call it a harp. At first sight, the spectator would probably take it for an ordinary bow, to which a gourd had staff, and looked very much like the Kaffir been tied by way of ornament, and, indeed, I have known the instrument to be thus described in a catalogue.

The instrument which is represented ln the illustration entitled "Harp" on page 155 is taken from a specimen which was brought from the Natal district by the debted for so many of the weapons and im-plements which appear in this work. The plements which appear in this work. The bow is about five feet in length, and is made exactly as if it were intended to be used for propelling arrows. The true Kaffir, how-ever, never uses the bow in warfare, or even in hunting, thinking it to be a coweven in nunting, thinking it to be a cow-ardly sert of weapon, unworthy of the hand of a warrior, and looking upon it in much the same light as the knights of old looked first on the cross-bows, and afterward on fire-arms, neither of which weapons give fair play for a warrior's skill and strength. The ourd is made of twisted heir aud is The cord is made of twisted hair, and is much longer than the bow, so that it can be tightly or loosely strung according to the tone which the dusky musician desires to produce. Near one end of the bow a round hollow gourd is firmly lashed by means of a

tension, the instrument is complete.

When the Kaffir musician desires to use it, he holds it with the gourd upon his breast, and strikes the cord with a small stick, producing a series of sounds which are cer-tainly rather musical than otherwise, but which are so faint as to be scarcely audible at the distance of a few yards. Although the sound is so feeble, and the instrument is intended for time actions then there there is intended for time rather than tone, the formed in country villages where modern art has not modified the volce. Kaffirs are very fond of it, and will play on it by the hour together, their enthusiasm it by the hour together, their enthusiasm being quite unintelligible to an European ear.

Generally the performer is content with the tones which he obtains by stringing the bow to a certain note, but an expert player is not content with such an arrangement. He attaches a short thong to the string, and to the end of the thong he fastens a ring. The forefinger of the left hand is passed through the ring, and the performer is able as he plays to vary the tone by altering the tension of the string. The object of the ealabash is to give depth and resonance to the sound, and it is remarkable that a similar contrivance is in use in many parts of the world, hollow bamboo tubes, earthenware drums, and brass vessels being used for the same purpose,

The reader may perhaps remember that in the middle ages, and indeed in some districts up to a comparatively later time, a single-stringed fiddle was used in the country. It was simply a bow, with a blown bladder inserted between the string and the instrument with the gourd turned inside, so as to allow the string to pass over it. Inas to allow the string to pass over it. In-stead of being merely struck with a small stick, it was played with a rude kind of bow; but, even in the hands of the most skilful performer, its tones must have been anything but melodious. The Kaffir harp This instrument is, however, more general among the Beehuanas, and will be described in a future page.

In the course of the work, mention has been made of the earthenware pots used by the Kaffirs. These vessels are of the rudest imaginable description, and afford a curious contrast to the delicate and elaborate basketwork which has been already mentioned. When a Kaffir makes his baskets, whether he be employed upon a small milk-vessel or a large store-house, he invents the most delicate and claborate patterns, and, out of the simplest possible materials, produces work which no European basket-maker can surpass. But when vessels are to be made rather complicated arrangement of leathern | with clay the inventive powers of the maker

seem to cease, and the pattern is as inferior as the material. Perhaps this inferiority may be the result of the fact that basketmaking belongs to the men, who are accustomed to eut patterns of various kinds upon their spoons and gourds, whereas the art of pottery, which implies really hard work, such as digging and kneading elay, is handed over to the women, who are accustomed to doing drudgery.

The Kattir has no knowledge of ma-ehincry, and, just as he is ignorant of the rudest form of a loom for weaving thread into fabries, so is he incapable of making the simplest kind of a wheel by which he may aid the hand in the shaping of pottery. This is perhaps the more remarkable, as the love of the eireular form is so strong in the Kaffir mind that we might naturally imagine him to invent a simple kind of wheel like that which is employed by the peasants of India. But, as may be conjecwhich a Kaffir makes, namely, a bellows whereby he saves his breath, and the extremely rude mill whereby he saves his teeth, the construction of a revolving wheel is far beyond him. In making their pots the women break to pieces the nests of the white aut, and, after pounding the material to a fine powder, mix it with water, and then knead it until it is of a proper consist-ency. They then form the elay into rings, and build up the pots by degrees, laying one ring regularly upon another until the requisite shape is obtained. It is evident therefore, that the manufacture of a tolerably large pot is a process which occupies a considerable time, because it has to be built up very slowly, lest it should sink under its own weight.

The only tool which is used in the manufacture of Kaffir pottery is a piece of wood, with which the operator scrapes the elay rings as she applies them, so as to give a tolerably smooth surface, and with which she can apply little pieces of clay where there is a deficiency. The shapes of these pots and pans are exceedingly clumsy, and their ungainly look is increased by the frequency with which they become lop-sided in eonsequence of imperfect drying. Examples of these or articles may be seen in several parts of this work. At the farther end of the illustration No. 1, on page 63, may be seen several of the larger pots, which are used for holding grain after it has been husked.

The operation of husking, by the way, is rather a peculiar one, and not at all pleasant for the spectators who care for their eyes or faces. The dry heads of maize are thrown in a heap upon the hard and pol-ished floor of the hut, and a number of Kaffirs sit in a circle round the heap, each being furnished with the ever-useful knobkcrrie. One of them strikes up a song, and the low esteem in which the women are

the others join in full chorus, beating time with their clubs upon the heads of maize. This is a very exciting amusement for the performers, who shout the noisy chorus at the highest pitch of their lungs, and beat time by striking their knob-kerries upon the grain. With every blow of the heavy elub, the maize grains are struck from their husks, and fly about the hut in all directions, threatening injury, if not absolute destruc-tion, to the eyes of all who are present in the hut. Yet the threshers appear to enjoy an immunity which seems to be restricted to themselves and blacksmiths; and while a stranger is anxiously shading his eyes from the shower of hard maize grains, the threshers themselves do not give a thought to the safety of their eyes, but sing at the top of their voice, pound away at the corn cobs, and make the grains fly in all directions, as if the chorus of the song were the chief object in life, and the preservation of their eyesight were unworthy of a thought. After the maize has been thus separated

from the husk, a large portion is hidden away in the subterranean granaries, which have already been mentioned, while a considerable quantity is placed in their large earthen jars for honic consumption. In boiling meat, two pots are employed, one being used as a cover inverted over the other, and the two are luted tightly together so as to preserve the flavor of the meat. Except for the three purposes of preserving grain, cooking food, and boiling beer, the Kafir seldom uses earthenware vessels, his light baskets answering every purpose, and being very much more con-venient for handling.

From the preceding pages, the reader may form a tolerable idea of the habits and eustoms of the tribes which inhabit this portion of the world, and of whom one race has been selected as the typical example. Of the many other tribes but slight notice will be taken, and only the most salient points of their character will be mentioned. On the whole it will be seen that the life of a South African savage is not so repulsive as is often thought to be the ease, and that, bating a few particulars, a Kaffir lives a tolerably happy and peaceful life. He is of course called upon to serve in the army for a certain time, but he shares this liability with inhabitants of most eivilized nations, and when he returns after the campaign he is rewarded for good conduct by a step in social rank, and the means whereby to maintain it.

Domestie life has, of course, its drawbacks among savages as among civilized nations; and there are, perhaps, times when the gallant soldier, who has been rewarded with a wife or two for his courage in the field, wishes himself once more engaged on a war march. The natural consequence of

viewed, a they are l rel fierce. upon eae that they lords and

Even a

querulous to want of degraded between grounds, a fire in toy of women gion imm woman wi in the quar their comp the kraal illustration pleasant. life is not v ally takes men, at lea Their chief power of th servience t never beer lives or the quite happy make an E

ANY acco imperfect w or two of t of the thorn impervious no effect on a Kaffir. Fr sue his journ will see sear thorns more thorns may groups, name The straig belonging to which South They are to notieed, and the two ellief dable tree ar raffæ) and th sis). The fe thorns, very t able for the fa like that of m It is ealled Kameel-dorn, grazes upon native name i is known thi Southern Afri

dorn varies in the circumfere ing toward th brown. The is extremely h

ns, beating time heads of maize. isement for the noisy chorus at lungs, and beat ob-kerries upon w of the heavy ruck from their in all directions, bsolute destrueare present in appear to enjoy to be restricted ths; and while a g his eyes from ains, the thresha thought to the g at the top of the corn cobs, all directions, as were the chief rvation of their a thought.

thus separated rtion is hidden granaries, which ed, while a conin their large nsumption. In employed, one verted over the ited tightly to-ne flavor of the ree purposes of ood, and boiling ses earthenware nswering every uch more con-

ges, the reader of the habits hich inhabit this whom one race typical examribes bnt slight only the most aracter will be it will be seen frican savage is 1 thought to be few particulars, ppy and peaceful I upon to serve time, but he I. abitants of most he returns after ed for good con-, and the means

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viewed, and the state of slavery in which they are held, is that they are apt to quar-rel fiercely among themselves, and to vent npon each other any feelings of irritation that they are forced to suppress before their lords and masters.

Even among ourselves we see how this querulous spirit is developed in proportion to want of cultivation, and how, in the most degraded neighborhoods, a quarrel starts up between two women on the very slightest grounds, and spreads in all directions like fire iu tow. So, in a Kaffir kraal, a couple of women get up a quarrel, and the conta-gion immediately spreads around. Every woman within hearing must needs tako part in the quarrel, just like dogs when they hear their companions fighting, and the scene in their companions fighting, and the scene in the kraal becomes, as may be seen by the illustration No. 2, page 209, more lively than pleasant. Even this drawback to domestic the is not without its permet. which experilife is not without its remedy, which gener-ally takes the shape of a stick, so that the men, at least, pass tolerably tranquil lives. Their chief characteristics are the absolute power of their king, and their singular subservices to supersition; but, as they have never been accustomed to consider their lives or their property their own, they are quite happy under conditions which would make an Englishman miserable.

ANY account of Southern Africa would be imperfect without a short description of one or two of the conspicuous trees, especially of the thorns which render the "bush" so impervious to an European, but which have no effect on the naked and well-oiled skin of a Kaffir. Frequently the traveller will pursue his journey for many days together, and will see scarcely a tree that does not possess thorns more or less formidable. These thorns may be roughly divided into two

groups, namely, the straight and the hooked. The straight thorns are produced by trees belonging to the great group of Acacias, in which Southern Africa is peculiarly rich. They are too numerous to be separately noticed, and it is only needful to say that the two chief representatives of this formidable tree are the Kameel-dorn (Acacia giraffce) and the Karroo-dorn (Acacia Capensis). The former tree has sharp brown sis). The former free has sharp brown thoms, very thick and strong, and is remark-able for the fact that its pod does not open like that of most trees of the same group. It is called by the Dutch colonists the Kameel-dorn, because the giraffe, or kameel, the interval delicate leaves: but its kaneel-dorn, because the giraffe, or kameel, grazes upon its delicate leaves; but its native name is Mokáala, and by that title it is known throughout the greater part of Southern Africa. The wood of the Kameel-dorn varies in color, being pale-red toward the circumference of the trunk, and deepen-ing toward the centre into dark reddish-brown. The very heart of the tree, which

which have already been mentioned in the chapter upon hunting. The tree is found almost exclusively on rich sandy plains where is little water.

The other species, which is known by the name of Karroo-dorn, or White-thorn, is generally found on the banks of rivers or water-courses, and is therefore a most valuable tree to the thirsty traveller, who always looks out for the Karroo-thorn tree, knowing that it is generally on the bank of some fing that it is generally on the blank of some stream, or that by digging at its foot he may find water. The leaves of this tree are extremely plentiful; but they are of so small a size that the tree affords but very little shade, and the effect of the sunbeams passiug through a thick clump of these trees is most singular. Several stems generally rise from the same root, and it is a remarkable fact that the older trees can easily be known by the dead branches, which snap across, by the dead orances, which shap across, and then fall downward, so that their tips rest on the ground, while at the point of fracture they are still attached to the tree. Insects, especially the wood-devouring bee-tles, are supposed to be the cause of this phenomenon, as the dead branches are al-ways found to be perforated with their burrows.

Every branch and twig of this tree is covered with the sharp white thorns, which grow in pairs, and vary much in length, averaging generally from two to four inches. They are sometimes even seven inches in length; and deficiency in length is more than compensated by great thickness, one of them in some cases measuring nearly two inches in circumference. They are white in color, and are hollow, the thickness of their walls scarcely exceeding that of a quill. They are, however, exceedingly strong, and are most formidable impediments to any who encounter them. There is a story of a lion, which I could not bring myself to be-lieve until I had seen these thorns, but which now seems perfectly credible. The lion had spring, and fallen into a thorn-bush, whose he has impacted by the above where he lay impaled among the sharp spikes, and so died from the effects of his many wounds. If the bush had been com-posed of such thorns as those which have been described, it would have been a much more wonderful thing for him to have es-

The danger, as well as annoyance, which is caused by these thorns may be imagbrown. The very heart of the tree, which could be seen were extracted with pincers; is extremely heavy, and of a very dark color, but several of them had broken beneath the

skin, and could not be touched. caused so violent an inflammation that, after waiting for twenty-four hours in hopes of

This thorn is very useful for various reasons. In the first place, its bark is employed in the manufacture of the strings with which the natives weave their mats together, and which they often use in tying together the flexible sticks which form the framework of their huts. From the thorns of the tree the young maidens form various ornaments, and with these thorns they deeorate their heads, if they should not be fortunate enough to procure the quills of the porcupine for that purpose. Moreover, the dried wood makes an excellent fire, burning easily and rapidly, and throwing out a brisk and glowing, though rather transient heat.

Several of the aeaeias are useful as foodproviders, the gum which exudes from them being eaten as a regular article of diet. The reader may remember that the poor Damara woman, who was left to die in the wilderness, was supplied with guin as an article of food. Several of the trees supply the gum in very large quantitics. Mr. Eurehell, the well-known traveller, thinks that the gum which exudes from these trees is so clear and good that it might largely take the place of the gum-arabic of commerce, and form as regular article of merchandise as the ivory hides, and feathers, which form the staple of South African trade. "On the branches of these acaeias, which have so great a resem-blance to the true acaeia of the ancients, or the tree which yields the gum-arabie, as to have been onee considered the same species, I frequently saw large lumps of very good and elear gum.

"Wherever they had been wounded by the hatchets of the natives, there most commonly the gum exuded; and by some similar operations it is probable that the trees might, without destroying them, be made to produce annually a large erop. And if a computation eould be made of the quantity that might be obtained from those trees only which line the banks of the Gariep and its branches, amounting to a line of wood (reckoning both sides) of more than two thousand miles, one would feel inelined to suppose that it might be worth while to teach and encourage the natives to collect it. This they certainly would be ready to do, if they heard that tobaeco could always be obtained in exchange.

"But if to the aeacias of the river are added the myriads which erowd almost every river in extra-tropical Southern Afriea, or even between the Cape and the Gariep only, we may feel satisfied that there are trees enough to supply a quantity of this drug more than equal to the whole con-sumption of Great Britain. Of the produc-tiveness of the Acacia Capensis as compared

These | with that of the Acaeia vera, I have no information that enables me to give an opinion; but with respect to the quality, I think we saving its life, it was found necessary to put may venture to pronounce it to be in no it to death. way inferior."

These are fair representatives of the straight-thorned plant of Southern Africa. The best example of the hook-thorned vegetation is that which is described by Bur-ehell as the Grapple-plant; but it is better known by the expressive name of Hook-thorn. The scientific title of this plant is Uncaria procumbens, the former name being given to it on account of the hooks with which it is armed, and the latter to the mode

in which it grows along the ground. When in blossom, this is a singularly beautiful plant, the large flowers being of a rich purple hue, and producing a most lovely effect as they spread themselves over the ground, or hang in masses from the trees and shrubs. The long, trailing branches are furnished throughout their length, with sharp barbed thorns, set in pairs. Unpleas-ant as are the branches they become porce ant as are the branches, they become worse when the purple petals fall and the seed-vessels are developed. Then the experieneed traveller dreads its presence, and, if hc ean do so, keeps elear of the ground which is tenanted by such a foe. The large seed-vessels are eovered with a multitude of sharp and very strong hooked thorns. When the seed is ripe, the vcssel splits along the middle, and the two sides separate widely from each other, so that they form an array of hooks which reminds the observer of the eomplicated devices used by anglers in pikefishing. The illustration No. 1, on page 247, represents a still closed seed-vessel, and, formidable as it looks, its powers are more than doubled when it is open and dry, each half being covered with thorns pointing in opposite directions. The thorns are as sharp as needles, and nearly as strong as if they were made of the same material.

The reader may easily imagine the hor-rors of a bush which is beset with such weapons. No one who wears elothes has a chance of escape from them. If only one hooked thorn eatenes but his coat-sleeve, he is a prisoner at once. The first movement bends the long, slender branches, and hook after hook fixes its point upon him. Struggling only trebles the number of his thorned enemies, and the only mode by which he can free himself is to "wait-a-bit," eut off the elinging seed-vessels, and, when he is elear of the bush, remove them one by one. This terrible plant was most fatal to the English soldiers in the last Kaffir wars, the unwieldy accoutrements and loose elothing of the soldier being seized by the thorns,

There detinens) as the gr els " then shrub, w the title thorn. five feet to me, bu people . which ga night bef

high. " I was of it, whie me to be I should branches. proceeded with all n one sleeve quietly wi seized by more I tri entangled hat also, a no possíbil main force all my elo help, and t me by eut was held. I determin which shou ellers again ture withi name to w that of deti species of a Besides t

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he can do so by thrusting his arm into the middle of a thich rose-bush, and mentally multiplying the number of thorns by a hundred, and their size by fifty. In shape the thorns have a singular resemblance to the fore-claws of the lion, and they certainly, though inanimate, are scarcely less efficacious.

There is one of the acacia tribe (Acacia detinens) which is nearly as bad in its way as the grapple-plant. In Burchell's "Travfive feet high—a plant quite unknown to me, but well known to the Klaarwater people . . . and is the same thorny bush which gave us so much annoyance the night before, where it was above seven feet

high. "I was preparing to cut some specimens of it, which the Hottentots observing, warned me to be very careful in doing so, otherwisc I should be certainly caught fast in its branches. In consequence of this advice, I proceeded with the utmost caution; but, with all my earce, a small twig got hold of one sleeve. While thinking to disengage it quietly with the other hand, both arms were seized by these rapacious thorns; and the more I tried to extricate myself, the more entangled I became; till at last it seized my hat also, and convinced me that there was no possibility for me to free myself but by main force, and at the expense of tearing all my clothes. I therefore called out for help, and two of my men came and released me by eutting off the branches by which I was held. In revenge for the ill-treatment, I determined to give to the tree a name which should serve to caution future trav-ellers against allowing themselves to ven-ture within its clutches." The monitory name to which allusion has been made is that of detinens as applied to that particular species of acacia.

Besides these plants, there is one which deserves a brief mention, on account of its remarkable conformation. This is the Threethorn, a species of Rhigozum, which is very common in parts of Southern Africa. It is a low shrab, somewhere about three or four feet in height, and its branches divide very regularly into threes, giving it a quaint and altogether singular aspect. There is another remarkable species, called the Haak-een-steck, or the Hook-and-prick thorn. In this species the thorns are very curiously ar-ranged. First comes a short, hooked thorn; and if the traveller contrives to be caught by this hook, and tries to pull himself away, he forces down upon himself a pair of long, straight thorns, two inches in length, and as sharp as needles.

deed. Dr. Kirk ingeniously divides them into three classes, namely, those which tear the flesh, those which tear the clothes, and those which tear both - this last class being by far the largest.

"Stink-wood" has occasionally been man-tioned. This same tree with the unsavory name seems to have been rather neglected, if we may believe the account written by as the grappic-plant. In Burchell's "Trav-els" there is a very good account of this shrub, which is known to the colonists by the title of *Vacht-een-bidgt*, or Wait-a-bit thorn. "The largest shrubs were about for fort high an electronic weather and there used in the the title of vacht-een-bidgt, or wait-a-bit thorn. "The largest shrubs were about ported to the cape, and there used in the manufacture of furniture. The tree is a very slow-growing one, and, like such trees, produces wood of a very hard texture. When freshly cut it is pale, but after the lapse of time it gradually darkens into a rich chestnut varied with black. Like the hard woods, it is suscentible of a very high hard woods, it is susceptible of a very high polish, and possesses besides the invaluable property of being free from worms, which seem to perceive even in the dried wood the unpleasant odor which distinguishes it when green. In general look and mode of growth this tree much resembles the oak of our own country.

When a traveller first enters a South African forest, he is rather surprised by two eircunstances; the first being that the trees do not surpass in size those which grace an ordinary English copse, and that in many eases they are far inferior both in size and beauty. The next point that strikes his attention is, the vast number of creepers which spread their slender branches from tree to tree, and which, in some instances, envelope the supporting tree so completely that they wholly hide it from view. They have the faculty of running up the trunks of trees, pushing their branches to the very trunking of the burghs, and then latting extremity of the boughs, and then letting drop their slender filaments, that are caught by lower boughs and hang in festoons from them. At first the filaments are searcely stronger than packthread, but by degrees they become thicker and thicker, until they are as large as a man's arm. These creepers multiply in such profusion that they become in many places the chief features of the scenery, all the trees being bound together by the features of by the festoons of creepers which hang from branch to branch.

The Dutch settlers call them by the name of Bavians-tow, or Baboon-ropes, because the baboons and monkeys clamber by means of them to the extremites of the branches where the fruit grows. The scientific name for the plant is Cynanchum obtusifolium. The natives, ever watchful for their own raight thorns, two inches in length, and as arp as needles. It will be seen that the variety of thorns which beset the traveller is very great in- at the extremity of the branches, where the

young filaments shoot out. When ripe it is quantity of this tow-like lichen, which had something like a cherry, and is of a bright been used in packing a large box full of crimson color. It goes by the popular name of "wild grape," and is much liked by mon-keys, birds, and men. From the fruit a kind of spirit is distilled, and a very good preserve can be made from it.

These baboon-ropes are not the only para-sitic growths upon trees. In many parts of the country there is a kind of long, fibrous moss which grows upon the trees, and is often in such profusion that it completely covers them, hiding not only the trunk and branches, but even the twigs and leafage. This mossy growth extends to a considerable length, in some cases attaining as much as ten or twelve fect. It is yellow in color, and when short is very soft and fine, so that it can be used for most of the purposes to which cotton or tow are applied. But, when it reaches the length of six or seven feet, it becomes hard and wiry, and is comparatively useless. I have now beforc me a

been used in packing a large box full of Kaffir weapons and implements. There is a tree which furnishes a very useful timber, called from its color, "Geele-hout," a ycllow wood. This tree is a species of *Texus*, but there are at least two species which produce the wood. The timber is much used for bcams, planks, and building purposes generally.

Many travellers have thought that these and several other trees would form valuable articles of merchandise, and that they might be profitably imported to Europe. That they afford really valuable woods, and that some of them would be extremely useful in delicate and fancy work, is indisputable. The only difficulty is, that to cut and transport them at present involves so much expense that the arrangement would hardly be sufficiently profitable for the investment of so much capital.

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BEFORE pr of the remai it will be ne the remarks long in elose and which p of a pale rac a black race individuality the whole of by various ti powerful nat collectively u was at that the land, of for a consider the Hottento itants of Sou ful; but the from a distant sessed the ab selves were at and the Kaff peans.

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ght that these form valuable hat they might That urope. oods, and that mely useful in sputable. The and transport much expense ardly be suffiestment of so

CHAPTER XXII.

THE HOTTENTOT. RACES.

THE CONTRASTED RACES - MUTUAL REPULSION BETWEEN THE KAFFIR AND THE HOTTENTOT - NATIVE ALLIES - APPEARANCE OF THE HOTTENTOT RACE; THEIR COMPLEXION AND FEATURES - RESEM-BLANCE TO THE CHINESE - THE SUN AND ITS SUPPOSED EFFECT ON COLOR - THE HOTTENTOT IN YOUTH AND AGE - RAPID DETERIORATION OF FORM - SINGULAR FORMATION OF HOTTENTOT WOMEN - PORTRAIT-TAKING WITH A SEXTANT - GROWTH OF THE HAIR - GENERAL CHARACTER OF THE HOTTENTOTS - DRESS OF THE MEN - WOMEN'S DRESS AND ORNAMENTS - OSTRICH EGG SHELLS USED AS AN ORNAMENT - A CURIOUS FRONTLET - GREASE, SIBILO, AND BUCHU - NATURE OF THE SIBILO, AND THE MODE IN WHICH IT IS PROCURED - USE OF THE BUCHU - MODE OF PREPARING SKINS-THE TANNING-VAT-ROPE-MAKING-BOWLS AND JARS-HIDE ROPES AND THEIR MANUFACTURE - THE HOTTENTOT SPOON - A NATIVE FLY-TRAP - MAT-MAKING - HOTTEN-TOT ARCHITECTURE - SIMPLE MODE OF AVOIDING VERMIN - NOMAD HABITS OF THE HOTTENTOTS

BEFORE proceeding with the general view often the ease, it seems to have grown of the remaining tribes which inhabit Africa, it will be necessary to give a few pages to the remarkable race which has lived for so long in close contact with the Kaffir tribes, and which presents the eurious phenomenon of a pale race living in the same land with a black race, and yet having preserved its individuality. About three centuries ago, the whole of Southern Africa was inhabited by various tribes belonging to a large and powerful nation. This nation, now known collectively under the name of Hottentot, was at that time the owner and master of the land, of which it had held possession for a considerable period. Whether or not ful; but the probability is, that they eame from a distant source, and that they dispossessed the aborigines, exactly as they themselves were afterward ejected by the Kaffirs, and the Kaffirs supplanted by the Euro-

The Hottentots have a deadly and almost instinctive hatred of the Kaffir race. The origin of this feeling is evidently attribu-

stronger in each generation, so that the semi-civilized Hottentot of the present day, though speaking the European language, and wearing European clothing, hates the Kaffirs as cordially as did his wild ancestors, aud caunot even mention their name without prefixing some opprobrious epithet. In consequence of this feeling, the Hot-

tentot is an invaluable eow-herd, in a land where Kaffirs are professional cow-stealers. He seems to detect the presence of a Kaffir almost by intuition, and even on a dark night, when the dusky body of the robber ean hardly be seen, he will discover the thief, work his steatthy way toward him, and him heim neighborh the Hottentots were the aboriginal inhab-tiants of Southern Africa, is rather doubt-In the late South African war, the Hottentots became most useful allies. They were doeile, easily disciplined, and were simply invaluable in bush-fighting, where the Eng-lish soldier, with all his apparatus of belts and accoutrements, was utterly useless.

It is rather a remarkable fact that, in every country into which the English have earried their arms, the natives have become the best allies against their own countrythe matters. The parents have handed down this antipathy to their children, and, as is African assists there against those who at

may not happen to belong to the same race. The natives of China gave them great as-sistance in the late Chinese war, and the services which were rendered them by native forces during the great Indian mutiny can hardly be overrated.

However much the Hottentot may dislike the Kaffir, the feeling of antagonism is rcciproeal, and the vindictive hatred borne by the defeated race toward their conquerors is scarcely less intense than 'he contemptuous repuguance felt by the victors toward the vanquished.

Neither in color nor general aspect do the Hottentots resemble the dark races around them. Their complexion is sallow, and much like that of a very dark person suffering from jaundice. Indeed, the complexion of the Hottentots much resembles that of the Chinese, and the general similitude between the two nations is very remarkable. (See page 224.) One of my friends who lived long in South Africa had a driver who dressed like a Hottentot, and who, to all appearance, was a Hottentot. One day, however, he astonished his master by dcclaring himself a Chinese, and proving the assertion by removing his hat and showing the long pig-tail twisted round his head. He was, in fact, a Chinese Coolic, who had been imported into Southern Africa, and who, after the fashion of his people, had accommodated himself to the manners and customs of those among whom he lived. Mr. Moffatt, the missionary author, mentions that he saw two Chinese children, whom he would have taken for Hottentots had he not been informed of their true character.

The existence of this light-colored race in such a locality affords a good proof that complexion is not entirely caused by the sun. There is a very popular idea that the hot sun of tropical countries produces the black color of the negro and other races, and that a low temperature bleaches the skin. Yet we have the Hottentots and their kindred tribes exhibiting pale skins in a country close to the tropics, while the Esquimaux, who live amid eternal ice, are often so dark that they might almost be mistaken for negrocs, but for the conformation of their faces and the length of their hair.

The shape of the Hottentot face is very peculiar, as may be seen by reference to any engravings which illustrate scenes in Hot-tentot life. The check-bones project sharply from the face, and the long chin is narrow and pointed. These characteristics are not so visible in youth, but seem to grow stronger with agc. Indced, an old Hottentot, whether man or woman, seems to have scarcely any real face, but to be furnished with a mere skin drawn tightly over the skull.

all events inhabit the same land, though they | with bad specimens of European civilization, is extremely difficult to say, as no trustworthy historian of their domestic economy has lived among them. Kolben, whose book of travels has long been accepted as giving a true account of the Hottentot, is now known to be utterly unworthy of belief, insomuch as his information is second-hand, and those from whom he obtained it have evidently amused themselves by imposing upon his credulity.

As this work treats only of the normal habits and customs of the various parts of the world, and has nothing to do with the modifications of civilization, the account of the Hottentot will be necessarily brief.

(L) HOTTENTOT GIRL

(See page 222.)

(2.) HOTTENTOT WOMAN

(See page 218.)

In shape the Hottentots alter strangely according to their age. When children, they are not at all agreeable objects - at least, to an unaccustomed eye, being thin in the limbs, with an oddly projecting stomach, and a corresponding fall in the back. If tolerably well fed, they lose this strange shape when they approach the period of youth, and as young men and girls are almost models of perfection in form, though their faces are not entitled to as much praisc. But they do not retain this beauty of form for any long period, some few years gener-ally comprehending its beginning and its end. "In five or six years after their ar-rival at womanhood," writes Burchell, "the fresh plumpness of youth has already given way to the wrinkles of age; and, unless we viewed them with the eye of commiseration and philanthropy, we should be inclined to pronounce them the most disgusting of human beings." Their early, and, it may be said, premature symptoms of agc, may perhaps, with much probability, be ascribed to a hard life, an uncertain and irregular supply of food, exposure to every inclemency of weather, and a want of cleanliness, which increases with years. These, rather than the nature of the climate, are the causes of this quick fading and decay of the bloom and grace of youth.

The appearance of an ordinary Hottentot woman can be seen by reference to the illustration No. 2, opposite, taken from a sketch by the author whose words have just been quoted. The subject of the drawing looks as if she were sixty years old at the very least, though, on account of the early deterioration of form, she might be of any age from twenty-seven upward. It is hardly possible to conceive that so short a period would change the graceful form of the Hottentot girl, as shown on the same page, into the withered and wrinkled hag who is here depicted, but such is really the case, and the strangest part is, that it is scarcely possible to tell whether a woman is thirty or sixty years of age by her looks alone.

What were the manners and customs of the Hottentots before they were dispossessed Hottentot women is the singular modificaby the Kaffirs, or deteriorated by contact tion of form to which they are often, though

n civilization, , as no trust-estic economy olben, whose n accepted as Hottentot, is orthy of belief, second-hand, ained it have by imposing (1.) HOTTENTOT GIRL. f the normal rious parts of do with the (See page 222.) he account of rily brief. lter strangely children, they thin in the ting stomach, back. If tolstrange shape iod of youth, ls are almost , though their much praise. eauty of form years generfter their ar-Burchell, "the already given nd, unless we commiseration be inclined to disgusting of asgusting of , and, it may s of age, may ty, be ascribed and irregular ry inclemency uliness, which , rather than the causes of (2.) HOTTENTOT WOMAN. of the bloom (See page 218.) ary Hottentot erence to the taken from a ords have just the drawing ars old at the of the early debe of any age It is hardly short a period form of the he same page, ed hag who is eally the case, it is scarcely man is thirty oks alone. point in the ular modificaoften, though (219)



not universally, subject—a development of which the eelebrated "Hottentot Venus" afforded an excellent example. A very anusing description of one of these women is given by Mr. Gelten by his well become is given by Mr. Galton, in his well-known work on Southern Africa: --

" Mr. Hahn's household was large. There was an interpreter and a sub-interpreter, and again others, but all most excellently well-behaved, and showing to great advanwell-nehaved, and showing to great advan-tage the influence of their master. These servants were chiefly Hottentots, who had migrated with Mr. Hahn from Hottentot land, and, like him, had pleked up the lan-guage of the Damaras. The sub-interpreter was married to a charming person, not only can and of covering the head thickly with was married to a charming person, not only Venus among Hottentots. I was perfectly aghast at her development, and made in-quirles upon that delicate point as far as I duries upon that deficate point as far as a mercer and houser faint those, they have dared among my missionary friends. The result is, that I believe Mrs. Petrus to be the lady who ranks second among all the Hottentots for the beautiful outline that here have a second among all the by those who have lived in the country, here here a second among all the by those who have lived in the country. the first; the latter, however, was slightly passée, while Mrs. Petrus was in full embon-

point. "I profess to be a scientific man, and was exceedingly anxious to obtain accurate measurement of her shape; but there was a difficulty in doing this, I did not know a word of Hottentot, and could never, there-form avalation to the lady what the object of fore, explain to the lady what the object of my foot-rule could be; and I really dared not ask my worthy missionary host to interpret for me. I therefore felt in a dilemma as I gazed at her form, that gift of bounteous nature to this favored race, which no mantua-maker, with all her crinoline and stuffing, can do otherwise than humbly imitate. The object of my admiration stood under a tree, and was turning herself about to all points of the compass, as ladies who wish to be admired usually do. Of a sudden my eye fell upon my sextant; the bright thought struck me, and I took a series of observations upon her figure in every direction, up and down, erossways, diagonally, and so forth, and I registered them careand so form, and T legistered them cate fully upon an outline drawing for fear of any mistake. This being done, I boldly pulled out my measuring tape, and mea-sured the distance from where I was to the place where she stood, and, having thus obtained both base and angles, I worked out the result by trigonometry and loga-

This remarkable protuberance, which shakes like jelly at every movement of the body, is not soft as might be imagined, but firm and hard. Mr. Christic, who is rather the advent of the white men enabled them above the middle size, tells us that he has sometimes stood upon it without being supported by any other part of the person. tion. The scientific name for this curious devel- W

the manner in which the halr grows on the head. Like that of the negroes it is short, erlsp, and woolly, but it possesses the pecul-iarity of not covering the entire head, but growing ln little patches, each about as large as a pea. These patches are quite cap, and of eovering the head thickly with grease and mineral powder. The original grease and mineral powder. The original manners and customs of the Hottentots have entirely vanished, and, unlike the flereer and nobler Kaffir tribes, they have by those who have hven in the country, that the Hottentot, though fully clothed, is far less modest in appearance than the Kaffir, who wears scarcely any clothing at all. In this point seems to be one of the and other races. It is quite true that Le Vallant and travellers antecedent to him have written of the Hottentots in the most glowing terms, attributing to them almost every virtue that unclvilized man is likely to possess, and praising them for the absence of many vices that disgrace envilized humanity.

Now, the fact is, that Le Vaillant was evidently a man of exceptional abilities in the management of inferiors, and that he possessed an intuitive knowledge of eharacter that is very seldom to be found. Consequently the men who were submissive, doeile, and affectionate under his firm, yet determined sway, might have been captious, idle, and insubordinate under a less judicious leader. They looked upon him as a being infinitely superlor to themselves, untouched by the impulsive and unreasoning motives by which these children of nature are led, and in consequence yielded to the subtle and all-powerful influence which a higher nature exercises over a lower.

The Hottentots with whom our author came in contact were free from the many vices which degrade the Hottentot of the present day, but it is clear that they were innocent simply because they were ignorant. Those of the present time have lost all their ancient simplicity, and have contrived to imbue themselves with the vices in which to indulge, without at the same time improving their intellectual or social condi-

We will now endeavor to see the Hottenopment is Steatopyga. It does not cause tot as he used to be before he was conquered by the Kaffirs, and reduced to servitude by the European colonists.

The general appearance of the Hottentot may be seen by reference to the illustration No. 2, opposite, which represents a young man named Klaas, who was the favorite attendant of Le Vaillant, and of whom the traveller speaks in the highest terms. He has, therefore, been selected as a favorablo specimen of his nation. The reader will understand that in the following account of the Hottentot tribes, they are described as they used to be, and not as they are at the present day.

The ordinary dress of a Hottentot man can be tolerably imagined from the portralt of Klaas. Over his shoulder is thrown a large mantle, or kaross, made of cow-hide tanned and softened, and worn with the fur inward. This mantle is most in fashion, and when engaged in his ordinary occupations the Hottentot throws it off, so as to be unencumbered. Around his walst are a number of leathern thongs, mingled with strings of beads and other ornaments, and to one of these thongs are fastened two aprons, one in front and the other behind That one in front is called the "jackal," be-cause it is generally made of a piece of jackal skin or similar fur. The second apron, if it may be so named, is not universally worn, though a Hottentot of taste does not consider himself dressed without it. It is simply a triangular flap of leather, barely a foot in length, two inches in width at the top, where it joins the girdie, and widening to four inches at the bottom. This curious appendage is ornamented with bits of metal, steel, beads, and other decorations, and the owner seems to take a great pride in this odd artieie of dress. Of course it is not of the least use, and may be compared to the tails of a modern dress-coat, or the bag attached to the coliar of a court suit.

Some families among the Hottentots vary the shape of the "staart-rheim," as the Dutch colonists cali it, and make it of different forms. Some have it square, and others circular or obiong, while some, who are possessed of more than ordinary ingenuity, make it into the form of a creseent or a cross. This article of dress still survives among some of the African tribes, as will be seen on a future page.

Round the ankles are fastened thongs of hide. These articles gave rise to the absurd statement that Hottentots wore the intestines of animals until they became softened by putridity, and then ate them, carefully keeping up the supply by adding fresh thongs in the place of those which were eaten. The real fact is, that these leathern bands act as a defence against the thorns among which the Hottentots have to walk, and for that purpose they are used by both

of starvation that they have been obliged to eat the hide circlets from their limbs, and eat them with the aid of what rude cooking could be extemporized. But it will be remarked that the Katllr soldlers have been reduced to eat their shields and the leathern thongs which bound the assagal-heads to the shaft, and no one would therefrom infer that the Kaffirs made their shields an ordinary article of dlet.

The feet are protected from sharp stones and thorns by a simple kind of shoe, or sandal, which is little more than a plece of stout leather, larger than the sole of the foot, and ited on by thougs. The feet of the eard-players, on page 237, show this sandal. It is not worn, however, when the Hottentot is engaged in his ordinary vocations, and is only employed when he is on a journey, and the ground which he has to traverse is exceptionally rough and thorny. These sandals are in use throughout a large portion of Southern Africa, and the best are made by the Bachapins, a sub-tribe of the Bechuallas.

(L) HOTTENTOT YOUNG MAN. (See page 213.)

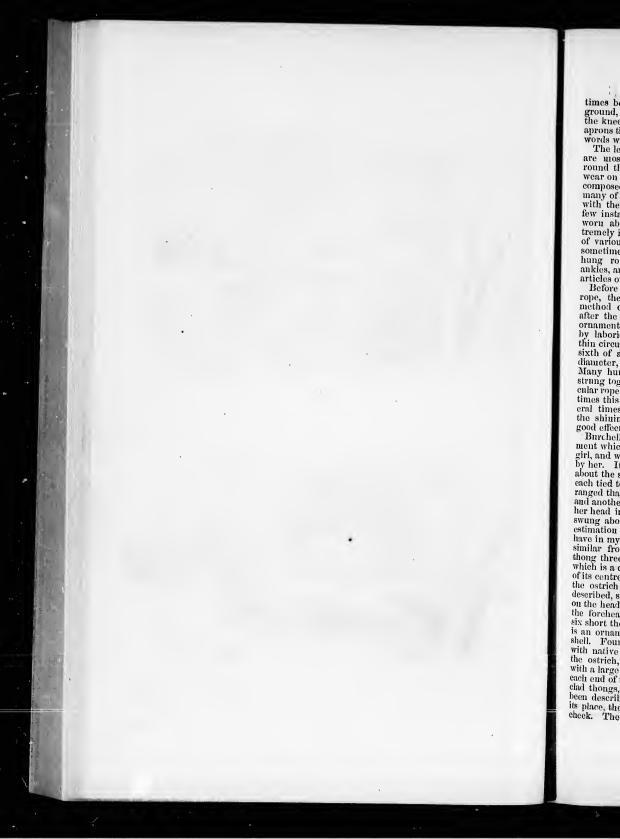
(2.) HOTTENTOT IN IT'LL DRESS.

(Cor 102- 122

The dress of the women is essentially the same as that of the men, although it is more complicated, and there is more of it. As is the case with the Katlir, the children of both sexes wear no clothing at ali until they are eight or une years old, and then the girls assume the little leathern apron called the "makkâbi," This portion of dress is somewhat similar to that which is worn by the Katllr girls, and is simply a flat piece of leather cut into thin strips. The thongs are generally longer than those worn by the Kafflr, and sometimes reach nearly to the knee. Over this is sometimes, but not universally, worn a second apron of skin, orna-mented with beads, bits of shining metai, and similar decorations. The beads are arranged in patterns, an idea of which can be gained from the illustration No. 1, page 219, which represents a Gonaqua Hottentot girl, about sixteen years of age. This girl was a special favorite of Le Vaillant's, and certainly seems from his account to have been a singularly favorable instance of unsophisticated human nature. The attitude in which she is depicted is a very character-istic one, being that which the Hottentot girls are in the habit of assuming. It is remarkable, by the way, that the pleasing liveliness for which the Hottentot youth are notable departs together with youth, the demeanor of the men and women being sedate and almost gloomy, Around the loins is fastened a much

larger apron without any decoration. This is of variable size and shape, but the usual form is that which is shown in the illustration. Its name is "musesi," and, like the "staart-rheim" of the men, is not thought to be a necessary article of clothing, being sexes. It is true that, in some cases, the put on more for eeromony than for use, wearers have been reduced to such a state This apron is also variable in size, some-





times being so long as nearly to touch the 247 shows the frontlet as it appears when ground, and sometimes barely reaching to the knee. The Dutch settlers called these aprons the "fore-kaross," and "hind-kaross," words which sufficiently explain themselves.

The leather thongs which encirelc the leg are mostly ornamented with wire twisted round them, and sometimes a woman will wear on her lcgs one or two rings entirely composed of wire. Sometimes there are so many of these rings that the leg is covered with them as high as the knee, while in a few instances four or five rings are even worn above the knee, and must be extremely inconvenient to the wearer. Beads tremely inconvenient to the wearer. Deads of which the knows and the uptons are of various colors are also worn profusely, made. Sometimes strung together on wire, and hung round the neck, waist, wrists, and in which has been mixed a quantity of the burger of which the neck waist weather the provider of which the Hottentots ankles, and sometimes sewed upon different metallic powder of which the Hottentots

Before beads were introduced from Europe, the natives had a very ingenious method of making ornaments, and, even after the introduction of beads, the native ornament was much prized. It was made by laboriously eutting ostrich shells into thin circular disks, varying in size from the sixth of an inch to nearly half an inch in diameter, and pierced through the middle. Many hundreds of these disks are closely strung together, so as to form a sort of circular rope, white as if made of ivory. Sometimes this rope is long enough to pass sev-eral times round the body, against which the shining white disks produced a very good effect.

Burchell mentions a curious kind of ornament which was worn by a young Hottentot girl, and which seemed to be greatly prized by her. It consisted of three pieces of ivory about the size and shape of sparrow's eggs, each tied to the end of a thong, and so arranged that one of them hung over the nose and another on each cheek. As she moved her head in conversation these ivory beads swung about from side to side, and in her estimation produced a very telling effect. I have in my collection a good specimen of a similar frontlet. It consists of a leathern which is a cowrie shell. One foot in length of its centre is composed of a double row of the ostrich egg-rope which has just been described, so that, when the frontlet is tied on the head, the white egg-shell ropes cross the forchead. From the exact centre fall six short thongs, at the end of each of which is an ornament of pearly-shell or tortoiseshell. Four of these thongs are covered with native beads, made from the bone of the ostrich, and are further ornamented with a large scarlet seed in the mlddle. At each end of the egg-shell ropc are two shellclad thongs, exactly like those which have been described, and, when the frontlet is in its place, these ornaments hang upon cach

bound upon the head of a Hottentot belle.

The dress of the married woman is, of course, more elaborate than that of the young girl. Although they sometimes ap-pear with a very slight costume, they usually prefer to be tolerably well clad. With married women both the aprons are larger than with the girls, and they wear besides a shorter apron over the breast. Their kaross, too, is of comparatively large size. The Hottentot females always wear a cap of some kind, the usual material being leather, which is dressed in the same manner as the skin

are inimoderately fond, and which is called by the Dutch colonists "Black-klip," or Shining Rock, on account of its glittering appearance. The natives call it by the name of Sibilo, which is pronounced as if it were written Sibcelo. The sibilo is extremely local, being only known to exist in one part of Africa, and is dug from a rock called Sensavan. It seems to be a very friable kind of iron ore, plentifully interspersed with minute particles of mica, the union of these two substances giving it the appearance which is so much admired by the natives. This substance is a "shining, powdcry iron ore, of a steel-gray or bluish lustre, soft and greasy to the touch, its particles adhering to the hands or clothes, and staining them of a dark-red or ferruginous lustre. The skin is not easily freed from these glossy particles, even by repeated washings, and whenever this substance is used everything becomes contaminated, and its glittering nature betrays it on every article which the wearer handles." Burchell goes on to say that Burchell goes on to say that oxidization gives to the iron ore that pecular rust-red of which the Hottentots are so fond, while the micaceous particles impart to it that sparkling glitter which is scareely less prized.

To the Sensavan rock come all the surthe habit of digging it, and using it as a means of barter with more distant tribes. By degrees the rock has been quarried so deeply that a series of caverns have been worked into it, some penetrating for a considerable distance. Burchell relates an anecdote of a party of Hottentots who were engaged in digging the sibilo, and who were overwhelmed by the fall of the cavern in which they were working. The various caverns are never without inhabitants, for by day they are full of bats, and by night they form the resting-place of pigeons.

Besides the sibilo, another substance called Buchu is in universal use among the check. The illustration No. 5 upon page Hottentots. This is also a powder, but it is of vegetable, and not of mineral origin. It of this acacia not only possesses a powerful is not nearly as valuable as the sibilo, although considered to be nearly as necessary an article of adornment, so that any one who is not bedaubed with sibilo, and perfumed with buchu, is considered unworthy of entrance into polite society. Sibilo, as the reader may remember, is to be obtained only from one spot, and is therefore a peculiarly valuable material, whereas the buchu can be obtained from several sources, and is accordingly held in lower esteem

Buchu (pronounced Bookoo) is mostly obtained from a species of Diosma, and is made by reducing the plant to a powder. It possesses a strong odor, which to the nos-trils of a Hottentot is extremely agreeable, but which has exactly the opposite effect upon the more sensitive organs of an Euro-pean. When a number of Hottentots are assembled in one of their rude huts, the odor of the buchu, with which the karosses as well as the hair of the natives are plentifully imbued, is so exceedingly powerful, that no one except a native can breathe in such an atmosphere. The Hottentots have a wonderful veneration for this plant, and use it for various purposes. It is thought to form an admirable application to a wound, and for this purpose the leaves of the plant are infused in strong vinegar, and are gen-erally steeped for so long a time that they form a kind of mucilage.

There are several species of plants from which the indispensable buchu is made, and one of them is a kind of fragrant croton, named by Burchell Croton gratissimum, from its pleasant aromatic odor. It is a handsome hushy shrub, from four to seven feet in height. Both flowers and leaves possess an agreeable scent, and the buchu is made by drying and pounding the latter, which are lance-shaped, green above, and whitish below. The powder is used as a perfume, which to the nostrils of the Hottentot is highly agreeable, but to the European is gives them a quick roll in the opposite direc-simply abominable, especially when mingled tion, and thus makes a two-stranded rope with the odor of rancid grease and longworn skin dresses.

Skins are prepared in some places after a different manner to that which has been described when treating of the Kaffirs, and undergo a kind of tanning process. When a Hottentot wishes to make a leathern robe, or other article of dress, he deprives the skin of its hair by rolling it up with the furry side inward, and allowing it to undergo a partial putrefaction. In the mean while he prepares his tanning-vat, by fixing four stakes into the ground, connecting their tops with cross-bars, and lashing a tolerably large hide loosely to them, so as to form a rnde kind of basin or tub. A quantity of themselves by rolling the rope upon the calf the astringent bark of the karroo thorn is of the leg instead of the thigh, and by the placed in the vat together with the skin, and a sufficient quantity of ley is poured over them until the vessel is full. The bark have to continue their work, alternating

tanning principle, but at the same time imparts to the leather that reddish hue which is so much admired by Hottentots, and which is afterward heightened by the sibilo and buchu which are rubbed upon it.

Mr. Baines is, however, of opinion that this mode of preparing skins, primitive as it may appear, is not the invention of the Hottentot race, but is due to the superiority of the white settlers. The tanning-vat of hide appears simple enough to have been invented by a savage race, but, as it is only used near European settlements, the idea has probably been borrowed by the Hottentots. In places remote from the white set-tlers, and where their influence is not felt, the Hottentots do not tan the hides by steeping them in ley, but prepare them by manual labor in a manner somewhat similar to that which is used by the Kaffir. When a large cow-hide is to be prepared, several men take part in the proceeding, and make quite a festival of it. They sit in a circle, with the hide in their midst, and work it with their hands, occasionally rubbing in some butter or other grease. They sing songs the while, and at regular intervals they grasp the hide with both hands, and give it a violent pull outward, so as to stretch it equally in every direction.

The cord or string of which the Hottentots make so much uso is twisted in a very simple manner. The bark of the ever-use ful acacia is stripped from the branches, and divided into fibres by being steeped in water, and then pounded between two stones. Sometimes the rope-maker prefers to separate the fibres by chewing the bark, which is thought to have an agreeable flavor. When a sufficient quantity of fibre has been preparcd, the workwoman seats herself on the ground, takes two yarns of fibre, and rolls them with the palm of her hand upon the She then brings them together, thigh. with a rapidity that could hardly be conceived, sceing that no tools of any kind are used. If any of my readers should happen to be skilled in nautical affairs, they will see that this two-stranded rope made by the Hottentots is formed on exactly the same principle as the "knittles" which are so important in many of the nautical knots and splices.

Ropc-making is entirely a woman's business, and is not an agreeable one. Probably it is remitted to the women for that very reason. The friction of the rope against the skin is apt to abrado it, and makes it so sore that the women are obliged to relieve

between long pra and can injured

Amon the taste of some country, well as i are very formed f son for th the pecul plenty of which we those whi formed of unsuitable consequer even by]

The mo varies but tails, and process is which is m eral plants Salsola. 7 are collect the ashes c killed, the these strip allowed to hours. A sufficient r together, l the horizo weight bein as to keep A couple o stationing and twistin passed betw of the stick and forward it to rest on time, and al site directio that the roj the same tin out its leng depending makers. N as the power thongs have the tanning ging over th ant, and to a The uso of

settlers affor tion that tak mingles with have taught t but at the sam them for ins out which th hold of the co that the hide

ses a powerful same time imish hue which ottentots, and l by the sibilo pon it.

opinion that s, primitive as vention of the he superiority tanning-vat of to have been nt, as it is only ents, the idea by the Hotten-the white setnee is not felt, hides by steepiem by manual similar to that When a large veral men take make quite a irele, with the k it with their n some butter ongs the while, grasp the hide a violent pull ually in every

h the Hottenisted in a very f the ever-usebranches, and steeped in waen two stones. refers to sepabark, which is flavor. When has been preherself on the ibre, and rolls and upon the hem together, opposite diree stranded rope ardly be conf any kind are should happen s, they will see made by the etly the same which are so nautical knots

woman's busione. Probably for that very e rope against nd makes it so iged to relieve e upon the calf has recovered e poor women k, alternating

between one portion and another, until by cause they are formed from that noble ani-long practice the skin becomes quite hard, mal, the ox, whereas ropes made of ignoble and can endure the friction without being injured by it.

Among all the tribes of Southern Africa the taste for hide ropes is universal. Ropes of some kind are absolutely necessary in any country, and in this part of the world, as well as in some others, ropes made of hide are very much preferred to those which are formed from any other material. The reason for this preference is evidently owing to the peculiarities of the country. There are plenty of fibrous plants in Southern Africa which would furnish ropes quite equal to those which are in use in Europe, but ropes formed of vegetable fibre are found to be unsuitable to the elimate, and, as a natural consequence, they have been abandoned even by European colonists.

The mode of preparing the hide ropes varies but little, except in unimportant details, and is briefly as follows :- The first process is to prepare a vessel full of ley, which is made by steeping the ashes of sevsalsola. The young shots of these plants is owner is in the act of drinking. The natives contrive to lessen this evil, though the ashes carefully collected. When an ox is killed, the hide is eut into narrow strips, and these strips are placed in the tub of ley and allowed to soak for some four-and-twenty hours. At the expiration of that time, a sufficient number of the strips are joined together, loosely twisted, and passed over the horizontal branch of a tree, a heavy weight being suspended from each end, so A couple of natives then set to work, one stationing himself at each end of the rope, and twisting it by means of a short stick passed between the strands, while by the aid of the sticke they dong the rope hackward of the sticks they drag the rope backward and forward over the bough, never allowing it to rest on the same spot for any length of time, and always twisting the sticks in oppo-site directions. The natural consequence is, that the rope becomes very pliant, and at the same time is equally stretched throughdepending on the skill of the two rope-makers. No other treatment is required, eapt as the powerful liquid in which the raw thongs have been steeped enacts the part of the tanning "fat," and the continually drag-ging over the branch serves to make it pliant, and to avoid the danger of "kinking."

The use of the rope among the European settlers affords a good example of the reae-tion that takes place when a superior race mingles with an inferior. The white men have taught the aborigines many useful arts, but at the same time have been obliged to them for instruction in many others, withvegetable fibre are handed over to the women.

A remarkable substitute for a spoon is used by this people. It consists of the stem of a fibrous plant, called Umphombo, and is made in the following manner. The stem, which is flattish, and about an inch in which is flattish, and about an inch in width, is cut into sultable lengths and soaked in water. It is then beaten between two stones, until the fibres separate from each other, so as to form a sort of brush This is dipped in the liquid, and conveys a tolerable portion to the mouth. The men-tion of this brush-spoon recalls a curious method of catching flies. The reader may remember that in Southern Africa, as well as in other hot parts of the world, the flits are so numerous as to become a veritable plague. They come in swarms into the houses, and settle upon every article of food, so that the newly-arrived traveller searcely knows how to eat his meals. Being thirsty creatures, they especially affect any they cannot entirely rid themselves of it, and mostly do so by the following ingenious contrivance:-

They first shut the doors of the hut, and then dip a large wisp of hay in milk, and hang it to the roof. All the flies are attracted to it, and in a few seconds nothing ean be seen but a large, secting mass of living ereatures. A bag is then gently passed over them, and a smart shake given to the trap, which causes all the flies to fall in a mass to the bottom of the bag. The bag is then removed, so as to allow a fresh company of flies to settle on the hay wisp, and by the time that the first batch of flies is killed, another is ready for immolation. Sometimes nearly a bushel of flies will be thus taken in a day. It is most likely that the natives were led to this invention by seeing the flies cluster round their brush-spoons when they had been laid aside after

In some parts of the country, the flies are eaptured by means of the branches of a bush belonging to the genus Roridula. This is covered with a glutinous sceretion, and, whenever the flies settle upon it, they are held fast and cannot escape. Branches of this useful plant are placed in different parts of the hut, and are very effective in clearing it of the little pests. Many of these flies are identical with the common house-fly of England, but there are many other species indigenous to the country. The Hottentot is a tolerably good carver

boild of the country. The reader will notice that the hido ropes are made by men, bein wood, not because he has much idea of

mostly that of the willow tree, and the ear- | Hottentot kraal is illustrated opposite. The ver prefers to work while the sap is still in the wood. A kind of willow grows by the water-side, as is the case in this country, and this is cut down with the odd little hatchets which are used in this part of the world. These hatchets are made on exactly the same principle as the hoes which have been so often inentioned, and which are represented on page 57. The head, however, is very much smaller, and the blade is set in a line with the handle instead of transversely. They are so small and feeble, that the labor of several men is required to eut down a tree only eighteen inches or so in diameter; and the work which an American axeman would complete in a few minutes occupies them a day or two. When the trunk has been at last severed, it is ent into convenient lengths by the same labori-

ous process, and the different portions are mostly shaped by the same axe. If a bowl is the article to be made, it is partly hollowed by the axe, and the remainder of the work is done with a knife bent into a hooklike shape. These bowls are, on the average, a foot or eighteen inches in diameter. Making bowls is a comparatively simple

business, but the earving of a jar is a most laborious task. In making jars, the earver is forced to depend almost entirely upon the bent knife, and from the shape of the article it is evident that, when it is hollowed, the carver must work in a very constrained manner. Still, as time is of no value, the jar is at last completed, and, like the bowl, is well rubbed with fat, in order to prevent it from splitting. Generally, these jars hold about a gallon, but some of them are barely a quarter of that size, while others are large enough to contain five gallons. An European, with similar tools, would not be able to make the smaller sizes of these jars, as he would not be able to pass his hand into the interior. The hand of the Hottentot is, however, so small and delieate, that he finds no ditlieulty in the task. The jar is called Bambus in the Hottentot language.

Unlike the Kaffirs, the Hottentots are rather a nomad race, and their huts are so made that they can be taken to pieces and packed for transportation in less than an hour, while a couple of hours' labor is all that is required for putting them up afresh, even when the architect works as deliberately as is always the ease among uncivilized natives. Consequently, when a horde of Hottentots travels from one place to another, a village seems to spring up almost as if by magie, and travellers who have taken many Hottentots in their train have been very much astonished at the sudden transformation of the scene.

In general construction, the huts are made on the same principle as those of the Kafilr, being formed of a eage-like framework, covered with lighter material. A the equally nomad Arabs.

Kathr, however, interweaves the withes and reeds of which the hut is made among the framework, and binds them together with ropes, when, if he is going to settle determinately in one spot, or if he builds a hut in a well-established kraal, he plasters the interior with elay, so as to make the structure firm and impervious to weather. The Hottentot, on the contrary, eovers his hut with reed mats, which look very much like the sleeping-mats of the Kaffirs, and ean be easily lashed to the framework, and as easily removed. These mats are made of two species of reed, one of which is soft, and ean be easily manipulated, while the other is hard, and gives some trouble to the maker. But the former has the disadvan-tage of being very liable to decay, and of lasting but a short time, whereas the latter is remarkable for its powers of endurance. These plants are called respectively the Soft Reed and the Hard Reed, and their scientific titles are Cyperus textilis and Scriptus tegetalis.

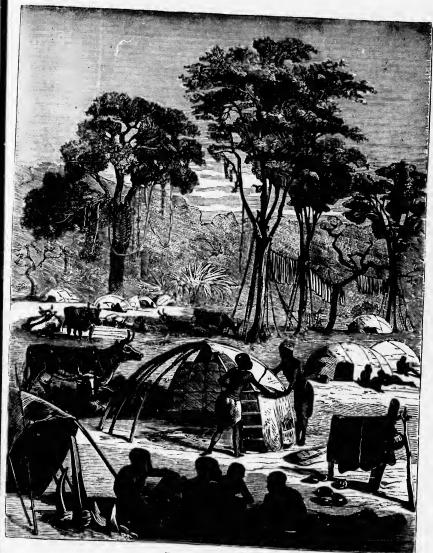
The method of making the mats is somewhat similar to that which is employed by the Kaffirs. The reeds are cut so as to measure six feet in length, and are placed in a heap by the side of the mat-maker, together with a quantity of the bark string which has already been mentioned. He pierces them with a bone or metal needle, or with a mimosa thorn if he does not possess a needle, and passes the string through the holes, so as to fasten the reeds together. Even considering the very slow and deliberate manner in which the Hottentot works, the mats ean be made with considerable rapidity, and it is needless to observe that three Hottentots do not get through nearly as much work as an average Englishman.

In some eases, the Hottentot substitutes the skins of sheep or oxen for mats, but the latter are most generally in use — probably because the skins are too valuable as artieles of apparel to be employed for the mere exterior of a house. Owing to the manner in which these huts are made, they are more impervious to weather than those of the Kaffir, and, as a necessary eonsequenee, are less capable of letting out the smoke. An European ean, on a pineh, exist in a Kaffir hut, but to do so in a skineovered Hottentot house is almost impossible. To a restless and ever-moving people like the Hottentots, these mats are absolute necessaries. A hut of ordinary size can be packed on the back of an ox, while another ox can carry all the simple. furniture and ntensils, together with the young ehildren; and thus a whole family can be moved at a few minutes' notice, without much inconvenience. The huts are, in fact, nothing but tents made of mats, and resemble, in many particulars, the camel-hair tents of

opposite. The the withes and ade among the to settle de-if he builds a aal, he plasters is to make the ous to weather, rary, covers his ook very much he Kaffirs, and framework, and ats are made of which is soft, ited, while the e trouble to the the disadvandecay, and of ereas the latter of endurance, etively the Soft nd their seienis and Scriptus

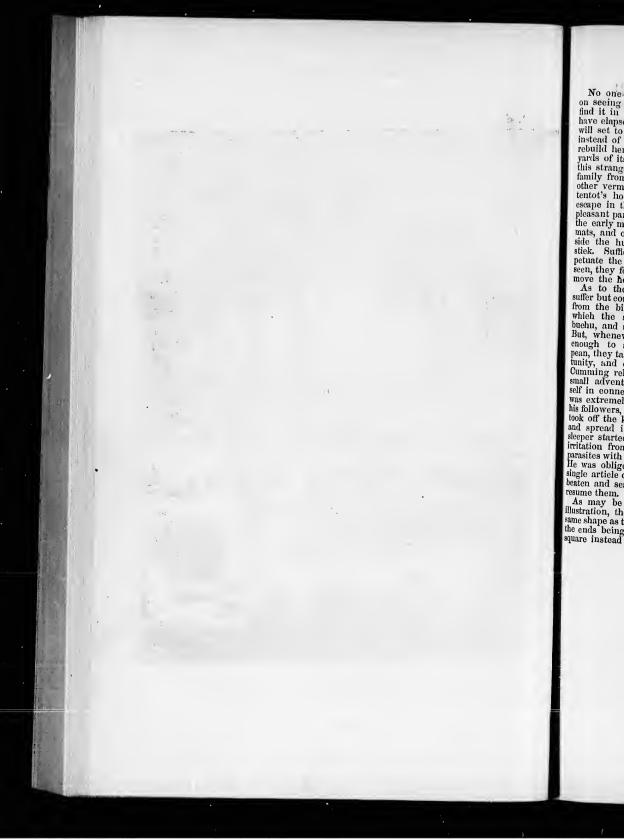
e mats is some-is employed by e cut so as to and are placed he mat-maker, the bark string entioned. He r nietal needle, e does not posstring through reeds together. slow and delib-lottentot works, h eonsiderable to observe that through nearly Englishman. ntot substitutes or mats, but the use — probably aluable as arti-ployed for the Owing to the are made, they ther than those ecessary conse-letting out the n, on a pinch, lo so in a skinalmost impossimoving people ats are absolute ary size can be , while another furniture and young ehildren; be moved at a t much inconn faet, nothing id resemble, in

el-hair tents of



HOTTENTOT KRAAL. (See page 228.)

(229)



it .

No onc-not even the owner-knows, being simply made by the omission of one on seeing a Hottentot hut, whether he will mat. The nomal life of the Hottentots is find it in the same place after a few hours have elapsed. Sometimes, a Hottentot wife will set to work, pull the hut to pieces, but, instead of packing it on the back of an ox, rebuild her house within twenty or thirty yards of its original locality. The object of family from the fleas. which together article the super local transmission of the latter quality, as supply his family with food becides to supply his family with the supply his family with food becides to supply his family with food becides to supply his family with the supply his fa family from the fleas, which, together with other vermin, swarm exceedingly in a Hot-tentot's house, and drive the inmates to escape in the manner related. These unpleasant parasites are generally attacked in the early morning, the mantles, sheepskins, mats, and other articles, heing talent mats, and other articles, being taken outside the hut, and beaten soundly with a stick. Sufficient, however, remain to perpetuate the breed, and at last, as has been seen, they force the Hottentot fairly to remove the house altogether.

As to the Hottentots themselves, they suffer but comparatively little inconvenience from the bites of these creatures, against which the successive coatings of grease, buchu, and sibilo act as a partial defence. But, whenever the insects are fortunate enough to attack a clean-skinned European, they take full advantage of the oppor-tural purposes, tunity, and drive him half mad. Gordon The life of a Cumming relates an amusing account of a small adventure which happened to himself in connection with these insects. He was extremely tired, and fell asleep among his followers, one of whom compassionately took off the kaross which he was wearing, and spread it over him. Presently the sleeper started up in a state of unbearable irritation from the bitcs of the numerous parasites with which the kaross was stocked. He was obliged instantly to remove every single article of apparel, and have them all beaten and searched before he could again resume them.

illustration, the huts are not of quite the same shape as those belonging to the Kaffirs, if they succeed at last in bringing down the ends being flattened, and the apertures their prey. square instead of rounded, the door, in fact,

necessitated by their indolent habits, and their utter want of forethought. The Kaffir agriculturist, and raises enough grain to supply his family with food, besides, in many cases, enclosing patches of ground in which to plant certain vegetables and fruit. The Hottentot, however, never had much

The unwieldy hoe with which the Kaffir women break up the ground is a sufficiently rude and clumsy instrument, but it is perfection itself when compared with the digging stick of the Hottentot. This is nothing more than a stick of hard wood sharpened at one end, and weighted by means of a perforated stone through which it is passed, and which is held in its place by a wedge. With this rude instrument the Hottentot can break up the ground faster than might

The life of a Hottentot does not tie him to any particular spot. A sub-tribe or horde, which tolerably corresponds with the kraal of the Kaffir, settles down in some locality which they think will supply nourishment, and which is near water. Here, is the spot be favorable, they will sometimes rest for a considerable time, occasionally for a space of several years. Facility for hunt-ing has much to do with the length of time that a horde remains in one spot, inasmuch as the Hottentots are admirable hunters, and quite rival the Kaffirs in this respect, even if they do not excel them. They are As may be seen by inspection of the nacy with which they will pursue their substration, the huts are not of quite the game, thinking a whole day well bestowed

CHAPTER XXIII.

WEAPONS.

WEAPONS OF THE HOTTENTOT AND THEIR USE - HIS VORACITY, AND CAPABILITY OF BEARING HUNGER -MODE OF COOKING - POWER OF SLEEP - DISTINCTION BETWEEN HOTTENTOTE AND KAFFIRS-CATTLE AND THEIR USES - THE BAKELEYS OR FIGHTING OXEN - A HOTTENTOT'S MEMORY FOR A COW - MARRIAGE - POLYOAMY NOT OFTEN PRACTISED - WANT OF RELIGION - LANGUAGE OF THE HOTTENTOTS - THE CHARACTERISTIC "CLICKS" - AMUSEMENTS OF THE HOTTENTOTS - SINGING AND DANCING - SUBJECT OF THEIR SONGS - THE MAN'S DANCE - ALL AMUSEMENTS DESTRICTED TO NIGHT-THE MELON DANCE-"CARD-PLAYING" - LOVE OF A PRACTICAL JOKE - INABILITY TO MEASURE TIME - WARFARE - SICKNESS, DEATH, AND BURIAL.

mostly the bow and arrow. These weapons are almost identical with those employed by the Bosjesmans, and will be described in a future page. They also employ the assagai, but do not seem to be particularly fond of it, lacking the muscular strength which enables the Kaffir to make such terrible use of it. Moreover, the Hottentot does not earry a sheaf of these weapons, but contents himself with a single one, which he does not throw until he is at tolerably close quarters

He is, however, remarkable for his skill in throwing the knob-kerrie, which is always of the short form, so that he can carry several of them in his belt. In fact, he uses the kerrie much as the Kathr uses the assagai, having always a quantity of them to his hand, and hurling them one after the other with deadly accuracy of aim. With these weapons, so useless in the hands of an ordinary European, he can match himself against most of the ordinary animals of Southern Africa, excepting, of course, the larger elephants, rhinoceros, and hippopotamns, and the predaceous felidae, such as the lion or leopard. These, however, he can destroy by means of pitfalls and other ingenious devices, and if a Hottentot hunter sets himself determinedly to kill or capture any given animal, that creature's chances of life are but small.

When he has succeeded in killing game, his voracity is seen to equal his patience. Hunger he can endure with wonderful indif-

THE weapons which the Hottentots use are | contriving to support existence on an almost inappreciable quantity of food. But, when he can only procure meat, he cats with a continued and sustained voracity that is almost incredible. For quality be cares but little, and so that he can obtain unlimited supplies of meat, he does not trouble himself whether it be tough or tender. Whenever one of a horde of Hottentats succeeds in killing a large animal, such as an elephant or hippopotamus, and it happens to be at a distance from the kraal, the inhabitants prefer to strike their tent-like houses and to remove them to the animal rather than trouble themselves by making repeated journeys to and fro. The chief reason for this strange conduct is, that, if they took the latter alternative, they would deprive themselves of one of the greatest luxurles which a Hotten tot eau enjoy. Seldom tasting meat, they become semi-intoxicated under its influence, and will gorge themselves to the numost limit of endurance, sleeping after the fashion of a boa-constrictor that has swallowed a goat, and then awaking only to gorge themselves afresh, and fall asleep again.

There is an exense for this extraordinary exhibition of ghittony, namely, that the hot elimate causes meat to putrefy so rapidly that it must be eaten at once if it is eaten at all. Even as it is, the Hottentots are often obliged to eat meat that is more than tainted, and from which even the greatest admirer of high game would recoil with horror. They do not, however, seem to trouble themselves about such trifles, and devour the teinted meet so converting as if it were forence, tightening his belt day by day, and the tainted meat as eagerly as if it were

perfectly f original qua to the mode Hottentots in the wor nearly fill lt and allow It meat into throw them to remain Sometimes, themselves, in the pot fo time the wo water contla agined the u is not partie

It has alr Hottentot ti appetites. their power Hottentot ca almost impos tions in which pinched with of obtaining the ground, 1 his kaross, an in slumber. the purpose with truth When he slee able, as it app sleep, as we i may be fired o Hottentot and events, will r again to repo distinction be tentot. The f mat, while the human hedge atmosphere of companionable night the floor a number of H and so mixed u possible to dis which the lim No. 3, page 24 singular custo The cattle of

times been n Kaffir oxcn, ar and for riding same manner, i several times 1 tight by men reader may re gone by, when erful nation and ern Africa, the defended by a p were especially and which answ the watch-dogs v These oxcn wer

perfectly fresh. Whatever may be the the entrance of the kraal, and to know every original quality of the meat, it owes nothing inhabitant of the village, from the oldest to the mode in which it is dressed, for the inhabitant down to the child which end Hottentots are perhaps the very worst cooks in the world. They take an earthen pot, nearly fill it with water, put it on the fire, and allow it to boll. They then cut up their fire, and allow it to boll. meat into lumps as large as a man's fist, throw them hat the pot, and permit them to remain there until they are wanted. Sometimes, when the feasters are asleep themselves, they allow the meat to remain in the pot for half a day or so, during which time the women are obliged to keep the

appetites. They are no less notable for their appetites. They are no less notable for their power of sleep. A thorough-bred Hottentot ean sleep at any time, and it is almost impossible to place him under condi-tiens in which he will not sleep. If he be pinched with hunger, and can see no means the case. ef obtaining food either by hunting or from the ground, he lies down, rolls himself up in his kaross, and in a few moments is wrapped in slumber. Sleep to him almost answers the purpose of food, and he can often say with truth that "he who sleeps dines." When he sleeps his shumber is truly remarkable, as it appears more like a lethargy than sleep, as we understand the word. A gun may be fired close to the ear of a sleeping Hottentot and he will not notice it, or, at all agah to repose. Even he kallr and the Hot-distinction between the Kallr and the Hottentot. The former lies at full length on his mat, while the other coils himself up like a atmosphere of their huts, the Hottentots are In Kolben's well-known work there is a companionable even in their sleep, and at night the floor of a hnt will be covered with a number of Hottentots, all lying fast asleep, and so mixed up together that it is scarcely which the limbs belong. The illustration No. 3, page 247, gives a good idea of this singular custom.

The eattle of the Hottentots have several times been mentioned. These, like the Kaffir oxen, are used as beasts of burden and for riding, and are accoutred in the same manner, *i.e.* by a leathern rope rassed several times round the body, and hauled 'ight by men at each end. Perhaps the reader may remember that in days long gene by, when the Hottentots were a pow-erful nation and held the command of Sonthern Africa, their kraals or villages were defended by a peculiar breed of oxen, which were especially trained for that purpose, and which answered the same purpose as the watch-dogs which now beset the villages.

only just crawl abont. Strangers they would not permit to approach the kraal except when escorted by one of the inhabitants, nor would they suffer him to go ont again except under the same protection.

This story is generally supposed to be a mere fabrication, and possibly may be so. There instruction, and possibly may be so. There is, however, in my collection an ox-horn which was brought from Sonthern Africa by the Rev. Mr. Shooter, and of which no one could give an account. It is evi-dently very old, and, although the horn of a time the women are obliged to keep the dentity very old, and, although the norm of a spined the ultimate result of their cooking domesticated variety of eattle, is quite unlike the horns of the oxen which belong to the the horns of the present day, being twice is not particularly palatable. It has already been mentioned that the Hottentot tribes are remarkable for their as large, and having altogether a different aspect. It is just such a horn as might have belonged to the oxen aforesald, and, although it cannot be definitely said to have grown on the head of one of these anhnals, there is just a possibility that such may have been

Like the Kaffir, the Hottentot has a wonderful recollection of an ox. If he but sees one for a minute or two he will remember that ox again, wherever it may be, and even after the lapse of several years. He will recognize it in the midst of a herd, even In a strange place, where he could have no expectation of meeting it, and he will re-member its "spoor," and be able to trace its footsteps among the tracks of the whole herd. He has even been known to discover recognized from its likeness to its mother.

The marriages of the Hottentots are very simple affairs, and consist merely in paying most elaborate and circumstantial description of a Hottentot marriage, detailing with needless precision a number of extraordinary rites performed by the priest over the newly-wedded pair. Now, inasmneh as the order of priests is not known to have existed among the Hottentots, and certainly did not exist in Kolben's time, the whole narra-tive falls to the ground. The fact is, that Kolben found it easier to describe secondhand than to investigate for himself, and the consequence was, that the Dutch colonists, from whom he gained his information, amused themselves by imposing upon his eredulity.

Polygamy, although not prohibited among the Hottentots, is but rarely practised. Some men have several wives, but this is the exception, and not the rule.

As they have no priests, so they have no professional doctors. They are all adepts in the very slight amount of medical and surgical knowledge which is required by them, These oxen were said to be trained to guard | and have no idea of a separate order of men

BEARING HUNGER TE AND KAFFIRS-T'S MEMORY FOR A - LANGUAGE OF THE TENTOTS - SINOING MENTS ILESTRICTED JOKE - INABILITY

enee on an almost ood. But, when eats with a centy that is almost cares but little, nlimited supplies himself whether nenever one of a eds in kllling a ephant or hippobe at a distance s and to remove er than trouble ated journeys to for this strange k the latter alter ve themselves of which a Hottenisting meat, they nder its influence, s to the utmost g after the fashion has swallowed a ly to gorge them-

p again. iis extraordinary nely, that the hot utrefy so rapidly ce if it is eaten at tentots are often nore than tainted, greatest admirer coil with horror. seem to trouble ifles, and devour ly as if it were who practise the healing art. Unlike the or in such a manner that the render would Kniffrs, who are the most superstitious of mankind, the Hottentots are entirely free mode of expressing these clicks is by prefrom superstition, inasmuch as they have not the least conception of any religious sentiments whatsoever. The present world forms the limit of all their idens, and they seem, so far as is known, to be equally igno-rant of a Creator and of the immortality of the soul.

The language of the Hottentot mees is remarkable for a peculiarity which is, I believe, restricted to themselves and to the surrounding tribes, who have evidently learned it from them. This is the presence of the "click," which is found in almost all the tribes that inhabit Southern Africa, with the exception of the Amazulu, who nre free from this curious adjunct to their Imgnage, and speak a tongne us soft as Italian. There are three of these "clicks," formed by the tongue, the teeth, and the palate, and each of them alters the signifi-cation of the word with which it is used. The first, which is in greatest use, is made by pressing the tip of the tongue against the upper front teeth, and then smartly disengaging it. Tho sound is exactly like that which is produced by some persons when they are annoyed. The second click is they are annoyed. formed by pressing the tongue against the formed by pressing the congite against the roof of the month, and then sharply with-drawing it, so as to produce a sound like that which is used by grooms when mging a horse. It has to be done, however, with the least possible force that will produce the effect, as otherwise the click and the syllable to which it is joined cannot be sounded simultaneously. The last click is much londer than the others, and is formed by drawing the tongue back as far as possible, and pressing the tip against the back of the palate. It is then forced rapidly toward the lips, so as to produce a much deeper and more sonorons sound than can be obtained by the two former modes.

In the few words which can be given to this branch of the subject, we will distinguish these several sounds by the titles of "clack," "click," and "cluck." The reader will find it very difficult to produce either of these sounds simultaneously with a part of a word, but, if he should desire to make himself understood in the Hottentot dialect. it is absolutely necessary that he should do so. How needful these curious adjuncts arc has been well shown by Le Vaillant. For instance, the word Aap, without any click at all, signifies a horse, but with the click it signifies an arrow, and with the elack it becomes the name of a river. It is, of course, impossible to reduce this language to any known alphabet, and the necessary consequence is that hardly any two travellers who have written accounts of the Hot-tentot tribes have succeeded in spelling words so that they would be recognized,

fixing the letters ts or y to the word, and the reader may find a very famillar example in the word tinoo, which ought really to be spelt without the g, and with some prefix which would denote the kind of eliek which is used with it.

The annisements of the Hottentofs consist chiefly of singing and dancing, together with playing on a curious instrument called the Goura. This instrument, however, belongs rather to the Bosjesman group of the Hottentot race, and will therefore be described in a future page. Their songs are also evidently derived from the same source, and their melodies are identical. Examples of Bosjesman songs will be presently given, together with the description of the Goura. In the words of the songs, however, the Hottentots have the advantage, as they always have some signification, whereas those of the Bosjesmans have not even the semblance of menning, and are equivalent to the do, re, mi, &e., of modern music.

Le Vailiant mentions that the subject of the songs which the Hettentots sang was almost always some adventure which had happened to themselves, so that, liko the negroes, they can sing throughout the whole night, by the simple expedient of repeating the words of their song over and ever again. They prefer the night to the day for this purpose, because the atmosphere is cooler, and the tasks of the day are over.

"When they are desirous of indulging in this amusement, they join hands and form a circle of greater or lcss extent, in pro-portion to the number of male and female dancers, who are always mixed with a kind of symmetry. When the chain is made, they turn round from one side to another, separating at certain intervals to mark the measure, and from time to time clap their hands without interrupting the cadence, while with their voices they accompany the sound of the instrument, and continu-ally chant 'Hoo! Hoo!' This is the general burden of their song. "Sometimes one of the dancers quits the

circle, and, going to the centre, performs there alone a few steps after the English manner, all the merit and beauty of which consist in performing them with equal quickness and precision, without stirring from the spot where he stands. After this they all quit each other's hands, follow one another earelessly with an air of terror and melancholy, their heads leaning to one shoulder, and their eyes cast down toward the ground, which they look at with attention; and in a moment after they break forth in the live liest demonstration of joy, and the most extravagant merriment.

" They are highly delighted with this contrust when it is well performed. All this is

at bottom very droll must be oh holiow mon never ceas spectators i floo! Hoo and soni of usually con is to say, the upon this strength an dancers rep other, those quivers of c cite langhte Hool' of A

Whether relaxation, t except by n cious for me the men are of their life, on the track hunting, and support of t Others are h ging pitfalls, which are a which have b and the snare their bows, a tions which al their tools are because all t a degree of ingly irritatin

The wome owa occupati laborious that sist of all kine taking down lecting wood i paring the for return home. all attempts a the Hottentot out nearly th does not by a birds and aris supposed, and rigible sitter-1 singing, danci himself, as if h all day.

Perhaps he enduring sneh fact that he ca that his slum! turbed by the around him. has been hunt home weary wi ing the animals ing until he ha pipe, and enjoy he render would n. The general clicks is by preo the word, and familiar example ight really to be dth some prefix d of ellek which

Hottentois conlanding, together ustrument called nt, however, bean group of the therefore be de-Their songs are the same source, tical. Examples presently given, on of the Goura. s, however, the nntage, as they leation, whereas ave not even the d are equivalent dern music.

at the subject of entots sang was nture which had so that, like the ughout the whole ient of repeating over and over night to the day the atmosphere he day are over. s of indulging in hands and form s extent, in promale and female nixed with a kind chain is made, side to another, vals to mark the o time elap their ng the cadence, they accompany ent, and continu-This is the geu-

dancers quits the centre, performs after the English beauty of which with equal quick stirring from the fter this they all ollow one another error and melanto one shoulder oward the ground, ttention; and ins forth in the live y, and the most

all day.

ted with this conrmed. All this is very droll and amnsing puntomhnes. It must be observed that the dancers make a

hollow monotonous kind of humming, which

ether, those dangerous leaps and musical

quivers of our grand neademies, which ex-cite langhter as deservedly as the 'Hoo! Hoo!' of Africa."

Whether for singing, dancing, or other relaxation, the Hottentots never assemble

except by night, the day being fir too pre-

clous for mere amusement. During the day

the men are engaged in the different pursuits

of their life, some being far from their home

on the track of some mnimal which they are

Others are luboriously making snares, dig-ging pitfulls, or going the rounds of those

which are already made, so that animals which have been captured may be removed, and the snares reset. They have also to make

their bows, arrows, spears, and clubs, opera-

fions which absorb much time, partly because

their tools are few and imperfect, and partly

because all their work is undertaken with

a degree of deliberation which is exceed-

ingly irritating to an European spectator.

paring the food for the men when they

return home. With the shades of evening all attempts at industry are given np, and

the Hottentots amuse themselves through-out nearly the entire night. The savage

does not by any means go to bed with the

birds and arise with them, as is popularly

supposed, and almost invariably is an incor-

rigible sitter-up at night, smoking, talking,

singing, dancing, and otherwise amusing himself, as if he had done nothing whatever

Perhaps he may owe the capability of

enduring such constant dissipation to the

fact that he can command sleep at will, and

ing the animals, he will not think of sleep-

ing until he has had his supper, smoked his

at bottom but an alternate assemblage of and singing. But, as soon as he feels disvery droll and annusing pantonilmes. It posed to cease from his anuscements, he retires from the circle, rolls himself up in his kaross, lies down, and in a few seconds Is fast asleep, unheeding the noise which is made close to his cars by his companions who are still pursuing their revels.

never censes, except when they join the spectators and sing the wonderful chorns, 'Hoo! Hoo!' which appears to be the life (Hool Hool' which appears to be the life and soul of this magnificent music. They smally conclude with a general ball; that is to say, the ring is broken and they all dance in confusion as each chooses, and upon this occasion they display all their strength and agility. The most expert dancers repeat, by why of definince to each other these dancerias leaves and musical There is a singular dance which is much In vogne among the young Hottentot girls, and which is, as far as I know, peculiar to them. As a small melon is the chief object of the sport, it goes by the name of the Melon Dance, and is thus performed: — In the evening, when the air is cool, the girls assemble and choose one of their number as a leader. She takes a small round melon In her hands, and begins to run in a circle, waving her arms and flinging about her limbs in the wildest imaginable way. The others follow her and imitate her movements, and, as they are not impeded by many traninels of dress, and only wear the ordinary cap and girdle of leathern thongs, their movements are full of wild grace. As huating, and whose flesh is devoted to the support of themselves and their families, again, and at last stores exclusion if, flings it again, und at last stoops suddenty, feaps into the air, and throws the melon beneath her toward the girl who follows her. The object of this dance is twofold. The second girl has to eatch the melon without ceasing from her course, and the first has to throw it when she fimeles that the second is off It when she inneres that the socond is on her guard. Consequently, she makes all kinds of felnts, pretending to throw the melon several thnes, and trying to deceive by every means in her power. If the second girl fails in catching the melon the first retains her leadership, but if she suc-reads she have used backer and greet through eeeds she becomes leader, and goes through the same maneuvres. In this way the inclon goes round and round, and the sport is continued until the dancers are too fatigued to continue it.

The women, too, are engaged in their own occupations, which are infinitely more laborions than those of the men, and con-sist of all kinds of domestic work, including taking down and putting up the hnts, col-lecting wood for the evening fires, and pre-naring the food for the men when they From the above description some persons might faney that this dance offends the sense of decorum. It does not so. It is true that the style of clothing which is worn by the dancers is not according to European notions, but, according to their own ideas, it is convenient and according to nsage. Neither is there anything in the dance itself which onght to shoek a rightly constituted mind. It is simply an ebullition of youthful spirits, and has nothing in com-mon with dances in many parts of the world which are avowedly and intendedly licentions, and which, whether accompanied by more or less clothing than is worn by these tart his slamber is so deep as to be undis-turbed by the clanor that is going on around him. If, for example, a Hottentot has been hunting all day, and has returned home weary with the chase and with carry-ing the animals he will not think of clanor. In this instance the dance is conducted in perfect innocence, and the performers have perfect innocence, and the performers have

perfect innocence, and the performers have no more idea of impropriety in the scanty though graceful and artistic dress they pipe, and enjoyed an hour or two of dancing | wear, than has an English lady at appearing with her face unveiled. As long as every Hottentot who possesses the talent clothing is not attempted, it does not seem to be required, but, when any portion of "I found some difficulty in obtaining an to be required, but, when any portion of European clothing is assumed, the whole case is altered. Mr. Baines narrates a little corroborative incident. He was travelling in a wagon, accompanied, us usual, by Hot-tentots and their families. The latter, mostly females, were walking by the side of the wagon, wearing no costume but the slight leathern girdle. It so happened that some old shoes were thrown out of the wagon, and immediately appropriated by the women, who have an absurd hankering after Enropean apparel. No sooner had they put on shoes than they looked naked. They had not done so before, but even that slight amount of eivilized clothing seemed to suggest that the whole body had to be clothed also, and so strong was this feeling that Mr. Baines found means of removing the obnoxious articles of apparel.

The Hottentots have a remarkable game which they call by the name of Card-play-ing, apparently because no cards are used in it. This game is simply an exhibition of aetivity and quickness of hand, being somewhat similar in principle to our own boy's game of Odd and Even. It is illustrated on the opposite page, and Is thus described by Burehell: -

"At one of the fires an amusement of a very singular and nearly unintelligible kind was the source of great amusement, not only to the performers themselves, but to all the bystanders. They ealled it Card-playing, a word in this instance strangely misapplied. Two Hottentots, seated opposite each other on the ground, were voeiferating, as if in a rage, some particular expressions in their own language: laughing violently, throwing their bodies on either side, tossing their arms in all direetions - at one moment with their hands elose together, at another stretched out wide apart; up in the air at one time, or in an instant down to the ground; sometimes that it be of a harmless character, an almost with them elosed, at other times exhibiting them open to their opponent. Frequently in the heat of the game they started upon their knees, falling back immediately on the ground again; and all this in such a quick, wild, extraordinary manner, that it was impossible, after watching their mo-tions for a long time, to discover the nature of their game, or to comprehend the principle on which it was founded, any more than a person entirely ignorant of the moves at chess could learn that by merely looking

on. "This is a genuine Hottentot game, as every one would certainly suppose, on seeplayed. It is, they say, of great antiquity, and at present practised only by such as have preserved some portion of their origi-al customs, and they pretend that it is not

intelligible explanation, but learned at last that the principle consists in concealing a small plece of stick in one hand so dexterously that the opponent shall not be able, when both closed hands are presented to him, to distinguish in which it is held, while at the same time he is obliged to decide by some sign or motion either on one or the other. As soon as the opponent has gained a certain number of guesses, he is considered to have won a game, and it then becomes his turn to take the stick, and dis-play his ingenuity in concealing it and in deceiving the other. In this manner the games are continued alternately, often the whole night long, or until the players are exhausted with fulgue. In the course of them various little incidents, either of ingenulty or of inistake, occur to animate their exertions, and excite the rude, harmless mirth of their surrounding friends." The reader will probably see the close resem-blance between this game played by the Hottentots of Southern Africa and the wellknown game of "Morro," that is so popular in several parts of Southern Europe.

The Hottentot seems to be as fond of a practical joke as the Kafilr, and to take it as good-humoredly. On one oceasion, when a traveller was passing through Africa with a large party, several of the Hottentots, who ought to have been on the watch, contrived to draw near the fire, and to fall asleep. Some of their companions determined to give them a thorough fright, and to recall to their minds that they ought to have been watching and not sleeping. Accordingly, they went off to a little distance, and shot a couple of Bosjesman arrows close to the sleepers. Deep as is a Hottentot's slumber, he can shake off sleep in a moment at the approach of danger, and, although the loudest sound will not wake him, provided inaudible sound will reach his ears, provided that it presage danger. As soon as the sleeping Hottentots heard the twang of the bow, they sprang up in alarm, which was not decreased by the sight of the arrows falling close to them, sprang to the wagon for their arms, and were received with a shout of laughter.

However, they soon had their revenge. One dark evening the young men were amusing themselves with setting fire to some dried reeds a few hundred yards from the camp. While they were enjoying the waves of fire as they rolled along, driven by the wind, the Hottentots stole behind the reeds, and with the shell of an ostrich egg initated the roar of an approaching lion so

esses the talent perfection. in obtaining an

for obtaining an it learned at last in concealing a e hand so dexterhall not be able, are presented to be it is held, while ged to decide by r on one or the onent has gained es, he is considne, and it then the stick, and disrealing it and ha ins manner the nately, often the the players are n the course of s, either of ingeto auimate their rude, harmless g friends." The lie close reseme played by the ica and the wellhat is so popular a Europe.

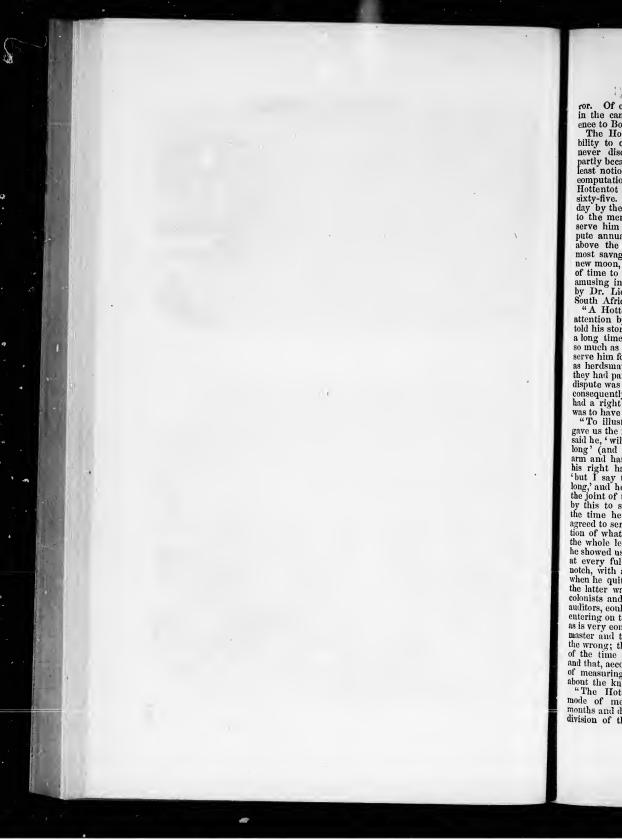
n Europe. be as fond of a and to take It as occasion, when a gh Africa with a Hottentots, who watch, contrived I to fall asleep. s determined to ht, and to recall ght to have been g. Accordingly, stance, and shot ws close to the tentot's slumber, moment at the , although the e him, provided racter, an almost 1 his ears, proer. As soon as and the twang of in alarm, which e sight of the n, sprang to the l were received

AND STORE

I their revenge, ung men were setting fire to dred yards from re enjoying the along, driven by tole behind the an ostrich egg roaching lion so men began to lion away, and aming with ter-



(2.) SHOOTING CATTLE, (See page 254.)



Of course the songs that were sung asks a Hottentot how far it is to such a for. in the camp that night were full of reference to Bosjesmans and lions.

The Hottentot has a constitutional inability to compute time. A traveller can never discover the age of a Hottentot, partly because the man himself has not the least notion of his age, or indeed of annual computation at all, and partly because a Hottentot looks as old at thirty-five as at sixty-five. He can calculate the time of day by the position of the sun with regard to the meridian, but his memory will not serve him so far as to enable him to compute annual time by the height of the sun above the horizon. As is the case with most savage races, his unit of time is the new moon, and he makes all his reckonings of time to consist of so many moons. An

"A Hottentot, in particular, engaged our attention by the simplicity with which he told his story. After he had harangued for a long time in broken Dutch, we collected so much as that he agreed with a colonist to serve him for a certain time, at fixed wages, as herdsman, but before the time expired they had parted by mutual agreement. The dispute was how much of the time remained; consequently, how much wages the master had a right to deduct from the sum which was to have been paid for the whole time. "To illustrate this matter, the Hottentot

gave us the following account : - My Baas,' said he, 'will have it that I was to serve so long' (and here he stretched out his left arm and hand, and laid the little finger of his right hand directly under the arm); 'but I say that I only agreed to serve so long,' and here he laid his right hand upon the joint of the left. Apparently, he meant by this to signify that the proportion of the time he had served with that he had agreed to scrve was the same as the propor-tion of what he pointed out of the arm to the whole length of it. At the same time he showed us a small square stick, in which, at every full moon, he had made a little notch, with a double one at the full moon when he quitted the colonist's service. As the latter was present, and several of the colonists and Hottentots, who attended as auditors, could ascertain exactly the time of entering on the service, the conclusion was, as is very commonly the case, that both the master and the servant were somewhat in the wrong; that the onc reekoned too much of the time expired, the other too little; and that, according to the Hottentot's mode fying him for the hunter's life. Now, as a

division of the day into hours. If a man best irregular soldiers in the world.

place, he either makes no answer, or points

to a certain spot in the heavens, and says, 'The sun will be there when you get to it.'" Warfare among the Hottentots scarcely deserves the name, because we can hardly use such a term as "warfare" where there is no distinction of officer or private, where there is no commander, and no plan of action. The men who are able to wield the bow and arrow advance in a body upon the enemy, and are led by any one who thinks himself brave enough to take the command. When they come to close quarters with the enemy, every one fights in the way that suits him-self best, without giving support to those of his own side, or expecting it from his comrades. Even the chief man of a horde is amusing instance of this deficiency is given by Dr. Lichtenstein, in his "Travels in South Africa": -leadership of the expedition, and, if he is courageous enough to take the lead, he may kccp it until some still braver warrior comes to the front. It evident that such warfarc is merely a succession of skirmishes or duels, much as was the ease in the days of Hector and Achilles, each soldier selecting his own particular adversary, and fight-ing him until one of the two is killed, runs away, or renders himself prisoner.

As far as is known, the Hottentots never made war, according to the usual accepta-tion of the word. If insulted or aggrieved by having their cattle stolen, they would go off and make reprisals, but they had no idea of carrying on war for any political object. This is probably the reason why they were so completely overcome by the Kaffir tribes, who had some knowledge of warfare as an art, and who drove them further and further away from their own domains, until their nationality was destroyed, and they were reduced to a mere aggregation of scattered tribes, without unity, and consequently without power,

However nationally unwarlike the Hottentot may be, and however incapable he may be of military organization, he can be made into a soldier who is not only useful, but unapproachable in his own peculiar line. Impatient, as a rulc, of military dis-cipline, he hates above all things to march in step, to go through the platoon exercise, and to perform those mechanical movements which delight the heart of the drillsergcant. He is, as a rule, abhorrent of anything like steady occupation, and this tendency of mind incapacitates him from being an agriculturist, while it aids in qualiof measuring, the time expired came to rule, a good hunter makes a good soldicr, about the knuckle. "The Hottentots understand no other mode of measuring time but by lunar months and days; they have no idea of the division of the day into hours. If a month is afforded by the pursuit of Africa, makes the Hottentot one of the

But he must be allowed to fight in his own way, to choose his own time for attack, to make it in the mode that suits him best. and to run away if flight happens to suit him better than battle. He has not the least idea of getting himself killed or wounded on mere points of honor; and if he sees that the chances of war are likely to go much against him, he quietly retreats, and "lives to fight another day." To this mode of action he is not prompted by any feeling of fear, but merely by the commonsense view of the case. His business is to kill the enemy, and he means to do it. But that desirable object cannot be attained if he allows them to kill him, and so he guards himself against the latter event as much as possible. Indeed, if he is wounded when he might have avoided a wound, he feels heartily ashamed of himself for having committed such an error; and if he succeeds in killing or wounding an enemy without suffering damage himself, he glories in his superior ingenuity, and makes merry over the stupidity of his foe.

Fear—as we understand the word—has very little influence over the Hottentot soldier, whether he be trained to fight with the white man's fire-arms, or whether he uses the bow and arrow of his primitive life. If he must fight, he will do so with a quiet and dogged valor, and any enemy that thinks to eonquer him, will find that no easy task lies before him.

Mr. Christie has narrated to me several incidents which show the obstinate courage with which a Hottentot ean fight when pressed. One of them is as follows:—

"During the Kaffir war of 1847, a body of Hottentots were surrounded by a large party of Kaffirs, and, after a severe struggle, succeeded in cutting their way through their dark foes. One of the Hottentots, however, happened to be wounded near the spine, so that he lost the use of his legs, and could not stand. Even though suffering under this severe injury, he would not surrender, but dragged himself to an ant-hill, and supported his back against it, so that his arms were at liberty. In this position he continued to load and fire, though completely exposed to the bullets and assagais of the Kaffirs. So true was his aim, even under these circumstances, that he killed and wounded a considerable number of them; and, when a reinforcing party came to their help, the brave fellow was at the point of death, but still breathing, though his body was completely riddled with bullets, and eut to pieces with spears."

This anecdote also serves to show the extraordinary tenacity of life possessed by this race—a tenacity which seems to rival that of the lower reptiles. On one occasion, Mr. Christie was in a surgeon's house in Grahamstown, when a Hottentot walked in, and asked the surgeon to look at his head,

which had been damaged on the previous night by a blow from a knob-kerrie. He took off his hat and the handkerchief which, according to custom, was wrapped round his head, and exhibited an injury which would have killed most Europeans on the spot, and certainly would have prostrated them utterly. On the crown of his head there was a circular wound, about an inch in diameter, and more than half an inch deep, the bone having been driven down on the brain by a blow from the heavy knob of the weapon. The depressed part of the skull was raised as well as could be done, and the remainder cut away. The operation being over, the man replaced his hat and handkerchief, and walked away, apparently little the worse for his accident, or the operation which succeeded it.

On another occasion, the same gentleman saw a Hottentot wagon-driver fall from his seat under the wheels. One of the forewheels passed over his neck, and, as the wagon was loaded with some two tons of was to have a state with some two tons of firewood, it might be supposed that the man was killed on the spot. To the surprise of the beholder, he was not only alive when free of the wheel, but had presence of mind to roll out of the way of the hind wheel with the price way of the hind wheel, which otherwise must have gone over him. Mr. Christie ran to him, and helped him to his feet. In answer to anx-ious questions, he said that he was not which had been forced into his skin, and which he asked Mr. Christie to remove. Indeed, these men seem not only to be tenacious of life, but to suffer very little pain from injuries that would nearly kill a white man, or at all events would cause him to be nearly dead with pain alone. Yet, callous as they are to bodily injuries, they seem to be peculiarly susceptible to poison that mixes with the blood, and, if bitten by a snake, or wounded by a poisoned arrow, to have very much less chance of life than a European under similar conditions.

We will eonelude this history of the Hottentots with a few remarks on their treatment of sickness and their burial of the dead.

When Hottentots are ill they obey the instinct which seems to be implanted equally in man and beast, and separate themselves from their fellows. Sometimes they take the trouble to have a small hut erected at a distance from the kraal, but in all cases they keep themselves aloof as far as possible, and do not mix with their companions until their health is restored. Of professional physicians they know nothing, and have in this respect a decided advantage over the Kaffirs, who are horribly tormented in their hours of sickness by the witch-doctor, who trics, by all kinds of noisy incantations, to drive out the evil spirit which is tormenting the siek man. There are certainly some men amo knowledg liberal ene tions. Bu of men, n. by superhi cessful in ries than because in thing tang whereas th they produ fect, as is t

Sometim seems to t analogous vogue in n tient lies pr one on eit with their uttering lo apparently some amou mentions ti the apparen who eventu Of all dis

ing so much member of leave him in tions, and r they remain ger s past. affect on are malady, for which alway among savag his wife, and bis wife, and disorder, and

n the previous ob-kerrie. He kerchief which, pped round his ry which would s on the spot, rostrated them his head there ut an inch in f an inch deep, n down on the vy knob of the rt of the skull e done, and the peration being hat and handpparently little r the operation

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ey obey the inplanted equally ate themselves mes they take int erected at a n all cases they as possible, and npanions until Of professional g, and have in ntage over the nented in their tch-doctor, who incantations, to h is tormenting certainly some

men among them who possess a kind of to perish either from the disease itself or knowledge of pharmacy, and these men are liberal enough of their advico and prescripfrom privation. tions. But they do not form a distinct order of men, nor do they attempt to work cures by superluunan means. They are moro successful in treating wounds and bodily injuries than in the management of diseases,

because in the former caso there is some-thing tangible with which they can cope, whereas they cannot see a disease, nor can they produce any immediate and visible effect, as is the case with a bodily injury. Sometimes a curious kind of ccremony

scems to be performed, which is probably analogous to the shampooing that is in vogue in many parts of the earth. The patient lics prostrate while a couple of women, one on either side, pound and knead him with their closed fists, at the same time uttering loud cries close to his ear. This apparently rough treatment seems to have some amount of efficacy in it, as Sparrman mentions that he has seen it practised on the apparently lifeless body of a young man who eventually recovered.

Of all diseases the Hottentots dread nothing so much as the small-pox; and if a single member of the horde be taken with it they leave him in his hut, strike all their habita-tions, and move off into the desert, where they remain until they think that the dan-ger s past. All ties of relationship and affect on are broken through by this dread malady, for which they know no cure, and which always rages with tentold violence among savages. The husband will abandon his wife, and even the mother her children, in the hope of checking the apread of the disorder, and the wretched sufferers are left

When a Hottentot dies the funeral is conducted without any cercmony. The body is disposed in as small a compass as possible, ----indeed, into the attitude that is assumed during sleep, and the limbs and head are firmly tied together. A worn-out kaross is then rolled round the body, and carefully arranged so as to conceal it entirely. The place of burial is, with certain exceptions, chosen at a distance from the kraal, and the coopse is then placed in the grave, which is never of any great depth. Earth is then thrown on the body; and if there are any stones near the spot, they are mixed with the earth, and heaped above the grave in order to defend it from the hyzenas and iackals which are sure to discover that an jackals, which are sure to discover that an interment has taken place. If stoncs cannot be found, thorn-bushes are used for the same purpose. Generally, the grave is so shallow, and the stones are so few, that the whole process of burial is practically rendered nugatory, and before another day has dawned the hyænas and jackals have scat-tered the frail defences, dug up the body, and devoured it.

Should the headman of the kraal die, there are great wailings throughout the kraal. These cries are begun by the family, taken up by the inhabitants of the village, and the whole night is spent in loud howl-ings and lamentation. His body is usually buried in the middle of the cattle-pen, as it is a safe placo so long as the cattle are in it, which are watched throughout the night, and over his remains a considerable pile of

CHAPTER XXIV.

THE BOSJESMAN OR BUSHMAN.

ORIGIN OF THE NAME -THEORIES RESPECTING THEIR ORIGIN - THEIR LANGUAGE AND ITS PECULIAR-ITIES - THE GESTURE-LANGUAGE - SMALL SIZE OF THE BOSJESMANS - THEIR COMPLEXION AND GENERAL APPEARANCE - A STRANGE VISITOR - THE BOSJESMAN'S PIPE AND MODE OF SMOKING -SAID TO HAVE NO NAMES, AND NO DISTINCTIONS OF RANK - SOCIAL LIFE AMONG THE BOSJES-MANS - MATRIMONY AND ITS TROUBLES - INDIVIDUALITY OF THE BOSJESMAN - HIS INDIFFER-ENCE TO PAIN - A CULPRIT AND HIS PUNISHMENT - DRESS OF BOTH SEXES - THE BOSJESMAN FROM INFANCY TO AGE.

beings, inhabiting various parts of Southern Africa, and being evidently allied to the Hottentots. They are called Bosjesmans by the Dutch settlers. This word is pronounced Bushes-man, and is popularly contracted into Bushman, - a word which is, indeed, an exact translation of the Dutch title. As, however, several groups of savages in different parts of the world are called Bushmen, we will retain the original Dutch name.

Respecting the precise relationship there are three distinct theories. The first is, that they are the aboriginal inhabitants upon whom the Hottentots have improved; the second is, that they are degenerate offshoots of the Hottentot race; and the third is, that they form a totally distinct group of man-kind. On the whole, I am inclined rather to accept the theory that they are a variety of the Hottentot race, which they elosely resemble in many particulars. The peculiar form of the countenance, the high checkbones, the little contracted eyes, and the long narrow chin, are all characteristics of the Hottentot race. The color of the skin, too, is not black, but yellow, and even paler than that of the Hottentot, and the women are notable for that peculiarity of form which has already been noticed.

Their language much resembles that of the Hottentots in sound, the characteristic "elick " being one of its peculiarities. But, whereas the Hottentots generally content themselves with one click in a word, the

WE now come to a singular race of human | lable, and have besides a kind of croaking sound produced in the throat, which is not used by the Hottentots, and which the find the greatest difficulty in imitating. But though their tongue resembles the language of the Hottentots in sound, the words of the two languages are totally different, so that a Hottentot is quite as much at a loss to understand a Bosjesman as would be a European. Even the various tribes of Bosjesmans differ much in their language, each tribe having a dialect of their own, and even changing their dialect in the course of a few years. This is accounted for by the fact that the hordes or families of Bosjesmans have but little intercourse with each other, and remain as widely separated as possible, so that they shall not interfere with the hunting-grounds of their fellow-tribesmen.

In their conversation among each other also, they are continually inventing new words. Intellectually, they are but children, and, like children, the more voluble condescend to the weakness of those who cannot talk as well as themselves, and accept their imperfect words as integral parts of their language. So imperfect, indeed, is the lan-guage of the Bosjesmans, that even those of the same horde often find a difficulty in understanding each other without the use of gesture; and at night, when a party of Bosjesmans are smoking, dancing, and talking, they are obliged to keep up a fire so as to be able by its light to see the explanatory gestures of their companions.

Like many other savage nations, they Bosjesman tribes employ it with every syl- possess a gesture-language which is univer-

sally un unintell a Europ them, ev of their man is gestures intelligil rant of meaning rate the ent anim which h the whole perfectly readers n Cumming named I the perils elaws of a from the rolled, an He was an times con powers. anything description and the co mals whiel proximity part of eac Ruyter, wl lion himse and action with startli

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It has been rather more fairness of c race is even the case amo their native uous. The fresh water f ablutions, an for a bath, r removing the fresh one wh Thus they at which they when they a which they an

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sally understood, even where words are quite | ing, the smoke settles on their bodies, and unintelligible, and by means of this language a European can make himself understood by them, even though he does not know a word of their spoken language. When a Bosjes-man is speaking, he uses a profusion of gestures, animated, graphic, and so easily intelligible that a person who is wholly ignorant of the language can readily follow his meaning. I have heard a Bosjesman nurrate the manner in which he hunted different animals, and, although the preeise words which he employed were unknown to me, the whole process of the chase was rendered perfectly intelligible. Perhaps some of my readers may remember that the late Gordon Cumming was accompanied by a Bosjesman named Ruyter. This little man survived the perils of the desert, ho escaped from the elaws of a lion which dragged his companion from the blanket in which the two were rolled, and lived for some years in England. He was an admirable actor, and would some-times condescend to display his wonderful powers. It is searcely possible to imagine anything more graphic than Ruyter's acted description of a lion stealing into the camp, and the consternation of the different animan mals which found themselves in such close proximity to their dreaded enemy. The part of each animal was enacted in turn by Ruyter, whose best rôles were those of the lion himself and a tame baboon — the voices and action of both animals being imitated

with startling accuracy The Bosjesmans differ from the true Hottentots in point of size, being so small as to deserve the name of a nation of pigmics, being, on the average, very little above five fect in height, while some of the women are seven or eight inches shorter. This does not apply to the Kora Bosjesmans, who are about five feet four or five inches in height. about two feet four or two inclusion in height. Still, small as they are, there is no proof either that they have degenerated from the ancient stock, which is represented by the true Hottentot, or that they repre-sent the original stock, on which the Hottentots have improved, and it is more likely that they simply constitute a group of the

ablutions, and, by way of a succedaneum for a bath, rub themselves with grease, not removing the original layer, but adding a fresh one whenever they make their toilets. Thus they attract the smoke of the fire over

makes them with a sooty-black hue that makes them appear nearly as dark as the Kafirs. There is generally, however, a tol-erably elean spot under each eye, which is eaused by the flow of tears consequent on snuff taking. But when well washed, their skins are wonderfully fair, and therefore the Bosjesmans who visit this country, and who are obliged to wash themselves, give very little idea of the appearance of these curi-ous beings in their native state.

Of the ordinary appearance of the Bosjesman in his normal state, a good description is given by Dr. Lichtenstein, in his well-known work on Southern Africa:-"After some hours two Bosjesmans ap-peared, who saluted us with their T'abeh, asked for tobacco, and, having received it, seated themselves behind a bush, by a little fire, to revel at their easo in the delights of smoking. I devoted a considerable time to observing these men very accurately, and cannot forbear saying that a Bosjesman, certainly in his mich and all his gestures, has more resemblance to an ape than a

"One of our present guests, who appeared about fifty years of age, had gray hair and a bristly beard; his forehead, nosc, cheeks, and chin were all smeared over with black grease, having only a white eirclo round the eye, washed clean with tears occasioned by smoking. This man had the true physiog-nomy of the small blue ape of Kaffraria. What gave the more verity to such a comharison was the vivacity of his eyes, and the flexibility of his eyebrows, which he worked up and down with every ehange of eountenance. Even his nostrils and the corners of his mouth, even his very ears, moved involuntarily, expressing his hasty transitions from eager desire to watchful distrust. There was not, on the contrary, a single feature in his countenance that evineed a consciousness of mental powers, or anything that denoted emotions of the mind of a milder character than belongs to man in his mere animal nature.

"When a piece of meat was given him, half rising, he stretched out a distrustful Hottentot race. It has been mentioned that their color is rather more yellow than dark. This enrious fairness of complexion in a South African race is even more strongly marked than is one should take it away again. All this the case among the Hottentots, although in was done with such locks and gestures, that the case among the nottentois, atthough in their native state it is scarcely so conspie-uous. The fact is, the Bosjesmans think fresh water far too valuable to be used for meat from the cmbers, wiped it hastily upon his left arm, and toro out with his teeth large half-raw bits, which I could see This they attract the smoke of the fire over which they love to croneh at night, and, when they are performing the, operation which they are pleased to consider as cookgoing entire down his meagre throat. At

he cut off the piece which he held in his be actuated by similar motives, and pretend teeth, close to the mouth, without touching to have no names at all, rather than take his nose or lips - a feat of dexterity which a person with a Celtic countenance could not easily have performed. When the bone was picked clean, he stuck it again into the fire, and, after beating it between two stones, sucked out the marrow. This two stones, succed out the matrow. This donc, he immediately filled the emptied bone with tobacco. I offered him a clay pipe, which he declined, and taking the thick bone a long way into his mouth, he drew in the smoke by long draughts, his eyes sparking like those of a person who, with more then usual placeme dislated with more than usual pleasure, drinks a glass of costly wine. After three or four draughts, he handed the bone to his countryman, who inhaled three or four mouthfuls in tike manner, and then stuck it, still barning, into his pouch, to be reserved for future occasions."

This very simple pipe is preferred by the Bosjesman to any other, probably because he can take in a larger quantity of smoke at a single inhalation than could be the case if he were to use the small-bored pipe of civilization. Reeds, hollow sticks, and similar objects are used for the same purpose. Sometimes the Bosjcsman inhales the whole of the smoke into his lungs, and takes draught after draught with such eagerness, that he falls down in a state of insensibility, and has to be restored to consciousness by being rolled on the ground, and having water thrown over him. This is certainly an economical mode of consuming the tobacco, as, in this manner, a single pipeful will serve to intoxicate several smokers in succession. As is the case with other savages, the Bosjcsman has but little idea of using a luxury in moderation. The chief value of tobacco is, in a Bosjesman's eyes, its intoxicating power, and he therefore smokes with the avowed intention of being intoxicated as soon as possible, and with the least expenditure of material.

It is stated by old travellers who have had much intercourse with the Bosjesmans, that they have no names by which different individuals are distinguished. This may This may possibly be the case, and, if so, it denotes a depth of degradation which can scarcely be conceived. But as the Bosjesmans are not without the average share of intellect which, in their peculiar conditions, they could be expected to possess, it is possible that the statement may be rather too sweeping. It is well known that among many savage nations in different parts of the earth, there is a great disinclination to allow the name to be known.

As has already been mentioned, the Kaffirs will not allow a stranger to hear their true names, and, if asked for their names, suit his taste. As to the woman herself, will only entrust him with their titles, but she is not consulted on the subject, and is never with their true names. It is there-forc very probable that the Bosjesmans may least reference to her feelings. It is a curi-

the trouble of inventing false ones. They have not the least objection to take European names, mostly preferring those of Dutch parentage, such as Ruyter, Kleinboy, Andries, Booy, &c.; and as they clearly comprehend that those names are used in order to distinguish them from their fellows, it seems scarcely possible to believe that they have not some nomenclature among themselves.

Whatever may be the case with regard to their names, it is certain that the Bosjesmans have no idea of distinctions in rank, differing, however, from the natives which surround them. The Kaffir tribes are remarkable for the elaborate code of etiquette which they possess, and which could not exist unless social distinctions were definitely marked. The Hottentots have their hcadmen, who possess supreme power in the kraal, though they do not exhibit any external mark of dignity. But the Bosjesman has not the least notion of rank, and affords the most complete example of anarchic life that can be conceived. In the small hordes of Bosjesmans who wander about the country, there is no chief, and not even a headman. Each horde, as a general rule, consists of a single family, unless members of other hordes may choose to leave their own friends and join it. But the father of the family is not recognized as its head, much less does he exercise any power. The leadership of the kraal belongs to the strongest, and he only holds it until some one stronger than himself dispossesses him.

It is the same with the social relations of life. Among the Kaffirs and Hottentotscspecially among the former-the women are jealously watched, and infidelity to the marriage compact is severely punished. This, however, is not the case with the Bos-jesmans, who scarcely seem to recognize any such compact, the marriage tie being dissoluble at the will of the husband. Although the man can divorce his wife whenever he chooses, the woman does not posscss the same power — not because either party has any regard to the marriage tie, but because he is the stronger of the two, and would beat her if she tried to go away without his permission. Even if a couple should be pleased with each other, and do not wish to scparate, they eannot be sure that they will be allowed to remain to-gether; for if a man who is stronger than the husband chooses to take a fancy to the wife, he will take her away by force, and keep her, unless some one still stronger than himself happens to think that she will suit his taste. As to the woman herself,

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In this Bosjesma rics, and Africa, w tants of scriptions which hav few years. The ch

scems to many hur made no in the Dutcl penetrated him furthe never sub foes, nor from them Both Kaffi far subject that they h protection Icarned fro for the kar arrow. Th servants to themselves work with has preser the Hotten subservient ferred vassa the wild m tamable, as Kaffirs, Du young Bosj two former the latter h paid servan unsuccessfu cannot, as t than he can not so far. him, and, ur to throw of and return

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ous fact, that in the various dialeets of the whip, had been used. A good driver can Bosjesmans, there are no words that express the distinction between an unmarried girl or wife, one word being indiseriminately used.

In this extraordinary social condition tho Bosjesman seems to have lived for centuries, and the earliest travellers in Southern Africa, who wrote accounts of the inhabitants of that strange land, have given descriptions which exactly tally with narratives which havo been published within the last few years.

The character of the true Bosjesman seems to have undergone no chango for many hundreds of years. Civilization has made no impression upon him. The Kaffirs, the Dutch, and the English have in turn penetrated into his country, and have driven him further into the wilderness, but he has never submitted to either of these powerful foes, nor has he condescended to borrow from them any of the arts of civilization. Both Kaffrs and Hottentots have been in so far subjected to the inroads of eivilization that they have placed themselves under the protection of the white colonists, and have learned from them to substitute tho blanket for the kaross, and the gun for the spear or arrow. They have also acted as domestic servants to the white men, voluntarily hiring themselves for pay, and performing their work with willingness. But the Bosjesman has neserved his individuality, and while and deaidedly the unfirst wagon journey, was for the kaross, and the gun for the spear or has preserved his individuality, and while the Hottentots have become an essentially subservient race, and the Kaffirs have preferred vassalage to independence, he is still the wild man of the desert, as free, as untamable, as he was a thousand years ago. Kaffirs, Dutch, and English have taken young Bosjesmans into their service. The two former havo made them their slaves; the latter have tried to educate them into paid servants. But they have been equally unsuccessful, and the Bosjesman servant eaunot, as the saying is, be trusted further than he can be seen, and, by a wise master, not so far. His wild nature is strong within him, and, unless closely watched, he is apt to throw off all appearance of civilization, and return to the privations and the freedom of his native state.

The principal use to which a Bosjesman servant is put is to serve the office of "fore-louper," *i. e.* the guide to the oxen. When a wagon is harnessed with its twelve or fourteen oxen, the driver sits on the boxwhich really is a box-and wields a most formidable whip, but has no reins, his office being to urge, and not to guide. His own department he fulfils with a zest all his own. His terrific whip, with a handle like a salmon-rod, and a lash nearly as long as its line, can reach the foremost oxen of the

deliver his stroke with equal certainty upon the furthest ox, or upon those that are just beneath him, and so well are the oxen aware of this, that the mere whistle of the plaited or this, that into intervention of the sharp erack of its lash, will cause every ox in the team to bend itself to its work, as if it folt the stinging blow across its back, and the hot blood trickling down its sides.

But the driver will not eondescend to guide the animals, that task being considered the lowest to which a human being can be put, and which is in consequence handed over to a Hottentot boy, or, preferably, to a Bosjesman. The "fore-louper's" business is to walk just in front of the leading oxen, and to pick out the track which is most suitable for the wheels. There is now before me a beautiful photograph of a harnessed wagon, with the driver on his seat, and the fore-louper in his place in front of the oxen. He is a very little man, about four feet six inches in height, and, to judgo from his face, may be of any age from sixteen to sixty.

How the fore-louper will sometimes be-have, if he thinks that his master is not an experienced traveller, may be seen from the and decidedly the ugliest specimen of the human race I ever beheld, without being deformed in body or limbs; the most prominent feature in his face was the mouth, with its huge, thick, sensual lips. The nose could scarcely be called a projection; at all evonts, it was far less distinguishable in the outline of the side face than the mouth; it was an inverted (or concave) Roman, — that is to say, the bridge formed a curve inward; the nostrils were very wide and open, so that you seemed, by means of them, to look a considerable distance into his head.

"With regard to the eyes, I am guilty of no exaggeration when I assert that you could not see the eyeballs at all as you looked at his profile, but only the hollows which contained them; it was like looking at a mask when the eyes of the wearer are far removed from the orifices cut for them in the pasteboard. The check-bones were immense, the checks thin and hollow; the forehead was low and shelving — in fact, he could scarcely be said to have a forchead at all. He was two or three shades from being black, and he had even less hair on his head than his countrymen generally; it was composed of little tight woolly knots, with a considerable space of bare skin between each.

"So much for the young gentleman's feaits line, can reach the foremost oxen of the longest team, and, when wielded by an experienced driver, can cut a deep gash in the animal's hide, as if a knife, and not a - no easy task, seeing that his hide was so tough that your arms would ache long before you produced any keen sense of pain by thrashing him. "On one occasion the wagon came to the

brow of a hill, when it was the duty of the leader to stop the oxen, and see that the wheel was well locked. It may readily be imagined that a wagon which requires twolve oxen to draw it on level ground could not be held back by two oxen in its descent down a steep hill, unless with the wheel locked. My-interesting Bushman, however, whom I had not yet offended in any manner, no sooner found himself at the top of the hill, than he let go the oxen with a yell and 'whoop,' which set them off at a galiop down the precipitous steep. The wagon flew from side to side of the road, destined, apparently, to be smashed to atoms destined, apparently, to be smashed to atoms every moment, together with myself, its luckless occupant. I was dashed about, almost unconscious of what could be the cause, so suddenly had we stafted on our mad eareer. Heaven only knows how I escaped destruction, but we positively reached the bottom of the hill uninjured. "The Bushman was by the wagon-side in an instant, and went to his place at the oxen's heads as cooliy and unconcernedly as if he had just performed part of his ordinary duties. The Hottentot driver, on the contrary, came panting up, and looking aghast with horror at the fear he had felt. I jumped out of the wagon, seized my young savage by the collar of his jacket, and with a heavy sea-cowhide whip I belabored him with all my strength, wherein, I trust, the reader will think me justified, as the little wretch had made the most barefaced at-tempt on my life. I almost thought my strength would be exhausted before I could get a sign from the young gentleman that he felt my blows, but at length he uttered a yell of pain, and I knew he had had enough. Next day I dropped him at a village, and declined his further services."

Missionaries have tried their best to convert the Bosjesman to Christianity, and have met with as little success as those who have endeavored to convert him to civilization. Indeed, the former almost presup-poses some amount of the latter, and, whatever may be done by training up a series of children, nothing can be done with those who have once tasted of the wild ways of desert life.

The dress of the Bosjesman bears some resemblance to that of the Hottentot, but is, if possible, even more simple. Like the Hottentot, the Bosjesman likes to cover his head, and generally wears a headdress made of skin. Sometimes he pulls out the scanty tufts of hair to their fullest extent - an inch Africa as a sort of currency.

cruelty, for the mere love of either. I found at the most — and plastets them with grease the only way to keep him in the slightest control was to inspire him with bodily fear Sometimes also he shaves a considerable portion of the head, and rubs red clay and grease so thickly into the remaining hair that it becomes a sort of felt cap. To this odd headdress he suspends ail kinds of small ornaments, such as beads, fragments of ostrlein shells, bright bits of metal, and other

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(4.) BOSJESM ARRO (See pages

objects. When a Bosjesman kills a bird, he likes his hair-cap in such a manner that the beak projects over his forehead. Mr. Baines mentions two Bosicsmans, one of whom wore the head of a secretary bird, and the other that of a crow. One of these little men seemed to be rather a dandy in his costume, as he also wore a number of white feathers, cut short, and stuck in his hair, where they radiated like so many eurl-papers.

As for dress, as we understand the word, all that the Bosjesman eares for is a kind of small triangular apron, the broad end of which is suspended to the belt in front, and the narrow end passed between the legs and tucked into the belt behind. Besides this apron, if it may be so called, the Bosjesman has generally a kaross, or mantle, made from the skin of some animal. This kaross is generally large enough to hang to nearly the feet when the wearcr is standing upporized bed. Like the Hottentot, the Bos-jesman rolls himself up in his kaross when he sleeps, gathering himself together into a very small compass, and thus covering him-self completely with a mantle which would be quite inadequate to shelter a European of equal size.

As to the women, their dress very much resembles that of the Hottentot. They wear a piece of skin wrapped round their heads, and the usual apron, made of leather eut into narrow thongs. They also have the kaross, which is almost exactly like that of the men. These are the necessitics of dress, but the female sex among this curious race are equally fond of finery with their more civilized sisters. Having but little scope for ornament in the apron and kaross, they place the greater part of their decora-tion on the head, and ornament their hair and countenances in the most extraordinary way. Water, as has been already observed, never touches their faces, which are highly polished with grease, so that they shine in the sunbeams with a lustre that is literally dazzling. To their hair they suspend various small ornaments, like those which have been mentioned as forming part of the men's deress. Among these ornaments, the money-cowrie is often seen, and is much valued, because this shell does not belong to the coast, but is used as money, and is thus passed over a very great portion of Southern

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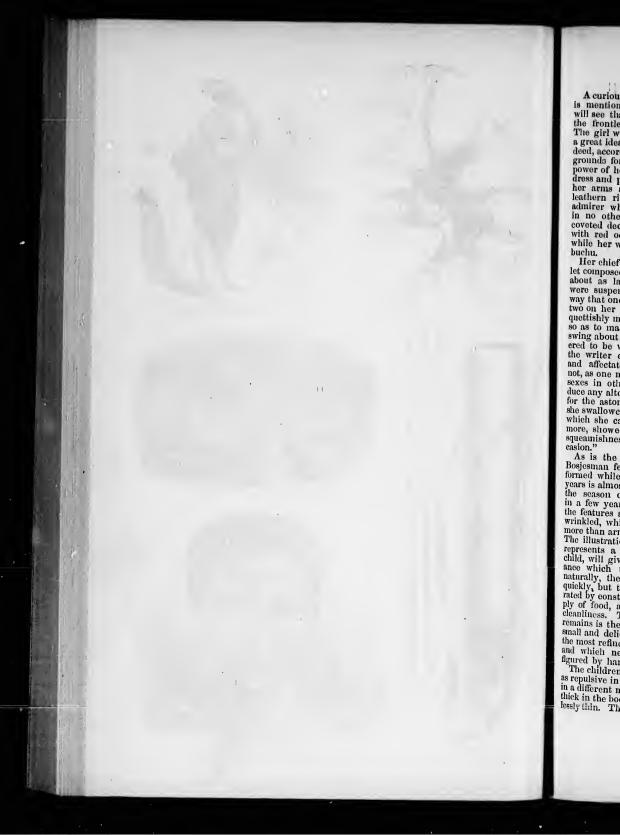
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ss very much entot. They l round their ide of leather ey also have nectly like that necessities of g this eurious ry with their ng but little g this eurious ry with their ng but little and karos, their decorant their hair extraordinary ady observed, ch are highly they shine in at is literally suspend varie which have t of the men's is, the moneymuch valued, elong to the "and is thus n of Southern



(247) (5.) FRONTLET. (See pages 225, 249)



A curious and very inconvenient ornament mentioned by Burchell, and the reader ill see that it bears some resemblance to head, so completely are they hidden by the is mentioned by Burchell, and the reader will see that it bears some resemblance to the frontlet which is drawn on page 247. The girl who was wearing it had evidently a great idea of her own attractions, and indeed, according to the writer, she had some grounds for vanity. She had increased the power of her charms by rubbing her whole dress and person thickly with grease, while her arms and legs were so loaded with leathern rings, that she evidently had an admirer who was a successful lunter, as in no other way could she obtain these coveted decorations. Her halr was clotted with red ochre, and glittering with sibilo, while her whole person was perfumed with buehn.

Her ehlef ornament, however, was a frontlet composed of three oval pieces of ivory, about as large as sparrow's eggs, which were suspended from her head in such a way that one fell on her nose, and the other two on her cheeks. As she spoke, she coquettishly moved her head from slde to side, so as to make these glittering ornaments swing about in a manner which she considered to be very faseinating. However, as the writer quality observes, "her vanity and affectation, great as they were, did net, as one may sometlines observe in both sexes in other countries, elate her, or pro-duce any alteration in the tone of her voice, for the astonlshing quantity of meat which she swallowed down, and the readiness with which she called out to her attendants for mere, showed her to be resolved that no squeamishness should interfere on this occasion."

As Is the ease with the Hottentots, the Besjesman female is slightly and delieately formed while she is young, and for a few years is almost a model of symmetry. But the season of beauty is very short, and in a few years after attaining womanhood the features are contracted, sharpened, and wrinkled, while the limbs look like sticks mere than arms and legs of a human being. The illustration No. 2 on page 247, which represents a Bosjesman woman with her represents a Dospession would with her child, will give a good idea of the appear-ance which these people present. Even naturally, the bloom of youth would fade quickly, but the decay of youth is necele-rated by constant hardships, uncertain supply of food, and a total want of personal cleanliness. The only relie of beauty that remains is the hand, which is marvellously small and delieate, and might be envied by the mest refined lady in eivilized countries, and which never becomes coarse or dis-

projecting check-bones, and the fat that surrounds them. Their heads are preternaturally ugly, the skull projecting exceedingly behind, and the short woolly hair growing so low down on the forehead that they look as If they were afflicted with hydrocephalus. In fact, they scarcely seem to be human infants at all, and are absolutely repulsive, instead of being winning or attractive. They soon quit this stage of formation, and become thin-limbed and pot-bellied, with a prodigious fall in the back, which ls, in fact, a necessary consequence of the other deformity.

It is astonlshing how soon the little things learn to lead an independent life. At a few months of age they erawl on the sand like yellow toads of a larger size than usual, and by the time that they are a year old they run about freely, with full use of arms as well as legs. Even before they have attained this age, they have learned to search for water bulbs which lie hidden under the sand, and to serape them up with their hands and a short stick. From eight to fourteen seems to be the age at which these people are most attractive. They have lost the thick shapelessness of infiney, the ungainliness of childhood, and have attained the roundness of youth, without having sunk into the repulsive attributes of age. At sixteen or seventeen they begin to show marks of age, and from that time to the end of their life seem to become more and more repulsive. At the age when our youths begin to assume the attributes of manhood, and to exhibit finely-knit forms and well-developed museles, the Bosjesman is beginning to show indications of senility. Furrows appear on his brow, his body becomes covered with wrinkles, and his abdomen falls loosely in successive folds. This singularly repulsive development is partly caused by the nature of the food which he cats, and of the irregularity with which he is sup-plied. He is always either hungry, or gorged with food, and the natural consequence of such a mode of life is the unsightly formation which has been mentioned. As the Bosjes-man advances in years, the wrinkles on his body increase in number and depth, and at last his whole body is so eovered with hanging folds of loose skin, that it is almost impossible for a stranger to know whether he is looking at a man or a woman.

It has already been mentioned that the eyes of the Bosjesman are small, deeply and which never becomes coarse or dis-figured by hard work. The children of the Bosjesmans are quite as repulsive in aspect as their elders, though in a different manner, being as stupendously thick in the body as their elders are shape-lessly thin. Their little area continually kent sunken in the head, and kept so tightly lessly thin. Their little eyes, continually kept ordinary telescope, and he has been known

which a European could not identify, even with the assistance of hls glass.

This power of eyesight is equalled by the delleacy of two other senses, those of hear-ing and smell. The Bosjesman's ear catches the slightest sound, and his mind is instantly ready to take eognizance of lt. He understands the sound of the winds as they blow over the land, the cry of birds, the rustling of leaves, the hum of insects, and draws his own conclusions from them. His wide, flattened nostrils are equally sensitive to odors, and in some cases a Bosjesman

smell, for example, which is so sensitive to

to decide upon the precise nature of objects | odors which a eivilized nose could not perceive, is callous to the abominable emana-tions from his own body and those of his comrades, neither are the olfactory nerves blunted by any amount of prugent smift. The sense of taste scems almost to be in abeyance, for the Bosjesman will eat with equal relish meat which has been just killed, and which is tough, stringy, and julceless, or that which has been killed for several days, and is in a tolerably advanced state of putrefaction. Weather seems to have little effect on him, and the sense of pain seems nearly as blunt as It is in the trusts as much to his nose as to his eyes. Yet these senses, dclieate as they may be, are only partially developed. The sense of any ordinary European.

> HOMES OF THE AND MODI OSTRICH F NING ROB SWIMMING BOSJESMAN ARROWS A MAKING PO RIBLE EFF PECTED CO

HAVING now pearance of the review the con Of houses of pendent. A ro with the Bosje ter he needs, w. any labor in p many parts of roams, in which consequently no Bosjesman imit form" in whie looks out for a si and bends the b tent-like coverin favorite resorts has been well r has been much begin to shoot lears a great re lest. The reserve habit of the Bosi tive houses wit nd other soft hus forms the us vild men, its pli ent into the re-These curious of houses, but a laces, where the ealed, and when eadly arrows at ear the treachero uence of this s

could not perinable emanad those of his factory nerves pungent snuff. most to be in will eat with ins been just , stringy, and been killed for rably advanced ther seems to d the sense of as it is in the caring nothing once prostrate

CHAPTER XXV.

THE BOSJESMAN - Continued.

HOMES OF THE BOSJESMANS - THE ROCK-CAVE - THE BUSH-HOUSE - TEMPORARY HABITATIONS - FOOD, AND MODE OF OBTAINING IT -- HUNTING -- CHASE OF THE OSTRICH -- A SINGULAR STRATAGEM --OSTRICH FEATHERS, AND METHOD OF PACKING THEM -- USES OF THE OSTRICH EGG-SHELL -- CUN-NING HOBBERS - CATTLE-STEALING - WARFARE -- PETTY SKIRMISHING - BOSJESMANS AT BAY -SWIMMING POWERS OF THE BOSJESMANS - THE "WOODEN HORSE" - BENEVOLENT CONDUCT OF BOSJESMANS - THE WEAPONS OF THE BOSJESMANS - THE ARROW, AND ITS CONSTRUCTION - HOW ARHOWS ARE CARRIED - POISON WITH WHICH THE ARROW IS COVERED - VARIOUS METHODS OF MAKING POISON - IRHITATING THE SEMPENT - THE N'GWA, K'AA, OR POISON GRUB, AND ITS TER-HIBLE EFFECTS - THE GRUB IN ITS DIFFERENT STAGES - ANTIDOTE - POISONED WATER - UNEX-PECTED CONDUCT OF THE BOSJESMANS - THE QUIVER, SPEAR, AND KNIFE.

Of houses or homes he is nearly independent. A rock cavern is a favorite house with the Bosjesman, who finds all the shelany have in preparing it. But there are many parts of the country over which he roams, in which there are no rocks, and consequently no caves. In such cases, the Bosjesman imitates the hare, and makes a tent-like covering. The mimosa trees are favorite resorts with the Bosjesman, and it has been well remarked, that after a bush has been nuch used, and the young twigs begin to shoot upward, the whole bush bears a great resemblance to a huge bird'shest. The resemblance is increased by the abit of the Bosjesman of lining these prim-tive houses with hay, dried leaves, wool, and other soft materials. The Tarconanhis forms the usual resting-place of these vild men, its pliant branches being easily ent into the required shape.

These eurious dwellings are not only used s houses, but are employed as lurkingeadly arrows at the animals that may pass ar the treacherous bush. It is in conse-luxury, and art can provide. ucnce of this simple mode of making

13

HAVING now glanced at the general ap-pearance of the Bosjesman, we will rapidly review the course of his ordinary life. Of homes on homes have been given to this group of South African savages. This, of course, is the Dutch title; their name, as given by themselves, is Saqua.

In places where neither rocks nor bushes are to be found, these easily contented peoone by the simple process of scratching a hole in the ground, and throwing up the excavated earth to windward. Sometimes they become rather luxurious, and make a "form" in which he conceals himself. He further shelter by fixing a fcw sticks in the and bends the boughs down so as to form a piece of hide, which will answer as a screen against the wind. In this hole a wonderful number of Bosjesmans will contrive to stow themselves, rolling their karosses round their bodies in the peculiar manner which has already been mentioned. The slight screen forms their only protection against the wind - the kaross their sole defence against the rain. When a horde of Bosjesmans has settled for a time in a spot which promises good hunting, they generally make tent-like houses by fixing flexible sticks in the ground, bending them so as to force them to assume a cage-like form, and then cover-ing them with simple mats made of reeds. These huts are almost exactly like the primalees, where the Bosjesman can lie con-lie the tents in which the gypsies of England ened, and whence he launches his tiny but invariably live, and which they prefer to the most sumptuous chamber that wealth,

So much for his houses. As to his food, (251)

the Bosjesman finds no difficulty in supply-parent birds are away, he approaches it ing himself with all that he needs. His very cautiously, lest his track should be ing himself with all that he needs. His wants are indeed few, for there is scarcely anything which a human being can eat without being poisoned, that the Bosjesman does not use for food. He has not the least prejudice against any kind of cdible sub-stance, and, provided that it is capable of affording nourishment, he asks nothing more. His luxuries are comprised in two words — tobacco and brandy; but food is a necessary of life, and is not looked upon in any other light.

There is not a beast, and I believe not a bird, that a Bosjesman will not cat. Snakes and other reptiles arc common articles of diet, and insects are largely used as food by this people. Locusts and white ants are the favoritc insects, but the Bosjesman is in no wisc fastidious, and will eat almost any insect that he can eatch. Roots, too, form a large portion of the Bosjesman's diet, and he can discover the water-root without the assistance of a baboon. Thus it happens that the Bosjesman can live where other men would perish, and to him the wild desert is a congenial home. All that he needs is plenty of space, because he never eul-tivates the ground, nor breeds sheep or eattle, trusting entirely for his food to the casual productions of the earth, whether they be animal or vegetable.

It has already been mentioned that the Bosjesman obtains his meat by hunting. Though one of the best hunters in the world, the Bosjesman, like the Hottentot, to whom he is nearly related, has no love of the chase, or, indeed, for any kind of excrtion, and would not take the trouble to pursuc the various animals on which he lives, if he could obtain their flesh without the trouble of hunting them. Yet, when he has fairly started on the chase, there is no man more doggedly persevering; and even the Esquimaux scal-hunter, who will sit for forty-cight hours with harpoon in hand, cannot surpass him in endurance.

Small as he is, he will match himself against the largest and the fiercest animals of South Africa, and proceeds with perfect equanimity and certainty of success to the chase of the elephant, the rhinoceros, the lion, and the leopard. The former animals, whose skins are too tough to be pierced with his feeble weapons, he entraps by sundry ingenious devices, while the latter fall victims to the deadly poison with which his arrows arc imbued. The skill of the Bosjesman is severely tested in the chase of the ostrich, a bird which the swiftest horse can barely overtake, and is so wary as well as swift, that a well-mounted hunter, armed a number of ostriches in the far distance, he with the best rifle, thinks himself to: tunate when he can kill onc. makes up his mind that in a few hours several of those birds will have fallen be

when he can kill onc. The little Bosjesman has two modes of killing these birds. If he happens to find one of their enormous nests while the back to his apology for a hut, and there

seen by the ever-watchful ostrich, and burics himself in the sand among the eggs, The reader will doubtless remember that several ostriches deposit their eggs in one nest, and that the nest in question is simply scraped in the sand, and is of enormous dimensions. Here the tiny hunter will lie patiently until the sun has gone down, when he knows that the parent birds will return to the nest. As they approach in the dis-tance, he carefully fits a poisoned arrow to his bow, and directs its point toward the advancing ostriches. As soon as they come within range, he picks out the bird which has the plumpest form and the most luxuriant plumage, and with a single arrow scals its fate.

The chief drawback to this mode of hunting is, that the very act of discharging the arrow reveals the form of the hunter, and frightens the other birds so much that a second shot is searcely to be obtained, and the Bosjesman is forced to content himself with one dead bird and the whole of the eggs. Fortunately, he is quite indifferent as to the quality of the eggs. He does not very much care if any of them should be addled, and will eat with perfect composure an egg which would alarm an European at six paces' distance. Neither does he object to the eggs if they should be considerably advanced in hatching, and, if anything, rather fancies himself fortunate in procur ing a young and tender bird without the trouble of chasing and catching it. Then the egg-shells, when the contents are re-moved, are most valuable for many purposes, and especially for the conveyance of water. For this latter purpose they are simply invaluable. The Bosjesmans always contrive to have a supply of water, but 10 one except themselves has the least notion where it is stored. If a Bosjcsman kraalis attacked, and the captives interrogated as to the spot where the supply of water has been stored, they never betray the precious secret, but always pretend that they have none, and that they are on the point of dying with thirst. Yet, at some quiet hour of the night, a little yellow woman is tolerably sure to ereep to their sides and give them a plentiful draught of water, while their eaptors are trying to lull their thirst by sleep. How they utilize their egg-shells of water, the reader will see in another place.

The eyes of the ostrieh arc keen enough, but those of the Bosjesman are keener, and if the small hunter, perched on his rocky observatory, happens to catch a glimpse of fore the tiny bow and the envenomed arrow

finds a comp prepared in It consists o the legs, and neck. The over a kind adapted to h

He first r chalk, and t back, taking that, althoug has to be w moment. Th be seen pres and arrows ostriches, us proach them wind may bl he to neglec birds would and dash awa follow them.

As soon as approaching, together, and posed company ter to approa take the aları there, lowerin in the act of f to decrease f and the birds. within range, ably close to the allows the hea the ground, sr on its deadly the head agai

The stricker receiving the run with it, fol jesman. Pres to slacken its s ground, thus al to the ostriche fallen compan securc another hunter will sec by this method happens that t is something w the apparent st powerful a bir its leg is choug erful man, muc a personage as comes the value just been ment the fraud discov on the windwar to give them hi the alarm, and they pause in th meditate imme flings off the r weapons, and sh vellous rapidity

he approaches it track should be uful ostrich, and d among the eggs. s remember that their cggs in one question is simply 1 is of cnormous ny hunter will lie gone down, when birds will return proach in the dispoisoned arrow to point toward the soon as they come at the bird which nd the most luxua single arrow

his mode of huntof discharging the of the hunter, and s so much that a be obtained, and to content himself the whole of the s quite indifferent ggs. He does not of them should be perfect composure ni an European at her does he object d be considerably and, if anything, bird without the eatching it. Then e contents are rele for many pur-the conveyance of purpose they are Bosjesmans always y of water, but no as the least notion Bosjesman kraalis s interrogated as to of water has been the precious secret, t they have none, point of dying with t hour of the night, s tolerably sure to give them a plentile their captors are st by sleep. How ells of water, the

er place. n are keen cnough an are keener, and ched on his rocky catch a glimpse of the far distance, he t in a few hours ill have fallen beenvenomed arrow a hut, and there

finds a complete hunter's suit which he has prepared in readiness for such an occasion. It consists of the skin of an ostrich, without the lcgs, and having a stick passed up the neck. The skin of the body is stretched over a kind of saddle, which the maker has adapted to his own shoulders.

He first rubs his yellow legs with white chalk, and then fixes the decoy skin on his back, taking eare to do it in such a manner, that, although it is quite firm as long as it has to be worn, it can be thrown off in a moment. The reason for this precaution will be seen presently. He then takes his bow and arrows and sets off in pursuit of the ostriches, using all possible pains to ap-proach them in such a direction that the wind may blow from them to him. Were he to neglect this precaution, the watchful birls would soon detect him by the scent, and dash away where he could not possibly follow them.

As soon as the ostriches see a strange bird approaching, they cease from feeding, gather together, and gaze suspiciously at their supposed companion. Were the disguised hunter to approach at once, the birds would take the alarm, so he runs about here and there, lowering the head to the ground, as if in the act of feeding, but always contriving to decrease the distance between himself and the birds. At last he manages to come within range, and when he has crept tolerably close to the selected victim, he suddenly allows the head of the decoy-skin to fall to the ground, snatches up an arrow, speeds it on its deadly mission, and instantly raises it is useful in a medicinal point of view.

The stricken bird dashes off in a fright on receiving the wound, and all its companions run with it, followed by the disguised Bosjesman. Presently the wounded bird bcgins to slacken its speed, staggers, and falls to the ground, thus allowing the hunter to come up to the ostriches as they are gazing on their fallen companion, and permitting him to sccure another victim. Generally, a skilful hunter will secure four out of five ostriches by this method of hunting, but it sometimes happens that the birds discover that there is something wrong, and make an attack on the apparent stranger. An assault from so powerful a bird is no triffe, as a blow from its leg is enough to break the limb of a powerful man, much more of so small and feeble a personage as a Bosjesman hunter. Then comes the value of the precaution which has just been mentioned. As soon as he finds the fraud discovered, the hunter runs round on the windward side of the ostriches, so as to give them his scent. They instantly take the alarm, and just in that moment when they pause in their contemplated attack, and meditate immediate flight, the Bosjesman flings off the now useless skin, seizes his weapons, and showers his arrows with marvellous rapidity among the frightened birds. which is worthy of mention.

In this way are procured a very large pro-portion of the ostrich teathers which are sent to the European market, and the lady who admires the exquisite contour and beautiful proportions of a good ostrich plume has seldom any idea that it was procured by a little yellow man disguised in an ostrich skin, with bow and arrows in his hand, and his legs rubbed with chalk.

After he has plucked the feathers, he has a very ingenious mode of preserving them from injury. He takes hollow reeds, not thicker than an ordinary drawing pencil, and pushes the feathers into them is far as they will go. He then taps the end of the reeds against the ground, and, by degrees, the feather works its own way into the protecting tube. In this tube the feathers are carried about, and it is evident that a considerable number of them can be packed so as to make an easy load for a man.

When they kill an ostrich, they prepare from it a substance of a rather remarkable character. Before the bird is dead, they cut its throat, and then tie a ligature firmly from escaping. The wretched bird thus bleeds inwardly, and the flow of blood is promoted by pressing it and rolling it from side to side. Large quantities of mixed blood and rat are thus collected in the distensible crop, and, when the bird happens to be in particularly good condition, nearly twenty pounds of this substance are furnished by a single ostrich. The natives value this strange mixture very highly, and think that

The shell of the ostrich egg is nearly as valuable to the Bosjesman as its contents, and in some cases is still more highly valued. Its chief use is as a water vessel, for which it is admirably adapted. The women have the task of filling these shells; a task which is often a very laborious one when the water is scanty.

In common with many of the kindred tribes, they have a curious method of obtaining water when there is apparently nothing but mud to be found. They take a long reed, and the round one end of it a quantity of dried grass. This they push as deeply as they conveniently ean into the muddy soil, and allow it to remain there until the water has penetrated through the primitive filter, and has risen in the tube. They then apply their lips to the tube, and draw into their mouths as much water as they can contain, and then discharge it into an empty eggshell by means of another reed; or, if they do not possess a sceond reed, a slight stick will answer the purpose if managed care-fully. When filled, the small aperture that has been left in each egg is carefully closed by a tuft of grass very tightly forced into it, and the women have to undertake the labor of carrying their heavy load homeward. There is one mode of using these egg-shells

The Bosjesmans are singularly ingenious plied with as much water as can be spared in acting as spies. They will travel to great for them, in order to give them strength distances in order to find out if there is anything to be stolen, and they have a method of communicating with each other by means of the smoke of a fire that constitutes a very perfect telegraph. The Australian savage has a similar system, and it is really remarkable that two races of men, who are certainly among the lowest examples of humanity, should possess an accomplishment which implies no small amount of inental capability. Property to be worth stealing by a Bosjes-man must mean something which can be eaten, and almost invariably takes the shape of cnttle. Thus, to stell eattle is perhaps not so difficult a business, but to transport them over a wide desert is anything but easy, and could not be accomplished, even by a Bosjesman, without the exercise of much forethought.

In the first place, the Bosjesman is very eareful of the direction in which he makes his raids, and will never steal cattle in places whenee he is likely to be followed by the aggrieved owners. He prefers to carry off animals that are separated from his own district by a dry and thirsty desert, over which horses cannot pass, and which will tire out any pursuers on foot, because they cannot carry with them enough water for the jour-ney. When his plans are laid, and his line of march settled, he sends the women along it, with orders to bury ostrich egg-shells full of water at stated distances, the locality of each being signified by certain marks which none but himself can read. As soon as this precaution is taken, he starts off at his best pace, and, being wonderfully tolerant of thirst, he and his companions reach their destination without making any very great diminution in the stock of water. then conceal themselves until nightfall, their raids never taking place in the daytime. In the dead of night they slink into the

cattle pen, silently killing the watchman, if one should be on guard, and select the best animals, which they drive off. The whole of the remainder they either kill or maim, the latter being the usual plan, as it saves their arrows. But, if they should be interrupted in their proceedings, their raid is not the less fatal, for, even in the hurry of flight, they will discharge a poisoned arrow into every animal, so that not one is left. (See the engraving No. 2 on page 237.)

We will suppose, however, that their plans are successful, and that they have got fairly off with their plunder. They know that they cannot conceal the tracks of the cattle, and do not attempt to do so, but push cattle, and do not attempt to up so, set as on as fast as the animals can be urged, so as the start of their pursuers. When ally scattering and escaping in all directions is made at them, even if they are fairly on the track, some of their number go in advance to the first station, dig up the water 'vessels, and wait the arri-val of the remainder. The cattle are sup-will hang about the outskirts of the hostik

and willingness for the journey; the empty vessels are then tied on their backs, and they are again driven forward. In this manner they pass on from station to station until they arrive at their destination, Should, however, the pursuers come up with them, they abandon the eattle at once; invariably leaving a poisoned arrow in each by way of a parting gift, and take to flight with such rapidity, that the pursuers know that it is useless to follow them.

The needless destruction which they work among the cattle, which to a Hottentot or a Kaflir are almost the breath of life, has exasperated both these people to such a degree that they will lay aside for a time their differences, and unite in attacking the Bosjesman, who is equally hated by both. This, however, they do with every preeaution, knowing full well the dangerous character of the enemies against whom they are about to advance, and not attempting any expedition unless their numbers are very strong indeed.

Of systematic warfare the Bosjesmans know nothing, although they are perhaps the most dangerous enemies that a man can have, his first knowledge of their presence being the clang of the bow, and the sharp whirring sound of the arrow. Sometimes a horde of Bosjesmans will take offence at some Hottentot or Kaffir tribe, and will keep up a desultory sort of skirmish for years, during which time the foe knows not what n quiet night means. The Bosjesmans dare not attack their

enemies in open day, neither will they venture to match themselves in fair warfare against any considerable number of autagonists. But not a man dares to stray from the protection of the huts, unless accompa-nied by armed comrades, knowing that the cunning enemies are always lurking in the neighborhood, and that a stone, or bush, or tree, will afford cover to a Bosjesman. These tiny but formidable warriors will even coneeal themselves in the sand, if they fancy that stragglers may pass in that direction, and the pull-adder itself is not more invisible, nor its fangs more deadly, than the lurking Bosjesman. On the bare cliffs they can conceal themselves with marvellous address, their yellow skins being so like the color of the rocks that they are searcely visible, even when there is no cover. Moreover, they have a strange way of huddling themselves up in a bundle, so as to look like conical heaps of leaves and sticks, without a semblance of humanity about them.

tribe for m theniselves assaulted a themselves three, again the enemy not be con yet which unmolested. which a few large body o The warrior watch, and their eamp, have such a the very men into paroxys attacking the very much acter of the tribes can me the Bosjesma habitations of elaborate hou worst speeim can remove tions whenev sary, can ab gether, so as their residence Sometimes,

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ldom offer, generg in all directions e at them, even if by one solitary stick. But they irts of the hostile COURAGE OF THE BOSJESMANS.

tribe for months together, never gathering such occasion, all had been killed except themselves into a single band which can be one man, who had ensconced himself so assaulted and conquered, but separating themsolves into little parties of two or three, against whom it would be absurd for the enemy to advance in force, which cannot be conquered by equal numbers, and yet which are too formidable to be left unmolested. The trouble and annoyance which a few Bosjesmans can inflict upon a large body of enemies is almost incredible. The warriors aro forced to be always on the watch, and never venture singly without blow, their eamp, while the women and children It i have such a dread of the Bosjesmans, that the very mention of the name throws them into paroxysms of terror. The difficulty of attacking these pertinacious enemies is very much increased by the nomad char-acter of the Bosjesmans. The Hottentot tribes can move a village in half a day, but the Bosjesmans, who can exist without fixed habitations of any kind, and whose most elaborate houses are far simpler than the worst specimens of Hottentot architecture, can remove themselves and their habitations whenever they choose; and, if necessary, can abolish their rude houses alto-gether, so as not to afford the least sign of their residence.

Sometimes, but very rarely, the Kaffirs, exasperated by repeated losses at the hands of the Bosjesmans, have determined to trace the delinquents to their home, and to extipate the entire community. The expe-dition is one which is fraught with special drager, as there is no weapon which a Kaffir dreads more than the poisoned arrow of the with a torrent of words that are eloquent Bosjesman. In such cases the overwhelming numbers of the assailants and the absolute necessity of the task which they havo set themselves, are sure to lead to ultimate success, and neither men nor women are spared. The very young children are sometimes carried off and made to act as slaves, but, as a general rule, the Kaffirs look upon the Bosjesmans much as if they were a set of venomous scrpents, and kill them all with as little compunction as they would feel in the screen feel in destroying a family of cobras or puffadders.

It has been mentioned that the Bosjesmans will seldom offer any resistance in open fight. Sometimes, however, they will do so, but only in case of being driven to bay, preferring usually to lie in wait, and in the dead of night to steal upon their foes, send a few poisoned arrows among them, and steal away under cover of the darkness. Yet when flight is uscless, and they are fairly at bay, they accept the position, and become as terriblo foces as ean be met; los-ing all senso of fear, and fighting with desperate courage. A small band of them has often been known to fight a large party of enemics, and to continue their struggles

closely behind a stone that his enemies could not manage to inflict a mortal wound. With his bow he drew toward him the spent arrows of his fallen kinsmen, and, though exhausted by loss of blood from many wounds on his limbs, he continued to hurl the arrows at his foes, accompanying each with some abusive epithet. It was not until may of his enemies had fallen by his hand, that he exposed himself to a mortal

It is a curious custom of the Bosjesman, who likes to have his arrows ready to hand, to carry them in his headdress, just as an old-fashioned clerk carries his pen behind his ear. Generally he keeps them in his quiver with their points reversed, but, when he is actively engaged in fighting, ho takes them out, turns the points with their poisoned ends outward, and arranges them at each side of his head, so that they project like a couple of skeleton fans. They give a most peculiar look to the features, and are spread hood of the cobra, or the menacing "whirr" of the rattlesnake. He makes great use of them in the war of words, which in Southern Africa seems invariably to accompany the war of weapons, and moves them just as a horse moves his ears. With one movement of the head he sends them all forward like two horns, and with another he suakes them open in a fan-like form, accompanying each gesture with rapid enough to those who understand them.

He does not place all his arrows in his headdress, but keeps a few at hand in the quiver. These he uses when he has time for a deliberate aim. But, if closely pressed, he snatches arrow after arrow out of his headdress, fits them to the string, and shoots them with a rapidity that seems almost incredible. I have seen a Bosjesman send three successive arrows into a mark, and do it so quickly that the three were discharged in less than two seconds. Indeed, the three sounds followed one another as rapidly as three blows could have been struck with a stick.

Traversing the country nneeasingly, tho Bosjesman would not be fit for his ordinary lifo if he could be stopped by such an obsta-cle as a river; and it is accordingly found that they can all swim. As the rivers aro often swift and strong, swimming across them in a straight line would be impossible but for an invention which is called "Houtepaard," or wooden horse. This is nothing more than a piece of wood six or seven feet in length, with a peg driven into ono end. When the swimmer crosses a stream, ho places this peg against his right shoulder so until every man has been killed. On one that the wood is under his body, and helps

Dr. Lichtenstein, which not only illustrates the point in question, but presents the Bos-jesmans in a more amhable light than we are generally accustomed to view them.

"A hippopotamus had been killed, and its body lashed to the bank with leathern ropes. The stream, however, after the fashion of African streams, had risen suddenly, and the current swept downward with such force, that it tore asunder the ropes in question, and carried off the huge carcass, Some Bosjesmans went nlong the bank to discover the lost animal, and at last found it on the other bank, and having crossed the river, currying with them the ends of some stout ropes, they tried unsuccessfully to tow the dead minual to the other side. Some other means of accomplishing the proposed end were now to be devised, and many were suggested, but none found practicable. The hope of retrieving the prize, however, induced a young colonist to uttempt swimming over; but, on necount of the vast force of the stream, he was constrained to return ere he had reached a fourth part of the way. In the mean time, the two Bosjesmans who had attained the other side of the water, having made a large fire, cut a quantity of fat off the mon-ster's back, which they baked und ate most voraciously.

"This sight tempted five more of the Bosjesmans to make a new essay. Each took a light that piece of wood, which was fastened to the right shoulder, and under the arm; when in the water the point was placed directly across the stream, so that the great force of water must come upon that, while the swimmer, with the left arm and the feet, struggled against the stream, in the same manner as a ship with spread sails, when, according to the sailor's lansails, when, according to the sails s inf-guage, it sails before the wind. They ar-rived quicker than the first, and almost without my effort, directly to the opposite point, and immediately applied all their strength, though in vain, to loosening the monster from the rock on which it hung.

" In the mean time, a freed slave, belonging to the Governor's train, an eager, spirited young fellow, and a very expert swimmer, had the boldness to attempt following the savages without any artificial aid, and got, though slowly, very successfully, about half-way over. Here, however, his strength failed him; he was carried away and smuk, but appeared again above the water, struggling with his little remaining powers to reach the shore. All efforts were in "m; he was forced to abandon himself to the stream; but luckily, at a turn in the river, which soon presented itself, he was carried to the land half dead.

to support it. How this machino works assistance, arrived at the spot just as he may be seen from the following anecdote by crawled on shore, exhausted with fatigae, crawled on shore, exhausted with fatigne, and stiffened with cold. It was a traly affecting sight to behold the exertions made by the savages to recover him. They threw their skins over him, dried him, and rubbed him with their hands, and, when he began somewhat to revive, carried him to the fire and laid him down by it. They then flice and laid him down by it. They then made him a bed with their skins, and pat more wood on the fire, that he might be thoroughly warmed, rubbing his benumbed limbs over with the heated fat of the riverhorse. But evening was now coming on, and, in order to wait for the entire restoration of the unfortunate adventurer, it was necessary for the whole party to resolve on passing the night where they were. Some of the Bosjesmans on this side exerted themselves to earry the poor man's clothes over to him, that he might not be prevented by the cold from sleeping, and recovering strength for his return.

" Early the next morning the Bosjesmans were seen conducting their protégé along the side of the stream, to seek out some more convenient spot for attempting to cross it. They soon arrived at one where there was n small island in the river, which would of course much diminish the fatigue of crossing; a quantity of wood was then fastened together, on which he was laid, and thus the voyage commenced. The young man, grown timid with the danger from which he had escaped, could not encounter the water again without great apprehensions; he with the whole party, however, arrived very safely and tolerably quick at the island, whence, with the assistance of his two friends, he commenced the second and most toilsome part of the undertaking. Two of the Bosjesmans kept on each side of the bundle of wood, while the young man himself exerted all his remaining powers to push ou his float. When they reached a bank in the river, on which they were partially aground, having water only up to the middle, he was obliged to stop and rest awhile; but by this time he was so completely chilled, and his limbs were so benumbed with the cold, that it seemed almost impossible for him to proceed. In vain did his comrades, who looked anxiously on to see the termination of the adventure, call to him to take courage, to make, without delay, yet one more effort; he, as well as an old Bosjesman, the best swimmer of the set, seemed totally to have lost all presence of mind.

" At this critical moment, two of the Bosjesmans who had remained on our side of the water were induced, after some persuasion, to undertake the resene of these unfortunate adventurers. A large bundle of wood was fastened together with the utmost despatch ; on the end of this they laid them-"The Bosjesmans, when they saw his situ-ation, quitted their fire, and, hastening to his cord ; this was held by those on shore, so

that it migi incommode tonishing to steered direct notwithstand to the unfort latter had se ence of min immediately their deliver of being carr the stream. who was sta only means 1 ions. He pu deep water, a in conjunctio strength, whi their utmost this manner l ing them cat of which all f

safety to the We will no which the 1 fights his end arrows which deadly effect great care, a they are made take into con ficient tools w

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The head its shaped much 1 described. Or that it can be and the other and then a no inch deep, is n the reception o tened iron, whi

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the Bosjesmans protégé along the out some more oting to cross it. where there was , which would of fatigue of crossas then fastened s laid, and thus The young man, er from which he ounter the water ensions; he with r, arrived very at the island, nce of his two second and most taking. Two of h side of the buning man himself owers to push on ehed a bank in were partially up to the middle, rest awhile; but mpletely chilled, numbed with the st impossible for id his comrades, see the terminal to him to take t delay, yet one s an old Bosjesthe set, seemed ence of mind. , two of the Bosl on our side of ter some persuacue of these unlarge bundle of with the utmost s they laid themwas fastened a

ose on shore, so

that it might not fall into the water and | which is first reduced to the consistency of incommode them in swimming. It was astonishing to see with what promptitude they steered directly to the right spot, and came, notwithstanding the rapidity of the stream, to the unfortunate objects they sought. The rected backward, so as to form a barb. If atter had so far lost all coolness and pres-ence of mlud, that they had not the sense immediately to lay hold of the cord, and their deliverers were in the utmost danger of being carried away the next moment by the stream. At this critical point, the third, who was standing on the bank, seized the only means remaining to save his companions. He pushed them before him into the deep water, and compelled them once more, in conjunction with him, to put forth all their strength, while the other two struggled with their utmost might against the stream. In this manner he at length sneceeded in making them eatch hold of the rope, by means of which all five were ultimately dragged in safety to the shore."

We will now proceed to the weapons with which the Bosjesman kills his prey and fights his enemies. The small but terrible arrows which the Bosjesman uses with such deadly effect are constructed with very great care, and the neatness with which they are made is really surprising, when we take into consideration the singularly inefficient tools which are used.

The complete arrow is about eighteen inches in length, and it is made of four dis-tinct parts. First, we have the shaft, which is a foot or thirteen inches long, and not as hick as an ordinary black-lead pencil. This is formed from the common Kaffir reed, which, when dry, is both strong and light. At either end it is bound firmly with the split and flattened intestine of some animal. which is put on when wet, and, when dry, piece of bone by way of a head, while many shrinks closely, and is very hard and stiff One end is simply cut off transversely, and Arrows that possess this blade are intended which is put on when wet, and, when dry, the other notched in order to receive the bowstring. Next comes a piece of bone, usually that of the ostrich, about three inches in length. One end of it is passed into the open end of the shaft, and over the which a strong "wrapping" of intestine has been placed. This forms a socket for the true head of the arrow — the piece of ostrich bone being only intended to give the needful weight to the weapon.

The head itself is made of ivory, and is shaped much like the piece of bone already described. One end of it is sharpened, so that it can be slipped into the reed socket, and the other is first bound with intestine, and then a notch, about the eighth of an inch deep, is made in it. This notch is for the reception of the triangular piece of flat-tened iron, which we may call the blade.

glue, is spread thickly over the entire head of the arrow, including the base of the head. the arrow strikes a human being, and he pulls it out of the wound, the iron blade, which is but loosely attached to the head, is nearly sure to come off and remain in the wound. The little barb is added for the same purpose, and, even if the arrow itself be immediately extracted, enough of the poison remains in the wound to cause death. But it is not at all likely that the arrow will be extracted. The head is not fastened permanently to the shaft, but is only loosely slipped into it. Consequently the shaft is pulled away casily enough, but the head is left in the wound, and affords no handle whereby it can be extracted. As may be seen from the illustration No. 4 on the 247th page, a considerable amount of the poison is used upon each arrow.

This little barb, or barblet, if the word may be used, is searcely as large as one nib of an ordinary quill pen, and lies so close to the arrow that it would not be seen by an inexperienced eye. In form it is triangular, the broader end being pressed into the poison, and the pointed end directed backward, and lying almost parallel with the shaft. It hardly seems eapable of being dislodged in the wound, but the fact is, that the poison is always soft in a warm elimate, and so allows the barb, which is very slightly inserted, to remain in the wound, a portion of poison of course adhering to its base.

This is the usual structure of a good arrow, but the weapons are not exactly alike. Some of them have only a single for war, and are not employed in the peaceful pursuit of game. Hunting arrows have the head shaped much like a spindle, or, to speak more familiarly, like the street boy's "cat," being tolerably thick in the middle and tapering to a point at each end. When the head, so that the poisoned end is re-ceived into the hollow shaft, and thus is debarred from doing useless harm. These heads are not nearly as thick as those which are used for war, neither do they need as much poison.

The Bosjesman quiver and arrows which the bosestatic quiver and arows when are illustrated on page 247 were taken from the dead body of their owner, and were kindly sent to me by H. Dennett, Esq. They are peculiarly valuable, because they are in all stages of manufacture, and show The body of the arrow is now complete, and all that is required is to add the poison, which makes it so formidable. The poison, ting. Then comes a reed with a piece of bone inserted in one end. On the next specimen a small socket is formed at the end of the bone, in order to receive the ivory head; and so the arrows proceed until the perfect weapon is seen.

As to the poison which is used in arming the arrows, it is of two kinds. That which is in ordinary use is made chiefly of vegetable substances, such as the juice of cer-tain euphorbias, together with the matter extracted from the poison-gland of the puffadder, cobra, and other venomous serpents. In procuring this latter substance they are singularly courageous. When a Bosjesman sees a serpent which can be used for poisoning arrows, he does not kill it at once, but steals quietly to the spot where it is lying, and sets his foot on its neck. The snake, disturbed from the lethargic condition which is common to all reptiles, starts into furious energy, and twists and struggles and hisses, and does all in its power to inflict a wound on its foe. This is exactly what the Bosjesman likes, and he excites the serpent to the utmost pitch of fury before hc kills it. The reason of this couduct is, that the desire to bite excites the poison-gland, and causes it to secrete the venoinous substance in large quantities.

The Bosjesmans say that not only is the poison increased in volume, but that its venomous properties are rendered more deadly by exciting the anger of the reptile before it is killed. The materials for making this poison are boiled down in a primitive kind of pot made of a hollowed sandstone, and, when thoroughly inspissated, it assumes the color and consistency of pitch. It is put on very thickly, in some parts being about the eighth of an inch thick. In some arrows, the little triangular head is only held in its place by the poison itself, being merely loosely slipped into a notch and then cemented to the shaft with the poison. In this case it acts as a barb, and remains in the wound when the arrow is withdrawn.

In our climate the poison becomes hard, and is exceedingly brittle, cracking in various directions, and being easily pulverized by being rubbed between the fingers. But in the comparatively hot temperature of Southern Africa it retains its soft tenacity, and even in this country it can be softened before a fire and the cracked portions mended. It is very bitter, and somewhat aromatic in taste, and in this respect much resembles the dreaded wourali poison of tropical Guiana. In some places the poison bulb is common, and in its prime it is very conspicuous, being recognized at a^{*} considerable distance by the blue unculated leaves which rise, as it were, out of the ground, and spread like a fan. Soon, however, the leaves fall off and dry up, and nothing is seen but a short, dry stalk, which gives little promise of the bulb below.

In some parts of the Bosjesmans' country, the juice of amaryllis is used for poisoning arrows, like that of euphorbia, and is then mixed with the venom extracted from a large black spider, as well as that which is obtained from serpents. An antidote for this mixed poison is not at present known to white men, and whether the Bosjesmans are acquainted with one is at present unknown. It would be a great boon, not only to science, but to the inhabitants of that part of Africa, if a remedy could be discovered, inasmuch as such a discovery would at once deprive the Bosjesman of the only means whereby he can render himself terrible to those who live in his neighborhood. Property would then be rendered comparatively safe, and the present chronic state of irregular warfare would be exchanged for peace and quiet. The twofold nature of the poison, however, renders such a discovery a inatter of exceeding difficulty, as the antidote must be equally able to counteract the wegetable poison as well as the animal venom

Terrible as is this mixed poison, the Bosjesman has another which is far more cruel in its effects. If a human being is wounded with an arrow armed with this poison, he suffers the most intolerable agony, and soon dies. Even if a small portion of this poison should touch a scratch in the skin, the result is scarcely less dreadful, and, in Livingstone's graphic words, the sufferer "euts himself, calls for his mother's breast, as if he were returned in idea to his childhood again, or flies from human habitations a raging maniae." The lion suffers in nuch the same way, raging through the woods, and biting the trees and the ground in the extremity of his pain. The poison which produces such terrible effects is simply the juice which exudes from a certain grub, called the N'gwa, or K'aa — the former title being used by Dr. Livingstone, and the latter by Mr. Baines, who has given great attention to this dread insect. It is account of the insect is as follows: —

There is a tree called the Maruru paperie, which is about the size of an ordinary elm, but which has its stems and branches covered with thorns. The wood of this tree is of very soft texture. Upon the Maruru papeerie are found the poison grubs, which are of a pale flesh-color, something like that of the silkworm, and about three quarters of an incl in length. One curious point in its habits is the singular covering with which it is invosted. "We were much puzzled by a covering of green matter similar in color to the leaf it feeds on. At first we thought it was the first skin peeling off, as it lay in loose rolls parallel to the muscular rings of the body; it seemed gradually driven forward toward the head, where it formed a shield or head, portions breaking off as it dried, and being replaced by fresh At length must be the ing not on the pores whole of i

"When quarters of sparingly of color. In the tree, a below the shell of en ths entrail juices, are, the most of contact wi causo the

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Maruru papeerie, an ordinary elm, nd branches covod of this tree is on the Maruru son grubs, which mething like that it three quarters eurious point in r eovering with were much puzn matter similar on. At first we n peeling off, as to the muscular eemed gradually e head, where it ortions breaking eplaced by fresh

At length we were enabled to decldo that it der that people who wield such weapons as must be the excrement of the creature, issuing not only in the usual manner, but from the pores that are scattered over nearly tho whole of its body.

"When the grub attains a length of three quarters of an ineh, this matter is more sparingly distributed, and is of a brownish color. In a short time the grub drops from the tree, and, burying itself about two feet below the surface, forms its eecoon of a thin shell of earth agglutinated round its body. Its entrails, or rather the whole internal juices, arc, in all stages of its grubdom, of the most deadly nature, and, if brought in contact with a out or sore of any kind contact with a cut, or sore of any kind, cause the most exerueiating agony."

Through the kindness of Mr. Baines, who enriched my collection with some specimens of the N'gwa, I am enabled to present my readers with some figures of this dread



POISON GRUB.

insect. Fig. 1 shows the N'gwa, or K'aa, of its natural size. The specimen was dry, shrivelled, and hard, but a careful administration of moisture eaused it to relax its stiffened segments, and the wrinkled skin to become plump as in life.

Fig. 1 shows the under surface of the grub, as it appears when lying on its back, and exhibits its six little legs, the dark head and thorax, and the row of spiracles, or breathing apertures, along the sides. Fig. 2 exhibits the same grub, as it appears when coiled up inside its cocoon, and serves also to show the flattened form of the N'gwa in this stage of existence.

Fig. 3 represents the coeoon itself. This domicile made of grains of dark brown earth or sand, agglutinated together, is wonderfully hard, strong, and compact, although its walls are exceedingly thin. When entire, it is so strong that it will bear rather rough handling without injury, but when it is broken, it tumbles into fragments almost at a touch. The specimens are rep-resented of their natural size.

When the Bosjesman wishes to poison an arrow-head, he first examines his hands with the minutest care, so as to be certain that his skin is not broken even by a slight scratch. He then takes a grub between his fingers, and squeezes it so as to force out the dote which they might use in case of being whole contents of the abdomen, together with the juices of the body. These he places in little drops upon the arrow-point, arranging them at a tolerably regular distance

these should be equally feared and hated by all around them. It is bad enough to be shot with arrows which, like those of the Maeoushies, eauso certain death, but the terrors of the poison are aggravated a hundred-fold when it causes fearful agony and absolute mania before death relieves the sufferer.

A question now naturally arises, namely the existence of any antidote to this dreadful poison. Probably there is an antidoto to every poison if it were but known, and it is likely, therefore, that there is one for the N'gwa. The Kaffirs say that the only anti-doto is fat. They have a theory that the N'gwa requires fat, and that it consumes the life of the wounded beings in its attempts to and fat. Consequently, when a person is wounded with a poisoned arrow, they satu-rate the wound with liquid fat, and think that, if it can be applied in time, and in suf-ficient quantities, it satisfies the N'gwa, and saves the man's life.

The Bosjesmans themselves deny that there is any antidote, but this they might be expected to do, from their natural unwillingness to part with so valuable a secret. It is no light matter to possess a poison which keeps every enemy in terror, as well it may, when we consider its effects. Dr. Living-stone mentions that the efficiency of this poison is so great that it is used against the lion. After watching the lion make a full meal, two Bosjesman hunters creep up to the spot where the animal is reposing, aecording to his custom, and approach so silently that not even a eracked stick announces the presence of an enemy. One of them takes off his kaross, and holds it with both hands, while the other prepares his weapons. When all is ready, a poisoned arrow is sent into the lion's body, and, simultaneously with the twang of the bowstring, the kaross is flung over the animal's head, so as to be wilder him when he is so nneeremoniously aroused, and to give the bold hunters time to conceal themselves. The lion shakes off the blinding cloak, and bounds off in terror, which soon gives way to pain, and in a short time dies in eonvulsive agonies.

When the N'gwa is used for poisoning arrows, no other substance is used, and in consequence the head of the weapon presents a much neater appearance than when it is armed with the pitch-like euphorbia or serpent poison. This substance being of so terrible a character, its possessors would naturally be anxious to discover some antiaccidentally wounded, and to give foreigners the idea that no antidote existed. Conse-quently Mr. Baines and his companions found that they persistently denied that they from each other; and when this is done, the knew of any antidote, but when they mendreadful process is complete. It is no won- tioned the very name of the plant which

they had heard was used by them for that parpose, the Bosjesmans yielded the point, said that white men knew everything, and that it was useless to conceal their knowledge. One can be added as the same real and a leady been done, the data was the same real and a leady been done, ing that the same real already been done, the data was a leady been done,

edge. The antidote is called by the name of Kåla hadtlwe, and is chiefly made from a small soft-stemmed plant. The flower is yellow, star-shaped, and has flye petals. The stamens are numerous, and the calyx is divided into two sepals. The root is "something between a bulb and a tubber, rough and brown outside, and when cut is seen marked with concentric lines of light reddish brown and purple." The leaves are two inches and a half in length, and only a quarter of an iuch wide. The mid-rib of the leaf projects on the under surface, and forms a depression on the upper. There are, however, two other plants which bear the same title, and are used for the same purpose. One of them has a broader leaf and a larger flower, and tastes something like sorrel, while the third has a waved or wrinkled leaf. When the Kåla haetlwe is used, the root or bulb is chewed and laid on the wond, and is followed by the application of plenty of fat. I may here mention that the word "kåla" signifies "friend," and is therefore ver gappropriate to the plant.

This is not the only use which they make of poisons. If they are retreating over a district which they do not intend to visit for some time, they have an abominable custom of poisoning every water-hole in their track. Sometimes they select one fountain, and mix its waters with poison for the purpose of destroying game. The substance that is used for poisoning water is generally of a vegetable nature. The bulb of the poison-root (*Amaryllis toxicaria*) is much employed, and so is the juice of the cuphorbia. Mr. Mofatt nearly fell a victim to this custom. After a long and tedious ride under the hot sunbeams, he approached a Bosjesman village, near which his horse discovered a small pool of water surrounded with bushes. Pushing his way through them, Mr. Moffatt lay down and took a long draught at the water, not having understood that the surrounding bushes were in fact a fence used to warn human beings from the water. As soon as he had drunk, he perceived an unusual taste, and then found that the water had been poisoned. The effects of the poison were rather irritable, though not so painful as might have been imagined. "I began to feel a violent turmoil within, and a fulness of the system, as if the arteries would burst, while the pulsation was exceedingly quick, being accompanied by a slight giddiness in the head." Fortunately, a profuse perspiration came on, and he recovered, though the strange sensations lasted for several days.

To the honor of the Bosjesmans, it must manity is evident from the above-mentioned be said that they displayed the greatest accounts, and we ought to feel grateful to

solicitude on this oceasion. One of them came running out of the village, just after the water had been drunk, and, not knowing that the inschief had already been done, tried to show by gestures that the water must not be drunk. They then ran about in all directions, seeking for a remedy; and when they found that the result would not be fatal, they showed extravagant joy. The escape was a very narrow one, as a zebra had died on the previous day from drinking at the same fountain.

This anecdote, when taken in conjunction with Dr. Lichtenstein's narrative, shows that this despised race of people are not, as some seem to think, devoid of all human affections, and thereby degraded below the level of the brute beasts. Subjected, as they are, to oppression on every side, and equally persecuted by the Hottentots, the Kaffirs, and the white colonists, it is not to be supposed that they could be remarkable for the benevolence of their disposition, or their kindly feelings toward the hostile people with whom they are surrounded; and, whenever they find an opportanity for retaliation, it is but natural that they should take advantage of it.

Small, few, and weak, they would have been long ago exterminated but for their one weapon, the poisoned arrow, and, through its possession, they have exacted from their many foes the same feeling of respectful abhorrence which we entertain toward a hornet or a viper. All hate and dread the Bosjesman, but no one dares to despise him. However powerful may be a tribe of Kathrs, or Hottentots, or however carefully an European settlement may be protected, a single Bosjesman will keep them in constant alarm. Sentries are almost useless when a Bosjesman chooses to make a nocturnal attack, for he can crawl unseen within a few yards of the sentinel, lodge a poisoned arrow in his body, and vanish as imperceptibly as he arrived. As to finding the retreat in which he hides himself by day, it is almost impossible, even to a Hottentot, for the Bosjes-man is marvellously skilful in obliterating tracks, and making a false spoor, and has besides the art of packing his tiny body into so small a compass, that he can lie at his case in a hole which seems hardly large enough to accommodate an ordinary rabbit.

Yet, though he is hunted and persecuted like the hornet and the viper, and, like those creatures, can use his venomed weapon when provoked, it is evident that he is not incapable of gratitude, and that he can act in a friendly manner toward those who treat him kindly. Vindletive he can be when he thinks himself offended, and he can wreak a most cruel vengennee on those who have incurred his wrath. But that he is not destitute of the better feelings of humanity is evident from the above-mentioned accounts, and we ought to feel grateful to the writer ity, a bette he was the The sha

the want of of the box tended for indeed, a v care to shoe thirty or fi distance of age to cree Bosjesman hung on a p secur feet s bow and p was within his first arr

The quiv accompanii nations wh times mad leather. T page 247 is drawn from tion. It is admirable c ship. The some large eland, but a moved, no c mal which f quivers are of the aloe therefore re the name o Occasionally the karree grows on th and appeara willow.

The Bosj. method of upon a jou knob-kerrie whole group feetly equipa kind of skin weapons. So bag, but in i an entire an forms the cas by which it c

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One of them ge, just after l, not knowly been done, t the water en ran about remedy; and It would not nt joy. The e, ns a zebra om drinking

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would have for their one and, through ed from their of respectful in toward a nd dread the o despise him. ibe of Kaffirs, efully an Euected, a single instant nlarm. ien a Bosjesnal attack, for few yards of arrow in his ptibly as he reat in which lmost impos-r the Bosjcs-1 obliterating oor, and has is tiny body he can lie at hardly large linary rabbit. nd persecuted er, and, like nomed weapnt that he is d that he can rd those who e he can be nded, and he nce on those But that he eelings of huve-mentioned el grateful to

the writer for giving, on undoubted author-1 at objects at more than a few yards' disity, a better character to the Bosjesman than he was thought to have deserved.

The shape of the arrows, together with the want of feathers, and the feeble nature of the bow, implies that they are not in-tended for long ranges. The Bosjesman is, indeed, a very poor marksman, and does not care to shoot at an object that is more than thirty or forty yards from him, preferring a distance of eight or ten yards, if he can man-age to creep so near. In order to test the Bosjesman's marksmanship, Mr. Burchel hung on a pole an antelope skin knross, nearly seven feet square. One of the men took his bow and arrows, crept toward it until he was within twenty yards, and missed it with his first arrow, though ho struck it with the aim which can be taken with it.

Tho quiver, which seems to be a necessary accompaniment to the bow and arrow in all nations which use these weapons, is somelines made of wood, and sometimes of leather. The example which is shown on page 247 is of the latter material, and is drawn from a specimeu in my own collec-tion. It is made very strongly, and is an admirable example of Bosjesman workmanship. The hide of which it is made is that of some large animal, such as the ox or the eland, but as the hair has been earefully removed, no clue is left as to the precise ani-mal which furnished the skin. The wooden quivers are almost invariably made from one of the aloes (Aloe dichotoma), which has therefore received from the Dutch colonists the name of "Kokerboom," or quiver-tree. Occasionally, however, they are made from the karree tree, a species of Rhus, which grows on the banks of rivers, and in habits and appearance much resembles the English willow.

The Bosjesman has a very ingenious method of carrying his weapons when upon a journey, the bow, quiver, and kuob-kerric being tied together, and the whole group slung over the back. A per-feetly equipped Bosjesman, however, has a kind of skin case, in which he places his weapons. Sometimes it is merely a leathern bag, but in its best form it is composed of obtains the smaller animals and birds. He an entire autelope skin, the body of which also beats his wife with it, and perhaps conforms the case, and the legs acting as straps

about its strength, because he never shoots he possesses them.

tance. It is mostly made of a species of Tarchonanthus, but the Bosjesman is not particular about its material, so that it be tolorably olastic. Neither is he fastidious about its size, which is seldom more than four feet in length, and often less; nor about its shape, for the curve is often extremely irregular, the thickest portion of the bow not having been kept in the centre. Any little boy can make, with a stlck und a string, a bow quite as good as that which is used by the Bosjesman. In using it, the Bosjesman does not hold it vertically, after the manner of the ordinary long-bow, but horizontally, as If it were a cross-bow - a fact which explains the extremely indifferent

The Bosjesman generally curries an assa-gai, but it is not of his own manufacture, as he is quite ignorant of the blacksmith's art. Even the little triangular tips which are placed on the arrow-heads are hammered with infinite labor, the iron being laid cold on one stone, and beaten perseveringly with another, until it is at last flattened. Of softening it by heat the Bosjesman knows nothing, nor does he possess even the rude instruments which are necessary for heating the iron to the softening point. The assa-gai is usually the work of the Bechuanas, and is purchased from them by the Bosjesman. Now and then, an ordinary Kaffir's assagai is seen in the hand of the Bosjesman, and in this ease it is generally part of the spoils of war, the original owner having been killed by a poisoned arrow. From the same source also is derived the knife which the Bosjesman usually wears hanging by a thong round his neck, the instrument being almost invariably of Bechuana manufacture.

The Bosjesman, indeed, makes nothing with his own hands which is not absolutely necessary to him. The assagai and the knife are rather luxuries than necessaries, and are obtained from strangers. The bow and poisoned arrow, however, with which he fights human enemies, or destroys the larger animals, are absolutely necessary to him, and so is the knob-kerrie, with which he by which it can be hung on the back. The bow is extremely small and simple, inasmueh as the Bosjesman cares little that score also. These, therefore, every Bosjesman can make for himself, and con-siders himself sufficiently equipped when siders it a necessary article of property on that score also. These, therefore, every

CHAPTER XXVI.

THE BOSJESMAN - Concluded.

THE AMUSEMENTS OF THE BOSJESMAN - HOW HE SMOKES - HIS DANCE - CURIOUS ATTITUDES - DAN-CING-RATILES - THE WATER-DRUM - SPECIMENS OF BOSJESMAN MUSIC - ITS SINGULAR SCALE AND INTERVALS - SUCCEDANEUM FOR A HANDKERCHIEF - A TRAVELLER & OPINION OF THE DANCE AND SONG - THE GOURA - ITS CONSTRUCTION, AND MODE OF USING IT - QUALITY OF THE TONES PRODUCED BY IT - A BOSJESMAN MELODY AS PERFORMED ON THE GOURA - THE JOUM-JOUM AND THE PERFORMER - SOOTHING EFFECT OF THE INSTRUMENT - ART AMONG THE BOSJESMANS -MR. CHRISTIE'S DESCRIPTIVE SKETCH-THE BOSJESMAN'S BRUSH AND COLORS-HIS APPRE-CIATION OF A DRAWING - ANECDOTES OF BOSJESMANS.

very similar to those of the Hottentots, and can be generally comprised in two words, namely, singing and dancing. Both these words are to be understood In their South African sense, and are not to be taken in an European signification. Perhaps smoking ought to be included in the category of amusements. How a Bosjesman smokes after a meal has already been narrated. But there are seasons when he does not merely take a few whiffs as a conclusion to a meal, but deliberately sets to work at a smoking festival. He then takes the smoke in such quantities, swallowing instead of ejecting it, that he is seized with violent coughing fits, becomes insensible, and falls down in convulsions. His companions then take upon themselves the duty of restoring

him, and do so in a rather singular manner. As is usual in smoking parties, a supply of fresh water is kept at hand, together with reeds, through which the smokers have a way of discharging the smoke and water after a fashion which none but themselves can perfectly accomplish. When one of their number falls down in a fit of convulsions, his companions fill their mouths with water, and then spirt it through the tube upon the back of his neck, blowing with all their force, so as to produce as great a shock as possible. This rather rough treatment is efficacious enough, and when the man has fairly recovered, he holds himself in readiness to perform the like office on his companions.

The dance of the Bosjesman is of a very singular character, and seems rather oddly

THE amusements of the Bosjesmans are | writes Burchell, "remains motionless, while the other dances in a quick, wild, irregular, manner, changing its place but little, though the knee and leg are turned from side to side as much as the attitude will allow. The arms have but little motion, their duty

being to support the body. "The dancer continues singing all the while, and keeps time with every movement, sometimes twisting the body in sudden starts, until at last, as if fatigued by the extent of his exertions, he drops upon the ground to recover breath, still maintaining the spirit of the dance, and continuing to sing and keep time, by the motion of his body, to the voices and accompaniments of the spectators. In a few seconds he starts up again, and proceeds with increased vigor. When one foot is tired out, or has done its share of the dance, the other comes forward and performs the same part; and thus, changing legs from time to time, it seemed as though he meant to convince his friends that he could dance forever."

When the Bosjesman dances in a house he is not able to stand upright, and consequently is obliged to support himself between two sticks, on which he leans with his body bent forward. Very little space is required for such a dance, and in consequence the hut is nearly filled with spectators, who squat in a circle, leaving just space enough in the centre for the dancer to move in. In order to assist him in marking time, he has a set of rattles which he ties round his ankles. They are made of the ears of the springbok, the edges being sewed together, and some fragments of OScalculated for producing amusement either in performers or spectators. "One foot," They are tied on the outside of the ankle.

The da by the I scribed by himse if or the open a with the enllar Bos whether daneer in their own beating st his steps. ment call nothing 1 "bambus." poured in skin ls ke with the fo kept to tl

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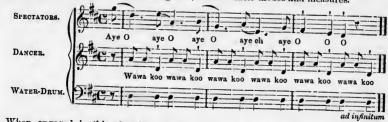
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DANCES,

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The dances which I have seen performed by the Bosjesmans resembled those de-seribed by Burcheil, the dancer supporting binned for a long stille though he may in the Bosjesman's lan-bar of the left hand upon Not being skilled in the Bosjesman's lan-bar of the left hand upon himse f on a long stick, though he was in the open air, and occasionally beating time with the stick upon the ground to the pe-eular Bosjesman measure. The spectators, whether men or women, accompany the dancer in his song by a sort of melody of their own, and by elapping their hands, or beating sticks on the ground, in time with his steps. They also beat a simple instrument called the Water-Drum. This is nothing more than a wooden bowl, or

guage, I was unable to distinguish a single syllable used by the Bosjesman in dancing, but Mr. Burcheli gives them as follows. The dancer uses the word "Wawa-koo," repeated continually, while the spectators first syllable, and bringing them sharply together at the second. The effect of the combined voices and dances may be seen by the following notation, which was taken by Burchell. This strange combination of "An bus," A little water is previously sounds, which is so opposed to our system of poured into the bowl, and by its aid the music, is grateful to the ear of most South skin is kept continually wet. It is beaten Africans, and h principle is prevalent among with the forefinger of the right hand, and is many of the tribes, though there are differ-kept to the proper pitch by pressing the ences in their modes and measures.



When engaged in this singular performance, the dancer seems so completely wrapped up in his part, that he has no thought except to continue his performance in the most approved style. On the oceasion just mentioned, the daneer did not interrupt his movement for a single moment when the white man made his unexpected entrance into the hut, and, indeed, seemed wholly unconscious of his presence. Shaking and twisting each leg alternately until it is tired does not seem to our eyes to be a partieularly exhilarating recreation, especially when the performer eannot stand upright, is obliged to assume a stooping posture, and has only a space of a foot or two in diameter in which he can move. But the Bosjesman derives the keenest gratification from this extraordinary amusement, and the more he fatigues himself, the more he seems to enjoy

As is likely in such a climate, with such

and odorous that an European ean searcely live in it, the perspiration pours in streams from the performer, and has, at all events, the merit of aethng as a partial ablution. By way of a handkerehief, the daneer earries in his hand the bushy tail of a jackal fast-ened to a stick, and with this implement he continually wipes his countenance. He seems to have borrowed this custom from the Bechuanas, who take great pains in their manufacture of this article, as will be seen when we come to treat of their habits.

After daneing until he is unable even to stand, the Bosjesman is forced to yield his place to another, and to become one of the spectators. Before doing so, he takes off the rattles, and passes them to his successor, who assumes them as essential to the dance, and wears them until he, in his turn, can dance no longer. Here is another dancing tune taken down by Mr. Burehell on the same

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exertions, and with an atmosphere so close evening:-THE COMPANY. Aye O aye O aye O. aye eh aye O 0 DANCER. Lok tas Lok tay a Lok a tay

WATER-DRUM.

LAR SCALE AND OF THE DANCE OF THE TONES THE JOUM-JOUM THE BOSJESMANS RS-HIS APPRE-

TITUDES - DAN-

tionless, while vild, Irregular, t little, though from side to ill allow. The n, their duty

nging all the every movebody in sudatigued by the rops upon the ll maintaining eontinuing to motion of his npaniments of onds he starts ereased vigor. or has done its comes forward t; and thus, ime, it seemed nee his friends

es in a house ht, and eonsert himself behe leans with little space is and in consed with spectaleaving just for the dancer him in markttles which he are made of e edges being gments of osthe interior. of the ankle.

It may seem strange that such odd music of Southern Africa. The water-drum is a could have any charms for an European who knew anything of music. Yet that such can be the ease is evident from the words of the above menfloned traveller. "I find it impossible to give, by any means of mere description, n correct idea of the pleasing impressions received while viewing this scene, or of the kind of effect which the evening's amusements produced upon my mind and feelings. It must be seen, it must be participated in, without which it would not be easy to imagine its force, or justly to conceive its nature. There was in this amusement nothing which ean make me ashamed to confess that I derived as much enjoyment from it as the natives themselves. There was nothing in it which approached to vulgarity, and, in this point of view, it would be an injustlee to these poor creatures not to place them in a more respectable rank than that to which the notions of Europeans have generally admitted them. It was not rude laughter and boisterous which passed their hours away, but the peaceful, eahn emotion of harmless pleasure.

"Had I never seen and known more of these savages than the occurrences of this day, and the pastimes of the evening, I should not have hesitated to declare them the happiest of mortals. Free from earc, and pleased with a little, their life seemed flowing on, like a smooth stream gliding through flowery meads. Thoughtless and unreflecting, they laughed and smiled the hours away, heedless of futurity, and forget-ful of the past. Their music softened all their passions, and thus they lulled themselves into that mild and tranquil state in which no evil thoughts approach the mind. The soft and delicate voices of the girls, instinctively accordant to those of the women and the men; the gentle clapping of the hands; the rattles of the daneer; and the mellow sound of the water drum, all harmoniously attuned, and keeping time together; the peaceful, happy countenances of the party, and the cheerful light of the fire, were eircunstances so combined and fitted to produee the most soothing effects on the senses, that I sat as if the hut had been my home, and felt in the midst of this horde as though I had been one of them; for some few moments eeasing to think of seiences or of Europe, and forgetting that I was a lonely stranger in a land of untutored men."

Nor is this a solitary example of the effect of native music in its own land, for other travellers have, as we shall see, written in equally glowing terms of the peculiar charms of the sounds produced by the rude instruments of right forefinger into the corresponding ear, Southern Africa, accompanied by the human and the left forefinger into his wide nostrik voice.

We now eome to the instrument which is, par excellence, the characteristic instrument is a curious fact, that an accomplished player

rather curions musical instrument, but there is one even more remarkable in use among the Bosjesmans, which is a singular combination of the stringed and wind principles. In general form it bears a great resemblance to the Kaffir harp, but it has no gourd by way of a sounding-board, and the tones are produced in a different manner. This in-strument is called the Gourn, and is thus described by Le Vallant:

"The goura is shaped like the bow of a savage Hottentot. It is of the same size, and a string made of intestines, fixed to one of its extremities, is retained at the other by a knot in the barrel of a quill which is flattened and cleft. This quill being opened, forms a very long isosceles triangle, about two inches in length; and at the base of this triangle the hole is made that keeps the string fast, the end of which, drawn back, is tied at the other end of the bow with a very thin thong of leather. This cord may be stretched so as to have a greater or less degree of tension according to the pleasure of the musician, but when several gouras play together, they are never in unison. "Such is the first instrument of a Hotten-

tot, which one would not suppose to be a wind instrument, though it is undoubtedly of that kind. It is held almost in the same manner as a hunfsman's horn, with that end where the quill is fixed toward the performer's mouth, which he applies to it, and either by aspiration or inspiration draws from it very melodious tones. The savages, however, who succeed best on this instrument, cannot play any regular tune; they only emit eertain twangs, like those drawn in a particular manner from a violin or violoneello. I took great pleasure in seeing one of my attendants called John, who was accounted an adept, regale for whole hours his companions, who, transported and ravished, interrupted him every now and then by exclaiming 'Ah! how charming it is; begin that again.' John began again, but his second performance had no resemblance to the first; for, as I have said, these people eannot play any regular tune upon this instrument, the tones of which are only the effect of chance, and of the quality of the quill. The best quills are those which are taken from the wings of a certain species of bustard, and whenever I happened to kill one of these birds, I was always solicited to make a small sacrifiee for the support of our orchestra.

In playing this remarkable instrument, the performer seats himself, brings the quill to his mouth, and steadies himself by resting his elbows on his knees, and putting the A good performer uses much exertion in order to bring out the tones properly, and it contrives with incr the finte, of the go



The sar down the brated per repeated f occupied i seconds. "When

ges its nam manner of formed int ground, she her, in the Europe. S putting her string, taking With the r the middle mouth in the several place inches in 1 other hand. the modula be brought catch distin sounds. Th struck me added to the formed on i

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ole Instrument brings the quill himself by restand putting the responding ear, is wide nostril. ich exertion in properly, and it inplished player contrives to produce octaves by blowing are stretched three strings, made of the with increased strength, just as is done with twisted intestines of animals. The strings

the finte, an instrument on which the sound are attached to pegs, by which they can be of the gonra can be tolerably represented. Itightened or loosened so as to produce the



The same traveller contrived to write required note. As Le Vaillant quaintly obdown the air which was played by a cele-brated performer, and found that he always repeated the same movement. The time eccupied in playing it through was seventy seconds.

"When a woman plays the goura, it chan-ges its name merely because she changes the manner of playing it, and it is then transformed into a journ-journ. Seated on the ground, she places it perpendicularly before her, in the same manner as a harp is held in Europe. She keeps it firm in its position by putting her foot between the bow and the string, taking eare not to touch the latter. With the right hand she grasps the bow in the middle, and while she blows with her mouth in the quill, she strikes the string in several places with a small stick five or six inches in length, which she holds in the other hand. This produces some variety in the modulations, but the instrument must be brought close to the ear before one can eatch distinctly all the modulations of the sounds. This manner of holding the goura struck me much, especially as it greatly added to the graces of the female who per-formed on it."

The reader will see from this description that the tones of the goura are not unlike those of the jews-harp, though inferior both in volume and variety to those which can be produced from a tolerably good instrument. Both the Hottentots and Bosjesmans soon learn to manage the jews-harp, and, on account of its small size and consequent portability, it has almost superseded the native goura

Two more musical instruments are or were used by these people. One is the native guitar, or Rabouquin, which some-what resembles the familiar "banjo" of the negre. It consists of a triangular piece of

serves: "Any other person might perhaps produco some music from it and render it agreeable, but the native is content with drumming on the strings with his fingers at random, so that any musical effect is simply a matter of chance.

The last lustrument which these natives possess is a kind of drum, made of a hollowed log, over one end of which a piece of tanned skin is tightly stretched. The drum is sometimes beaten with the fists and sometimes with sticks, and a well-made drum will give out resonant notes which can be heard at a considerable distance. This drum is called by the name of Romelpot.

The effect of native music on an European car has already been mentioned on page 264. Dr. Lichtenstein, himself a good musician, corroborates Burchell's account, and speaks no less highly, though in more technical and scientific language, of that music, and the peculiar scale on which it is formed.

"We were by degrees so accustomed to the monotonous sound that our sleep was never disturbed by it; nay, it rather hulled us to sleep. Heard at a distance, there is nothing unpleasant in it, but something plaintive and soothing. Although no more than six tones can be produced from it, which do not besides belong to our gammt, but form intervals quite foreign to it, yet the kind of vocal sound of these tones, the uncommon nature of the rhythm, and even the oddness, I may say wildness, of the harmony, give to this music a charm peculiar to itself. I venture to make use of the term 'barmony,' for so it may indeed be called, since, although the intervals be not the same as ours, they stand in a proportion perfectly regular and intelligible, as well as pleasing

"Between the principal tones and the board, furnished with a bridge, over which octave lie only three iutervals; the first is

at least somewhat deeper than our great Bushman paintings, found in caverns and third; the second lies in the middle, be-tween the little and the great fifth; and the permanent water supplies. I have only third between the great sixth and the little seventh; so that a person might imagine he hears the modulation first in the smallest a krantz, in the north part of the Zwart seventh accord. Yet every one lies higher Ruggens. I came upon them while hunt-in proportion to the principal tono; the car ing koodoos. One side of the cavern was feels less the desire of breaking off in the pure triple sound ; it is even more satisfied without it. Practised players continue to draw out the second, sometimes even the third, interval, in the higher octave. Still these high tones are somewhat broken, and seldon pure octaves of the corresponding deep tones. Melodies, properly speaking, are never to be heard; it is only a change of the same tones long protracted, the prin-cipal tone being struck before every one. It deserves to be remarked, that the intervals in question do not properly belong to the instrument; they are, in truth, the psalmodial music of the African savages,"

There is nothing more easy than to theorize, and nothing more difficult than to make the theory "hold water," as the saying is. I knew a learned philologist, who clabo-rated a theory on the structure of lan-guage, and illustrated it by carend watching of his successive children, and noting the mode in which they struggled through their infantile lispings into expression. First came inarticulate sounds, which none' but the mother could understand, analogous to the crics of the lower animals, and employed because the yet undeveloped mind had not advanced beyond the animal stage of existence. Then came onomatopecia, or imitative sounds, and so, by regular degrees, through substantives, verbs, adjectives, and pronouns, the powers of language were systema" cally developed. This theory answered very well with the first two children, but broke down utterly with the third, whose first utterauce was, " Don't tease, go away."

So has it been with the Bosjesman race ; and, while they have been described as the most degraded of the great human family, signs have been discovered which show that they have some knowledge of the rudiments of art. I allude here to the celebrated Bosjesman paintings which are scattered through the country, mostly in caves and on rocks near water springs, and which are often as well drawn as those, produced so plentifully by the American Indians. They almost invariably represent figures of men and beasts, and in many eases the drawing is sufficiently good to enable the spectator to identify the particular animals which the and present the peculiarity of wearing headnative artist has intended to delineate.

The following account of some of these drawings is taken from the notes of Mr. have come in contact. They might have Christie, which he has liberally placed at

them, except to allude to what are termed tribe wears a headdress which could in any

mot with two instances of the former paint-ings, and they were in a cave in the side of covered with outlines of animals. Only the upper part was distinguishable, and ovi-dently represented the wildebeest, or gnoo, the koodoo, quagga, &c. The figures were very rudely drawn, and the colors used were dull-red and black, and perhaps white; the lotter mean merilible here here the states. the latter may possibly have been a stalac-tite deposition from water.

"The other instance was near an outspan place-on the Karroo road to Graff Reinet, known as Pickle Fonntain, where there is a permanent spring of fresh water, near the course of an ancient stream now dry. On a flat piece of sandstone which had once formed part of the bank of the stream were the remains of a drawing, which may have been the outline of a man with a bow and arrow, and a dog, but it was so weather-worn that little more could be made out than the fact of its being a drawing. The colors used, as in the cave, were red and black. At the time of my seeing the draw-ings, I had with me a Bushman, named Booy (who was born near what is marked in the map as the Commissioner's Salt Pan), but he could give me no information on the subject of the paintings, and I am rather inclined to think that they are the work of one of the Hottentot tribes now extinet.

"My Bushman was a very shrewd fellow, but, although I had been at that time for some years among the natives, I had not become aware of the poverty of their intelleet. I had shown them drawings numberless times, had described them, and listened to their remarks, but had not then discovered that even the most intelligent had no idea of a pieture beyond a simple outline. They cannot understand the possibility of perspective, nor how a curved surface can be shown on a flat sheet of paper."

Together with this account, Mr. Christie transmitted a copy of a similar drawing found in a cavera in the George district. The color used in the drawings is red, upon a yellow ground - the latter tint being that of the stone on which they were delineated. The subject of the drawing is rather obscure. The figures are evidently intended to represent men, but they are unarmed, dresses, such as are not used by any of the tribes with whom the Bosjesmans could often seen the Kaffirs, with their war orna-ments of feathers, and the Hottentots with my disposal: — "I cannot add nuch to what is written of their rude skin eaps, but no South African

way be ider account, an not armed in figures Bosjesmans many year landed on mans who this rock-pi

The tools simple eno dipped in g colored elay serves, he which he dr members, horns and ea tribute the but he know has not the of concealing

another, as i The same Mr. Christie powers of th for comprehe him, a Bosjes drawing perf in colors, but perspective When I sh the Damara no bounds. ments of the on, and the tween them pointed out. its name, and. the bit of who was no diffie the sketch of out the figures and oxen very they had no thing they fa markwhae. B if this, the rea lying on the sr lishman would a little distance at. The dead : and foreshorte as I produced uncolored sket They had an id said they, 'We it may be a rhi

THE followin sent to me by was engaged in "The habits

a thoroughly wi merely an incl the soil is mere ture will do for a caverns and some of their I have only o former paintin the side of of the Zwart m while hunthe cavern was nimals, Only hable, and evibeest, or gnoo, e figures were e colors used perhaps white; been a stalac-

ear an outspan Graff Reinet, here there is a ater, near the now dry. On hich had once ie stream were hich may have vith a bow and is so weatherl be made out drawing. The were red and eing the drawshman, named hat is marked issioner's Salt no information ngs, and I am t they are the tot tribes now

shrewd fellow, t that time for ves, I had not of their intelwings numbern, and listened ot then discovelligent had no simple outline. e possibility of ed surface can paper."

t, Mr. Christie milar drawing eorge district. gs is red, upon tint being that ere delineated. is rather obently intended are unarmed, wearing headby any of the jesmans could ey might have their war orna-Iottentots with South African h could in any

way be identified with these. Partly on this he resides swarms with game, and to kill account, and partly because the figures are not armed with bows and arrows, as is usual in figures that are intended to represent Bosjesmans, Mr. Christie is of opinion that many years ago a boat's crew may have landed on the coast, and that the Bosjesmans who saw them recorded the fact by this rock-picture.

this rock-picture. The tools of the Bosjesman artist are simple enough, consisting of a feather dipped in grease, in which he has mixed colored clays, and, as Mr. Beines well ob-serves, he never fails to give the animals which he draws the proper complement of members. Like a child, he will place the borns and ears half down the neck and dishorns and ears half down the neck, and dis-tribute the legs impartially along the body; but he knows nothing of perspective, and has not the least idea of foreshortening, or another, as it would appear to the eye. The same traveller rather differs from

him, a Bosjesman can understand a colored drawing perfectly. He can name any tree, bird, animal, or insect, that has been drawn in colors, but does not seem to appreciate a perspective drawing in black and white. "When I showed them the oil-painting of the Damara family, their admiration knew ne bounds. The forms, dress, and orna-ments of the figures were freely commented on, and the distinctive characteristics between them and the group of Bushmen pointed out. The dead bird was called by is name, and, what I hardly expected, even the bit of wheel and fore part of the wagon was no difficulty to them. They enjoyed was no difficulty to them. They enjoyed the sketch of Kobis greatly, and pointed out the figures in the group of men, horses, and oxen very readily. Leaves and towers they had no difficulty with, and the only thing they failed in was the root of the markwhae. But when it is considered that if this, the real blessing of the desert, were lying on the surface, an inexperienced Englishman would not know it from a stone at a little distance, this is not to be wondered at. The dead animals drawn in perspective and foreshortened were also named as fast and toreshortener were also harned as last as I produced them, except a half-finished, *meolored* sketch of the brindled gnoo. They had an idea of its proper name, but, said they, 'We can see only one horn, and it may be a rhinoceros or a wild boar.'"

THE following anecdotes have been kindly sent to me by Captain Drayson, R. A., who was engaged in the late Kaillr war:-

"The habits of the Bushman are those of the oxen, most of which died. theroughly wild hunter; to him cattle are "Many other similar tales were told, our a thoroughly wild hunter; to him cattle are the soil is merely to do himself what Na-ture will do for him. The country in which

this is to a Bushman no trouble. His neighbors keep eattle, and that is as a last resource a means of subsistence; but, as the Bushman wanders over the country, and selects those spots in which the necessaries of life abound, he rarely suffers from want. If a young Bushman be captured, as sometimes happens when the Dutch Boers set out on an expedition against these thieves, the relatives at once track the captive to its prison, and sooner or later recover it. I once saw a Bushboy who had been eight years in a Dutchman's family, had learned to speak Dutch, to eat with a knife and fork, and to wear clothes; but at the end of that and to wear clothes; but at the that of the time the Bushboy disappeared. His clothes were found in the stables in the place of a horse which he had taken with him. The spoor being rapidly followed, was found to lead to the Draakensberg Mountains, The same traveller rather differs from Mr. Christie in his estimation of the artistic powers of the Bosjesman, and his capability for compreheuding a picture. According to him. a Bosjesman can understand a colored

"It was a great surprise to notice the effect on our Dutch sporting companions of the intimation of 'Bushmen near.' We were riding on an clevated spur of the Draakensberg, near the Mooi River, when a Boer suddenly reined up his horse, and exclaimed: -

"'Cess, kek die spoor von verdamt Boschmen!'

"Jumping off his horse he examined the ground, and then said: 'A man it is; one naked foot, the other with a velschoen.' The whole party immediately became in-tensely excited, they scattered in all directions like a pack of hounds in cover; some galloped to the nearest ridge, others fol-lowed on the spoor, all in search of the Bushman. 'He has not long gone,' said

- " 'Would you shoot him?' I asked. "' Just so as I would a snake."

"And then my companion explained to me that he had not long since bought at a great price a valuable horse which he had taken to his farm. In three weeks the horse was stolen by Bushmen. He followed quickly, and the animal being fat, begun to tire, so two Bushmen who were riding it jumped off, stabbed it with their arrows, and left it. The horse did the track of the and left it. The horse died that night. Again, a neighbor had about twenty oxen carried off. The Bushmen were the thieves, and, on being followed closely, stabbed all

"Only twice due a ever see the businman speed 1 retreated from the heighborhood of at home; on the first occasion it was just after a fearful storm, and they had sought shelter in a kloof near our quarters. They emerged about three hundred yards in ad-vance of us, and immediately made off like the wind. Not to be unconventional, we

only useful in its place. A puff-adder is useful where there are too many toads or frogs; but when he comes into my house he is out of place, and I kill him. A Bush-man nea. my farm is out of place, and I shoot him; for if I let him alone he poi-sons my horses and cattle, and very likely me too.² "Only twice did I ever see the Bushman at home: on the first occasion it was just such implements as noisoned arrows. and

NOMAD CHARAC TRIBE -MODE OF LANG SY. FONDNESS VICISSITU - DRESS QUA HUN PANACEA AGED - A

IN accordanc we will now g more conspi Southern Afri of the contine negro races. Among the

a tribe called Korans, or Ko nomad habits particular loca often happens grinations into adherent to th completely mi belonged to th want of civili some traveller rude tribe of been satisfacto Hottentots.

They scem and possessed relates one or quality, and gi their astonishin drawing which fish. One of t fishes, and Bu order to make When the own happened to gl struck dumb v with mouth an he found his to

t high over their another. On a se to them, and heir presence in striking a tree t at some Daas, e on the rocks care and some neighborhood of ned arrows, and w the Bushmen lien my spoor, at ight, and disap-loof."

CHAPTER XXVII.

THE KORANNAS AND NAMAQUAS.

NOMAD CHARACTER OF THE TRIBE - THEIR GENERAL CHARACTER - DISTINCT FROM THE BOSJESMAN TRIBE - THEIR HORSES AND CATTLE - GOVERNMENT - DRESS OF THE KORANNAS - SINGULAR MODE OF DANCING - DESIRE OF OBTAINING KNOWLEDGE - THE MUSICAL ALPHABET - "AULD LANG SYNE" - TENACIOUS MEMORY OF A YOUNG KORANNA - HIS GROTESQUE APPEARANCE -FONDNESS FOR MEDICINE - THE NAMAQUA TRIBE - CHARACTER OF GREAT NAMAQUA-LAND -VICISSITUDES OF THE CLIMATE - EFFECT ON THE INHABITANTS - AFRICANER, AND HIS HISTORY - DRESS OF THE NAMAQUAS - THEIR IDEAS OF RELIGION - SUPERSTITIONS - STORY OF A NAMA-QUA HUNTER AND A BOSJESMAN WOMAN-RAIN-MAKING-HEALING THE SICK-THE DOCTOR'S PANACEA - POLYGAMY AND DIVORCE - CATTLE-TRAINING - CRUELTY TOWARD THE INFIRM AND AGED - ADOPTION OF PARENTS.

In accordance with the plan of this work, we will now glance slightly at a few of the more conspicuous tribes which inhabit more conspicuous tribes which inhabit Southern Africa from the Cape to that part of the continent which is occupied by the negro races.

Among the offshoots of the Hottentots is a tribe called indifferently Kora, Koraqua, Korans, or Korannas. On account of their nomad habits, it is impossible to fix any particular locality for them, and besides it often happens that they extend their pere-grinations into the territories of tribcs more adherent to the soil, and for a time are as completely mixed up with them as if they belonged to the same tribe. Owing to their want of eivilization, and general manners, some travellers have considered them as a rude tribe of Bosjesmans, but they have been satisfactorily proved to belong to the Hottentots.

They seem to be quiet and well-behaved, and possessed of much curiosity. Burehell relates one or two aneedotes of the latter quality, and gives an amusing description of drawing which he had made of i yellow fish. One of them had struck one of these fshes, and Burehell had borrowed it in order to make a colored drawing of it. When the owner came to take it back, he struck dumb with amazement, gazing at it with mouth and eyes wide open. At last he found his tongue, and called his compan-

conduct themselves, turning the paper to look at the back of it, feeling it with their fingers, and being quite unable to com-prehend how an object could at once be rounded to the eye, and flat to the touch.

Of the general character of the Koranna Hottentots, Dr. Liehtenstein has written so admirable an analysis in so small a com-pass, that I cannot do better than give his own words:

"These Korans are the oldest original inhabitants of the country; they are a tolerably numerous race, mild, and well-disposed, speaking almost the same language that was formerly spoken by the Hottentot tribes within the colony, but which has not hitherto been sufficiently known by the Europe-ans to acquire from it much insight into the ancient customs and habits of the people. They still live, after the manner of their forefathers, in small villages or kraals, in their astonishment at the sight of a colored ful by nature, so that they are not so suchuts of a hemispherical form, and are slotheessful in breeding eattle - though their country is extremely well adapted to it, as the stronger and more industrious Kaffir tribes. With these, who are their nearest When the owner came to take it back, he neighbors, they live on very good terms; happened to glanee at the drawing, and was but a perpetual warfare subsists between them and the Bosjesmans; the latter are hated by them to excess.

"The Korans have hitherto been very (269)

SHOOTING

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erroneously confounded with the Bosjes-mans, but they are a totally distinct people, having their principal residence on the banks of the Narb and Vaal rivers, northcast from where we now were, and south of the Bechuana country. They are divided into several tribes, the principal of which are called the Kharemankis and the Khuremankis. In their size and corporeal strue-ture they resemble the Hottentots very much, but the chcek and chin bones are less prominent, and the whole face is more oval than some other of the Hottentot tribes. They have all a kind of voluptuous expression about the mouth, which, united with a peculiar wild roll of the eye, and a rough, broken manner of speaking, give them alto-gether the appearance of intoxication, nor indeed are they falsified by it, since they are truly a voluptuous race, deficient in bodily strength, and destitute of martial courage.

"Their clothing consists of a mantle of prepared skin, made either from the hides of their cattle, or from those of the antelopes: it is smaller, and of a somewhat different form from that worn by the Bechuanas, and is never made of several small skins sewed together. A favorite mode with them is to serape figures of various kinds on the hairy side of these mantles. They trade with the Bechuanas for ornaments for the ears, neek, and arms.

"The cattle are held in high cstimation by them; they take much more care of these creatures than the other tribes, or than most of the colonists. They are so much celeof the colonists. They are so much cele-brated for training the oxen as riding and draught animals, that the Beehuanas ae-knowledge them to be in this instance their masters, and purchase of them those that they use for riding. These animals go an exceedingly good trot or gallop, and clear a great deal of ground in a very short time. There is no occasion ever to be harsh with there is a concentrate to be the short with them; 'tis sufficient to touch them with a thin osier. The rider never neglects, when he dismounts, to have the animal led about slowly for a quarter of an hour, that he may cool by degrees. The bridle is fastened to a wooden pin, stuck through the nose, and a sheep's or a goat's skin serves as a saddle. On this the rider has so firm a scat, ti.. t, he is in no danger of being thrown by even the wildest ox.

all to agriculture; their dwellings are spherical huts, very much like those of the Koossas, but not so spacious. Some skins and mats, on which they sleep, some leather knapsacks, and a sort of vessel somewhat in the form of eans, which are eut out of a piece of solid wood, with some ealabashes and a short time any person who understands bamboo eancs, compose the whole of their the ordinary Hottentot dialeet household furniture. Most of them wear a to learn that of the Korannas. knife of the Bechuana manufactory, in a least slung round their neeks, with a small similar to that of Bosjesmans, a drum being leather bag, or the shell of a tortoise, in used, made of a joint of aloe over which

which is the pipe, the tobgroo, and the flint for striking fire.

"They have no fixed habitation, but often move from one place to another, always carrying with them, as is the custom among the other tribes, the staves and mats of which their huts are built. All their goods and ehattels are packed together within a very small compass on the back of the patient ox; and thus a whole Koran village is struck and in full march in a few moments. Their form of government is the same as with the other Hottentot tribes; the richest person in the kraal is the eaptain or provost; he is the leader of the party, and the spokesman on all occasions, without deriving from this office any judicial right over the rest. His authority is exceedingly eircumseribed, and no one considers himself as wholly bound to yield obedience to him, neither does he himself ever pretend to command them. Only in case of being obliged to defend themselves against a foreign enemy he is the first, because, being the richest, he suffers most from the attack.

"Plurality of wives is not contrary to their institutions; yet I never heard of any. body who had more than one wife. They are by nature good-tempered; but they are indolent, and do not take any great interest for others; less eunning than the Hottentot, therefore easy to be deceived in trafficking with them; and, from their simplicity, easily won to any purpose by the attraction of strong liquors, tobaeco, and the like luxa-

On the next page is an illustration of a Koranna chief dressed as described by Lichtenstein. The kaross worn by the individual from whom the portrait was taken was so plentifully bedaubed with red earth and grease, that it left traces of his presence wherever he went, and, if the wearer hap-pened to lean against anything, he caused a stain which could not easily be removed. Suspended to his neck is seen the all-pervading Bechuana knife, and exactly in front is the shell of a small tortoise, in which he kept his snuff. The leathern cap is unive sal among them

as among other Hottentots, and as the fur is in no danger of being thrown by even the iddcst ox. "The Korans do not apply themselves at the portrait. The use of sibilo is common among the Koranuas, and like other Hottentot tribes, the women load their hair so thickly with this substance, that they appear to be wearing a metal eap. Their language is full of elicks, but not so thickly studded with them as that of the Hotteutots, and in the ordinary Hottentot dialect will be able

These tribes have a dance which is very

..., and the flint

Atation, but often other, always care custom among ves and mats of All their goods

gether within a he back of the ble Koran village ch in a few moovernment is the tentot tribes; the is the captain or of the party, and casions, without my judicial right ity is exceedingly considers himself bedience to him, ever pretcnd to n case of being res against a fort, because, being ost from the at-

not contrary to ver heard of anyone wife. They red; but they are any great interest an the Hottentot, ived in trafficking simplicity, casily the attraction of d the like luxu-

illustration of a lescribed by Lichby the individual vas taken was so n red earth and of his presence f the wearer hapthing, he caused a sily be removed. seen the all-perd exactly in front toise, in which he (2) SHOOTING AT THE STORM.

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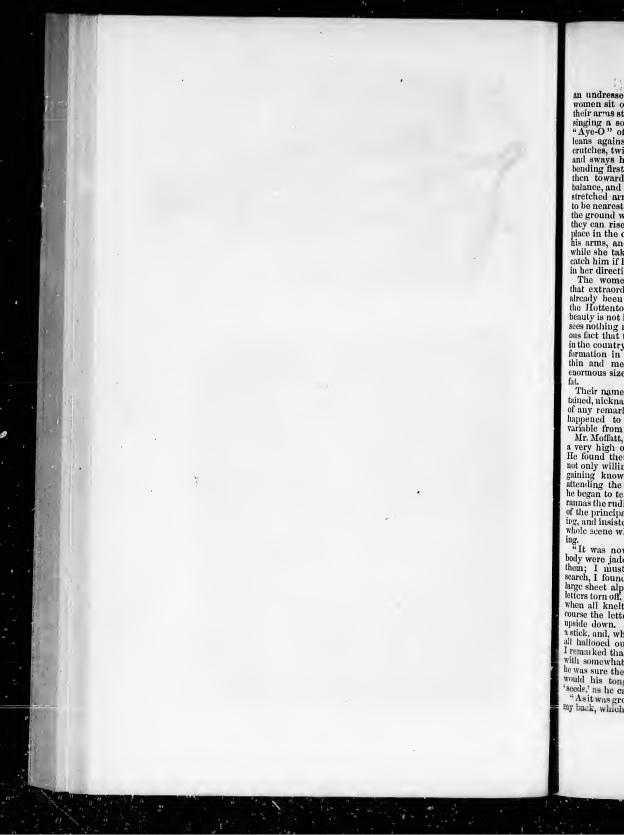
page 270.)

e sal among them s, und as the fur is with some degree is billo is common d. like other Hotload their hair so b, that they appear . Their language the they studded Hottentots, and in who understands alcet will be able unas.

ans, a drum being aloe over which



(271)



an undressed sheepskin is stretched. The | I observed some young folks coming dancing an underessed sheepstill is streamed. The weenen sit on the ground in a eircle, with their arms stretched toward the daneer, and singing a song very much resembling the "Aye-O" of the Bosjesmans. The daneer leans against two sticks, as if they were entithes twing his arms ground his before crutches, twines his arms around his body, and sways himself backward and forward, bending first toward one of the women, and then toward another, until he loses his balance, and as he falls is eaught in the outstretched arms of the woman who happens the benerast to him. Of course, she falls on the ground with the shock, and as soon as they can rise to their feet he resumes his place in the eircle, replaces the sticks under his arms, and dances with renewed vigor, while she takes her seat again, in order to catch him if he should happen to fall again in her direction.

The women, by the way, are liable to that extraordinary conformation which has already been mentioned when treating of the Hottentot, and to European eyes their beauty is net increased by it, though a native sees nothing remarkable in it. It is a curi-ous fact that this development should occur in the country which produces an analogous formation in the sheep, whose bodies are thin and meagre, but whose tails are of enormous size, and little but masses of pure fat.

Their names arc, as far as can be ascertained, nicknames, given to them on account of any remarkable incident that may have happened to them, and, in consequence, variable from day to day.

Mr. Moffatt, speaking as a missionary, has a very high opinion of the Koranna tribe. He found them doeile, good-tempered, and not only willing, but impatiently desirous of gaining knewledge. After preaching and attending the siek all day, in the evening he began to teach some of the younger Korannas the rudiments of learning, when some of the principal men heard of the proceeding, and insisted on being taught alse. The whole scene which followed was very amus-

ing. ⁶ It was now late, and both mind and body were jaded, but nothing would satisfy search, I feund among some waste paper a large sheet alphabet with a corner and two letters torn off. This was laid on the ground, when all knelt in a circle round it, and of course the letters were viewed by some just upside dewn. I commoneed pointing with a stick, and, when I pronounced one letter, al halloeed out to some purpose. When I remarked that perhaps we might manage with somewhat less noise, one replied that holding forth to a crowd of attentive hearhe was sure the louder he roared, the socner would his tongue get accustomed to the 'seeds,' as he called the letters.

and skipping toward me, who, without any ceremony, selzed hold of me. 'Ohl teach us the A B C with music!' every one cried, giving me no time to tell them it was too late. I found they had made this discovery through one of my boys. There were presently a dozen or more surrounding me, and resistance was out of the question. Dragged and pushed, I entered one of the largest native houses, which was instantly crowded. The tune of 'Anld Lang Syne ' was pitched to A B C, each succeeding round was joined by succeeding voices until every tongue was vocal, and every countenance beamed with heartfelt satisfaction. The longer the song, the more freedom was felt, and 'Auld Lang Syne' was echoed to the farthest end of the village. The strains which inspire pleasurable emotions into the sons of the North were no less potent among the children of the Seuth. Those who had retired to their evening's slumber, supposing that we were holding a night service, came; for music, it is said, charms the savage car. It certainly does, particularly the natives of Southern Africa, who, however degraded they may have become, still retain that refinement of taste which cnables them to appreciate those tunes which are distinguished by melody and softness.

"After two hours' singing and puffing, I obtained permission, though with some difficulty of consent, and greater of egress, to leave them, now comparatively preficient. It was between two and three in the morning. Worn out in mind and body, I laid myself down in my wagon, cap and shoes and all, just to have a few hours' sleep preparatory to departure on the coming day. As the 'music-hall' was not far from my pillow, there was little chance of sleeping soundly, for the young amateurs seemed unwearied, and A B C to 'Auld Lang Syne' went on till I was ready to wish it at John o' Groat's House. The company at length dispersed, and, awaking in the morning after a brief repose. I was not a little surprised to hear the old tune in every corner of the village. The maids milking the cows, and the boys tending the calves, were hum-ming the alphabet over again." Perhaps this fine old tune may be incorperated into Koranna melodies, just as the story of "Jane

Eyre" has taken a place among Arab tales. During this sejourn among the Korannas, Mr. Moffatt observed a singular instance of retentive memory. He had just finished a letter, sermen, and was explaining portions of it When to groups of hearers, when his attention was attracted by a young man who was ers. On approaching the spot, he was more than surprised to find that this young man was preaching the sermon second-hand to As it was growing late, I rose to straighten his audience, and, more than this, was remy back, which was beginning to tire, when producing, with astonishing fidelity, not

only the words of a discourse which he had | duties, as the natives have unbounded faith heard but once, but even the gestures of in the medicinal powers of all white men, the speaker. When complimented on his and naturally think that those who come to wonderful powers of memory, he did not seem at all flattered, but only touched his forehead with his finger, saying, that when he heard anything great, there it remained. This remarkable youth died soon afterward, having been previously converted to Christianity. When preaching, he presented a singular, not to say grotesque appearance, being dressed in part of one leg of a quondam pair of trousers, a cap made of the skin stripped from a zebra's head, with the cars still attached, and some equally fantastic ornament about his neck. The contrast between the wild figure and the solemnity of the subject, which he was teaching with much earnestness, was most remarkable.

It has been mentioned that Mr. Moffatt was engaged in attending upon the sick. husban This is an invariable part of a missionary's take it.

heal their souls must know how to heal their bodies. Fortunately, their faith makes them excellent patients, and is in itself the best cure for affections of a nervous character, to which all men seem liable, no matter what may be the color of their skin, They are passionately desirous of medicine, and it is impossible to mix a draught that can be too nauseous for them; In fact, the more distasteful It is, the greater they think its efficacy. On one occasion, a woman came for some medicine for her husband who was ill, and two very little doses were given her, one to be taken at sunset and the other at midnight. However, she settled that point by immediately taking both draughts herself, stating that it would equally benefit her husband whether he or she happened to

THE NAMAQUAS.

shows that it is a Hottentot term, and con-sequently that the people who bear that name belong to the Hottentot nation. The suffix Qua is analogous among the Hotten-tots to the prefix Ama among the Kaffir tribes, and signifies "men." Thus the terms Namaqua, Griqua, Koraqua, Gonaqua, &c., signify that those tribes are branches of the Hottentot nation. Namaquas themselves, however, prefer to be called by the name of Oerlam, a word of uncertain derivation.

The Namaquas, unlike the Koranuas, can be referred to a totally distinct locality, their habitation being a large tract of country on the southwest coast of Africa, lying north of the Orange River, or Gariep, and being ealled from its inhabitants Great Namaqua-land. It is a wild and strange country -dry, barren and rugged, and therefore with a very thinly seattered population, always suffering from want of water, and at times sceming as parched as their own land. For several consecutive years it often hap-pens that no rain falls in a large district, and the beds of the streams and rivers are as dry as the plains. Under these circumstances, the natives haunt the dried watercourses, and, by sinking deep holes in their beds, contrive to procure a scanty and pre-carious supply of water at the cost of very great labor. Sometimes these wells are dug to the depth of twenty feet, and even when the water is obtained at the expense of so much labor, it is in comparatively small quantities, and of very inferior quality. a blade of Branches of trees are placed in these pits by way of ladders, and by their means the meadow. Namaquas hand up the water in wooden

THE termination of the word Namaquas | pails, first filling their own water-vessels. and then supplying their cattle by pouring the water into a trough. This scene is always an animated one, the cattle, half mad with thirst, bellowing with impatience, crowding round the trough, and thrusting one another aside to partake of its con-tents. A similar scene takes place if a water-hole is discovered on the march. A strong guard, mostly of women, is placed round the precious spot, or the cattle would certainly rush into it in their eagerness to drink what water they could get, and trample the rest into undrinkable mud.

In this strange country, the only supplies of rain are by thunderstorms, and, much as the natives dread the lightning, they welcome the distant rumble of the thunder, and look anxiously for its increasing loudness. These thunderstorms are of terrific violence when they break over a tract of country, and in a few hours the dry watercourses are converted into rushing torrents, and the whole country for a time rejoices in abundant moisture. The effect on vegetation is wonderful. Seed that have been lying in the parched ground waiting in vain for the vivifying moisture spring at once into life, and, aided by the united influence of a burning sun and moist ground, they spring up with marvellous rapidity. These storms are almost invariably very partial, falling only on a limited strip of country, so that the traveller passes almost at a step out of a barren and parched country, with scarcely a blade of grass or a leaf of herbage, into a green tract as luxuriant as an English

The geological formation is mostly gran-

ite, and t scattered s a travelle journey at sufficiently the rays r parts the g which for crumbles 1 is scarcely water. T lands which traveller, a that huma endure for discomforts enough in very likely their dry a tile country The eupl

vines, but, little to the the honey the rocks l euphorbla f. painful sen to feel as if tiously swa soon spread heat would such a pla torture mus Water secn ing the pair off until afte

On accour are constant itants are, as rant, and w distinguishe Southern Af Afrieaner, co out of the N ship they ma a large por He revolution warfare, whi bushes and by which m little harm d at the run, on nists out of the way he sub especially th him as a sort Not only

enemics, but against the] ing recourse could not su such an ener the Dutch for eaner's territo he pursued of night, fell nbounded falth all white men, se who come to v how to heat elr faith makes is in itself the nervous charliable, no matof their skin, is of medicine, a draught that m; in fact, the ater they think a woman came sband who was were given her, nd the other at tled that point raughts herself, ly benefit her e happened to

water-vessels. tle by pouring This seene is he eattle, half ith Impatience, and thrusting ke of its conkes place if a the march. A men, is placed he eattle would ir eagerness to get, and trammud.

e only supplies ns, and, much ning, they welie thunder, and sing loudness. errifie violence aet of country, y watercourses rrents, and the joices in abunon vegetation is been lying in in vain for the onee into life, ence of a burnthey spring up nese storms are al, falling only ry, so that the step out of a , with searcely herbage, into a as an English

is mostly gran-

THE CHIEF, AFRICANER.

sufficiently to see his way, so dazzling are the rays reflected on every side. In many parts the ground is Impregnated with nitre, which forms a salt-like incrustation, and crumbles under the feet, so that vegetation is searcely possible, even in the vicinity of water. There seem to be few inhabited lands which are more depressing to the traveller, and which cause more wonder that human beings can be found who can endure for their whole lives its manifold discomforts. Yet they appear to be happy enough in their own strange way, and it is very likely that they would not exchange their dry and barren land for the most fertile country In the world.

The euphorbia best flourishes in the ravines, but, from its polsonous nature, adds little tc the comfort of the traveller. Even the honey which the wild bees deposit ln the rocks is tainted with the poison of the euphorbla flowers, and, if eaten, eauses most painful sensations. The throat first begins to feel as if eavenne-pepper had been ineau-tiously swallowed, and the burning heat soon spreads and becomes almost intoler-able. Even in a cool country its inward heat would be nearly unconducible but heat would be nearly unendurable, but in such a place as Nainaqua-land, what the torture must be can scarcely be conceived. Water seems to aggravate instead of allay-ing the pain, and the symptoms do not go off until after the lapse of several days.

On account of their privations, which they are constantly obliged to endure, the inhabitants are, as a rule, almost hopelessly igno-rant, and without the martial spirit which distinguishes so many tribes which inhabit Southern Africa. Still, the celebrated chief, Africance, contrived to make good soldiers out of the Namaquas, and under his leadership they made his name dreaded throughout a large portion of South-western Africa. He revolutionized the ordinary system of warfare, which consisted in getting behind bushes and shooting arrows at each other, by which much time was consumed and little harm done, and boldly led his men on at the run, driving his astonished antago-nists out of their sheltering places. In this way he subdued the neighboring tribes, especially the Damaras, who looked upon

Not only did he fight against native enemics, but matched himself successfully against the Dutch Boers, in this case having recourse to stratagem when he knew he such an enemy. On one occasion, when the Dutch forces had made a raid on Afri-idea of his own age, or of counting time by

lte, and the glittering quartz crystals are as they slept, killed numbers of them, and scattered so profusely over the surface, that a traveller who is obliged to pursue his those belonging to the assallants. It will be those belonging to the assallants. It will be seen therefore that the military spirit is not wanting in the Namaqua character, but that it merely slumbers for want of some one to awake it.

In former days they may possibly have been a warlike nation, inasmuch as they possessed rather peculiar weapons, namely the bow and arrow, and an enormous shield made of the entire skin of an ox, folded singly. They also used the assagal, but in the present day elvilization has so far penetrated among them that the only weapon which they use is the gun, and it is many years since a Namaqua has been seen with the ancient weapons of hls nation.

Like other Hottentots, the Namaquas are fond of wearing European apparel, and, as usual in such eases, look very bad in it. The men are merely transformed from respectable savages into disreputable vagabonds, and to them it is not so very unsuitable, but to the women it is peculiarly so, owing to the odd manner in which they paint their faces. A girl, dressed in her little skin apron and ornamented with coils of leathern thongs, may paint her face as much as she pleases without appearing gro-tesque. But nothing can look more ridieulous than a girl in a striped eotton dress, with a red handkerchief round her head, and the outlines of her encoks, nose, and eyelids defined with broad stripes of blue paint. The costume of the men resembles that of the women, minus the skin apron, the place of which is taken by the ends of the leathern thongs. The Namaquas are very fond of bead-work, and display some taste in their designs. They are not contented with buy-ing glass beads from Europe, but manufacture those ornainents themselves. The mode of manufacture is simple enough. A resinous gum is procured, moistened thoroughly, and kneaded with charcoal. It is then rolled between the hands into long eylinders, which are eut up into small pieces, and again rolled until a tolerably spheri-eal shape is obtained. They also have a great love for glittering ornaments made of metal, and decorate themse s profusely with native jewelry, made of polished iron, brass, and copper. They also tattoo their skins, and make great use of the buchu perfume.

As the Namaquas have not been accustomed to exercise their minds on any subjeet except those immediately connected with themselves, it is found very difficult to drive any new ideas into their heads. Some caner's territory, and earried off all his cows, years. Indeed, counting at all is au intel-he pursued them, swam a river at dead of night, fell upon the uususpecting enemy

of his fingers is scarcely to be found among interrogator. Even if they are converted to them. Such statements are often the result Christianity, sufficient of the old nature reof ignorance, not of the savages, but of their visitors, who must needs live among them for years, and be thoroughly acquainted with their language, before they can venture to Moffatt, who did live among the Nama-quas, and knew their language intimately, says that he never knew a man who had not a name, and that mere children are able to count beyond the number ten.

Of religion they appear to have but the faintest glimmering, and it is more than suspected that even their rude and imperfect ideas on the subject are corruptions of information obtained from Europeans. Superstitions they have in plenty, some of them resembling those which are held by the tribes which have already been mentioned.

Their idea of the coming of death into the world is one of these odd notions. It seems that in former days, when men were first made, the hare had no cleft in its lip. The moon sent a hare to the newly created beings with this message : "As I dic, and am born again, so you shall die and be born again." The hare, however, delivered the message wrongly, "As I die and am not born again, so you shall die and not be born again." The moon, angry at the harc's dis-obedience, threw a stick at it as it fled away from his wrath, and split its lip open. From that time the hare has a eleft lip, and is always running away. In consequence of this legend, the Namaquas will not cat the hare. They have such a horror of it, that if a man should happen even to touch a fire at which a hare has been cooked hc is banished from his community, and not readmitted until he has paid a fine.

During the terrible thunderstorms which occasionally pass over the country, the Namaquas are in great dread of the light-ning, and shoot their poisoned arrows at the elouds in order to drive it away. This is illustrated on page 271. As may be imagined, there is no small danger in this performance, and a man has been killed by the lightning flash, which was attracted by his pointed arrow. Other tribes have a similar custom, being in the habit of throwing stones or other objects at the clouds.

As far as can be ascertained, their only notion of a supreme being is one who is the author of death and inflicter of pain, and one consequently whom they fear, but can-not love. Still, all statements of this nature made by savages must be received with very great caution, owing to the invincible repug-nance which they feel toward revealing any portion of their religious system. They will rather state anything than the truth, and will either invent a series of imaginative stories on the spur of the moment, or say whatever they think is likely to please their off a piece of it, and then gives it a kick

mains to render them averse to speaking on their former superstition, and they will mostly fence with the question or evade it rather than tell the whole truth.

Being superstitious, they have, of course, sorcerers in plenty. Besides the usual pretensions of such personages, they claim the power of voluntary transmigration, and their followers implicitly believe that they can assume the form of any beast which they choose to select. They fancy, however, that their own sorcerers or witch doctors share this power with the Bosjesman race. Mr. Anderson quotes the following legend in support of this statement. "Once on a time a certain Namaqua was travelling in company with a Bushwoman carrying a child on her back. They had proceeded some distance on their journey when a troop of wild horses (zebras) appeared, and the man said to the woman, 'I am hungry, and as I know you can turn yourself into a lion, do so now, and catch us a wild horse that we may each The woman answered, 'Yon will be afraid,' "'No, no,' said the man, 'I am afraid of

dying of hunger, but not of you.' "Whilst he was speaking, hair began to appear at the back of the woman's neck, her nails assumed the appearance of claws, and her features altered. She set down the child. The man, alarmed at the change, climbed up a tree close by, while the woman glared at him fearfully; and, going to one side, she threw off her skin petticoat, when a perfect lion rushed out into the plain. It bounded and crept among the bushes toward the wild horses, and, springing on one of them, it fell, and the lion lapped its blood. The lion then came back to the place where the child was crying, and the man called from the tree, 'Enough' enough' Do not hurt me. Put off your lion's shape. I will never ask to see this again.' The lion looked at him and growled. 'I'll remain here till I die!' exclaimed the man, 'if you do not become a woman again.' The main and tail began to disappear, the lion went toward the bush where the skin petticoat lay; it was slipped on, and the woman in her proper shape took up the child. The man descended, partook of the horse's flesh, but never again asked the woman to catch game for him."

Their notions about the two chief lumi-naries seem rather variable, though there is certainly a connecting link between them. One account was, that the sun was made of people living in the sea, who cut it in pieces every night, fried the fragments, put them together again, and sent it aftesh on its journey through the sky. Another story, as told to Mr. Anderson, is to the effect that the sun is a huge lnmp of pure fat, and that,

which thr evident ti received a As to

have little afraid of a of a good ship. Of j ception. tude to a s does not p which they fellow crea lived amon not expres felgn friend get what th hlm as soor ridicule his "they possion none of the ever, seems tion, especia of equal ex calculate the his wild stat the generali feelings can they have be with a highe

Rain-maki witch doctor the Kafllr ti very similar. the amount receives. Th of licaling, amount of in and, like the their practice that the dise the patient in tile, and mus be clever eo: task of exore they have dec but the sharpe One such p

a Dutchman, operation was killed as soon sinews of the h a kind of pill, patient, the res of the doctor. left for a day o into a visible s moved before On the return of some little hold tient, from which snake, then a li of smaller crea the Kaffirs, the is the animal r of the sacred pil e converted to old nature reo speaking on nd they will n or evade it h.

we, of course, the usual prehey claim the tion, and their that they can st which they however, that doctors share an race. Mr. ng legend in Once on a time illng in comcrying a child eded some distroop of wild the man said and as I know on, do so now, t we may eat. will be afraid.' am afraid of on.'

hair began to an's neck, her of chuws, and own the child. ange, climbed woman glared one side, she when a perfect . It bounded ward the wild of them, it fell, The lion then the child was rom the tree, urt me. Put never ask to ed at him and ill I die!' exnot become a I tail began to ard the bush it was slipped per shape took nded, partook r again asked r him."

vo ehicf lumihough there is etween them. n was made of eut it in pieces nts, put them afresh on its other story, as he effect that e fat, and that, es, it is seized ship, who cuts ives it a kick

As to worship, the Namaquas seem to to assume bodil have little idea of it. They are very much an ox or a cow. afrald of a bad spirit, but have no conception of a good one, and therefore have no wor-ship. Of praise they have not the least conception. So far are they from feeling gratitude to a supreme being, that their language does not possess a word or a phrase by which they can express their thanks to their fellow creatures. Some travellers who have lived among them say that they not only do not express, but do not feel gratitude, nor feel kindness, and that, although they will felgu friendship for a superlor in order to get what they can from him, they will desert him as soon as he can give no more, and ridicule him for his credulity. In short, "they possess every vice of savages, and none of their noble qualities." This, however, seems rather too sweeping an assertion, especially as it is contradicted by others of equal experience, and we may therefore calculate that the Namaqua Hottentot is, in this wild state, neither worse nor better than the generality of savages, and that higher feelings cannot be expected of him until oped. The mode of administering the remthey have been implanted in him by contact with a higher race.

Rain-making is practised by Namaqua witch doctors, as well as by the prophets of the Katllr tribes, and the whole process is very similar, deriving all its etfleacy from the amount of the fee which the operator receives. These men also practise the art of heating, and really exercise no small amount of ingennity. They have a theory, and, like theorists in general, they make their practice yield to their theory, which is, that the disease has insinuated itself into the patient in the guise of some small rep-tile, and must be expelled. They seem to be clever conjurers, for they perform the task of exoreism with such ingenuity that they have deceived, not only the credulous, but the sharper gaze of Europeans.

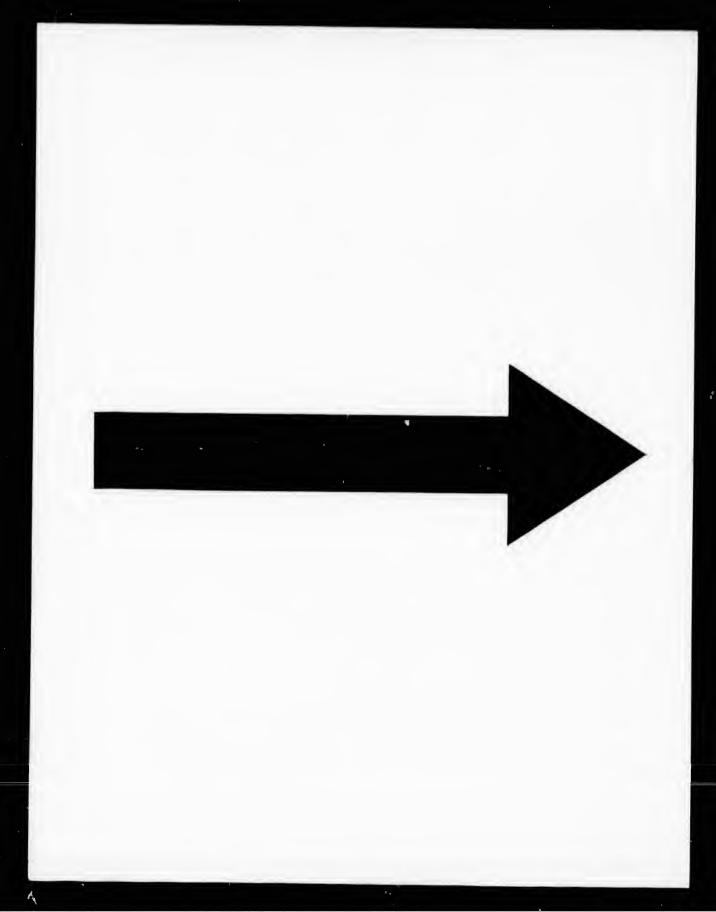
One such performance was witnessed by patient, the rest of the animal being the fee of the doctor. The mysterious pill was then some connection between the head and the left for a day or two to transform the disease into a visible shape, so that it could be removed before the eyes of the spectators. On the return of the doctor, he solemnly cut some little holes in the stomach of the patient, from which there issued, first a small snake, then a lizard, and then a whole series of smaller creatures. As is the case among

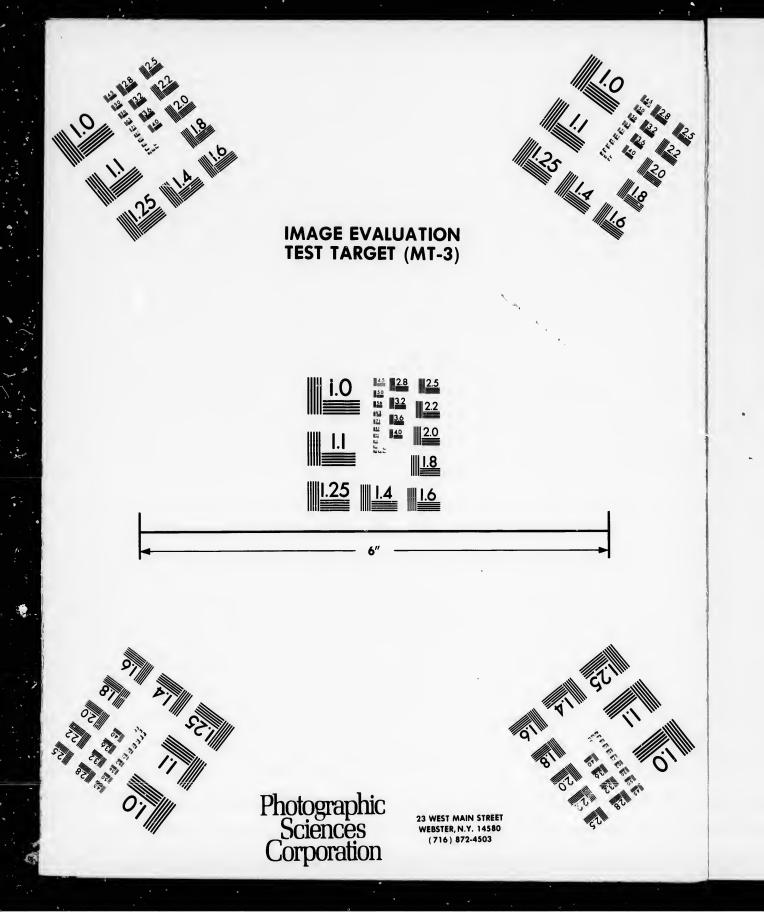
which throws it into the sky again. It is it cular consequence, a goat or a sheep will evident that this story has at all events received some modification in recent times. to assume bodily form unless instigated by

The witch doctors have another theory of disease, namely, that a great snake has shot an invisible arrow into the sufferer. Of course, this alignent has to be treated in a similar manner. The reader may perhaps call to mind the very similar superstition which once prevailed in England, namely, that cattle were sometimes shot with fairy arrows, which had to be extracted by the force of counter-charms. The great panacea for discases is, however, a sort of charm which requires several years for its produc-tion, and which has the property of becom-ing more powerful every year. When a man is initiated into the mysteries of the art, he puts on a cap, which he wears conattraction at the second secon to possess healing properties; but when it is in such a state that no one with ordinary edy is by washing a little portion of the cap, and giving the patient the water to drink. One of the chiefs, named Amral, assured Mr. Anderson that he possessed a cap of this kind, which was absolutely infallible. He would not use it unless every other remedy failed, bnt, whenever he did so, the cure was certain.

The Namaquas have great faith in amulets and charms of various kinds, the strangest of which is a rather curious one. When a chief dies, entite are sacrificed, in order to furnish a great feast. One of the sons of the deceased succeeds his futher in the chieftainship, and, in recognition of his new rank, the fat and other choice portions are rank, the fat and other choice portions are brought to him as they had been to his father in his lifetime. The young chief places the fat on his head, and allows it to One such performance was witnessed by a Dutchman, who fully believed that the operation was a genuine one. A sheep was killed as soon as the doctor arrived, and the scillar data are and the striveled. This is thought to be a powera kind of pill, which was administered to the patient, the rest of the animal being the foc power of charming.

On the tombs of chiefs the Namaquas have a habit of flinging stones, each throwing one stone upon it whenever he passes Why they do so, they either cannot or by. will not tell - probably the latter; but in process of time, the heap attains a considerof smaller creatures. As is the case among the Kaffirs, the richer a patient is, the larger which gives any indication of their belief in is the animal regulted for the production a future life, for they have a kind of dim of the sacred pill. If he be a man of no par-notion about an invisible but potent being,







whom they name Heitjeebib, or Heitjeko-bib, who, they think, is able to grant or withhold prosperity. Spirit though he bc, they localize him in the tombs, and the casting of stones has probably some reference to him.

Like other savage nations, they have cer-Like other savage hatons, they have con-tain coremonics when their youth attain manhood, and at that time the youth is instructed in the precepts which are to gov-ern his life for the future. These are rather of a negative than a positive nature, and two very important enactments are, that he must never eat the hare, and must cease from sucking the goats. The latter injunefrom sucking the goats. The latter injune-tion requires a little explanation. As long as the Namaquas are children, they are accustomed to visit the female goats, drive away the kids, and take their place. This, however, is considered to be essentially a childish occupation, to be abandoned for-ever when the boy seeks to be admitted among the men.

As far as is known, there are few, if any, matrimonial ecremonies among the Namaqua Hottentots. When a man wishes to marry any particular woman, he goes to her parents and simply demands her. If the demand is acceeded to, an ox is killed outside the door of the bride's house, and she then goes home to her new husband. Polygamy is permitted among this people, and, as is the case in other countries, has its drawbacks as well as its advantages. In a country where the whole of the manual labor is performed by the women, such a state is necessary, each woman being a sort of domestic servant, and in no sense the equal companion of the man. Its drawbacks may be summed up in the word "jealousy," that being a failing to which the Namaqua women are very subject, and which generally finds its vent in blows. If a man becomes tired of his wife, he needs no divorce court, but simply euts the conjugal knot by sending the woman back to her family. She has no redress; and, however much she and her parents may object to the proceeding, they cannot prohibit it.

In peaceful arts they have some skill, especially in training oxen. This is a difficult process, and is managed with great The young animal is first induced to care. step into the noose of a rope which is laid on the ground, and, as soon as it has done so, a number of men seize the other end of the rope, and, in spite of his struggles, hold the animal tightly. Sometimes the infuri-ated animal charges at them, and in that case they let go the rope and seatter in all directions, only to renew their hold when the fury of the animal is exhausted. Another rope is then thrown over his horns, and by sharply pulling this and his tail, and at the same time jerking his leg off should happen to live until they are so old the ground, the trainers force the animal to as to be an ineumbrance to their people, and fall. His head is then held on the ground, the strangest thing is the acquiescence with

and a sharp stick thrust through his nostrils, a tough leathern thong being then attached to each end of the stick, and acting as a bridle.

The more an ox struggles and fights, the more docile he becomes afterward, and the more is he valued, while an ox which is sulky, especially if he lies down and declines to rise, is nover of much use. Loads, eare-fully graduated, are then fastened on his back, beginning with a simple skin or empty bag, and ending with the full bur-den while on or is supported to come. den which an ox is supposed to carry. The hide rope with which the burden is lashed on the back of the ox is often one hundred and fifty feet in length, and consequently passes round and round the body of the animal.

The chief difficulty is, to train an ox that will act as leader. The ox is naturally a gregarious animal, and when he is associated with his fellows, he never likes to walk for any distance unless there is a leader whom he can follow. In a state of nature the leader would be the strongest bull, but in captivity he finds that all are very much alike in point of strength, while their combative powers have been too much repressed to allow any one animal to fight his way to the leadership. Very few oxen have the qualities which enable them to be trained as leaders, but the Namaquas, who have excellent eyes for the chief points of an ox, always selcet for this purpose the animals of lightest build and most sprightly look, so that they may keep their followers at a brisk pace when on the march. Their activity would naturally induce them to keep ahead of their companions, so that the Namaquas merely assist nature when they select such animals to serve as leaders.

The dreadful practice of abandoning the aged prevails in Namaqua-land. A slight fence is built round the unfortunate vietim of so eruel a custom, who is then abandoncd, having been furnished with a little food, fire, and water, which are destined to play the part of the bread and water placed in the tomb of an offending vestal. Travellers through this country sometimes come upon the remains of a small fence, within which are a heap of ashes, the remains of a water vessel, and a heap of whitened bones, and they know that these are the memorials of an old Namaqua who has been left to perish with hunger and thirst. Such persons must be very old when they sueeumb to such a death, for some have been known to live to the age of ninety, and now and then a centenarian is found.

It is hardly credible, though true, that the Namaquas are so used to this parrieidal custom that they look at it with indifference. They expect no other fate if they themselves

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ADOPTION OF PARENTS.

which those who are thus abandoned resign | go and look for food and water. They have themselves to their fate. Mr. Moffatt men- | an odd way of comparing a man who works tions an instance where an old woman, whon he found in a most pitiable state of suffering, refused to be taken away by him and fed. It was the custom of the tribe, she said; she was already nearly dead, and did not want to die twice.

Their amusements are so similar to those which have already been mentioned that there is no need to describe them separately. As to work, the men do little or nothing, preand thirst, rather than take the trouble to speculation.

with the worms of the ground, and that comparison is thought to be a sufficient reason why a man should not work.

One very curious custom prevails among the Namaquas. Those who visit them are expected to adopt a father and mother, and the newly-nade relations are supposed to have their property in common. This is probably a native practice, but the Nama-As to work, the men do little or nothing, pre-ferring to lounge about in the sun for days together, and will sit half dead with hunger and thirst rather then take the treathle to

CHAPTER XXVIII.

THE BECHUANAS.

THEIR NAME AND LANGUAGE — THEIR DRESS — SKILL IN THE ARTS OF PEACE — THE BECHUANA KNIFE — SKILL IN CARVING — THE BECHUANA ASSAGAI, OR "KOVEH" — INGENIOUS BELLOWS — A METAL AFRON — DRESS OF THE WOMEN, AND THEIR FONDNESS FOR METALLIC ORNAMENTS — CHARACTER OF THE BECHUANAS — THEIR TENDENCY TOWARD LYING AND THEVING — DISREGARD FOR HUMAN LIFE — REDERMING QUALITIES OF THE BECHUANAS — MODE OF GOVERNMENT — THE NATIVE PAR-LIAMENT — MR. MOFFAT'S ACCOUNT OF A DEBATE — CUSTOMS AFTER BATTLE — THE ORDER OF THE SCAR, AND MODE OF CONFERRING IT — A DISAFFOINTED WARRIOR — AN UNFLEASANT CERE-MONY — MODE OF MAKING WAR — THE BECHUANA BATTLE-AXE.

WE now leave the Hottentot race, and take a passing glanee at the appearance of a few other tribes. Chief among these is the very large tribe called by the name of Beehuana, which includes a considerable number of sub-tribes. Just as the Hottentot names are recognized by the affix Qua, so are the Bechuanas by the prefix Ba. Thus, the Bakwains, Barolongs, Batlanis, and Bahu-rotsi, all belong to the great Bechuana tribe. It is rather curious that in this language prefixes are used where suffixes, or even separate words, might be expected. Thus, a man will speak of himself as Mochuana, i. e. a Chuana man; the tribe is called Bechuana, i. e. the Chuana men, and they speak Sichnana, i. e. the Chuana language. Nearly every syllable ends with a vowel, which gives the language a softness of pronunciation hardly to be expected in such a country. The love of euphony among the Beehuana tribes eauses them to be very indifferent about substituting one letter for another, provided that by so doing a greater softness of pronunciation can be obtained.

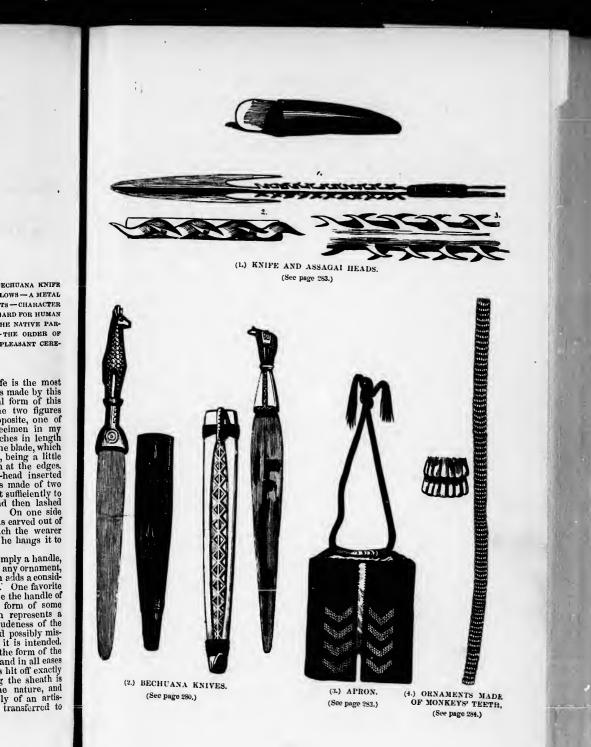
In appearance they are a fine race of men, in some respects similar to the Kaffirs, with whom they have many customs in common. Their dress is not very remarkable, except that they are perhaps the best dressers of skins that are to be found in Africa, the pliancy of the skin and the neatness of the sewing being unrivalled. They are good workers in metal, and supply many of the surrounding tribes both with ornaments and wcapons.

Perhaps the Bechuana knife is the most common of all the implements made by this ingenious tribe. The general form of this knife may be seen from the two figures in the engraving No. 2, opposite, one of which was taken from a speeimen in my own collection. It is ten inches in length inclusive of the handle, and the blade, which is double-edged, is nearly flat, being a little thicker along the middle than at the edges. In fact, it is simply a spear-head inserted into a handle. The sheath is made of two piecess of wood, hollowed just sufficiently to receive the blade tightly, and then lashed firmly together with sinews. On one side of the sheath a kind of loop is carved out of the solid wood, through which the wearer ean pass the string by which he hangs it to his neek.

The ordinary forms are simply a handle, sheath, and blade, all without any ornament, but the ingenious smith often adds a considerable amount of decoration. One favorite mode of doing so is to make the handle of ivory, and carve it into the form of some animal. My own specimen represents a hyæna, and, in spite of the rudeness of the seulpture, no naturalist could possibly mistake the animal for which it is intended. The handle is often eut into the form of the hippopotamus or the giraffe, and in all cases the clanacter of the animal is hit off exactly by the native carver. Along the sheath is generally a pattern of some nature, and in many instances it is really of an artistic character, worthy to be transferred to

(280)

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European weapons. A thong of leather unknown to Mr. Burchell - confirms his passes along the opposite side of the sheath, idea that the art of making these weapons and is attached by the same sinews which bind the two halves of the sheath together. All the Hottentot and Bosjesman tribes use this peculiar knife, as do sundry other inhab-itants of Southern Africa. They always suspend it to their necks, and use it for a variety of purposes, the chief of which is cutting up meat when they are fortunate enough to procure any.

The carved work of the knife, shrath, and handle is, however, not done with this kind of knife, but with one which has a very short blade and a tolerably long handle. One of these knives is shown in the illustration No. 1 on page 281, and in this instance the generally a captured chief — who is then handle is made of the end of an antelope's horn. With this simple instrument are cut the various patterns with which the Bechuanas are so fond of decorating their bowls, spoons, and other articles of daily use, and with it are carved the giraffes, hyænas, and other animals, wheh serve as hilts for their dagger-knives, and handles to their spoons.

Sometimes the bowls of the spoons are covered on the outside with carved patterns of a singularly artistic character, some of them recalling to the spectator the orna-ments on old Etruscan vases. They have a way of bringing out the pattern by charring either the plain surface or the incised pattern, so that in the one case the pattern is white cn a black ground, and sometimes vice versâ. The pattern is generally a modification of the zigzag, but there are many iustances where curved lines are used without a single angle in them, and when the curves are traced with equal truth and freedom.

One of the best specimens of Bechuana and which is equally to be praised for its ingenuity and executed for its abominable crucity. Two forms of this dreadful weapon are given in figs. 1 and 2 in the same engraving. The upper figure shows the en-tire head of the assagai and parts of the shaft, while the other are representations of the barbs on a larger scale. On examining one of these weapons carefully, it is seen that the neck of the assagai has first been forged square, and then that the double barbs have been made by cutting diagonally into the metal and turning up the barbs thus obtained. This is very clear with the upper assagai, and is still better seen in the enlarged figure of the same weapon. But the other is peculiarly ingenious, and exhibits an amount of metallurgic skill which could hardly be expected among savage nations.

These assagais bear a curious resemblance to some arrows which are made in Central Africa, Indeed, the resemblance is so great, that an arrow if enlarged would serve ad-mirably as an assagai. This resemblance —

idea that the art of making these weapons came from more northern tribes.

The use to which these terrible weapons are put is, of course, to produce certain death, as it is impossible that the assagai can be either drawn out of the wound, or removed by being pushed through it, as done with other barbed weapons. As, however, the temporary loss of the weapon is necessarily involved in such a case, the natives do not use it except on special occasions. The native name for it is "kovch," and it is popularly called the "assagai of torture." It is generally used by being thrust down the throat of the victim left to perish miscrably.

The bellows used by the Bechuana blacksmith are singularly ingenious. In all the skin bellows used by the natives of Southern Africa there is one radical defect, namely, the want of a valve. In consequence of this want the bellows cannot be worked quickly, as they would draw the fire, or, at all events, suck the heated air into their interior, and so destroy the skin of which they are made. The Bechuana, however, contrives to avoid this difficulty. The usual mode of making a bellows is to skin a goat, then sew up the skin, so as to make a bag, insert a pipe - usually a horn one -into one of the legs, and then use it by alternately inflating and compressing the bag

Bellows of this kind can be seen in the illustration No. 2 on page 97.

The Beehuana smith, however, does not use a closed bag, but cuts it completely open on onc side, and on either side of the slit he fastens a straight stick. It is evident that by separating these sticks he can admit the air into the bag without drawing the fire into the tube, and that when he wants to eject the air, he has only to press the sticks together. This ingenious succedaneum for a valve allows the smith to work the bellows as fast as his hands can move them, and, in consequence, he can produce a much fiercer heat than can be obtained by the ordinary plan.

On the 281st page the reader may find an engraving that illustrates the skill with which they can work in metals. It is a woman's apron, about a foot square, formed of a piece of leather entirely covered with beads. But, instead of using ordinary glass beads, the maker has preferred those made of metal. The greater part of the apron is formed of iron beads, but those which produce the pattern are made of brass, and when worn the owner took a pride in keeping the brass bcads polished as brilliantly as possible. In shape and general principle of structure, this apron bears a close resemblance to that which is shown in "Articles of costume," on page 33, fig. 2.

In the same collection is an ornament ingeniously made from the spoils of slain monkeys. A part of the upper jaw, con-taining the incisive and canine teeth, has been cut off, cleaned, and dried. A whole row of these jaws has then been sewed on a strip of leather, each overlapping its pre-decessor, so as to form a continuous band of glittering white teeth. As to dress, the Bechmanas as a rule use In the same collection is an ornament

As to dress, the Bechuanas, as a rule, use more covering than many of the surround-ing tribes. The women especially wear several aprons. The first is made of thongs, like those of the Kaffirs, and over that is generally one of skin. As she can afford it she adds others, but always contrives to have the outside apron decorated with beads or other adornments.

This series of aprons, however, is all that a Bechuana woman considers necessary in the way of dress, the kaross being adopted merely as a defence against the weather, and not from any idea that covering to the body is needed for the purpose of delicacy. In figure they are not so prepossessing as many of the surrounding tribes, being usually short, stout, and clumsy, which latter defect is rendered still more conspicuous by the quantities of beads which they hang in heavy coils round their waists and necks, and the multitude of metal rings with which they load their arms and ankles. They even load their hair as much as possi-ble, drawing it out into a series of little twists, and dressing them so copiously with grease and sibilo, that at a few yards they look as if their heads were covered with a cap composed of metallic tags, and at a greater distance as if they were wearing bands of polished steel on their heads.

They consider a plentiful smearing of grease and red ochre to be the very acme of a fashionable toilet, and think that washing the body is a disgusting custom. Wo-men are the smokers of the tribe, the men preferring snuff, and rather despising the

pipe as a woman's implement. The Bechuanas can hardly be selected as examples of good moral character. No one who knows them can believe a word that they say, and they will steal every-thing that they can carry. They are singu-larly accomplished thieves, and the habit of stealing is so ingrained in their nature, that if a man is detected in the very act he feels not the least shame, but rather takes blame to himself for being so inexpert as to be found out. Small articles they steal in the most ingenious manner. Should it be hanging up, they contrive to handle it care-lessly and let it fall on the ground, and then they begin active operations. Standing near the coveted article, and trying to look as if they were not aware of its existence, they quictly scrape a hole in the sand with them all to the place where he went to scek

This specimen is in the collection of Col. one of their feet, push the object of their desire into the hole, cover it up again with sand, and smooth the surface so as to leave no trace that the ground has been disturbed.

They steal cach other's goods, whenever they can find an opportunity, but they are only too glad to find an opportunity of exercising their art on a white man, whose property is sure to be worth stealing. A traveller in their country has therefore a hard life, for he knows that there is not a single article in hls possession which will but vanish if he leaves it unguarded for a few minutes. Indeed, as Mr. Baines well observes, there is not an honest nerve or fibre in a Bechuan's body; from the roet of his tongue to the tips of his toes, every muscle is thoroughly trained in the art of thieving. If they merely sit near an article of moderate sizc, when they move off it moves with them, in a manner that ne wearer of trousers can conceive. Even Mr. Meffatt, who had a singular capacity fer discovering good qualities which had lain latent and unsuspected, writes in very forcible terms respecting the utter dishonesty

of the Bechuanas: — "Some nights, or rather mornings, we had to record thefts committed in the course of twenty-four hours, in our heuses, our smith-shop, our garden, and among our cattle in the field. These they have more than once driven into a bog or mire, at a late hour informing us of the accident, as they termed it; and, as it was then too dark to render assistance, one or more would fall a prey to the hyænas or hungry natives. One night they entered our eattle-fold, When they entered out caute ways killed one of our best draught oxen, and carried the whole away, except one shoul-der. We were compelled to use much meat, from the great scarcity of grain and vegetables; our sheep we had to purchase at a distance, and very thankful night we be if out of twenty we secured the largest half for ourselves. They would break their legs, cut off their tails, and more frequently carry off the whole carcass. "Tools, such as saws, axes, and adzes,

were losses severely felt, as we could not at that time replace them, when there was no intercourse whatever with the colony. Some of our tools and utensils which they stole, on finding the metal not what they expected, they would bring back beaten into all shapes, and offer them in exchange for some other article of value. Knives were always eagerly coveted; our metal spoons they melted; and when we were supplied with plated iron ones, which they found not so pliable, they supposed them bewitched. Very often, when employed working at a distance from the house, if there was no one in whom he could confide, the missionary would be compelled to earry

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xes, and adzes, we could not at hen there was ith the eolony. isils which they not what they g back beaten m in exchange value. Knives ted; our metal when we were nes, which they suppesed them when employed m the house, if ie could confide, npelled to earry he went to seek

a draught of water, well knowing that if Dr. Lichtenstein, who certainly had a thoy were left they would take wings before better opinion of the Beelmanas than they

mon had succeeded in stealing an iron pot. Inclinant succeeded in stealing an iron pot. Having just taken it from the fire, it was rather warm for inanding conveniently over a fence, and by doing so it fell on a stone, and was cracked. 'It is iron,' said they, and off they went with their booty, resolv-ing to make the best of it: that is, if it would not serve for coaking they would would not serve for cooking, they would anas does not seem to be an agreeable one, ransform it into knives and spears. After some time had clapsed, and the hue and ery among them, and naturelly are inclined to about the missing pot had nearly died away, It was brought forth to a native smith, who had laid in a stock of charcoal for the occahad laid in a stock of charcoal for the occa-sion. The pot was further broken to make it more convenient to lay hold of with the tengs, which are generally made of the bark of a tree. The native Vulcan, unac-quainted with cast iron, having with his small bellows, one in each hand, produced a cood heat drew a piece from the fire. To goed heat, drew a piece from the fire. To Another and another piece was brought under the action of the fire, and then under the hammer, with no better success. Both the thief and the smith, gazing with eyes and mouth dilated on the fragments of iron scattered round the stone anvil, dcclared their belief that the pot was bewitched, and concluded pot-stealing to be a bad speculatien."

To the thicying propensities of these people there was no end. They would peep into the rude lut that was used for a church, in order to see who was preach-ing, and would then go off to the preacher's houso, and rob it at their ease. When the missionaries, at the expense of great labor, missionaries, at the expense of great labor, made a scries of irrigating eanals, for the purpose of watering their gardens, the wo-men would slyly cut the banks of the chan-nels, and divert the water. They even broke down the dam which led the water frem the river, mcrcly for the sake of depriving somebody of something; and when, in spite of all their drawbacks, some vegetables had been grown, the crops were stolen, even though a constant watch was kept over them. These accomplished thieves have even been known to steal meat out of the pot in which it was being boiled, having also the insolence to substitute a stone for the pilfered meat. One traveller found that all his fellowers were so continually robbed by the Bechuanas, that at last he ceased from endeavoring to discover the thieves, and threatened instead to punish any man who allowed an article to be stolen from him. They do not even spare their own chief, and would rob him with as little compunctien as if he were a foreigner.

the could return. . "The following judicrous circumstance ence happened, and was related to the writer by a native in graphic style. Two writer had succeeded in stability on jury pot when he left the place he found that the same ring had been sold to him three suc-cessive times, the natives behind him hav-ing picked his pocket with the dexterity of a London thief, and then passed the ring to their companions to be again offered for saie.

Aitogetiler, the character of the Bechuand even the missionaries who have gone among them, and naturally are inclined to look on the best side of their wild flocks, have very little to say in their favor, and plenty to say against them. They seem to be as heartless toward the infirm and aged as the Namaquas, and if one of their number is ill or wounded, so that he cannot wait upon himself, he is earried outside the earnp, and thore left until he recovers or dies. A small and frail hut is built for him, a portion of food is given to him daily, and in the evenhis utter anazement, it flew into pieces ing a fire is made, and fuel placed near so at the first stroke of his little hammer. that it may be kept up. On one occasion that it may be kept up. On oue occasion that it may be kept up. On oue occasion the son of a chief was wounded by a buf-falo, and, according to ancient custom, was taken out of the eamp. The fire happened and carried off the wounded man in the night. It was once thought that this cruel eustom arose from the fear of infection, but this is evidently not the ease, as persons afflicted with infectious diseases are not disturbed as long as they can help themselves. Superstition may probably be the true reason for it.

They have but little regard for human life, cspecially for that of a woman, and a husband may kill his wife if he likes, without any particular notice being taken of it. One traveller mentions that a husband became angry with his wife about some trifing matter, scized his assagai, and killed her on the spot. The body was dragged out by the heels, and thrown into the bush to be devoured by the hyænas, and there was an eud of the whole business. The traveller, being horrified by such an action, laid an information before the chicf, and was only laughed at for his pains, the chief thinking that for any one to be shoeked at so ordi-

that for any one to be shoeked at so ordi-nary an occurrence was a very good joke." Still, the Beehuana has his redeeming qualities. They are not quarrelsome, and Burchell remarks that, during all the time which he spent among them, he never saw two men openly quarrelling, nor any public breach of decorum. They are persevering and industrious in the arts of peace, and, as has been seen, learn to work in iron and to has been seen, learn to work in iron and to carve wood with a skill that can only be attained by long and carcful practice. They are more attached to the soil than many of

fully, and in this art far surpassing the Kaffirs. Their houses, too, are of eiaborate con-struction, and built with a care and solidity which show that the inhabitants are not

nomads, but residents on one spot. The government of the Bechuanas is primarily monarchical, but not entirely despotic. The king has his own way in most matters, but his chiefs can always exercise a check upon him by summoning a parliament, or "Picho," as it is called. The Picho affords a truly wild and picturesque spectacle. The artist has illustrated this on page 287. The warriors, in their full panoply of war, seat themselves in a circle, in the midst of which is the chair of the king. The various speak-ers take their turns at addressing the assembly, and speak with the greatest freedom, not even sparing the king himself, but publicly arraigning him for any shortcom-ings, real or functed, and sometimes gaining their point. As to the king himself, he generally opens the parliament with a few sentences, and then remains silent until all the speeches have been delivered. He then answers those that have been made against himself, aud becomes greatly excited, leap-ing about the ring, brandishing his spear aud shield, and lashing himself into an almost frantic state. This is the usual procedure among savages, and the more excited that a man becomes, the better he is supposed to speak afterward. An extract from Mr. Moffatt's account of

a Picho will give a good idea of the pro-ceedings:—"Although the whole exhibits a very grotesque scene, business is carried on with the most perfect order. There is the bissing but little cheering, and still less hissing, while every speaker fearlessly states his own sentiments. The audience is seated on the ground (as represented in the engraving), each man having before him his shield, to which is attached a number of spears. A quiver containing poisoned ar-rows is hung from the shoulder, and a bat-tle-axe is held in the right hand. Many were adorned with tiger-skius and tails, and had plumes of feathers waving on their heads. In the centre a sufficient space was left for the privileged - those who had killed an enemy in battle - to dance and sing, in which they exhibited the most violent and fantastic gestures conceivable, which drew forth from the spectators the most clamorous applause.

"When they retire to their seats, the speaker commences by commanding silence. 'Be silent, ye Batlapis, be silent, ye Baro-longs,' addressing each tribe distinctly, not be present, and to which each responds with a groan. He then takes from his shield a spear, and points it in the direction in which the enemy is advancing, imprecating a curse upon them, and thus declaring war by reexcepting the white people, if any happen to

the neighboring tribes, cultivating it care-| peatedly thrusting his spear in that direction, as if plunging it into an enemy. This receives a loud whistling sound of applause. He next directs his spear toward the Bushman country, south and southwest, impre-cating also a curse ou those 'ox-eaters,' as

they are called. "The king, on this, as on all similar occa-sions, introduced the business of the day by 'Ye sons of Molchabanque'-viewing ali the influential men present as the friends or allies of his kingdom, which rose to more than its former eminence under the reign of that mouarch, his father - 'the Mantatees are a strong and vietorious people; they have overwhelmed many nations, and they are approaching to destroy us. We have been apprised of their manners, their deeds, the interview of their manners. their weapons, and their intentions. We cannot stand against the Mantatees; we must now concert, conclude, aud be determined to stand. The case is a great one. . . . I now wait to hear what the general opinion is. Let every one speak his mind, and then I shall speak again.' Mothibi manœuvred his shall speak again. Motion manual real the spear as at the commencement, and then pointing it toward heaven, the audience shouted, 'Pula' (rain), on which he sat down amidst a din of applause. Between each speaker a part or verse of a war-song is sung, the same antics are then performed, and again universal silence is commanded....

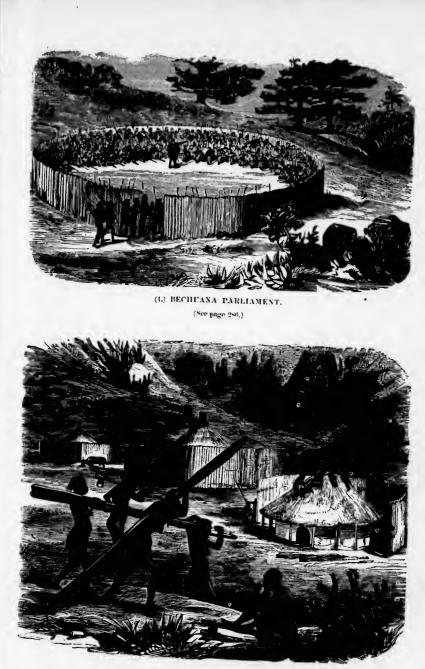
"When several speakers had delivered their sentiments, chiefly exhorting to unanimity and courage, Mothibi resumed his central position, and, after the usual gesticu-lations, commanded silence. Having noticed some remarks of the preceding speakers, he added: 'It is evident that the best plan is to proceed against the enemy, that they come no nearer. Let not our towns be the seat of war; let not our houses be the scenes of bloodshed and destruction. No! let the blood of the enemy be spilt at a distance from our wives and children.' Turning to the aged chief, he said: 'I hear you, my father; I understand you, my father; your words are true, they are good for the ear; it is good that we be instructed by the Makoöas; I wish those evil who will not obcy; I wish that they may be broken in pieces.'

"Then addressing the warriors, 'There are many of you who do uot deserve to eat out of a bowl, but only out of a broken pot; think on what has been said, and obey with-art numuring. Learnmond you you chieft out murmuring. I command you, ye chiefs of the Batlapis, Batlares, Bamairis, Barolongs, and Bakotus, that you acquaint all your tribes of the proceedings of this day; let none bc ignorant; I say again, ye war-riors, prepare for the battle; let your shields

in that direcenemy. This ad of applause. ward the Bushthwest, impre-'ox-caters,' as

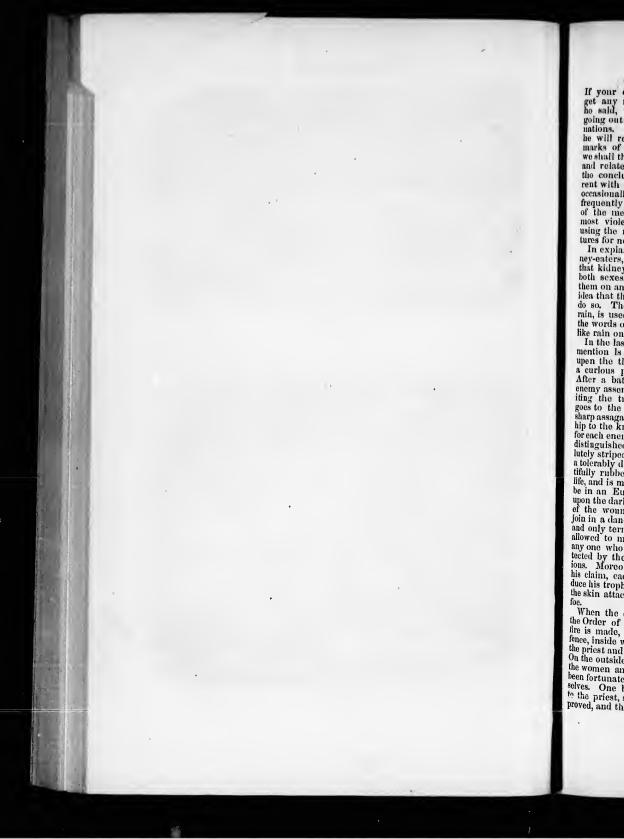
ll similar ocea-s the friends er rose to more der the reign of the Mantatees s people; they tions, and they us. We have ers, their deeds, wtontions. We ntentions. We tatees; we must e determined to one. . . . I new eral opinion is. ind, and then I manœuvred his manual view ms ment, and then a, the audience which he sat ause. Between e of a war-song then performed, commanded had delivered horting to unaibl resumed his ne usual gestieue. Having ne-preceding speak-int that the best the enemy, that the chemy, that t not our towns t our houses be and destruction. enemy be spilt es and children. he said: 'I hear l you, my father; are good for the nstructed by the vil who will not y be broken in

varriors, 'There ot deserve to eat of a broken pot; l, and obey withnd you, ye chiefs Bamairis, Baroyou acquaint all ings of this day; y again, ye war-; let your shields ll of arrows, and s hunger....Be ddressing the old use but to hang xi s slaughtered.



C² FEMALE ARCHITECTS. (See page 208.)

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If your exen are taken, where will you are taken, where will you are taken, where will you are the women, the glowing coals, and, when it is thoroughly roasted, eats it. This castom arises from a notion that the courage of the slain warrior then passes into the body of the man who he will rature with honorable gory, and he will return with honorable scars, fresh marks of valor will cover his thighs, and we shall then renew the war song and dance, and relate the story of our conquest? At the conclusion of this speech the air was rent with acclamations, the whole ussembly eccasionally joining in the dance; the women frequently taking the weapons from the hands of the men and brandisining them In the most violent manner, people of all ages

ney-eaters," the reader must be made aware that kidneys are eaten only by the old of both sexes. Young people will not taste them on any account, from the superstitious ldea that they can have no children If they do so. The word of applause, "pnla," or rain, is used metaphorically to signify that the words of the speaker are to the hcarers like rain on a thirsty soil.

In the last few lines of the king's speech, mention is made of the "honorable sears upon the thighs." He is here alluding to After a battle, those who have killed an enemy assemble by night; and, after exhib-iting the trophies of their provess, each goes to the prophet or priest, who takes a sharp assagai and makes a long cut from the hip to the knee. One of these cuts is made for each enemy that has been slain, and some distinguished warriors have their legs abso-lutely striped with sears. As the wound is a tolerably deep one, and as ashes are pleutifully rubbed into it, the scar remains for life, and is more conspicuous than it would be in an European, leaving a white track upon the dark skin. In spite of the severity of the wound, all the successful warriors join in a dance, which is kept up all night, and only terminates at sunrise. No one is allowed to make the cut for himself, and any one who did so would at once be detexted by the jealous eyes of his compan-ions. Moreover, in order to substantiate his claim, each warrior is obliged to pro-duce his trophy — a small pice of flesh with the skin attached, cut from the body of his

When the ceremony of investiture with the Order of the Scar takes place, a large fire is made, and around it is built a low fence, inside which no one may pass except the priest and those who can show a trophy. On the outside of the fence arc congregated in shape. The assagai, which has already the women and all the men who have not been described, is not intended to be used On the outside of the fence arc congregated been fortunate enough to distinguish them-selves. One by one the warriors advance hand combat. Indeed, the amount of labor

notion that the courage of the slain warrior then passes into the body of the man who killed him, and aids also in making him in-vulnerable. The Bechuanas do not like this custom, but, on the contrary, view it with nearly as much abhorrence as Europeans can do, only yielding to it from a desire not to controvert the ancient custom of their nation.

It may well be imagined that this cereusing the most extravagant and frantic ges-tures for nearly two hours." In explanation of the strange word, "kid-in worder that the product water of the product of the p mony lucites the warriors, both old and On one such oceasion, a man who was well known for his courage could not succeed in killing any of the enemy, because their numbers were so comparatively small that all had been killed before he could reach them. At night he was almost beside himself with anger and mortification, and positively wept with rage at being excluded from the sacred enclosure. At last he sprang away from the place, ran at full speed to his house, killed one of his own servants, and returned to the spot, bringing with him the requisite held to be perfectly justified, because the slain man was a captive taken in war, and therefore, according to Bechuanan ideas, his life belonged to his master, and could be taken whenever it might be more useful to

In war, the Beehuanas are but cruel ene-In war, the because are but cruct energy, mies, killing the wounded without mercy, and even butchering the inoffensive women and children. The desire to possess the coveted trophy of success is probably the cause of their ruthlessness. In some divisions of the Beehuana tribes, such as the Bachapins, the successful warriors do not eat the trophy, but dry it and hang It round their necks, cating instead a portion of the liver of the slain man. In all eases, however, it seems that some part of the enemy has to be eaten.

The weapons used in war are not at all like those which are employed by the Kaffirs. The Beehuanan shield is much smaller than that of the Kaffirs, and on each side a semi-circular piece of leather is cut out. The reader may remember that in the Kaffir shield, as may be seen by the illustration, page 21, there is a slight depression on each side. In the Bechuanan shield, however, this depression is scooped out so decply that the shield is almost like an hour-glass to the priset, show the trophy, have it ap-proved, and then take their place round the valuable to be flung at an enemy, who might

the heads, they are all made on one principle,

a knob-kerrie made of rhinoceros horn, the shield, and is then armed anew.

avoid the blow, and then seize the spear and keep it. The Bechuanas have one weapon which The Bechuanas have one weapon which struction is twofold. In the first place, the is very effective at close quarters. This is increased thickness of the handle prevents, the battle-axe. Various as are the shapes of in a great measure, the liability to split when a severe blow is struck; and, secondly, the the heads, they are all made on one principle, and, 'n fact, an axe is nothing more than an enlarged spear-head fixed transversely on the handle. The ordinary battle-axes have their heads fastened to wooden handles, but the best examples have the handles made of rhinceeros horn. A remarkably fine specimen of these bat-tlc-axes is now before me. It is simply should be broken, he snatches the axe from

> RELIGION A THE M LEGE -LICHAR STITUT CHARA VISIT 7

OF religion though they are as utter can well be these perso practises his that if he sh to be the re that a witch happen to natural deat to the clubs These mer

conjuring, as they can per dexterity. O eral of his pe displayed no art. His firs appear to emp and then to when a picce former into t ance was to ti of grass, and spectators to l to the most i allowed him to empty, while by Mr. Baines the holder of t something thr bag was duly s the hat.

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the shank of the bjcet of this eonfirst place, the nandle prevents, ity to split when nd, secondly, the e to the stroke. nob at the end of rtionately large. with the shield, ight is at liberty if the warrior is or if his spear es the axe from d anew.

CHAPTER XXIX.

BECHUANAS - Concluded.

RELIGION AND SUPERSTITION - A NATIVE CONJURER, AND HIS DEXTERITY - CURING A SICK MAN-THE MAGIC DICE - AMULETS - SPARTAN PRACTICES - THE GIRL'S ORDEAL - A SINGULAR PRIVI-LEGE --- FOOD OF THE BECHUANAS -- THE MILK-BAG -- MUSIC AND DANCING -- THE REED PIPE, OR LICHAKA -- THE BECHUANAN DANCE -- REMARKABLE CAP WORN BY THE PERFORMERS -- THE SUB-STITUTE FOR A HANDKERCHIEF -- ARCHITECTURE OF THE BECHUANAS, AND ITS ELABORATE CHARACTER - CONSTRUCTION OF THE HOUSES - CONCENTRIC MODE OF BUILDING - MR. BAINES'S VISIT TO A BECHUANA CHIEF-BURIAL OF THE DEAD, AND ATTENDANT CEREMONIES.

OF religion the Beehuanas know nothing, ean see how it was done, it is not a little though they have plenty of superstition, and are as utter slaves to their witch doctors as can well be conceived. The life of one of these personages is full of danger. He practises his arts with the full knowledge that if he should fail, death is nearly certain

to the clubs of his quondam followers. These men evidently practise the art of conjuring, as we understand the word, and they can perform their tricks with great dexterity. One of these men exhibited several of his performances to Mr. Baines, and displayed no small ingenuity in the magie art. His first trick was to empty, or to appear to empty, a skin bag and an old hat, and then to shake the bag over the hat, when a piece of meat or hide fell from the former into the latter. Another perform-ance was to the np a bead neeklace in a wisp of grass, and hand it to one of the white spectators to burn. He then passed the bag to the most incredulous of the spectators, allowed him to feel it and prove that it was empty, while the hat was being examined by Mr. Baines and a friend. Calling out to

surprising to see such dexterity possessed by a savage. The success of this trick was the more remarkable because the holder of the bag had rather unfairly tried to balk the performer. On a subsequent oecasion, howthat a witch doctor, especially if he should happen to be also a rain-maker, dies a natural death, he generally falling a vietim to the clubs of his quondam followers. of the conjurce could not reproduce them until after dark, when another string of beads, precisely similar in appearance, was found under the wagon. Being pressed on the subject the conjurce adjusted that they the subject, the conjurer admitted that they were not the same beads, but said that they had been sent supernaturally to replace those which had been broken.

The same operator was tolerably clever at tricks with cord, but had to confess that a nautical education conferred advantages in that respect to which his supernatural powers were obliged to yield. He once invited Mr. Baines to see him exhibit his skill in the evening. "A circle of girls and skill in the evening. "A circle of girls and women now surrounded the wizard, and commenced a pleasing but monotonous the holder of the bag, he pretended to throw something through the air, and, when the bag was duly shaken, out fell the beads into the hat. This was really a elever trick, and, though any of my readers who have some praetical acquaintance with the art of legerdemain that of a person in the ague. (291)

"A few preparatory anointings of the joints of all his limbs, his breast and forehead, as well as those of his choristers, followed; shrill whistlings were interchanged with spasmodic gestures, and now I found that the exhibition of the evening was a bond *fide* medical operation on the person of a man who lay covered with skins outside of the circle. The posterior portion of the thigh was chosen for searification, but, as the fire gave no light in that direction, and the doctor and the relatives seemed not to like my touching the patient, I did not ascertain how deep the incisions were made. Most probably, from the scars I have seen of former operations of the kind, they were merely deep enough to draw blood. "The singing and hand - clapping now

"The singing and hand - clapping now grew more vehement, the doctor threw himself upon the patient, perhaps sucked the wound, at all events pretended to inhale the disease. Strong convulsions seized him, and, as he was a man of powerful frame, it required no little strength to hold him. At length, with upturned eyes and face expressive of suffocation, he seized his knife, and, thrusting it into his mouth, took out a large piece apparently of hide or flesh, which his admiring audience supposed him to have previously drawn from the body of the patient, thus removing the cause of the disease."

Sometimes the Bechuana doctor 'uses a sort of dice, if such a term may be used when speaking of objects totally unlike the dice which are used in this country. In form they are pyramidal, and are cut from the cloven hoof of a small antelope. These articles do not look very valuable, but they are held in the highest estimation, inasmuch as very few know how to prepare them, and they are handed down from father to son through successive generations. The older they are, the more powerful are they supposed to be, and a man who is fortunate enough to possess them can scarcely be induced to part with them.



Those which are depicted in the illustration are taken from specimens that were, after a

are taken from specimens that were, after a a vast amount of bargaining, purchased by Dr. Lichtenstein, at the price of an ox for each dic.

These magic dice are used when the proprietor wishes to know the result of some undertaking. He smooths a piece of ground with his hand, holds the die between his fingers, moves his hands up and down several times, and then allows them to fall. He then scans them earefully, and jndges from their position what they foretell. The reader may remember the instance where a Kaffir prophet used the magic necklace for the same purpose, and in a similar manner. The characters or figures described on the surface have evidently some meaning, but what their signification was the former possessor either did not know, or did not choose to communicate.

The children, when they first begin to trouble themselves and their parents by the process of teething, are often furnished with a kind of amulet. It is made of a large African beetle, called scientifically *Brachycerus apterus*. A number of them are killed, dried, and then strung on leathern thongs, so as to be worn round the neck. These objects have been mistaken for whistles. The Bechuanas have great faith in their powers when used for teething, and think that they are efficacious in preventing various infautine disorders.

Like the Kaffirs, the Bechuanas make use of certain religious ceremonies before they go to war. One of these rites consists in laying a charm on the cattle, so that they shall not be scized by the enemy. The oxen are brought singly to the priest, if we may so call him, who is furnished with a pot of black paint, and a jackal's tail by way of a brush. With this primitive brush he makes a c. tain mark upon the hind leg of the animal, while at the same time an assistant, who kneels behind him, repeats the mark in miniature upon his back or arms. To this ceremony they attribute great value; and, as war is almost invariably made for the sake of cattle, the Bechuanas may well be excused for employing any rite which they fancy will protect such valued possessions.

Among one branch of the Bechuana tribe, a very remarkable ceremony is observed when the boys seek to be admitted into the rank of men. The details are kept very secret, but a few of the particulars have been discovered. Dr. Livingstone, for example, happened once to witness the second stage of the ceremonies, which last for a considerable time.

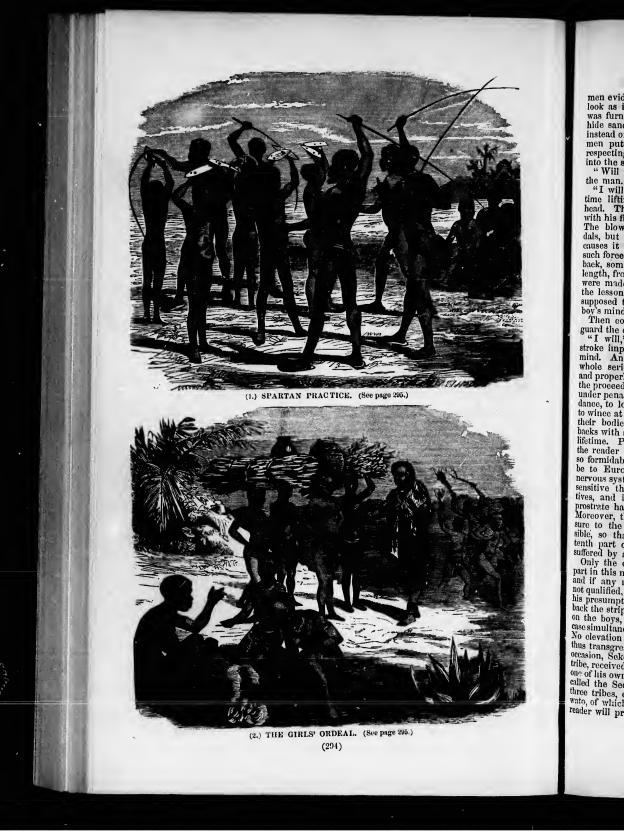
A number of boys, about fourteen years of age, without a vestige of clothing, stood in a row, and opposite those was an equal number of men, each having in his hand a long switch cut from a bush belonging to the genus Grewia, and called in the native language moretloa. The twigs of this bush are very strong, fough, and supple. Both the men and boys were engaged in an odd kind of dance, called "koha," which the ed when the proe result of some a piece of ground die between his p and down serthem to fall. He and judges from 7 foretell. The instance where a lagic neeklace for similar manner. described on the ne meaning, but s the former posow, or did not

ey first begin to ir parents by the often furnished It is made of a led scientifically number of them strung on leathworn round the been mistaken anas have great 1 used for teethnro efficacious in he disorders.

Bechuanas make remonies before lese rites consists title, so that they nemy. The oxen priest, if we may hed with a pot of tail by way of a brush he makes nd leg of the anime an assistant, epeats the mark sk or arms. To ute great value; ariably made for thuanas may well y any rite which h valued posses-

f the Bechuana ceremony is obr to be admitted e details are kept the particulars Dr. Livingstone, ze to witness the conies, which last

t fourteen years of clothing, stood ose was an equal a sh belonging to ed in the native wigs of this bush ad supple. Both ngaged in an odd oha," which the



men evidently enjoyed, and the boys had to look as if they enjoyed it too. Each boy was furnished with a pair of the ordinary hide sandals, which he wore on his hands instead of his feet. At stated intervals, the men evidently enjoyed it too. Each boy hide sandals, which he wore on his hands instead of his feet. At stated intervals, the men evidently enjoyed it too. Each boy hide sandals, which he wore on his hands instead of his feet. At stated intervals, the men evidently enjoyed it too. Each boy hide sandals, which he wore on his hands instead of his feet. At stated intervals, the here with evidence of the second evidence of the second evidence of the instead of his feet. At stated intervals, the here with evidence of the second evidence of the "respecting their future life when admitted into the soclety of men. For example: — "Will you herd the cattle well?" asks

the man.

"I will," answers the boy, at the same time lifting his sandalled hands over his head. The man then leaps forward, and with his full force strikes at the boy's head. The blow is received on the uplifted sancauses it to curl over the boy's head with such force that a deep gash is made in his back, some twelve or eighteen inches in length, from which the blood spirts as if it were made with a knife. Ever afterward, the lesson that he is to guard the cattle is supposed to be indelibly impressed on the boy's mind.

Then comes another question, "Will you guard the chief well?"

"I will," replies the boy, and another stroke impresses that lesson on the boy's mind. And thus they proceed, until the whole series of questions has been asked and properly answered. The worst part of the proceeding is, that the boys are obliged, under penalty of rejection, to continue their dance, to look pleased and happy, and not to wince at the terrible strokes which cover their bodies with blood, and seam their backs with sears that last throughout their lifetime. Painful as this ordeal must be, the reader must not think that it is nearly sensitive than that of South African na-tives, and injuries which would lay him prostrate have but little effect upon them. Moreover, their skin, from constant exposure to the elements, is singularly insensible, so that the stripes do not infliet a tenth part of the pain that they would if suffered by an European.

Only the older men are allowed to take part in this mode of instruction of the boys, and if any man should attempt it who is not qualified, he is unpleasantly reminded of his presumption by receiving on his own back the stripes which he intended to inflict on the boys, the old men being in such a case simultaneously judges and executioners. No elevation of rank will allow a man to thus transgress with impunity; and on one occasion, Sckomi himself, the chief of the tribe, received a severe blow on the leg from

It takes place every six or seven years, so that a large number of boys are collected. These are divided into bands, each of which is under the command of one of the sons of the chief, and each member is supposed to be a companion of his leader for life. They be a companion of this leaver for the. They are taken into the woods by the old men, where they reside for some time, and where, to judge from their searred and seamed backs, their residence does not appear to be of the boguera, each band becomes a regi-ment or "inopato," and goes by its own

According to Dr. Livingstone, "they recognize a sort of equality and partial com-munion afterward, and address each other by the name of Molekane, or comrade. In cases of offence against their rules, as eating alone when any of their comrades are within call, or in cases of dereliction of duty, they may strike one another, or any member of a younger mopato, but never one of an older band; and, when three or four companies have been made, the oldest no longer takes the field in time of war, but remains as a guard over the women and children. When a fugitive comes to a tribe, he is directed to the mopato analogous to that to which in his own tribe he belongs, and does duty as a member."

The girls have to pass an ordeal of a some-what similar character before they are adso formidable to the Beehuanas as it would be to Europeans. In the first place, the nervous system of an European is far more sensitive than that of South African nastrictly secret than is the case with the boys, but a part of it necessarily takes place in public, and is therefore well known. It is finely illustrated in the engraving No. 2, on previous page.

The girls are commanded by an old and experienced woman, always a stern and determined personage, who carries them off into the woods, and there instructs them in all the many arts which they will have to practise when married. Clad in a strange seeds and bits of quill, the ropes being passed over both shoulders and across their bodies in a figure-of-eight position, they are drilled into walking with large pots of water on their heads. Wells are purposely chosen which are at a considerable distance, in tribe, received a severe blow on the leg from one of his own people. This kind of ordeal, called the Seehu, is only practised among wate of which Sekomi was the chief. The of which Sekomi was the chief. The

marriage those tasks which are sure to fall for water, they do not last so long as when to their lot afterward. Capability of endur- they are employed for milk. A rather large ing pain is also insisted upon, and the monitress tests their powers by scorching their arms with burning charcoal. Of course, all these severe labors require that the hands should be hard and horny, and accordingly, the last test which the girls have to endure is holding in the hand for a certain time a piece of hot iron.

Rough and rude as this school of instruction may be, its purport is judicious enough; inasmuch as when the girls are married, and enter upon their new dutics, they do so with a full and practical knowledge of them, and so escape the punishment which they would assuredly receive if they which help would assure thy receive a many were to fail in their tasks. The name of the ceremony is called "Bogale." During the time that it lasts, the girls enjoy sev-eral privileges, one of which is highly prized. If a boy who has not passed through his ordeal should come in their way, he is at once pounced upon, and held down by some, while others bring a supply of thorn-branches, and beat him severely with this unpleasant rod. Should they be in sufficient numbers, they are not very particular whether the trespasser be protected by the boguera or not; and instances have been known when they have captured adult men, and disciplined them so severely that they bore the sears ever afterward.

In their feeding they are not particularly cleanly, turning meat about on the fire with their fingers, and then rubbing their hands on their bodies, for the sake of the fat which adheres to them. Boiling, however, is the usual mode of cooking; and when eating it, they place a lump of meat in the mouth, seize it with the teeth, hold it in the left hand so as to stretch it as far as possible, and then, with a neat upward stroke of a knife or spear head, cut off the required morsel. This odd mode of eating meat may be found among the Abyssinians and the Esquimaux, and in each case it is a marvel how the men avoid cutting off their noses.

The following is a description of one of the milk bags. It is made from the skin of some large animal, such as an ox or a zebra, and is rather more than two feet in length, and one in width. It is formed from a tough piece of hide, which is cut to the proper shape, and then turned over and sewed, the seams being particularly firm and strong. The hide of the quagga is said to be the best, as it gives to the milk a peculiar flavor, which is admired by the natives. The skin is taken from the back of the animal, that being the strongest part. It is first stretched on the ground with wooden pegs, and the hair scraped off with an adze. It is then cut to the proper shape, and soaked in water until soft enough to be worked. Even with care, these bags are rather perishable articles; and, when used

opening is left at the top, and a small one at the bottom, both of which are closed by conical plugs. Through the upper orifice the milk is poured into the bag in a fresh state, and removed when coagulated; and through the lower aperture the whey is drawn off as wanted. As is the case with the Kaffir milk baskets, the Bechuana milk bags are never cleaned, a small amount of sour milk being always left in them, so as to aid in coagulating the milk, which the natives never drink in a fresh state.

When travelling, the Bechuanas hang their milk bags on the backs of oxen; and it sometimes happens that the jolting of the oxen, and consequent shaking of the bag, causes the milk to be partially churned, so that small pieces of butter are found floating in it. The butter is very highly valued; but it is not eaten, being reserved for the more important office of greasing the hair or skin.

The spoons which the Bechuanas use are often carved in the most elaborate manner. In general shape they resemble those used by the Kaffirs — who, by the way, sometimes purchase better articles from the Bechuanas -but the under surface of the bowl is entirely covered with designs, which are always effective, and in many cases are absolutely artistic from the boldness and simplicity of the designs. I have several of these spoons, in all of which the surface has first been charred and polished, and then the pattern eut rather deeply, so as to leave yellowish-white lines in bold contrast with the jetty black of the uncut portion. Sometimes it happens that, when they are travelling, and have no spoons with them, the Bechuanas rapidly scoop up their broth in the right hand, throw it into the palm of the left, and then fling it into the mouth, taking care to lick the hands clean after the operation.

Music is practised by the Bechuana tribes, who do not use the goura, but merely em-ploy a kind of reed pipe. The tunes that are played upon this instrument are of a severely simple character, being limited to a single note, repeated as often as the performer chooses to play it. A very good imitation of Bechuanan instrumental music may be obtained by taking a penny whistle, and blowing it at intervals. In default of a whistle, a key will do quite as well. Vocal music is known better among the Beehuanas than among the preceding tribes — or, at all events, is not so utterly opposed to European ideas of the art. The melody is simple enough, consisting chiefly of descending and ascending by thirds; and they have a sufficient appreciation of harmony to sing in two parts without producing the continuous discords which delight the soul of the Hottentot tribes.

These reed pipes, called "lichaka," are of

various le Pandean orifice, w Each indi above stat the Bechu tune their they do by able plug ble for the they tune great pain which they it as if th chestra. 7 played togo is by no me rather hap sledge or w of holding against the the upper gers hold th These little of some elev of the Beel those of the they have the remarkable ceremonial o cupine quills manner, so None of th porcupine a only the long the neck of i of their gre over the bas headdresses move themse pliant quills and so contr ful effect. T an essential on special oc When dan

in a ring, all troubling the any particula the ring depe of dancers, a Each is at lik may think pr reed pipe at most agreeab trives to mor direction, so on the same one revolution The direction perfectly indit revolve from r

any apparent i Dancers enter they feel incli taking part in so long as when A rather large and a small one ch are closed by e upper orifice bag in a fresh coagulated; and re the whey is is the case with Bechuana milk small amount left in them, so milk, which the sh state.

Bechuanas hang ks of oxen; and t the jolting of shaking of the artially ehurned, utter are found is very highly , being reserved fice of greasing

echuanas use are aborate manner. inble those used way, sometimes n the Bechuanas the bowl is enwhich are always s are absolutely and simplicity of of these spoons, has first been hen the pattern leave yellowish-t with the jetty . Sometimes it e travelling, and , the Bechuanas th in the right alm of the left, outh, taking care the operation.

Bechuana tribes, but merely em-The tunes that ument are of a being limited to ften as the per-A very good trumental music penny whistle, . In default of e as well. Vocal g the Bechuanas ribes — or, at all pposed to Euromelody is simple descending and ey have a suffiiony to sing in soul of the Hot-

lichaka," are of

various lengths, and are blown exactly like | and others dancing for hours in succession, the beclutants have cheigh musical car to tane their pipes to any required note, which they do by pushing or withdrawing a mov-able plug which closes the reed at the lower end. When a number of men assemble for the purpose of singing and dancing, they tune their pipes beforchand, taking great pains in getting the precise note which they want, and being as careful about it as if they belonged to a European or-chestra. The general effect of these pipes, played together, and with certain intervals, is by no means inharmonious, and has been rather happily compared to the sound of sledge or wagon bells. The correct method of holding the pipe is to place the thumb against the eheek, and the forefinger over the upper lip, while the other three fingers hold the instrument firmly in its place. These little instruments run through a scale of some eleven or twelve notes. The dances of the Bechuanas are somewhat similar to those of the Amakosa and other Kaffirs; but they have the peculiarity of using a rather remarkable headdress when they are in full ceremonial costume. This is made from porcupine quills arranged in a bold and artistic manner, so as to form a kind of coronet. None of the stiff and short quills of the porcupine are used for this purpose, but only the long and slender quills which adorn the neck of the animal, and, in consequence of their great proportionate length, bend over the back in graceful curves. These headdresses are worn by the men, who move themselves about so as to cause the pliant quills to wave backward and forward, and so contrive to produce a really grace-ful effect. The headdress is not considered

When dancing, they arrange themselves in a ring, all looking inward, but without troubling themselves about their number or any particular arrangement. The size of the ring depends entirely upon the number the ring depends chartery upon the number of dancers, as they press closely together. Each is at liberty to use any step which he may think proper to invent, and to blow his reed pipe at any intervals that may seem most agreeable to him. But each man con-tives to prove ploy closely in a short trives to move very slowly in a slanting direction, so that the whole ring revolves on the same spot, making, on an average, one revolution per minute.

various lengths, and are blown exactly like Pandean pipes, *i*. e. transversely across the orifice, which is cut with a slight slope. Each individual has one pipe bnly, and, as above stated, can only play one note. But the Bechuanas have enough musical ear to tune their pipes to any required note, which the use has not pipe only a more a more and girls who follow them as they recompare and girls, who follow them as they revolve, and keep time to their movements by elapping their hands.

As is usual in this country, a vast amount of exertion is used in the dance, aud, as a necessary consequence, the dancers are bathed in perspiration, and further incon-venienced by the melting of the grease with which their heads and bodies are thickly covered. A handkerchief would be the natural resort of an European under such circumstances; but the native of Southern Africa does not possess such an article, and therefore is obliged to make use of an implement which seems rather ill adapted for its purpose. It is made from the bushy tail of jackals, and is prepared as follows : The tails are removed from the animals, and, while they are yet fresh, the skin is stripped while they are yet fresh, the skin is stripped from the bones, leaving a hollow tube of fur-clad skin. Three or four of these tails are thus prepared, and through them is thrust a stick, generally about four feet in length, so that the tail forms a sort of large and very soft brush. This is used as a handkerchief, not only by the Bechuanas, but hy many of the neighboring tribes and but by many of the neighboring tribes, and is thought a necessary part of a Bechuana's wardrobe. The stick on which they are fixed is cut from the very heart of the kameel-dorn acacia, where the wood is pecul-iarly hard and black, and a very great amount of labor is expended on its manufacture. The name of this implement is Kaval-klusi, or Kaval-pukoli, according to the animal from which it is made; the and so contrive to produce a rearry grace-ful effect. The headdress is not considered an essential part of the dance, but is used on special occasions. When dancing, they arrange themselves the sight, and therefore they may often be seen drawing the kaval-klusi across their eyes. A chief will sometimes have a far more valuable implement, which he uses for the same purpose. Instead of being made of mere jackal tails, it is formed from ostrich feathers.

The remarkable excellence of the Bechuanas in the arts of peace has already been mentioned. They are not only the best furdressers and metal-workers, but they are preeminent among all the tribes of that por-tion of Africa in their architecture. Not The direction in which it moves seems perfectly indifferent, as at one time it will revolve from right to left, and then, without any apparent reason, the motion is reversed. Dancers enter and leave the ring just as they feel inclined, some of the elders only taking part in the dance for a few minutes, that is perfectly astonishing. Whence they derived their architectural knowledge, no one knows. Why the Kafflrs, who are also men of the soil, should not have learned from their neighbors how to build better houses, no one can tell. The fact remains, that the Bechnana is simply supreme in architee-ture, and there is no neighboring tribe that is even worthy to be ranked in the second The inside of the wall is strengthened as elass

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We have already seen that the house of Dingan, the great Katlir despot, was exactly llke that of any of his subjects, only larger, and the supporting posts covered with beads. Now a Bechuana of very moder-ate rank would be ashamed of such an edifice air and shade. by way of a residence; and even the poor -if we may use the word-can build houses for themselves quite as good as that of Dingan. Instead of being round-topped, like so many wickerwork ant-hills, as is the ease with the Kaffir huts, the houses of the Bechuanas are conical, and the shape may be roughly defined by saying that a Bechuana's hut looks something like a huge whipping-top with its point upward. The artist has represented them on page 287. A man of moderate rank makes his house

in the following manner — or, rather, orders his wives to build it for him, the women being the only architects. First, a number of posts are cut from the kameel-dorn acaciatree, their length varying according to the office which they have to fulfil. Supposing, for example, that the house had to be sixteen or twenty feet in diameter, some ten or twelve posts are needed, which will be about nine fect in height when planted in the ground. These are placed in a circle and firmly fixed at tolerably equal distances. Next comes a smaller circle of much smaller posts, which, when fixed in the ground, measure from fifteen to eighteen feet in height, one of them being longer than the rest. Both the circles of posts are conneeted with beams which are fastened to their tops.

The next process is to lay a sufficient quantity of rafters on these posts, so that they all meet at one point, and these are tightly lashed together. This point is seldom in the exact centre, so that the hut always looks rather lop-sided. A roof made of reeds is then placed upon the rafters, and the skeleton of the house is complete. The thatch is held in its place by a number of long and thin twigs, which are bent, and the end thrust into the thatch. These twigs are set in parallel rows, and hold the thatch firmly together. The slope of the roof is rather slight, and is always that of a depressed cone, as may be seen by reference to the illustration.

Next come the walls. The posts which form the outer eircle arc connected with a wall sometimes about six feet high, but fre-

which connects the inner circle is eight or ten feet in height, and sometimes reaches nearly to the roof of the house. These walls are generally made of the mimosa thorns, which are so ingeniously woven that the garments of those who pass by are ln no danger, while they effectually prevent even the smallest animal from ereeping through. well as smoothed by a thick coating of clay. The family live in the central compartment of the house, while the servants inhabit the outer portion, which also serves as a veran-dah in which the family can slt in the daytime, and enjoy the double benefit of fresh

The engraving gives an idea of the or-dinary construction of a Bechuana hut, Around this house is a tolerably high paling, made in a similar fashion of posts and thorns, and within this enclosure the cattle are kept, when their owner is rich enough to build an enclosure for their especial use. This fence, or wall, as it may properly be called, is always very firmly built, and sometimes is of very strong construction. It is on an average six feet high, and is about two feet and a half wide at the bottom, and a foot or less at the top. It is made almost entirely of small twigs and branches, placed upright, and nearly parallel with each other, but so firmly interlaced that they form an admirable defence against the assagai, while near the bottom the wall is so strong as to stop an ordinary bullet. A few inches from the top, the wall is strengthened by a double band of twigs, one band being outside, and the other in the interior.

The doorways of a Beehuana hut are rather curiously constructed. An aperture is made in the wall, larger above than below, so as to suit the shape of a human being, whose shoulders are wider than his feet. This formation serves two purposes. In the first place it lessens the size of the aperture, and so diminishes the amount of draught, and, in the next place, it forms a better defence against an adversary than if it were of larger size, and reaching to the ground.

The fireplace is situated outside the hut, though within the fence, the Bechuanas having a very wholesome dread of fire, and being naturally anxious that their elaborately built houses should not be burned down. Outside the house, but within the cnelosure, is the corn-house. This is a smaller hut, constructed in much the same manner as the dwelling-house, and contain-ing the supply of corn. This is kept in jars, quite throw into the shade the celebrated oil jars in which the "Forty Thieves" hid themselves. There is also a separate house

This corn jar is made of twigs plaited and woven into form, and strengthened by sticks quently only two feet or so. But the wall | thrust into the ground, so that it is irremov-

able, e answer both o clay, so tion for six feet their sl the oil arc rai ground. ing ans house h wealthy jar and togethe filling t As is

chuanas circular wall or a chell acc have di circle co equal cl eircular accommo or cattle doubt the people c square h and beli looked fo We w



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idea of the er-Bechuana hut, erably high palon of posts and osure the eattle is rich enough eir especial use. nay properly be built, and somestruction. It is and is about two e bottom, and a is made almost branches, placed with each other, at they form an he assagai, while so strong as to few inches from encd by a double ing outside, and

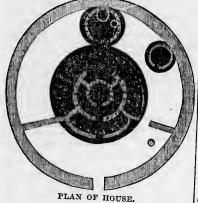
ehuana hut are d. An aperture bove than below, a human being, r than his feet. urposes. In the e of the aperture, ount of draught, t forms a better ry than if it were to the ground. outside the hut,

the Bechuanas lread of fire, and hat their elabonot be burned , but within the usc. This is a much the same use, and contain-is is kept in jars, is size, and would e the celebrated ty Thicves" hid a separate house

twigs plaited and gthened by sticks hat it is irremovCONCENTRIC MODE OF BUILDING.

able, even if its huge dimensions did not represents that part of the building which is answer that purpose. The jar is plastered covered by the roof. The servants' house both on the outside and the interior with tion for the outside and the interfor when the second second second second second second second six feet in height and three in width, and their shape almost exactly resembles that of the oil jars of Europe. The best specimens are raised six or seven inches from the ground, the stakes which form their scaffoldling answering the purpose of legs. Every house has one such jar; and in the abode of wealthy persons there is generally one large jar and a number of smaller ones, all packed tegether closely, and sometimes entirely filling the store-house.

As is the case with the Kaffirs, the Bechuapas build their honses and walls in a circular form, and have no idea of making a wall or a fence in a straight linc. Mr. Burchell accounts for it by suggesting that they chell accounts for it by suggesting that they have discovered the greater enpacity of a circle compared with any other figure of equal eircumference, and that they make circular houses and cattle-pens in order to accommodate the greatest number of men doubt the truth of this theory, because these people cannot build a straight wall or a square house, even if they wished to do so, and believe that the real cause must bo looked for in their mental conformation. We will now examine the illustration



which exhibits a plan of the house belonging to a Beelmana chief named Molemmi.

It is taken from Burchell's valuable work. Encircling the whole is the outer wall, and it will be seen that the enclosure is divided by means of cross walls, one of which

represents that part of the building which is covered by the roof. The servants' house is also separate, and may be seen on the right of the plan. The fireplace is shown by the small elrele just below the cross wall on the right hand of the plan. In the mid-dle is the house itself, with its verandahs and pressures covered by a common roof. In the passages eovered by a common roof. In the pressiges evered by a common root. In the very centre is the sleeping-place of the fam-lly; immediately outside it is the passage where the servants sit, and outside it again is the verandah. The little circles upon the plan represent the places occupied by the posts.

In further explanation of the exceeding care that a Beehuana bestows on his house, but of third a Declaration of a letter sent to me by Mr. T. Baines, the eminent African traveller. "About 1850, while that which is now the Free State was then the Orange

desolate the surrounding country by rcck-lessly cutting down the wood around their dwellings, a process by which in many instances they have so denuded the hills that the little springs that formerly flowed from them are no longer protected by the overhanging foliage, and are evaporated by the ficrce heat of the sun upon the unsheltered earth. Of this process, old Lattakoo, the former residence of the missionary Moffatt, is a notable example, and it is proverbial that whenever a native tribe settles by a little rivulet, the water in a few years diminishes and dries up.

"The women and children, as usual in villages out of the common path of travel-lers, fled half in fear and half in timidity at our approach, and pecped eoyly from belind the fences of mud or reeds as we advanced. We left our wagon in the outskirts of the village, and near to the centre found the chief and his principal men seated beneath a massive bower or awning of rough timber, cut with the most reekless extravagance of material, and piled in forked trunks still standing in the earth, as if the design of the builders had been to give the least possible amount of shade with the greatest expenditure of material. . . . Most of the men were employed in the manufacture of karosses or skin cloaks from the spoils of various animals killed in the chase. Some com-honse, in which is one large jar and one of the smaller sort. The shaded portion so much prized by the natives, and others,

knives or assagals, were slowly and carefully sewing them together. One man was tlnkling with a plece of stick on the string of a bow, to which a calabash had been tied In order to increase the resonance, and all looked busy and happy. Our present of snuff was received with intense gratification, but very few of them were extravagant enough to inhale the precious stimulant in its pure state, and generally a small portion was placed upon the back of the left hand, and then a quantity of dust was lifted with a small horn spoon, carefully mixed with the snuff, and inhaled with infinite satisfaction.

"Their habitations were arranged in concentric circles, the outermost of which encentric circles, the outermost of which en-closes a more or less spacious court or yard, fenced either with tall straight reeds, or with a wall of fine elay, carefully smoothed and patted up by the hands of the women. It is afterward covered with transverse lines, the space between which are vari-ously ethed with predial lines either ously etched with parallel lines, either straight, waved, or zigzag, according to fancy. The floor of this court is also smoothed with clay, and elevations of the same material in the form of segments of a circle serve for seats, the whole being kept so clean that dry food might be eaten from "The walls of the hut are also of clay,

plastered upon the poles which support the conical roof, but the eaves project so as to form a low verandah all around it. Low poles at intervals give this also an addi-tional support, and a "stoep" or elevation, about nine inches high and three feet broad, surrounds the house beneath it.

"The doorway is an arch about three feet high. The inside of the wall is secred and last with tolerable accuracy, etched into compartments by lines traced When they have settled t with the fingers or a pointed stick. Some-times melon or pumpkin seeds are stuck into the clay in fanciful patterns, and afterward removed, leaving the hollows lined with their slightly lustrous bark.

"Within this again is another wall, enclosing a still smaller room, which, in the case of the chief's hut, was well stored with soft skin mantles, and, as he said, must have been most agreeably warm as a sleeping apartment in the cold weather, more especially as the doorway might be wholly or partially closed at pleasure. Pilasters of clay were wrought over the doorway, mouldings were run round it, and zigzag orna-ments in charcoal, or in red or yellow clay, were plentifully used. The circular mouldings seen upon what may be called the ceiling are really the bands of reeds upon the under side of the roof, by which those that form the thatch are secured.

hut, and in it, but rather in the rear, were plauding a speaker in the parliament. The

having cut the skins into shape with their | several jars and calabashes of outchualla, or native beer, in process of fermentation. My first impression of this beverage was, that it resembled a mixture of bad tablebeer and spolled vluegar, but it is regarded both as food and drink by the natives and travellers who have become accustomed to lt. A host considers that he has fulfilled the highest dutles of hospitality when he has set before his guest a jar of beer. It is thought an insult to leave any in the vessel, but the guest may give to his attendants any surplus that remains after he has satisfied hlmself."

The burial of the dead is conducted after a rather curious manner. The funeral ceremonies actually begin before the slek person is dead, and must have the effect of hastening dissolution. As soon as the relations of the sick man see that his end is near, they throw over him a mat, or sometlmes a skin, and draw it together until the enclosed Individual is forced into a sitting, or rather a crouching posture, with the arms bent, the head bowed, and the knees brought into contact with the chin. In this uncomfortable position the last spark of life

soon expires, and the actual funeral begins. The relatives dig a grave, generally within the cattle fence, not shaped as is the case ln Europe, but a mere round hole, about three feet in diameter. The interior of this strangely shaped grave is then rubbed with a bulbous root. An opening is then made in the fence surrounding the house, and the body is carried through it, still enveloped in the mat, and with a skin thrown over the head. It is then lowered into the grave, and great pains are taken to place it exactly facing the north, an operation which con-sumes much time, but which is achieved at

When they have settled this point to their satisfaction, they bring fragments of an ant-hill, which, as the reader may remember, is the best and finest clay that can be procured, and lay it carefully about the feet of the corpse, over which it is pressed by two men who stand in the grave for that purpose. More and more clay is handed down in wooden bowls, and stamped firmly down, the operators raising the mat in proportion as the earth rises. They take particular care that not even the smallest pebble shall mix with the earth that surrounds the bedy, and, as the clay is quite free from stones, it is the fittest material for their purpese.

As soon as the earth reaches the mouth, a branch of acacia is placed in the grave, and some roots of grass laid on the head, so that part of the grass projects above the level of the ground. The excavated soil is then scooped up so as to make a small mound, over which is poured several bowlfuls of "The space between the inner chamber water, the spectators meanwhile shouting and the outer wall extended all round the out, "Pulal Pulal" as they do when apf outchualla, fermentation. everage was, of bad tableit is regarded o natives and ceustomed to has fulfilled iity when he of beer. It is in the vessel, is attendants he has satis-

nducted after funeral cerethe sick perthe sick perthe effect of on as the relaat his end is mat, or someher until the into a sitting, re, with the and the knees ehin. In this t spark of life meral begins, nerally within is the case in e, about three erior of this n rubbed with is then made nouse, and the l enveloped in to the grave, lace it exactly on which eonis achieved at

s point to their ents of an antv remember, is an a be procured, he feet of the doby two men that purpose. Jded down in firmly down, in proportion ake particular st pebble shall unds the body, from stones, it purpose. is the mouth, a

so the mouth, a the grave, and e head, so that we the level of d soil is then small mound, al bowlfuls of while shouting do when apliament. The



weapons and implements of the deceased are then brought to the grave, and presented to him, but they are not left there, as is the case with some tribes. The ceremony ends by the whole party leaving the ground, amil the lamentations of the women, who keep up a continual wailing erying. These are the full ceremoniais that take of a man of some importance, but they vary sometimes a rain-maker has forbidden all sepukhral rites whatever, as interfering with the production of rain, and during the time of this interdict every corpse is dragged into the production of rain, and during the time of this interdict every corpse is dragged into the bish to be consumed by the hyanas. Even the very touch of a dead body is for-bidden, and, inder this strange tyranny, a son has been seen to fling a feathern rope round the leg of his dead mother, drag her body into the bush, and there leave it, throw-

(1.) BECHUANA FUNERAL See page 303.)

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CHAPTER XXX.

THE DAMARA TRIBE.

LOCALITY AND ORIGIN OF THE DAMARAS - DIVISIONS OF THE TRIBE - THE RICH AND POOR DAMARAS -CHARACTER OF THE COUNTRY - APPEARANCE OF THE PEOPLE - THEIR PHYSICAL CONSTITU-TION - MAN'S DRESS - THE PECULIAR SANDALS, AND MODE OF ADORNING THE HAIR - WOMEN'S DRESS-COSTUME OF THE GIRLS-PORTRAIT OF A DAMARA GIRL RESTING HERSELF-SINGULAR CAP OF THE MARRIED WOMEN - FASTIDIOUSNESS CONCERNING DRESS - CATTLE OF THE DAMARAS - "CROWING" FOR ROOTS AND WATER - ARCHITECTURE AND FURNITURE - INTELLECT OF THE DAMARAS - ARITHMETICAL DIFFICULTIES - WEAPONS - THE DAMARA AS A SOLDIER - THE DIF-FERENT CASTES OR EANDAS - FOOD, AND MODE OF COOKING - Daine: RA DANCES AND MUSIC -MATRIMONIAL AFFAIRS - VARIOUS SUPERSTITIONS - THE SACRED FLAE AND ITS PRIESTESS -APPARITIONS - DEATH AND BURIAL OF A CHIEF - CEREMONIALS ON THE ACCESSION OF HIS SON -THE DAMARA OATH.

20° S., he will see that a large portion of the country is occupied by a people called Damaras, this word being a euphonious corruption of the word Damup, which signifies "The leople." Who the Damaras originally were, how long they have occupied the land, and the place where they originally eamc from, are rather dubious, and they themselves can throw no light on the subject.

The tribe is a very interesting one. Once of great power and importance, it sprcad over a vast tract of country, and developed its own peculiar manners and customs, some of which, as will be seen, are most remarkable. Its day of prosperity was, however, but a short one, as is the case with most tribes in this part of the world. It has rapidly sunk from its high estate, has suffered from the attacks of powerful and relentless enemies, and in a few more years will probably perish off the face of the earth. So rapid have been the changes, that one traveller, Mr. Anderssen, remarks that within his own time it has been his fate to witness the complete rnin and downfall of the once great Damara nation.

Such being the case, it is my intention to give a brief account of the tribe, noticing only those pceuliarities which serve to distinguish it from other tribes, and which might in the course of a few years be altogether forgotten. The account given in the people, probably because their soil is not, as

IF the reader will refer to a map of Africa, following pages has been partly taken from and look at the western coast just below lat. Mr. Anderssen's "Lake Ngami," partly from Mr. Galton's work on Southwestern Africa, and partly from the well-known book by Mr. Baines, to whom I am also indebted for many sketches, and much verbal and written information.

'As far as ean be ascertained, the aborigines were a race called, even by themselves, the Ghou Damup-a name quite untranslatable to ears polite, and therefore cuphonized by the colonists into IIill Damaras, though in reality there is no conneetion between them. The Ghou Damup say that their great ancestor was a baboon, who married a native lady, and had a numerous progeny. The union, however, like most unequal matches, was not a happy one, the mother priding herself on her family, and twitting her sons with their low connections, and on the paternal side. The end of the mat-ter was, that a split took place in the family, the sons behaving so badly that they dared no longer face their high-born Hottentot connections, and fled to the hills, where they have ever since dwclt.

The Damaras may be roughly divided into two bodies, the rich and the poor, the former being those who possess cattle, and live chiefly on the milk, and the latter those who have either no cattle, or only one or two, and who, in consequence, live by the chase and on the wild roots which they dig. For the Damaras are not an agricultural

a gen crops. The are lo and, in beings. vitude rather with g even to from th of the s cadian indebte For so play a s but mos such as dishone to be f nations. before th that the duced to civilizati icate hin what par minedly that he native A ordinary ingly-pre will smol sweetinca he is mor opium if self with

Similar not havin ings of otl ful tortur morality, true savag scencs wh lands are who have pass them esty, in its and so is t an undetco dences of means a d mightily a known fac masters to the earth. The land

rather a rea of very lar is habitable tion is mo water is s tion of the with it sud less destruc "Being situ the seasons a general rule, adapted for the raising of those in Europe. In the month of August,

crops. The poor Damaras, called Ovatjumba, are looked down upon by the richer sort, and, in fact, treated as if they were inferior beings. Their usual position is that of servitude to the wealthy, who consider them rather as slaves than servants, punish them with great severity, and do not hesitate even to take their lives. It will be seen from this fact that the primitive simplicity of the savage life is not precisely of an Ar-cadian character; and that savages are not as they usually occur just before the first rains fall. For some undoubtedly they are, and dis-play a singular aptitude in acquiring them; but most of the greatest evils of the world, such as drunkenness, eruelty, immorality, dishonesty, lying, slavery, and the like, are to be found in full vigor among savage nations, and existed among them long before they ever saw an European. To say that the vices above mentioned were introduced to savages by Europeans is a libel on civilization. Whenever a savage can intoxicate himself he will do so, no matter in what part of the world he lives. So determinedly is he bent on attaining this result, that he will drink vast quantities of the native African beer, which is as thick as ingly-prepared kaya of Polynesia; or he will smoke hemp in a pipe, or chew it as a sweetment; or swallow tobacco smoke until he is more then helf cheked or he will the he is more than half choked, or he will take opium if he can get it, and intoxicate himself with that.

Similarly, the savage is essentially cruel, not having the least regard for the sufferings of others, and inflicting the most frightful tortures with calm enjoyment. As for morality, as we understand the word, the true savage has no conception of it, and the scenes which nightly take place in savage lands are of such a nature that travellers who have witnessed them are obliged to pass them over in discreet silence. Honesty, in its right sense, is equally unknown, and so is truthfulness, a successful theft and an undetected falsehood being thought evidences of skill and ingenuity, and by no individual from which they believe that they means a disgrace. Slavery, again, thrives mightily among savages, and it is a wellknown fact that savages are the hardest masters toward their slaves on the face of the earth.

The land in which the Damaras live is rather a remarkable one, and, although it is of very large extent, only a small portion is habitable by human beings. The vegeta-tion is mostly of the thorny kind, while water is scarce throughout a great portion of the year, the rainy season bringing with it sudden floods which are scarcely less destructive than the previous drought. "Being situated in the tropic of Capricorn, The bodily constitution of the Damaras is the seasons are naturally the reverse of of the most extraordinary character. Pain

when our summer may be said to be at an end, hot westerly winds blow, which quickly parch up and destroy the vegetation. At the same time, whirlwinds sweep over the country with tremendous velocity, driving along vast columns of sand, many feet in diameter and several hundred in height. At times, ten or fifteen of these columns may be seen chasing each other. The

"Showers, accompanied by thunder and vivid lightning, are not unusual in the months of September and October; but the regular rains do not set in till December slight names do not set in one become and January, when they continue, with but slight intermission, till May. In this month and June, strong easterly winds prevail, which are not only disagreeable, but injurious to health. The lips crack, and the skin feels dry and harsh. Occasionally at this time, tropical rains fall, but they do more harm than good, as sudden cold, which annihilates vegetation, is invariably the result. In July and August the nights are the coldest, and it is then no unusual thing to find ice half an inch thick."

A tree, which they call in consequence the Mother Tree. All the animals had the same origin; and, after they had burst from the parent tree, the world was all in darkness. A Damara then lighted a fire, whereupon most of the beasts and birds fled away in terror, while a few remained, and came close to the blaze. Those which fled became wild animals, such as the gnoo, the giraffe, the zebra, and others, while those which remained were the sheep, the ox, the goat, and dog, and became domesticated. The individual tree is said still to exist at a place called Omariera, but, as it happens, every sub-tribe of the Damaras point to a different tree, and regard it with filial affec-tion as their great ancestor. The natives call this tree Motjohaara, and the particular sprung by the name of Omumborumbonga. The timber is very heavy, and of so close and hard a texture, that it may be ranked among the ironwoods.

In appearance the Damaras are a fine race of men, sometimes exceeding six feet in height, and well proportioned. Their features are tolerably regular, and they move with grace and freedom. (See illustration No. 1, on p. 308.) They are power-ful, as becomes their bulk; but, as is the case with many savages, although they can put forth great strength on occasions, they are

D POOR DAMARAS IYSICAL CONSTITU-HAIR - WOMEN'S RSELF - SINGULAR OF THE DAMARAS NTELLECT OF THE LDIER - THE DIF-CES AND MUSIC-ITS PRIESTESS -ESSION OF HIS SON

urtly taken from Ngami," partly Southwestern he well-known 10m I am also ies, and much tion.

ained, the abo-even by them-- a name quite e, and therefore s into II ill Dare is no conneehou Damup say s a baboon, who had a numerous ever, like most happy one, the her family, and low connections end of the matce in the family, that they dared born Hottentot

coughly divided nd the poor, the ssess cattle, and the latter those or only one or nce, live by the which they dig. an agricultural eir soil is not, as

for them seems almost non-existent, and an | procure shoes. Then, sleeping at night injury which would be fatal to the more nervously constituted European has but little effect on the Damara. The reader may remember the insensibility to pain manifested by the Hottentots, but the Da-maras even exceed them in this particular. Mr. Baines mentions, in his MS. notes, some extraordinary instances of this peculiarity. On one occasion a man had broken his lcg, and the fractured limb had been put up in a splint. One day, while the leg was being dressed, Mr. Baines heard a great being dressed, Mr. Baines heard a great shout of laughter, and found that a clumsy assistant had let the leg fall, and had re-broken the partially united bones, so that the leg was hanging with the foot twisted inward. Instead of being horrified at such an accident, they were all shouting with laughter at the abnormal shape of the limb, and no no scomed to think it is hotter joke and no one scemed to think it a better joke, or laughed more heartily, than the injured man himself. The same man, when his injurics had nearly healed, and nitrate of silver had to be applied freely to the parts, bore the excruciating operation so well that he was complimented on his courage. However, it turned out that he did not feel the application at all, and that the compliments were quite thrown away.

On another occasion, a very remarkable incident occurred. There had been a mutiny, which threatened the lives of the whole party, and the ringleader was accordingly condemned to death, and solemnly executed by being shot through the head with a pistol, the body being allowed to lie where it fell. Two or three days afterward, the executed criminal made his appearance, not much the worse for the injury, except the remains of a wound in his head. He seemed to think that he had been rather hardly used, and asked for a stick of tobacco as compensation.

Yet, although so indifferent to external injuries, they are singularly scnsitive to illness, and are at once prostrated by a slight indisposition, of which an European would think nothing at all. Their peculiar consti-tution always shows itself in travelling. Mr. Baines remarks that a savage is ready to travel at a minute's notice, as he has nothing to do but to pick up his weapons and start. He looks with contempt upon the preparation which a white man makes, and for two or three days' "fatigue" work will beat almost any European. Yct in a long, steady march, the European tires out the savage, unless the latter conforms to the

usages which he despised at starting. He finds that, after all, he will require baggage and clothing of some kind. The heat of the mid-day sun gives him a headache, and he is obliged to ask for a cap as a protection. Then his sandals, which were few pennyworth of cockles, and sent him the sufficient for him on a sandy soil, are no shells, he could have made his fortune. The protection against thorns, and so he has to men have no particular hat or cap; but, as

without a rug or large kaross cannot be endured for many nights, and so he has to ask for a blanket. His food again, such as the ground-nuts on which the poorer Damaras chiefly live, is not sufficiently nutri-tlous for long-continued exertion, and he is obliged to ask for his regular rations. His usual fashion is to make a dash at work, to continue for two or three days, and then to cease altogether, and recruit his strength by passing several days in inaction.

The dress of the Damaras is rather peculiar-that of the women especially so. The principal part of a man's dress is a leathern rope of wonderful length, seldom less than a hundred feet, and sometimes exceeding four or even five hundred. This is wound in loose coils round the waist, so that it falls in folds which are not devoid of grace. In it the Damara thrusts his axes, knob-kerries, and other implements, so that it serves the purpose of a belt, a pocket, and a dress. His fect are defended by sandals, made something like those of the Bechuanas, and fastened to the fect in a similar manner, but remarkable for their length, projecting rather behind the heel, and very much bc-fore the toes, in a way that reminds the observer of the long-toed boots which were so fashionable in early English times. Sometimes he makes a very bad use of these sandals, surreptitiously scraping holes in the sand, into which he pushes small articles of value that may have been dropped, and then stealthily covers them up with the sand.

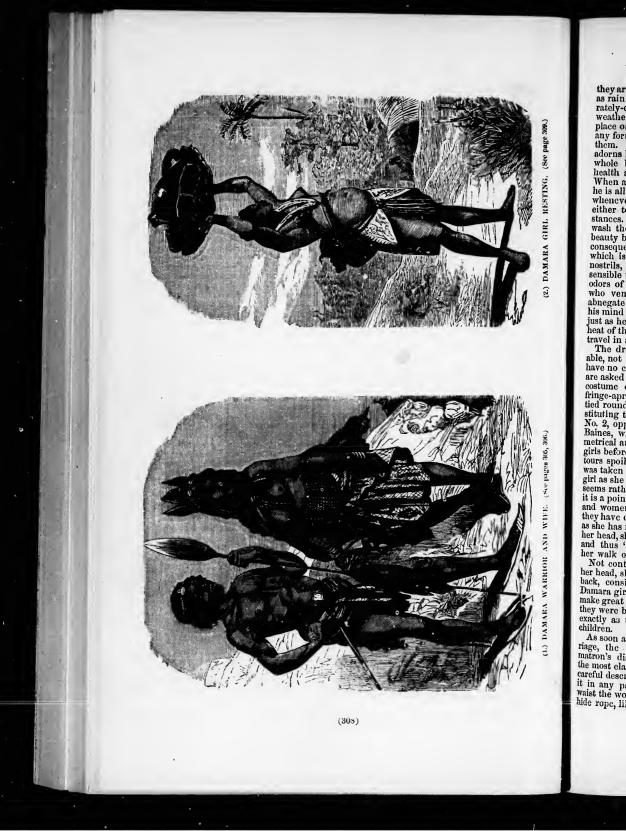
They are very fond of ornament, and place great value on iron for this purpose, fashion-ing it into various forms, and polishing it until it glitters brightly in the sunbeams. Bcads, of course, they wear, and they are fond of ivory beads, some of which may be rather termed balls, so large are they. One man had a string of these beads which hung from the back of his head nearly to his heels. The uppermost beads were about as large as billiard balls, and they graduated regularly in size until the lowest and smallest were barely as large as hazel-nuts. He was very proud of this ornament, and refused to sell it, though he kindly offered to lend it for a day or two.

His headdress costs him much trouble ln composing, though he does not often go through the labor of adjusting it. He divides his hair into a great number of strands, which he fixes by imbuing them with a mixture of grease and red ochrc, and then allows them to hang round his head like so many short red cords. A wealthy man will sometimes adorn himself with a single cockle-shell in the centre of the forehead, and Mr. Baines remarks, that if any of his friends at home would only have made a supper on a eping at night aross eannot be und so he has to d again, such as the poorer Daufficiently nutriertion, and he is ar rations. His dash at work, to ays, and then to t his strength by tion.

s is rather peeulpecially so. The ress is a leathern seldom less thantimes exceeding This is wound st, so that it falls did of grace. In tes, knob-kerries, hat it serves the et, and a dress. / sandals, made Bechuanas, and similar manner, ength, projecting l very much betat reminds the posts which were sh times. Someuse of these sanng holes in the small articles of ropped, and then ith the sand.

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much trouble in es not often go sting it. He diumber of strands, them with a mixs, and then allows ad like so many y man will somea single cockleorehead, and Mr. of his friends at e a supper on a and sent him the bis fortune. The t or cap; but, at



they are very fastidious about their hair, and | This rope is so saturated with grease that it as rain would utterly destroy all the elabo-rately-dressed locks, they use in rainy weather a piece of soft hide, which they place on their heads, and fold or twist into any form that may seem most convenient to them. The fat and red ochre with which he adorns his head is liberally bestowed on the whole body, and affords an index to the health and general spirits of the Damara. When a Damara is well and in good spirits he is all red and shining like a mirror, and whenever he is seen pale and dull he is sure either to be in low spirits or bad circum-stances. As a rule, the Damaras do not wash themselves, preferring to renew their beauty by paint and grease, and the natural consequence is, that they diffuse an odor which is far from agreeable to European nostrils, though their own seem to be inhostrins, though their own seem to be in-sensible to it. Indeed, so powerful are the odors of the African tribes, that any one who ventures among them must boldly abnegate the sense of smell, and make up his mind to endure all kinds of evil odors, just as he makes up his mind to endure the heat of the sun and the various hardships of travel in a foreign land.

The dress of the women is most remarkable, not to say unique. As children, they have no elothing whatever; and, until they are asked in marriage, they wear the usual costume of Southern Africa, namely, the fringe-apron, and perhaps a piece of leather tied round the waist, these and beads con-stituting their only dress. The illustration No. 2, opposite, is from a drawing by Mr. Baines, which admirably shows the sym-Baines, when aumittary shows the Sym-metrical and graceful figures of the Damara girls before they are married, and their con-tours spoiled by hard work. The drawing girl as she appears while resting herself. It seems rather a strange mode of resting, but it is a point of honor with the Damara girls and women not to put down a load until they have conveyed it to its destination, and, as she has found the heavy basket to fatigue her head, she has raised it on both her hands, and thus "rests" herself without ceasing

her walk or putting down her burden. Not content with the basket load upon her head, she has another load tied to her back, consisting of some puppies. Damara girls are very fond of puppies, and The make great pets of them, treating them as if fringe. The cap is further decorated by exactly as the married women carry their children.

As soon as they have been asked in marriage, the Damara woman assumes the matron's distinctive costume. This is of

ever, seems to afford harmless amusement to the Damara ladies. Also, she wears a dress made of skin, the hair being worn outward, and the upper part turned over so as to form a sort of eape.

Many Damara women wear a curious kind of bodice, the chief use of which seems to be the evidence that a vast amount of time and labor has been expended in producing a very small result. Small flat disks of ostrichshell are prepared, as has already been mentioned when treating of the Hottentots, and strung together. A number of the strings are then set side by side so as to form a wide belt, which is fastened round the body, and certainly forms a pleasing contrast to the shining red which is so liberally used, and which entirely obliterates the distinc-tions of dark or fair individuals. Round their wrists and ankles they wear a succession of metal rings, almost inveriably iron or copper, and some of the richer sort wear so many that they can hardly walk with comfort, and their naturally graceful gait degenerates into an awkward waddle. It is rather curious that the women should value these two metals so highly, for they care these two metals so highly, for they care comparatively little for the more costly metals, such as brass or even gold. These rings are very simply made, being merely thick rods cut to the proper length, bent rudely into form, and then elenched over the limb by the harmon. These ormanents the limb by the hammer. These ornaments

in the illustration opposite, of a warrior's wife. The framework of the headdress is a skull-cap of stout hide, which fits closely to the head, and which is ornamented with three imitation ears of the same material, one being on each side, and the third behind. To the back of this cap is attached a flat tail, sometimes three feet or more in length, and six or eight inches in width. It is composed of a strip of leather, on which are fastened parallel strings of metal beads, or rather "bugles," mostly made of tin. The last few inches of the leather strip are cut into thongs so as to form a terminal shells, which are sewed round it in successive rows according to the wealth of the wearer. The whole of the cup as well as the ears, is rubbed with grease and red ochre. So much for the cap itself, which, however, is incomplete without the veil. the most elaborate character, and requires a carcful description, as there is nothing like it in any part of the world. Round her waist the woman winds an inordinately long hide rope, like that worn by her husband.

time, and then roll it back so that it passes | tail-tufts are much used in decorations, and shoulder.

Heavy and inconvenient as is this eap, the Damara woman never goes without it, and suffers all the inconvenience for the sake of being fashionable. Indeed, so highly is this adornment prized by both scxes that the husbands would visit their wives with within an inclust their lives if they ven-tured to appear without it. One woman, whose portrait was being taken, was recom-mended to leave her headdress with the artist, so that she might be spared the trouble of standing while the elaborate decorations were being drawn. She was horrified at the idea of laying it asidc, and said that her husband would kill her if she was seen without her proper dress. If she wishes to carry a burden on her head, she does not remove her cap, but pushes it off her forehead, so that the three pointed ears come upon the crown instead of the top of the head, and are out of the way,

However scanty may be the apparel which is woru, both scxes are very particular about wearing something, and look upon entire nudity much in the same light that we do. So careful are they in this respect that an unintentional breach of etiquette gave its name to a river. Some Damara women came to it, and, seeing that some berrics were growing on the opposite side, and that the water was not much more than waist-deep, they left their aprons on the bank and waded across. While they were engaged in gathering the berries, a torrent of water suddenly swept down the river, overflowed its banks, and carried away the dresscs. Ever afterward the Damaras gave that stream the name of Okaroscheke, or "Naked River."

They have a curious custom of chipping the two upper front tecth, so as to leave a This is V-shaped space between them. done with a flint, and the custom prevails, with some modifications, among many other tribes.

It has been mentioned that the Damaras have many cattle. They delight in having droves of one single color, bright brown being the favorite hue, and cattle of that color being mostly remarkable for their cn-during powers. Damara cattle are much prized by other tribes, and even by the white settlers, on account of their quick step, strong hoofs, and lasting powers. They are, however, rather apt to be wild, and, as their horns are exceedingly long and sharp, an enraged Damara ox becomes a most dangcrous animal. Sometimes the horns of an ox will be so long that the tips are seven or eight feet apart. The hair of ar nost dangerous allimat. Sometimes the this horns of an ox will be so long that the tips are seven or eight feet apart. The hair of these cattle is shining and smooth, and the tuft at the end of the tail is nearly as re-markable for its length as the horns. These

over the forchead, and then falls on either are in great request for ornamenting the

shafts of the assagais. As is generally the case with African cattle, the cows give but little milk daily, and, if the calf should happen to die, none at all. In such cases, the Damaras stuff the skin of the dead calf with grass, and place it before the cow, who is quite contented with it. Sometimes a rather ludicrous incident has occurred. The cow, while licking her imagined offspring, has come upon the grass which protrudes here and there from the rudely stuffed skin, and, thrusting her nose into the interior, has dragged out and eaten the whole of the grass.

It has been mentioned that the Damaras find much of their subsistence in the ground. They are trained from infancy in digging the ground for food, and little children who cannot fairly walk may be seen crawling about, digging up roots and eating them. By reason of this diet, the figures of the children are anything but graceful, their stomachs protruding in a most absurd manner, and their backs taking a corresponding curve. Their mode of digging holes is called "crowing," and is thus managed: they take a pointed stick in their right hand, break up the ground with it, and scrape out the loose earth with the left. They are wonderfully expeditious at this work, having to employ it for many purposes, such as digging up the ground-nuts, on which they feed largely, excavating for water, and the like. They will sometimes "crow" holes cighteen inches or more in depth, and barcly six inches in diameter. The word crow" is used very frequently by travellers in this part of Africa, and sadly puzzles the novice, who does not in the least know what can be mean by "crowing" for roots, "crow-water," and the like. Crow-water, of course, is that which is obtained by digging holes, and is never so good as that which can be drawn from some open well or stream. "Crowing" is very useful in house-build-

ing. The women procure a number of tolcrably stout but pliant sticks, some eight or nine feet long, and then " crow " a corresponding number of holes in a circle about eight feet in diamcter. The sticks are planted in the holes, the tops bent down and lashed together, and the framework of the house is complete. A stout pole, with a forked top, is then set in the middle of the hut, and supports the roof, just as a tentpole supports the canvas. Brushwood is then woven in and out of the framework, and mud plastered upon the brushwood. A hole is left at one side by way of a door,

fire insi outside ance in there, u nearly oventilate drawn a spends a invariab during t power o without chance o crowd in as closely which oc

As to themselv ity. Wit one or tw vessels, a chairs, a s ochre, and the rema earried or secret spo The inf

seem to b events, it seem to fa and canno number. description

a question "We we the furthes had explor guides, wh were most this, they language, s Which is stage or th 'The last great?' The much long simply, 'It have a ver say, 'Suppo will the sun the wildest arc someth names to se of distinguis rainy season. season,

"When in many days' j ignorance of noying. In possess in the no numeral g wish to expr gers, which an ments of calc an English s much after fi

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1 decorations, and ornamenting the is generally the he cows give but calf should hap-In such cases, the the dead calf with the cow, who is binetimes a rather curred. The cow, ed offspring, has ch protrudes here stuffed skin, and, the interior, has the whole of the

that the Damaras nce in the ground. fancy in digging ittle children who be seen crawling and eating them. he figures of the ut graceful, their nost absurd mang a corresponding digging holes is thus managed: n their right hand, it, and scrape out e left. They are at this work, havpurposes, such as its, on which they or water, and the e in depth, and meter. The word ently by travellers sadly puzzles the the least know rowing" for reots, ike. Crow-water, s obtained by digso good as that n some open well

ul in house-buildire a number of sticks, some eight " crow " a correin a circle about The sticks are e tops bent down the framewerk of A stout pole, with the middle of the of, just as a tent-Brushwood is з. of the framework, the brushwood. by way of a door, o answer the puren the fire is not is laid over the s place by heavy the heat of the

fire inside the hut, and the rays of the sun outside it, varieus cracks make their appear-ance in the roof, hides are laid here and there until at her to be the Demon but is the loss of the last it the loss of the last in the root is the loss of the last in the loss of the last is the loss of the last is the loss of the last is the loss of the last of ance in the root, muss are take here and there, until at last an old Damara hut is nearly covered with hides. These act as ventilators during the day, but are carefully drawn and closed at night; the savage, who smanle all his day in the arean air almost drawn and closed at night; the savage, who spends all his day in the open air, almost invariably shutting out every breath of air during the night, and seeming to have the power of existing for six or eight hours without oxygen. As if to increase the chance of sufficient, the Damaras always crowd into these buts, making themselves

chairs, a small bag of grease, another of red ochre, and an axe for chopping wood. All the remainder of their property is either

the remainder of their property is either carried on their persons, or buried in some secret spot so that it may net be stolen. The intellect of the Damaras dees not seem to be of a very high order, or, at all events, it has not been enlitvated. They seem to fail most completely in arithmetic, and cannot even count beyond a cortain and cannot even count beyond a certain number. Mr. Galton gives a very amusing description of a Damara in difficulties with a question of simple arithmetic.

were mest provokingly indistinct; besides heifer; the same process is gone through, this, they have no comparative in their but half sticks instead of whole sticks are but half sticks instead of whole sticks are provided by the language, so that you cannot say to them, but upon his fingers; the man is equally satisfied at the time, but occasionally finds it out and complains the next day. hanginge, so that you cannot say to them, put upon his fingers; the man is equally 'Which is the *longer* of the two, the next stage or the last one?' but you must say, 'The last stage is little; the next, is it great?' The reply is not, 'It is a little lenger,' 'much longer,' or 'very much longer,' but simply, 'It is so,' or 'It is not so.' They have a very poor notion of time. If you say, 'Suppose we start at sunrise, where will the sun be when we arrive?' they make the wildest points in the sky, though they are something of astronomers, and give of distinguishing days, but reckon by the rainy season, the dry season, or the pig-nut

"When inquiries are made about hew many days' journey off a place may be, their ignorance of all numerical ideas is very anposting. In practice, whatever they may possess in their language, they certainly use no numeral greater than three. When they wish to express four, they take to their fingers, which are to them as formidable instru-

the loss of one is not by the number of the herd being diminished, but by the absence

"When bartering is going on, each sheep must be paid for separately. Thus, suppose two sticks of tobacco to be the rate of exchange for one sheep, it would sorely puz-zle a Damara to take two sheep and give him four sticks. I have done so, and seen without oxygen. As if to increase the minimum four sticks. I have done so, and seen chance of sufficient the Damaras always a man first put two of the sticks apart, and take a sight over them at one of the sheep take a sight over them at one of the sheep self that that one was honestly paid for, and finding to his surprise that exactly two sticks remained in hand to settle the acone or two clay cooking-pots, some weoden afflicted with doubts; the transaction seemed chairs, a small bag of grasse and by way of to come out too 'not' to be to come out too 'pat' to be correct, and he would refer back to the first couple of sticks; and then his mind got hazy and confused, and wandered from one sheep to the other, and he broke off the transaction until two sticks were put into his hand, and one sheep driven away, and then the other two sticks given him, and the second sheep driven

"When a Damara's mind is bent upon number, it is toe much occupied to dwell upon quantity; thus a heifer is bought from a man for ten sticks of tobacco, his large hands being both spread out upon the ground, and a stick placed upon each fin-"We went only three hours, and slept at the furthest watering-place that Hans and I had explored. Now we had to trust to the guides, whose ideas of time and distance

> overlooking half a dozen of her new-born puppies, which had been removed two or three times from her, and her anxiety was excessive, as she tried to find out if they were all present, or if any were still miss-ing. She kept puzzling and running her eyes over them backward and forward, but could not satisfy herself. She evidently had a vague idea of counting, but the figure was too large for her brain. Taking the two as they stood, dog and Damara, the comparison reflected no great honor on the man.

"Hence, as the Damaras had the vaguest notions of time and distance, and as their language was a poor vehicle for expressing what ideas they had, and, lastly, as truth-telling was the exception and not the rule, an English school-boy. They puzzle very much after five, because no spare hand re-

a warlike people, neither have they been able to hold for any length of time the very uninviting land they conquered. Their weapons are few and simple, but, such as they are, much pains are taken in their manufacture, and the Damara warrlor is as eareful to keep his rude arms in goed order as is the disciplined soldier of Europe. The chlef and distinctive weapon of the Damara is the assagai, which has little in common with the weapons that have already been described under that name. It is about six feet in length, and has an enormous blade, leaf-shaped, a foot or more in length, and proportionately wide. It is made of soft steel. and can be at once sharpened by scraping with a knife or stone. The shaft is corre-spondingly stout, and to the centre is attached one of the flowing ox-talls which have already been mentioned. Some of these assa-gais are made almost wholly of iron, and have only a short piece of wood in the middle, which answers for a handle, as well as an attachment for the ox-tuil, which seems to be an essential part of the Damara assagai.

The weapon is, as may be conjectured, an exceedingly inefficient one, and the blade is oftener used as a knife than an offensive weapon. It is certainly useful in the chase of the clephant and other large game, because the wound which it makes is very large, and eauses a great flow of blood; but against human enemies it is comparatively useless. The Damara also earries a bow and arrows, which are wretchedly ineffective weapons, the marksman seldom hitting his object at a distance greater than ten or twelve yards. The weapon which he really handles well is the knob-kerrie or short elub, and this he can use either as a club at short quarters, or as a missile, in the latter ease hurling it with a force and precision that renders it really formidable. Still, the Damara's entire really formidable. Still, the Damara's entire armament is a very poor one, and it is not matter of wonder that when he came to match himself against the possessors of fire-

arms he should be hopelessly defeated. In their conflicts with the Hottentois, the unfortunate Damaras suffered dreadfully. They were literally eut to pieces by far inferior forces, not through any particular valor on the part of the enemy, nor from any especial eowardice on their own, but simply because they did not know their own powers. Stalwart warriors, well armed with their broad-bladed assagais, might be seen para-lyzed with fear at the sound and effects of the muskets with which the Hottentots were armed, and it was no uncommon occurrence for a Damara seldier to stand still in fear and trembling while a little Hotten-tot, at twenty paces' distance, deliberately loaded his weapon, and then shot him down. Being ignorant of the construction and as well as that of the leopard, hyæna, and management of fire-arms, the Damaras had other beasts of prey. In spite of their un-

run the country, they cannot be considered no idea that they were harmless when dis-a warlike people, neither have they been charged (for in those days breech-loaders and revolvers were alike unknown to the Hottentots), and therefore allowed them-selves to be deliberately shot, while the enemy was really at their mercy.

If the men suffered death In the field, the fate of the women was worse. According to the custom of the Damara tribe, they carried all their wealth on their persons, in the shape of beads, ear-rings, and especially the large and heavy metal rings with which their ankles and wrists were adorned. Whenever the Hottentot soldiers came upon a Damara woman, they always robbed her of every ornament, tearing off all her clothing to search for them, and, as the metal rings could not be unclenched without some trouble, they deliberately cut off the hands and feet of the wretched woman, tore off the rings, and left her to live or dio as might happen. Strangely enough they often lived, even after undergoing such treatment; and, after stanching the flowing blood by thrusting the stumps of their limbs into the hot sand, some of them contrived to crawl for many miles until they rejoined their friends. For some time after the war, maimed Damara women were often seen, some being without feet, others without hands, and some few without either - these having been the richest when assaulted by their cruel enemies.

The Damaras are subdivided into a number of eandas — a word which has some analogy with the Hindoo "easte," each eanda having its peculiar rites, superstitions, &c. One canda is called Ovaku-cyuba, or the Sun-children; another is Ovakuenombura, or the Rain-children; and so on. The eandas have special emblems or crests — if such a word may be used. These emblems are always certain trees or great political parties of England. Each of these castes has some prohibited food, and they will almost starve rather than break the law. One canda will not cat the flesh of red oxcn-to another, the draught oxen are prohibited; and so fastidious are they, that they-will not touch the vessels in which such food might have been cooked, nor even stand to leeward of the fire, lest the smoke should touch them. These practices cause the Damaras to be very troublesome as guides, and it is not until the leader has steadily refused to humor them that they will consent to forego for the time their antipathies.

This custom is the more extraordinary, as the Damaras are by nature and education anything but fastidious, and they will eat all kinds of food which an European would reject with disgust. They will eat the flcsh of eattle or horses which have died of disease,

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cenceive as part o sions the feast sho or seven slaughter every one of it, and late the s are horri that their strength 1 of no com one earing belongs to are kept fo (as Mr. Ga just as dee slaughtere being inte of food. 1 oxen when a fine of tw reparation them when more valua ple know e Their thoug tle form the tion. Mr. (came to a inspected h own missin if he had by been stolen, it out, and 1 powered to he always, if men in whos several years to substantia When the

generally an by singing a a very simpl not only in string of w struck with manner. The the chief ob imitate the animals. Th skill, the test being the im the baboon.

Their danc may be seen the work of rmless when diss breech-loaders unknown to the allowed themshot, while the mercy.

in the field, the orse. According mara tribe, they their persons, in gs, and especially rings with which adorned. Whenrs came upon a vs robbed her of f all her clothing the metal rings d without some cut off the hands woman, tore off ve or die as might http://www.iten.ited. n treatment; and, blood by thrustmbs into the hot ived to crawl for ined their friends. war, maimed Dascen, some being hout hands, and r-these having ssaulted by their

vided into a numwhich has some o "caste," cach r rites, supersti-s called Ovakulren; another is ain-children; and special emblems rd may be used. s certain trees or he eandas just as presented the two England. Each of ohibited food, and ather than break not eat the flesh of draught oxen are ous are they, that sels in which such cd, nor even stand the smoke should ices cause the Daome as gnides, and as steadily refused y will consent to intipathies.

e extraordinary, as are and education nd they will eat all European would will eat the flesh of ve died of disease, opard, hyæna, and spite of their unclean feeding, they will not eat raw, or even | dances were got up among the Damaras, underdone meat, and therein are certainly | our attention being first drawn to them by superior to many other tribes, who seem to a sound between the barking of a dog and

Fond as they are of beef, they cannot conceive that any one should consider meat as part of his daily food. On special occasions they kill an ox, or, if the giver of the feast should happen to be a rich man, six or seven are killed. But, when an ox is slaughtered, it is almost common property, every one within reach coming for a portion of it, and, if refused, threatening to a portion late the stingy man with their curse. They are horribly afraid of this curse, supposing that their health will be blighted and their strength fade away. Consequently, meat is of no commercial value in Damara-land, no one caring to possess food which practically belongs to every one except himself. Cows are kept for the sake of their milk, and oxen (as Mr. Galton says) merely to be looked at, just as deer are kept in England, a few being slaughtered on special occasions, but not being intended to furnish a regular supply of food. Much as the Damaras value their oxen when alive - so much so, indeed, that a fine of two oxen is considered a sufficient reparation for murder - they care little for them when dead, a living sheep being far more valuable than a dead ox. These people know every ox that they have ever seen. Their thoughts run on oxen all day, and eattle form the chief subject of their conversation. Mr. Galton found that, whenever he came to a new station, the natives always inspected his oxen, to see if any of their own missing cattle were among them; and if he had by chance purchased one that had been stolen, its owner would be sure to pick it out, and by the laws of the land is empowered to reclaim it. Knowing this law, he always, if possible, bought his oxen from only place of safety." men in whose possession they had been for several years, so that no one would be likely to substantiate a claim to any of them.

When the Damaras are at home, they generally amuse themselves in the evening by singing and dancing. Their music is of a very simple character, their principal if not only instrument being the bow, the string of which is tightened, and then struck with a stick in a king the formation struck with a stick in a kind of rhythmic manner. The Damara musician thinks that the chief object of his performance is to imitate the gallop or trot of the various skill, the test of an accomplished musician the time to belong. The Damara wife costs being the imitation of the clumsy canter of the baboon.

think that cooking is a needless waste of time and fuel. Goats are, happily for them-selves, among the prohibited animals, and are looked upon by the Damaras much as swine are hyperbolic times and hyperbolic transmission of the strongly through it. We found four men strongly through it. We found four men strongly through it. stooping with their heads in contact, vying with each other in the production of these delectable inarticulations, while others, with rattling anklets of hard seed-shells, danced round them. By degrees the company gathered together, and the women joined the performers, standing in a semi-circle. They sang a monotonous chant, and clapped their hands, while the young men and boys danced up to them, literally, and by no means gently, 'beating the ground with nimble feet,' raising no end of dust, and making their shell anklets sound, in their opinion, most melodiously. Presently the leader snatched a brand from the fire, and, after dancing up to the women as before, stuck it in the ground as he retired, performing the step round and over it when he rcturned, like a Highlander in the broadsword dance, without touching it. Then cane the return of a victorious party, brandishing their broad spears ornamented with flowing ox-tails, welcomed by a chorus of women, and occasionally driving back the few encuies who had the audacity to approach them.

"This scene, when acted by a sufficient number, must be highly effective. As it was, the glare of the fire reflected from the red helmet-like gear and glittering orna-ments of the women, the flashing blades and waving ox-tails of the warriors, with the fiful glarc playing on the background of hnts, kraal, and groups of cattle, was picturesque enough. The concluding gutu-ral emissions of sound were frightful; the dogs howled simultaneously; and the little lemur, tcrrified at the uproar, darted wildly about the inside of the wagon, in vain efforts to escape from what, in fact, was his

In Damara-land, the authority of the husband over the wife is not so superior as in other parts of Africa. Of course, he has the advantage of superior strength, and, when angered, will use the stick with toler-able freedom. But, if he should be too liberal with the stick, she has a tacit right of divoree, and betakes herself to some one who will not treat her so harshly. Mr. Galton says that the women whom he saw appeared to have but little affection either for their husbands or children, and that he her husband nothing for her keep, because she "crows" her own ground-nuts, and so Their dances arc really remarkable, as he cannot afford to dispense with her sermay be seen by the following extract from vices, which are so useful in building his the work of Mr. Baines: — "At night, house, cooking his meals, and carrying his

goods from place to place. Each wife has her own hut, which of course she builds for herself; and, although polygamy is in vogne, the number of wives is not so great as is the case with other tribes. There is always one chief wife, who takes precedence of the others, and whose eklest son is considered the heir to his father's possessions.

Though the Damaras bave no real religion, they have plenty of superstitions practices, one of which bears a striking resemblance to the sacred fire of the ancients. The chief's hut is distinguished by n fire which is always kept burning, outside the hut in flue weather, and inside during rain. To watch this fire is the duty of his daughter, who is a kind of priestoss, and is called officially Ondangere. She performs vari-ous rites in virtue of her office; such as sprinkling the cows with water, as they go out to feed; tying a sacred knot in her leathern apron, if one of them dies; and other similar duties. Should the position, of the village be changed, she precedes the oxen, earrying a burning brand from the consecrated fire, and taking care that she replaces it from time to time. If by any chance it should be extinguished, great are the lomentations. The whole tribe are the lamentations. called together, enttle are sacrificed as expintory offerings, and the fire is re-kindled by friction. If one of the sons, or a chief man, should remove from the spot, and set up a village of his own, he is supplied with some of the sacred thre, and hands it over to his own daughter, who becomes the Ondangere of the new village.

That the Damaras have some hazy notion of the immortality of the soul is evident enough, though they profess not to believe in such a doctrine; for they will sometimes go to the grave of a deceased friend or chief, lay down provisions, ask him to eat, drink, and be merry, and then beg him, in return, to aid them, and grant them herds of cattle and plenty of wives. Moreover, they believe that the dead revisit the earth, though not in the human form; they genernlly uppear in the shape of some animal, but are always distinguished by a mixture of some other animal. For example, if a Damarn sees a dog with one foot like that of an ostrich, he knows that he sees an apparition, and is respectful necordingly. If it should tollow him, he is dreadfully frightened, knowing that his death is prog-nosticated thereby. The name of such an apparition is Otj-yurn.

When a Damara chief dies, he is buried in rather a peculiar fashion. As soon as life is extinct—some say, even before the last breath is drawn—the bystanders break the spine by a blow from a large stone, They then unwind the long rope that encireles the loins, and lash the body together in a sitting posture, the head being bent over

the knees. Ox-hides are then tied over it, and it is burked with its face to the north, as already described when treating of the Bechmanas. Cattle are then shughtered in honor of the dead chief, and over the grave a post is creeted, to which the skulls and halr are attached as a trophy. The bow, arrows, assagal, and chubs of the decensed are pressed into the solid hove and around the grave, and a large pile of thorus is also heaped over it, in order to keep off the hyamas, who would be sure to dig up and devour the body before the following day. The grave of a Damara chief is represented on page 302. Now and then a chief orders that his body shall be left in his own house, in which case it is laid on an elevated platform, and a strong fence of thorus and stakes built cound the hut.

The funeral ceremonies being completed, the new chief forsakes the place, and takes the whole of the people under his command. He remains at a distance for several years, during which time he wears the sign of mourning, *i. e.* a dark-colored content cap, and round the neck a thong, to the ends of which are hung two small pieces of ostrich shell.

When the season of mourning is over, the tribe return, headed by the chief, who goes to the grave of his father, kneels over it, and whispers that he has returned, together with the cattle and wives which his father gave him. He then asks for his parent's aid in all his undertakings, and from that moment takes the place which his father tilled before him. Cattle are then shughtered and a feast held to the memory of the dend chief, and in honor of the living one; and each person present partness of the ment, which is distributed by the chief him-self. The deceased chief symbolically par-takes of the banquet. A couple of twigs cut from the tree of the particular canda to which the decensed belonged are considered as his representative, and with this emblem each piece of ment is tonched before the guests consume it. In like manner, the first pail of milk that is drawn is taken to the grave, and ponred over it.

These ceremonies being rightly performed, the village is built anew, and is always made to resemble that which had been deserted; the hats being built on the same ground, and peculiar care being taken that the fireplaces should occupy exactly the same positions that they did before the tribe went into voluntary exile. The had of the chief is always upon the east side of the village.

The Damaras have a singular kind of oath, or asseveration — "By the tears of my mother!" — a form of words so poetical and pathetic, that it seems to imply great moral capabilities among a people that could invent and uso it. LOCALITY CUI OF EUS MOS MOI

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They are and aged, a hen tied over it, nee to the north, treating of the n slaughtered la d over the grave i the skulls and phy. The bow, of the decensed at. Large stones bove and around of thorns is also to keep off the e to dig up and o following day. of is represented a chief orders n his own house, an elevated platof thorns and

being completed, place, mid takes under his comstance for several o wears the sign lored conical cap, g, to the ends of pieces of ostrich

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CHAPTER XXXI.

THE OVAMBO OR OVAMPO TRIBE.

LOCALITY OF THE TRIBE - THEIR HONESTY - KINDNESS TO THE SICK AND AGED - DOMESTIC HABITS -CULIOUS DRESS - THEIR ARCHITECTURE - WOMEN'S WORK - AGRICULTURE - WEAPONS - MODE OF CAMPING - FISH-CATCHING - INGENIOUS TRAPS - ADSENCE OF PAUPERISM - DANCES - GOV-ERNMENT OF THE OVAMBO - THEIR KINO NANGORO - THE TREACHEROUS CHARACTER - MATRI-MONIAL AFFAIRS - THE LAW OF SUCCESSION - THEIR FOOD - CURIOUS CUSTOM AT MEAL-TIMES -

THERE is a rather remarkable tribe inhabit- | favorably with other tribes of Southern Afing the country about ht. 18° S. and long. 15° E. called by the name of OVAMPO, or Ovamno, the latter being the usual form. In their own language their name is Ova-herero, or the Merry People. They are remarkable for their many good qualities, which are almost exceptional in Southern Africa. In the first place, they are honest, and, as we have already seen, honesty is a quality which few of the inhabitants of Southern Africa seem to recognize, much less to practise.

A traveller who finds himself among the Damaras, Namaquas, or Bechuanas, must keep a watchful eye on every article which he possesses, and, if he leaves any object exposed for a moment, it will probably vanish in some mysterions manner, and never be seen again. Yet Mr. Anderssen, to whom we owe our chief knowledge of the Ovambo tribe, mentions that they were so thoroughly houest that they would not even touch any of his property without permission, much less steal it; and, on one occasion, when his servants happened to leave some trilling urticles on the last camping ground, messengers were despatched to him with the missing articles. Among themselves, theft is fully recognized as a crime, and they have arrived at such a pitch of civilization that certain persons are ap-pointed to act as magistrates, and to take cognizance of theft as well as of other erimes. If a man were detected in the net of stealing, he would be brought before the house of the king, and there speared to

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rica. Even the Zulus will desert those who are too old to wark, and will leave them to dle of hunger, thirst, and privation, whereas the Ovambo takes care of the old, the sick, and the lame, and carefully tends them. This one fact alone is sufficient to place them immeasurably above the neighboring tribes, and to mark an incalculable advance in moral development.

It is a remarkable fact that the Ovambos do not live in towns or villages, but in separate communities dotted over the land, each finnily forming a community. The corn family forming a community. and grain, on which they chieffy live, are planted round the houses, which are sur-rounded with a strong and high enclosure. The natives are obliged to live in this manner on account of the conduct of some neighboring tribes, which made periodical raids upon them, and inflicted great dam-age upon their cottages. And, as the Ovanbos are a singularly peaceable tribe, and found that retailation was not successful, they hit upon this expedient, and formed each homestead into a separate fort.

Probably for the same reason, very few cattle are seen near the habitations of the Ovambos, and a traveller is rather struck with the fact that, although this tribe is exceptionally rich in eattle, possessing vast herds of them, a few cows and goats are their only representatives near the houses. The faet is, the herds of eattle are sent away to a distance from the honses, so that they are not only undiscernible by an enemy, but onse of the king, and there speared to eath. They are kind and attentive to their sick swine, and have learned the art of fattening and aged, and in this respect contrast most them until they attain gigantic dimensions.

The first engraving on page 329 repre-sents the architecture of the Ovambos. The houses, with their flat, conical roofs, are so low that a man cannot stand upright in them. But the Ovambos never want to stand upright in their houses, thinking them to be merely sleeping-places into which they can crawl, and in which they can be shel-tered during the night. Two grain-stores are also seen, each consisting of a huge jar, standing on supports, and covered with a thatch of reeds. In the background is a fowl-house. Poultry are much bred among the Ovambos, and are of a small description, scarcely larger than an English bantam. They are, however, prolific, and lay an abundance of eggs.

The dress of the Ovambos, though seanty, is rather remarkable. As to the men, they generally shave the greater part of the head, but always leave a certain amount of their short, woolly hair upon the crown. As the skull of the Ovambos is rather oddly formed, projecting considerably behind, this fashion gives the whole head a very curious effect. The rest of the man's dress consists chiefly of beads and sandals, the former being principally worn as necklaces, and the latter almost precisely resembling the Bechnanan sandals, which have already been described. They generally carry a knife with them, stuck into a band tied round the upper part of the arm. The knife bears some resemblance in general make to that of the Bechuanas and is made by themselves, they being considerable adepts in metallurgy. The bellows employed by the smiths much resembles that which is in use among the Bechuanas, and they contrive to procure a strong and steady blast of wind by fixing two sets of bellows at each forge, and having them worked by two assistants, while the chief smith attends to the metal and wields his stone hammer. The metal, such as iron and copper, which they use, they obtain by barter from neighboring tribes, and work it with such skill that their weapons, axes, and agricultural tools are employed by them as a medium of exchange to the very tribes from whom the ore had been purchased.

The women have a much longer dress than that of the other sex, but it is of rather scanty dimensions. An oddly-shaped apron hangs in front, and another behind, the ordinary form much resembling the head of an axe, with the edge downward.

The portrait on the next page was taken from a sketch by Mr. Baines, and represents the only true Ovambo that he ever saw. While he was at Otjikango Katiti, or " Little Barman," a Hottentot chief, named Jan Aris, brought out a young Ovambo girl,

The herds of swine, however, are never saying that she was intrusted to him for allowed to come near the houses, partly for the reasons already given, and partly on she had been captured in a raid, and was account of their mischlevous propensities. daughter of the celebrated Jonker, and was pleased to entitle herself the Victoria of Damara-land. The girl was about fourteen, and was exceedingly timid at the sight of the stranger, turning her back on him, hid-lug her face, and bursting into tears of fright. This attitude gave an opportunity of sketching a remarkable dress of the Ovambo girl, the rounded piece of hide being decorated with blue beads. When she was persuaded that no harm would be done to her, she turned round and entered into conversation, thereby giving an opportunity for the second sketch. Attached to the same belt which sustains the cushion was a small apron of skin, and besides this no other dress was worn. She was a good-looking girl, and, if her face had not been disfigured by the tribal marks, might have even been considered as pretty. The headdress of the women consists

(L) PORTRAIT OF OVAMBO GIRL

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(2.) WOMEN FOUNDING CORN

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chiefly of their own hair, but they continually stiffen it with grease, which they press on the head in cakes, adding a vernilion-colored clay, and using both substances in such profusion that the top of the head looks quite flat, and much larger than it is by nature. The same mixture of grease and clay is abundantly rubbed over the body, so that a woman in full dress imparts a portion of her decorations to every object with which she comes in contact.

Round their waists they wear such masses of beads, shells, and other ornaments, that a solid kind of cuirass is made of them, and the centre of the body is quite covered with these decorations. Many of the women display much taste in the arrangement of the beads and shells, forming them into pat-terns, and contrasting their various hues in quite an artistic manner. Besides this bead cuirass, they wear a vast number of necklaces and armlets made of the same materials. Their wrists and ankles are loaded with a profusion of huge copper rings, some of which weigh as much as three pounds; and, as a woman will sometimes have two of these rings on each ankle, it may be imagined that the grace of her deportment is not at all increased by them. Young girls, before they are of sufficient consequence to obtain these ornaments, and while they have to be content with the slight apparel of their sex, are as graceful as needs be, but no woman can be expected to look graceful or to move lightly when she has to carry about with her such an absurd weight of ornaments. Moreover, the daily twelve hours' work of the women tends greatly toward the deterioration of their figures. To them belongs, as to all other South African women, the labor of building the houses. The severity of this labor is indeed great,

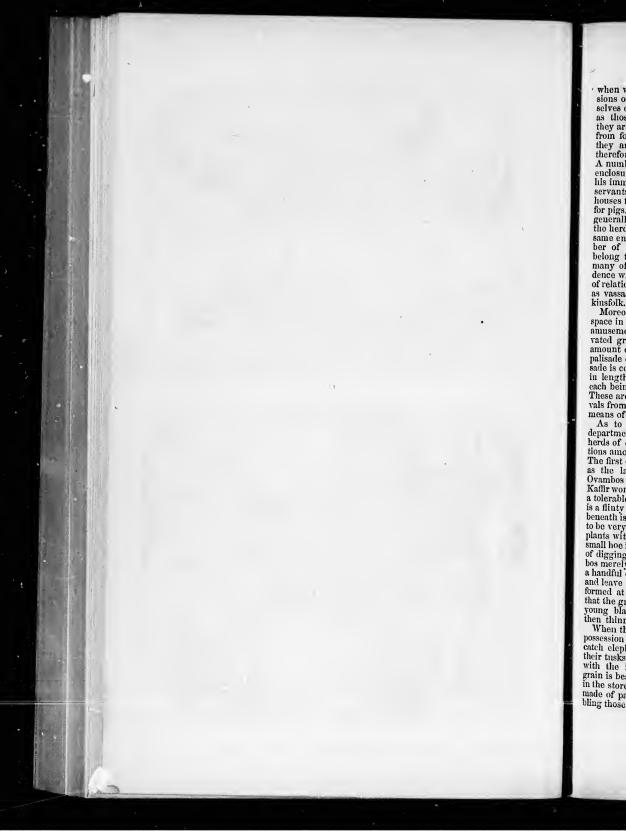
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(See page 319.)





when we take into consideration the dimen- | raised a foot or so from the ground. Grindsions of the enclosures. The houses themselves do not require nearly so much work as those of the Bechuanas, for, although they are of nearly the same dimensions, i. e. from fourteen to twenty feet in diameter, they are comparatively low pitched, and therefore need less material and less labor. A number of these houses are placed in each enclosure, the best being for the master and his immediate family, and the others for the servants. There are besides grain-stores, houses for cattle, fowl-houses, and even sties for pigs, one or two of the animals being generally kept in each homestead, though the herds are rigidly excluded. Within the same enclosure are often to be seen a numdence with the Ovambos, and live in a kind of relationship with them, partly considered as vassals, partly as servants; and partly as kinsfolk.

ainusement and consultation, and the cultiamount of labor expended in making the amount of moor expended in making the states that this is the only example of a palisade can easily be imagined. The pali-in length, and of corresponding stoutness, seems to show the real superiority of this each being a load for an ordinary laborer. These are fixed in the ground at short intervals from each other, and firmly secured by means of rope lashing.

As to the men, they take the lighter departments of field work, attend to the herds of cattle, and go on trading expeditions among the Damaras and other tribes. The first of these labors is not very severe, as the land is wonderfully fertile. The Ovambos need not the heavy tools which a Kaffir woman is obliged to use, one hoe being a tolerable load. The surface of the ground is a flinty saud soil, but at a short distance beneath is a layer of blue elay, which appears to be very rich, and to be able to nourish the plants without the aid of manures. A very small hoe is used for agriculture, and, instead of digging up the whole surface, the Ovam-bos merely dig little holes at intervals, drop a handful of corn into them, eover them up, and leave them. This task is always performed at the end of the rainy season, so that the ground is full of moisture, and the

young blades soon spring up. They are then thinned out, and planted separately. When the corn is ripe, the women take possession of it, and the men are free to catch elephants in pitfalls for the sake of their turks and the set to the sake of their tisks, and to go on trading expeditions with the ivory thus obtained. When the grain is beaten out of the husks, it is placed

ing, or rather pounding the grain, also falls to the lot of the women, and is not done with stones, but by means of a rude mortar. A tree trunk is hollowed out, so as to form a tube, and into this tube the grain is thrown. A stout and heavy pole answers the purpose of a pestle, and the whole process much resembles that of making butter in the oldfashioned churn.

The illustration No. 2 on page 317 is from an original sketch by T. Baines, Esq., and exhibits a domestic scene within an Ovambo homestead. Two women are pounding corn in one of their mortars, accompanied by their children. On the face of one of them ber of ordinary Bosjesman huts. These are sears produced by cutting the checks belong to members of that strange tribe, and rubbing clay into the wounds, and are many of whom have taken up their resi- thought to be ormanental. In the foremay be seen a series of tribal marks. These frought to be of a block pierced with frought is a child's toy, made of the fruit of a baobab. Several holes are cut in Moreover, within the palisade is an open space in which the inhabitants can meet for anusement and consultations within the fruit, and when dry they produce a rattling sound as the child shakes its simple toy. In vated ground is also included, so that the a note attached to his sketch, Mr. Baines remarkable tribe. In the background are seen a hut and two granaries, and against the house is leaning one of the simple hoes with which the ground is cultivated. The reader will notice that the iron blade is set iu a line with the handle, and not at right angles to it. A water-pipe lies on the ground, and the whole is enclosed by the lofty palisades lashed together near the top.

The weapons of the Ovambo tribe are very simple, as it is to be expected from a people who are essentially peaceful and un-warlike. They consist clicifly of an assagai with a large blade, much like that of the Damaras, and quite as useless for warlike purposes, bow and arrows, and the knob-kerrie. None of them are very formidable weapons, and the bow and arrows are perhaps the least so of the three, as the Ovambos are wretched marksmen, being infinitely surpassed in the use of the bow by the Damaras and the Bosjesmans, who obtain 3 kind of skill by using the bow in the chase, though they would be easily beaten in range and aim by a tenth-rate English amateur archer.

When on the march they have a very ingenious mode of encamping. Instead of lighting one large fire and lying round it, as in the storehouses, being kept in luge jars made of paln leaves and clay, much resem-bling those of the Bechuanas, and, like them,

lers make up their primitive couches. This and lagoons immediately on its borders, and is a really ingenious plan, and especially formed by its annual overflow, that the great suited to the country. In a place where draughts are made. The fishing season, inis a really ingcinous plan, and especially suited to the country. In a place where large timber is plentiful, the custom of making huge fires is well enough, though on a cold windy night the traveller is likely to be scorched on one side and frozen on the other. But in Ovambo-land, as a rule, sticks are the usual fuel, and it will be seen that, by the employment of these stones, the heat is not only concentrated but econ-omized, the stones radiating the heat long after the fire has expired. These small fires are even safer than a single large one, for, when a large log is burned through and falls, it is apt to scatter burning embers to a considerable distance, some of which might fall on the sleepers and set fire to their beds.

The Ovambos are successful eultivators, and raise vegetables of many kinds. The ordinary Kaffir eorn and a kind of millet are the two grains which are most plentiful, and they possess the advantage of having stems some eight feet in length, juicy and sweet. When the corn is reaped, the ears are merely eut off, and the eattle then turned into the field to feed on the sweet stems, which are of a very fattening character. Beans, peas, and similar vegetables are in great favor with the Ovambos, who also eultivate successfully the melon, pumpkins, ealabashes, and other kindred fruits. They also grow tobacco, which, however, is of a very poor quality, not so much on account of the inferior character of the plant, as of the imperfect mode of euring and storing it. Taking the leaves and stalks, and mashing them into a hollow piece of wood, is not exactly calculated to improve the flavor of the leaf, and the consequence is, that the tobacco is of such bad quality that none but its surface, or slightly rising above it. In an Ovambo will use it.

There is a small tribe of the Ovambos, ealled the Ovaquangari, inhabiting the banks of the Okovango river, who live much on fish, and have a singularly ingenious mode of eauturing them. Mr. Anderssch gives the following account of the fish-traps employed by the Ovoquangari:— "The river Okovango abounds, as I have already said, in fish, and that in great variety. During my very limited stay on its banks, I collected nearly twenty distinct species, and might, though very inadequately provided with the means of preserving them, unquestionably have doubled them, had sufficient time been afforded me. All I dis-covered were not only edible, but highly palatable, some of them possessing even an exquisite flavor.

"Many of the natives devote a consid-crable portion of their time to fishing, and employ various simple, ingenious, and highly effective contrivances for catching the finny tribc. Few fish, however, are eaught in the river itself. It is in the numerous shallows dred yards or so in diameter, and a very

deed, only commences in carnest at about the time that the Okovango reaches its highest water-mark, that is, when it has ceased to ebb, and the temporary lagoons or swamps alluded to begin to disappear. "To the best of my belief, the Ovaquan-

gari do not employ nets, but traps of various kinds, and what may not inaptly be called aquatic vards, for the capture of fish. These aquatie yards, for the capture of fish. fishing yards are certain spots of eligible water, enclosed or fenced off in the following manner: - A quantity of reeds, of such length as to suit the water for which they are intended, are collected, put into bundles, and eut even at both ends. These reeds are then spread in single layers flat on the ground, and sewed together very much in the same way as ordinary mats, but by a less laborious process. It does not much matter what the length of these mats may be, as they ean be easily lengthcned or shortened as need may require.

"When a locality has been decided on for fishing operations, a certain number of these mattings are introduced into the water en their ends, that is, in a vertical position, and are placed either in a eircle, semicircle, or a line, according to the shape of the lagoon or shallow which is to be enclosed. Open spaces, from three to feur feet wide, are, however, left at certain intervals, and into these apertures the toils, consisting of bechive-shaped masses of reeds, are introduced. The diameter of these at the mouth varies with the depth to which they have to descend, the lower side being firmly fastened to the bottom of the water, whilst the upper is usually on a level with order thoroughly to disguise these ingenious traps, grasses and weeds are thrown carelessly over and around them."

The Ovambos are fond of amusing themselves with a dance, which seems to be exceedingly agreeable to the performers, but which could not be engaged in by those who are not well practised in its odd evolutions. The dancers are all men, and stand in a double row, back to back. The music, consisting of a drum and a kind of guitar, then strikes up, and the performers begin to move from side to side, so as to pass and repass each other. Suddenly, one of the performers spins round, and delivers a tremendous kick at the individual who happens then to be in front of him; and the gist of the dance consists in planting your own kiek and avoiding that of others. This dance takes place in the evening, and is lighted by torehes made simply of dried palm branches. Nangoro used to give a dance every evening in his palace yard, which was a most intrieate building, a hun-

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labyrinth of paths leading to dancing-floors, about to leave the district, they were sudthreshing-floors, corn stores, women's apart-ments, and the like. Overhead to be a strong force of the

Among the Ovambos there is no pauperism. This may not seem to be an astonlshing fact to those who entertain the popular idea of savage life, namely, that with them number. there is no distinction of rich and poor, Fortur master and servant. But, in fact, the distinetions of rank are nowhere more sharply defined than among savages. The king or chief is approached with a ceremony which almost amounts to worship; the superior exacts homage, and the inferior pays it. Wealth is as much sought after among savages as among Europeans, and a rich man is quite as much respected on account of his wealth as if he had lived in Europe all his life. The poor become servants to the rich, and, practically, are their slaves, being looked down upon with supreme contempt. Pauperism is as common in Africa as it is in Europe, and it is a matter of great eredit to the Ovambos that it is not to be

The Ovanbos are ruled by a king, and entertain great contempt for all the tribes who do not enjoy that privilege. They acknowledge petty chiefs, each head of a archy to any other form of government archy to any other form of government. As is the case with many other tribes, the king becomes enormously fat, and is generally the only obese man in the country. Nangoro, who was king some few years ago, was especially remarkable for his enormous dimensions, wherein he even exceeded Panda, the Kaffir monarch. He was so fat that his gait was reduced to a mere waddle, and his breath was so short that he was obliged to halt at every few paees, and could not speak two consecutive sentences without suffering great inconvenience, so that in ordinary conversation his part mostly consisted of monosyllable grunts. His character, was as much in contrast to those of his subjects as was his person. He was a very unpleasant individual, — selfish, cunning, and heartless. After witnessing the effect of the fire-arms used by his white visitors, he asked them to prove their weapons by shooting elephants. Had they fallen into the trap which was laid for them, he would have delayed their departure by all kinds of quibbles, kept up

After they had left his country, Nangoro despatched a body of men after them, with orders to kill them all. The commander of the party, however, took a dislike to his mission — probably from having witnessed the effect of conical bullets when fired by the white men — and took his men home again. One party, however, was less fortunate, and a fight ensued. Mr. Green and some friends way of extraordinary generosity, expedited

Ovambos, some six hundred in number, all well armed with their native weapons, the bow, the knob-kerrie, and the assagai, while the armed Europeans were only thirteen in

Fortunately, the attack was not entirely unsuspected, as sundry little events had happened which put the travellers on their guard. The conflict was very severe, and in the end the Ovambos were completely defeated, having many killed and wounded, and among the former one of Nangoro's sons. The Europeans, on the contrary, only lost one man, a native attendant, who was treacherously stabled before the fight began. The most remarkable part of the fight was, that it caused the death of the treacherous king, who was present at the battle. Although he had seen fire-arms used, he had a poor opinion of their power, and had, more-

he had a petty way of revenging himself for any fancied slight. On one occasion, when some native beer was offered to Mr. Anderssen, and declined in consequence of an attack of illness, Nangoro, who was sitting in front of the traveller, suddenly thrust at him violently with his sceptre, and caused joke, though, as the sector was anything but agreeable to its victim. The real reason for this sudden assault was, that Mr. Anderssen had refused to grant the king some request which he had made.

He became jealous and sulky, and took a contemptible pleasure in thwarting his white visitors in every way. Their refusal to shoot elephants, and to undergo all the dangers of the hunt, while he was to have all the profits, was a never-failing source of anger, and served as an excuse for refusing all accounmodation. They could not even go half a mile out of camp without first obtaining perthe work of elephant-shooting, and have direct them on their jonrney, he refused, taken all the ivory himself. mission, and, when they asked for guides to phants for him should have no guides from him. In fine, he kept them in his country until he had exacted from them everything which they could give him, and, by way of royal remuneration for their gifts, once sent them a small basket of flour. He was then glad to get rid of them, evidently fearing visited Nangoro, and were received very their departure with a present of corn, not hospitably. But, just before they were from his own stores, but from those of his their departure with a present of corn, not

after the European party, and the failure of his plans, have already been mentioned.

The Ovambo tribe are allowed to have as many wives as they please, provided that he dashed into the milk. Having stirred it they can be purchased at the ordinary price. This price differs, not so much from the This price differs, not so much from the charms or accomplishments of the bride, as from the wealth of the suitor. The price of wives is much lower than among the Kaffirs, his lips with evident satisfaction, looking at two oxen and one cow being considered the ordinary sum which a man in humble circumstances is expected to pay, while a man of some wealth cannot purchase a wife under three oxen and two cows. The only excep-tion to this rule is afforded by the king himself, who takes as many wives as he pleases without paying for them, the honor of his alliance being considered a sufficient re-muneration. One wife always takes the chief place, and the successor to the rank and property of his father is always one of her children. The law of royal succession is very simple. When the king dies, the eldest son of his chief wife succeeds him, but if she has no son, then the daughter assumes the sceptre. This was the ease with the fat king, Nangoro, whose daughter Chipanga was the heir-apparent, and afterward succeeded him.

It is, however, very difficult to give precise information on so delicate a subject. The Ovambo tribe cannot endure to speak, or even to think, of the state of man after dcath, and merely to allude to the successor of a chief gives dire offence, as the mention of an heir to property, or a successor to rank, implies the death of the present chief. For the same reason, it is most difficult to extract any information from them respecting their ideas of religion, and any questions upon the subject are instantly checked. That they have some notions of religion is evident enough, though they degrade it into mere superstition. Charms of various kinds they value exceedingly, though they seem to be regarded more as safeguards against injury from man or beast than as possessing any sanctity of their own. Still, the consti-tutional reticence of the Ovambo tribe on such subjects may cause them to deny such sanctity to others, though they acknowledge it among then selves.

As is the case with many of the South African tribes, the Ovanibos make great use of a kind of coarse porridge. They always eat it hot, and mix with it a quantity of clotted milk or semi-liquid butter. They are quite independent of spoons at their meals, and, in spite of the nature of their food, do not even use the brush-spoon that is employed by the Hottentots.

Mr. Anderssen, while travelling in the land of the Ovambos, was hospitably re-ceived at a house, and invited to dinner. No spoons were provided, and he did not not subject to the ordinary laws of Nature.

subjects, and which, moreover, arrived too see how he was to eat porridge and milk late. His treachcrous conduct in sending without such aid. "On seeing the dilemma we were in, our host quickly plunged his greasy fingers into the middle of the steaming mass, and brought out a handful, which us as much as to say, 'That's the trick, my boys!' However unpleasant this initiation might have appeared to us, it would have been ungrateful, if not offensive, to refuse. Therefore we commenced in earnest, according to example, emptying the dish, and occasionally burning our fingers, to the great amusement of our swarthy friends."

On one occasion, the same traveller, who was accompanied by some Damaras, fell in with a party of Ovambos, who gave them a quantity of porridge meal of millet in exchange for meat. Both parties were equally pleased, the one having had no animal food for a long time, and the other having lived on flesh diet until they were thoroughly tired of it. A great feast was the immediate result, the Ovambos reveiling in the un-worted luxury of meat, and the Europeans and Damaras only too glad to obtain some vegetable food. The feast resembled all others, except that a singular ceremony was insisted upon by the one party, and sub-mitted to by the other. The Damaras had a fair share of the banquet, but, before they were allowed to begin their meal, one of the Ovambos went round to them, and, after filling his mouth with water, spirted a little of the liquid into their faces.

This extraordinary ceremony was invented by the king Nangoro when he was a young man. Among their other superstitions, the Ovambos have an idea that a man is peculiarly susceptible to witchcraft at mealtimes, and that it is possible for a wizard to eharm away the life of any one with whom he may happen to eat. Consequently, all kinds of counter-charms are employed, and, as the one in question was invented by the king, it was soon adopted by his loyal subjects, and became fashionable throughout the land. So wedded to this charm was Nangoro himself, that when Mr. Galton first visited him he was equally alarned and amazed at the refusal of the white man to submit to the aspersion. At last he agreed to compromise the matter by anointing his visitor's head with butter, but, as soon as beer was produced, he again became suspicious, and would not partake of it, nor even remain in the house while it was being drunk.

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mony was invenwhen he was a eir other superstin idea that a man is viteheraft at mealble for a wizard to y one with whom Consequently, all are employed, and, is invented by the by his loyal subonable throughout o this charm was en Mr. Galton first ally alarmed and the white man to At last he agreed r by anointing his r, but, as soon as gain became suspartake of it, nor while it was being

e eonsented to the for a happy idea xceptional beings, ry laws of Nature. That there was a country where they were the lords of the soil he flatly refused to believe, but, as Mr. Galton remarks, considered them simply as rare migratory animals of considerable intelligence.

It is a rather curious fact that, although the Damaras are known never to take salt with their food, the Ovambos invariably make us; of that condiment.

They have a rather odd fashion of greet-They have a rather odd fashion of greet-ing their friends. As soon as their guests are seated, a large dish of fresh butter is produced, and the host or the chief man' present rubs the face and breast of each guest with the butter. They seem to enjoy this process thoroughly, and cannot under-stand why their white guests should object stand why their white guests should object stand why their white guests should object with the glowing brand, so that the king solves. Perhaps this eustom may have some analogy with their mode of treating the Damaras at meal-times. The Ovambos still calieate corresy, not unmixed with poeti-ratin a ceremony which is necessly similar. retain a ceremony which is precisely similar

to one which prevails through the greater part of the East. If a subject should come into the presence of his king, if a common man should appear before his chief, he takes off his sandals before presuming to make his obeisance.

The reader may remember that on page 314, certain observances connected with fire are in use among the Damaras. The Ovambo tribe have a somewhat similar idea on the subject, for, when Mr. Anders sen went to visit Nangoro, the king of the Ovambos, a messenger was sent from the king bearing a brand kindled at the royal fire. He first extinguished the fire that was already burning, and then re-kindled it

CHAPTER XXXII.

THE MAKOLOLO TRIBE.

RISE AND FALL OF AFRICAN TRIBES - ORIGIN OF THE MAKOLOLO TRIBE - ORGANIZATION BY SEBITUANE - INCAPACITY OF HIS SUCCESSOR, SEKELETU-MODE OF GOVERNMENT-APPEARANCE OF THE MAKOLOLO - THEIR GENERAL CHARACTER - HONESTY - GRACEFUL MODE OF MAKING PRESENTS -MODE OF SALUTATION - FOOD AND COOKING - A MAKOLOLO FEAST - ETIQUETTE AT MEALS-MANAGEMENT OF CANOES - THE WOMEN, THEIR DRESS AND MANNERS - THEIR COLOR - EASY LIFE LED BY THEM-HOUSE-BUILDING-CURIOUS MODE OF RAISING THE ROOF-HOW TO HOUSE A VISITOR - LAWSUITS AND SPECIAL PLEADING - GAME LAWS - CHILDREN'S GAMES - A MAKO-SMOKING, AND ITS DESTRUCTIVE EFFECTS - TREATMENT OF THE SICK, AND BURIAL OF THE DEAD.

In the whole of Africa south of the equator, we find the great events of the civilized world repeated on a smaller scale. Civilized history speaks of the origin and rise of nations, and the decadence and fall of empires. During a course of many centuries, dynasties have arisen and held their sway for generations, fading away by degrees before the influx of mightier races. The kingdoms of Egypt, Assyria, Babylon, Greece, Rome, Persia, and the like, have lasted from generation after generation, and some of them still exist, though with diminished powers. The Pharaolis have passed from the face of the earth, and their metropolis is a desert; but Athens and Rome still retain some traces of their

vanished glories. In Southern Africa, however, the changes that take place, though precisely similar in principle, are on a much smaller scale, both of magnitude and duration, and a traveller who passes a few years in the country may see four or five changes of dynasty in that brief period. Within the space of an ordi-nary life-time, for example, the fiery genius of Tehaka gathered a number of scattered tribes into a nation, and created a dynasty, which, when deprived of its leading spirit, fell into deeline, and has yearly tended to return to the original elements of which it was composed. Then the Hottentots have come from some unknown country, and dis-possessed the aborigines of the Cape so completely that no one knows what those aborigines were. In the case of islands, "Ahal it is sharp, and whoever turns his

such as the Polynesian group, or even the vast island of Australia, we know what the aborigines must have been; but we have no such knowledge with regard to Southern Africa, and in consequence the extent of our knowledge is, that the aborigines, whoever they might have been, were certainly not Hottentots. Then the Kaffirs swept down and ejected the Hottentots, and the Dutch and other white colonists ejected the Kaffirs.

So it has been with the tribe of the Makololo, which, though thinly seattered, and by no means condensed, has contrived to possess a large portion of Southern Africa. Deriving their primary origin from a branch of the great Bechuana tribe, and therefore retaining many of the eustoms of that tribe together with its skill in manufactures, they were able to extend themselves far from their original home, and by degrees con-trived to gain the dominion over the greater part of the country as far as lat 14° S. Yet, in 1861, when Dr. Livingstone passed through the country of the Makololo, he saw symptoms of its decadence.

They had been organized by a great and wise chief named Sebituane, who carried out to the fullest extent the old Roman principle of mercy to the subnitsive, and war to the proud. Sebituane owed much of his success to his practice of leading his

back on remarka eould e that it w the ener him, tha being eu Sometim hid hims to be de return h quent, an death at the field stant exe

He in with his they sub children and he pr to partiei causing t tribe. Un of head el through v fairs of hi wisely. E held toget bid fair to and succe following allowed th developed, studiously Makololo none but

Consequ popular an father had a natural r all Makolo confldence thus the h was broken rulers, a p tion as a g forfeiting t own hands Discontent ple drew un rule and that ing whether could really chief, the "("In his da chiefs, and 1 on the gover ituane, knew try was wis knows nothi and they ear power is fast Then Sek disfiguring disfiguring disfiguring disfiguring disfiguring displaying displaying displaying disfiguring disfiguri

ing no one to ite, through

back on the enemy will feel its edge." Being mitted to the people. But the nation got remarkably fleet of foot, none of his soldiers tired of being ruled by deputy, and conse-could escape from him, and they found during the soldiers of the soldiers of the soldiers of the soldiers of the enemy with the chance of repelling done under the all-pervading rule of Sebhim, than run away with the certainty of being eut down by the chief's battlc-axe. being eut down by the chief's bathe-axe. Sometimes a cowardly soldier skulked, or hid himself. Sebitnane, however, was not to be deceived, and, after allowing him to return home, he would send for the delinquent, and, after mockingly assuming that death at home was preferable to death on the field of battle, would order him to instant execution.

He incorporated the conquered tribes with his own Makololo, saying that, when they submitted to his rule, they were all children of the chief, and therefore equal; and he proved his words by admitting them to participate in the highest honors, and causing them to intermarry with his own tribe. Under him was an organized system of head chiefs, and petty chiefs and elders, through whom Sebituane knew all the affars of his kingdom, and guided it well and wisely. But, when he died, the band that held together this nation was loosened, and bid fair to give way altogether. His son and successor, Sekeletu, was incapable of following the example of his father. He allowed the prejudices of race to be again developed, and fostered them himself by studiously excluding all women except the Makololo from his harem, and appointing none but Makololo men to office.

Consequently, he became exceedingly un-popular among those very tribes whom his father had succeeded in conciliating, and, as a natural result, his chiefs and enters of the all Makololo men, they could not enjoy the confidence of the incorporated tribes, and thus the harmonious system of Sebituane thus the harmonious system of Sebituane a natural result, his chiefs and elders being was broken up. Without confidence in their rulers, a people cannot retain their posi-tion as a great nation; and Sekeletu, in forfeiting that confidence, sapped with his own hands the foundation of his throne. Discontent began to show itself, and his people drew unfavorable contrasts between his rule and that of his father, some even doubting whether so weak and purposeless a man Ing whether so weak and purposeless a man could really be the son of their lamented chief, the "Great Lion," as they called him. "In his days," said they, "we had great chiefs, and little chiefs, and elders, to carry on the government, and the great chief, Sob-ituane, knew them all, and the whole coun-try was wisely ruled. But now Sckeletn try was wisely ruled. But now Sckeletu knows nothing of what his underlings do, and they care not for him, and the Makololo

ituane, and several of the greater chiefs boldly set their king at deflance. As long as Sekeletu lived, the kingdom retained a nominal, though not a real existence, but within a year after his death, which oc-curred in 1864, eivil wars sprang up on every side; the kingdom thus divided was weakened, and unable to resist the incur-sions of surrounding tribes, and thus, within the space of a very few years, the great Ma-kololo cmpire fell to pieces. According to Dr. Livingstone, this event was much to be regretted, because the Makololo were not slave-dealers, whereas the tribes which eventually took possession of their land were so; and, as their sway extended over so large a territory, it was a great boon that the abominable slave traffic was not permitted to exist.

Mr. Baines, who knew both the father and the son, has the very meanest opinion of the latter, and the highest of the former. In his notes, which he has kindly placed at my disposal, he briefly characterizes them as follows : - " Sebituane, a polished, merciful man. Sekeletu, his successor, a fast young snob, with no judgment. Killed off his father's councillors, and did as he liked. Helped the missionaries to die rather than live, even if he did not intentionally poison them - then plundered their provision stores."

The true Makololo arc a fine race of men, and are lighter in color thau the surround-

to be a high one, and in many respects will bear comparison with the Ovambo. Brave they have proved themselves by their many victories, though it is rather remarkable that they do not display the same courage when opposed to the lion as when engaged in warfare against their fellow-men. Yet they are not without courage and presence of mind in the hunting-field, though the dread king of beasts seems to exercise such an influ-ence over them that they car to resist his inroads. The buffalo is really quite as much to be dreaded as the lion, and yet the Makololo are comparatively indifferent when pursuing it. The animal has an unpleasant habit of doubling back on its trail, crouch-ing in the bush, allowing the hunters to pass its hiding-place, and then to charge and they care not for finn, and the Makololo power is fast passing away." Then Sekeletu fell ill of a horrible and disfiguring disease, shut himself up in his house, and would not show himself; allow-ing no one to come near him but one favor-ite, through whom his orders were trans-

LATION BY SEBITUANE APPEARANCE OF THE MAKING PRESENTS -QUETTE AT MEALS-THEIR COLOR - EASY OOF-HOW TO HOUSE 'S GAMES - A MAKO-AND DANCES - HEMP-BURIAL OF THE DEAD,

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tribe of the Makonly seattered, and l, has contrived to f Southern Africa. rigin from a branch ribe, and therefore stoms of that tribe manufactures, they emselves far from by degrees conminion over the ntry as far as lat. n Dr. Livingstone ntry of the Makeits decadence.

ed by a great and uane, who carried it the old Roman ne submissive, and ituane owed much ctice of leading his n. When he came ny, he significantly ttle-axe, and said, whoever turns his mal, but leap behind a tree as it charges, should be headed by a chief, similar cereand then hurl their spears as it passes them.

Hospitality is one of their chief virtues, and it is exercised with a modesty which is rather remarkable. "The people of every village," writes Livingstone, "treated us ter, milk, and meal, more than we could their example, and it is etquette for the chief to receive all these salutations with valley are now yielding, as they frequently do, more milk than the people can use, and both men and women present butter in such quantities, that I shall be able to refresh my men as we go along. Anointing the skin prevents the excessive evaporation of the fluids of the body, and acts as elothing in both sun and shade.

"They always made their presents grace-fully. When an ox was given, the owner yould say, 'Here is a little bit of bread for you.' This was pleasing, for I had been accustomed to the Bechuanas presenting a accustomed to the Bechuanas presenting a miserable goat, with the pompous exclama-tion, 'Behold an ox!' The women persis-ted in giving me copions supplies of shrill method are supplies of shrill and, if a spoon be given to them, they and, if a spoon be given to them, they praises, or 'lullilooing' but although I fre-quently told them to modify their 'Great Lords,' and 'Great Lious,' to more humble expressions, they so evidently intended to chief is expected to give several feasts of do me honor, that I could not help being meat to his followers. He chooses an ox, pleased with the poor creatures' wishes for our success.

One remarkable instance of the honesty of this tribe is afforded by Dr. Livingstone. carefully closed, so that the animal bleeds In 1863, he had left at Linyanti, a place internally, the whole of the blood, as well of this tribe is afforded by Dr. Livingstone. on the Zambesi River, a wagon containing papers and stores. He had been away from Linyanti, to which place he found that let-ters and packages had been sent for him. Accordingly, in 1860, he determined on revisiting the spot, and, when he arrived there, found that everything in the wagon was exactly in the same state as when he left it in charge of the king seven years before. The head men of the place were very glad to see him back again, and only lamented that he had not arrived in the previous year, which happened to be one of special plenty.

This honesty is the more remarkable, because they had good reason to fear the attacks of the Matabele, who, if they had heard that a wagon with property in it was kept in the place, would have attacked Linyanti at once, in spite of its strong position amid rivers and marshes. However, the Makololo men agreed that in that ease they were to fight in defence of the wagon, and that the first man who wounded a Matabele in defence of the wagon was to receive eattle as a reward. It is probable, however, that the great per-sonal influence which Dr. Livingstone exercised over the king and his tribe had much to do with the behavior of these Makololo, and that a man of less eapaeity and experience would have been robbed of everything might join in the repast. that could be stolen.

monies take place, the women being in-trusted with the task of welcoming the visitors. This they do by means of a shrill, prolonged, undulating cry, produced by a rapid agitation of the tongue, and expres-sively called "lullilooing." The men follow chief to receive all these salutations with perfect indifference. As soon as the new comers are seated, a conversation takes place, in which the two parties exchange news, and then the head man rises and brings ont a quantity of beer in large pots. Calabash goblets are handed round, and every one makes it a point of honor to drink as fast as he can, the fragile goblets being often broken in this convivial rivalry.

Besides the beer, jars of elotted milk are produced in plenty, and each of the jars is given to one of the principal men, who is at put it into their hands, and so eat it. A and hands it over to some favored individ-ual, who proceeds to kill it by piereing its heart with a slender spear. The wound is as the viscera, forming the perquisite of the butcher.

Scarcely is the ox dead than it is cut np, the best parts, namely, the hump and ribs, belonging to the chief, who also apportions the different parts of the slain animal among his guests, just as Joseph did with his brethren, each of the honored guests subdividing his own portion among his immediate followers. The process of cooking is simple enough, the meat being merely cut into strips and thrown on the fire, often in such quantities that it is nearly extinguished. Before it is half eooked, it is taken from the embers, and eaten while so hot that none but a practised meat-eater could endure it, the chief object being to introduce as much meat as possible into the stomach in a given time. It is not manfinished their meal, and, so each guest eats as much and as fast as he can, and acts as if he had studied in the school of Sir Dugald Dalgetty. Neither is it manners for any one to take a solitary meal, and, knowing this custom, Dr. Livingstone always contrived to have a second cup of tea or coffee by his side whenever he took his meals, so that the chief, or one of the principal men,

Among the Makololo, rank has its draw-When natives travel, especially if they backs as well as its privileges, and among

the forme toms whi not dine at each 1 should b ox killed. at a sing often sufl another c followers. grained h when Dr. latter was of the m 8001 89.W after a wh the remo while the played in reserving meal.

Mention the Makol river Zam and are sl canoes are them to pa the Zambe in length, besides otl eight feet i into shallo punt-poles. work, and engaged in they prop speed. Being fla

skilful man and variab sluggish d swift rapid If the cane side to the upset, and swimmers, ably be dr such a dang who can s guide the o and danger agement of in the chas they contri and which spite of th anger, and remarkable The dres

from that w Africa sout chiefly of a and a mant over the sh worn in cold cleanly race. to be in the lef, similar cerevomen being Inwelcoming the means of a shrlll, , produced by a gue, and expres-The men follow etiquette for the salutations with soon as the new inversation takes parties exchange man rises and er in large pots, nded round, and bint of honor to he fragile goblets convivial rivalry. f clotted milk are ich of the jars is al men, who is at looses. Although o Bechuanas, the of spoons, prefer-t in their hands, n to them, they lk from the jar, nd so eat it. A several feasts of o chooses an ex, favored individit by piereing its r. Tho wound is he animal bleeds he blood, as well perquisito of the

than it is cut up, e hump and ribs, to also apportions he slain animal Joseph did with honored guests rtion among his process of cookneat being merely on the fire, often is nearly extinalf cooked, it is nd eaten while so ctised meat-cater f object being to possible into the It is not mancompanions have each guest cats an, and acts as if ol of Sir Dugald nanners for any al, and, knowing one always conof tea or coffee ook his meals, so e principal men,

ank has its draweges, and among

the former may be reckoned one of the cus-toms which regulate meals. Δ chief may not dine alone, and it is also necessary that at each mea the wholo of the provisions be afraid of coid water, preferring to rub sheuld be e nsumed. If Sekeletu had an ox killed, every particle of it was consumed at a single meal, and in consequence he often suffered severely from hunger before another could be prepared for him and his followers. So completely is this custom ingrained in the nature of the Makololo, that, when Dr. Livingstone visited Sekoletu, the latter was quite scandalized that a portion of the meal was put aside. Howover, he soon saw the advantage of the plan, and after a while followed it himself, in spite of the remonstrances of the old men; and, while the missionary was with him, they played into each other's hands by each reserving a portion for the other at every meal.

Mention has been made of canoes. As the Makololo live much on the banks of the river Zambesl, they naturally use the caneo, and are skilful in its management. These cances are flat-bottomed, in order to enable them to pass over the numerous shallows of the Zambesi, and are sometimes forty feet the Zambesi, and are sometimes forty feet in length, earrying from six to ten paddlers, besides other freight. The paddles are about eight feet in length, and, when the eance gets into shallow water, the paddles are used as punt-poles. The paddlers stand while at work, and keep time as well as if they were engaged in a University boat race, so that they propel the vessel with considerable speed.

Being flat-bottomed, the boats need very skilful management, especially in so rapid and variable a river as the Zambesi, where sluggish depths, rock-beset shallows, and swift rapids, follow each other repeatedly. If the canoe should happen to como broadside to the current, it would inevitably be upset, and, as the Makololo are not all swimmers, several of the crew would prob-ably be drowned. As soon, therefore, as such a danger seems to be impending, those who can swim jump into the water, and guide the canoe through the sunken rocks and dangerous eddies. Skill in the man-agement of the ennoe is especially needed in the chase of the hippopotamus, which they centrive to hunt in its own element, and which they seldom fail in securing, in spite of the enormous size, the furious anger, and the formidable jaws of this remarkable animal.

The dress of the men differs but little from that which is in use in other parts of Africa south of the equator, and consists

he afraid of ceid water, preferring to rub their bodles and limbs with melted butter, which has the effect of making their skins plossy, and keeping off parasites, but also imparting a peculiarly upleasant odor to themselves and their clothing.

As to the women, they are clothed in a far better manner than the men, and are exceedingly fond of ornaments, wearing a skin kilt and kaross, and adorning them-selves with as many ornaments as they can afford. The traveller who has already been afford. The traveller who has already been quoted mentions that a sister of the great chief Sebituane wore enough ornaments to be a load for an ordinary man. On each leg she had eighteen rings of solid brass, as thick as a man's finger, and three of copper under each knee; nineteen similar rings on her right arm, and eight of brass and cop-per on her left. She had aiso a large ivory ring above each elbow, a broad band of beads round her waist, and another round her neck, being altogether nearly one hunher neck, being altogether nearly one hun-dred large and heavy rings. The weight of the rings on her legs was so great, that she was obliged to wrap soft rags round the lower rings, as they had begun to chafo her ankles. Under this weight of metal she eould walk but awkwardly, but fashion proved itself superior to pain with this Mukololo woman, as among her European sisters

Both in color and general manners, the Makololo women are superior to most of the tribes. This superiority is partly due to the light warm brown of their eemplex-ion, and partly to their mode of life. Unlike the women of ordinary African tribes, those of the Makololo lead a comparatively easy life, having their harder labors shared by their husbands, who aid in digging tho ground, and in other rough work. Even the domestic work is done more by servants than by the mistresses of the household, so that the Makololo women are not liable to that rapid deterioration which is so evident among other tribes. In fact they have so much time to themselves, and so little to occupy them, that they are apt to fall into rather dissipated habits, and spend much of their time in smoking hemp and drinking beer, the former habit being a most insidious one, and apt to cause a peculiar crup-tive disease. Sekcletu was a votary of the hemp-pipe, and, by his over-indulgence in this luxury, he induced the disease of which he afterward died.

The only hard work that tails to the lot of ehiefly of a skin twisted round the loins, and a mantle of the same material thrown over the shoulders, the latter being only worn in cold weather. The Makololo are a to be in the neighborhood of a river or lake, The only hard work that falls to the lot of

feet in height, the walls and floor being | tric walls in this building. First comes the smoothly plastered, so as to prevent them from harboring insects. A large conical roof is then put together on the ground, and completely thatched with reeds. It is then lifted by many hands, and lodged on top of the circular tower. As the roof projects far beyond the central tower, it is supported by stakes, and, as a general rule, the spaces between these stakes are tilled up with a wall or fence of reeds plastered with mud. This roof is not permanently fixed either to the supporting stakes or the central tower, and can be removed at pleasure. When a visitor arrives among the Makololo, he is often lodged by the simple process of litting a finished roof off an unfinished house, and putting it on the ground. Although 'it is then so low that a man ean searcely sit, much less stand upright, it answers very well for Southern Africa, where the whole of active life is spent, as a rule, in the open air, and where houses are only used as sleeping-boxes. The door-way that gives admission into the circular chamber is always small. In a honse that was assigned to Dr. Livingstone, it was only nineteen inches in total height, twentytwo in width at the floor, and twelve at the top. A native Makololo, with no particular encumbrance in the way of clothes, makes his way through the doorway easily enough: but an European with all the impediments of dress about him finds himself sadly hampered in attempting to gain the penetration of a Makololo house. Except through this door, the tower has neither light nor ventilation. Some of the best houses have two, and even three, of these towers, built concentrically within cach other, and each having its entrance about as large as the door of an ordinary dog-kennel. Of course the atmosphere is very close at night, but the people care nothing about that.

The illustration No. 2, upon the next page, is from a sketch furnished by Mr. Baines. It represents a nearly completed Makoiolo house on the banks of the Zambesi river, just above the great Vietoria Falls. The women have placed the roof on the building, and are engaged in the final process of fixing the thatch. In the centre is seen the cylindrical tower which forms the inner enamber, together with a portion of the absurdly small door by which it is entered. Round it is the inner wall, which is also furnished with its doorway. These are made of stakes and withes, upon which is worked a quantity of elay, well patted on by hand, so as to form a thick and strong wall. The elay is obtained from ant-hills, and is generally kneaded up with cow-dung, the mixture producing a kind of plaster that is very solid, and can be made beautifully smooth. Even the wall which surrounds the building and the whoie of the floor are made of the same material.

outer wall, which encircles the whole premises. Next is a low wall which is built up against the posts that support the ends of the rafters, and which is partly supported by them. Within this is a third wall, which eneloses what may be called the ordinary living room of the house ; and within ail is the inner chamber, or tower, which is in fact only another circular wall of much less diameter and much greater height. It will be seen that the walls of the house itself increase regularly in height, and decrease regularly in diameter, so as to correspond with the conical roof.

On the left of the illustration is part of a millet-tield, beyond which are some eempleted houses. Among them are some ef the fan-paims with recurved leaves. That on the left is a young tree, and retains all its leaves, while that on the right is an old onc, and has shed the leaves toward the base of the stem, the foliage and the thickened pertion of the trunk having worked their way gradually upward. More palms are grew-ing on the Zambesi River, and in the background are seen the vast spray clouds arising from the Falls.

The comparatively easy life led by the Makololo women makes polygamy less of a hardship to them than is the ease among neighboring tribes, and, in fact, even if the men were willing to abandon the system, the women would not consent to do so. With them marriage, though it never rises to the rank which it holds in eivilized countries, is not a mere matter of barter. It ls true that the husband is expected to pay a eertain sum to the parents of his bride, as a recompense for her services, and as purchasemoney to retain in his own family the children that she may have, and which wend by law belong to her father. Then again, when a wife dies her husband is obliged to send an ox to her family, in order to recempense them for their loss, she being still reckoned as forming part of her parent's fam-ily, and her individuality not being totally merged into that of her husband.

Plurality of wives is in vogue among the Makololo, and is, indeed, an absolute necessity under the present conditions of the race, and the women would be quite as unwilling as the men to have a system of monogamy imposed upon them. No man is respected by his neighbors who does not possess several wives, and indeed without them he could not be wealthy, each wife tilling a certain quantity of ground, and the produce belonging to a common stock. Of course, there are eases where polygamy is certainly a hardship, as, for example, when old men choose to marry very young wives. But, on the whole, and under existing conditions, polygamy is the only possible system. Another reason for the plurality of wives,

It will be seen that there are four concen- as given by themselves, is that a man with

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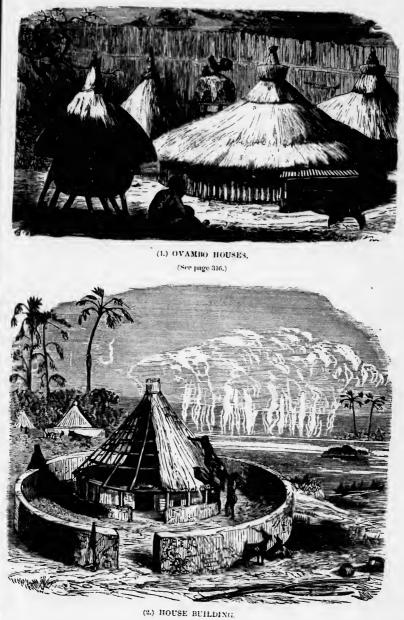
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y life led by the polygamy less of a s the case among fact, even if the undon the system, consent to do so, ugh it never rises the civilized couner of barter. It is expected to pay a s of his bride, as a s, and as purchasein family the chiland which would her. Then again, band is obliged to in order to recomthe being still reckher parent's famnot being totally asband.

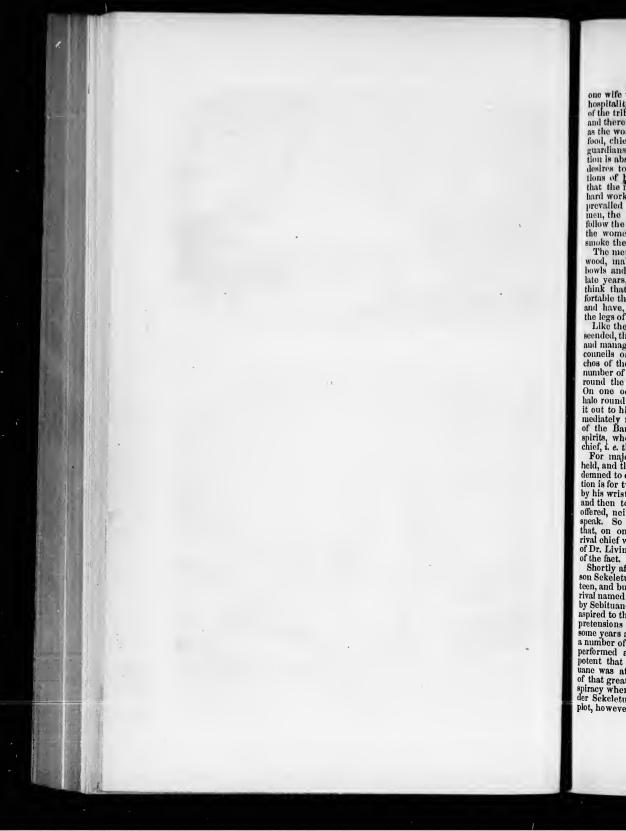
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(See page 328.)

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one wife would not be atle to excreise that | night of its failure his executioners came hospitality which is one of the special duties of the tribe. Strangers are taken to the huts and there entertained as honored guests, and as the women are the principal providers of food, chief cultivators of the soll, and sole guardians of the corn stores, their co-opera-tion is absolutely necessary for any one who desires to carry out the hospitable institutions of his tribe. It has been mentioned that the men often take their share in the hard work. This laudable custom, however, prevailed most among the true Makololo men, the incorporated tribes preferring to follow the usual African custom, and to make the women work while they sit down and smoke their pipes.

The men have become adepts at earving wood, making wooden pots with lids, and bowls and jars of all sizes. Moreover, of iato years, the Makoloio have learned to think that sitting on a stool is more comfortable than squatting on the bare ground, and have, in consequence, begun to carve the legs of their stools into various patterns.

Like the people from whom they are de-scended, the Makololo are a law-loving race and manage their government by means of councils or parliaments, resembling the pi-chos of the Bechuanas, and consisting of a number of Individuais assembled in a circle round the chief, who occupies the middle. On one oecasion, when there was a large halo round the sun, Dr. Livingstone pointed it cut to his chief boatman. The uan im-mediately replied that it was a parliament of the Barimo, *i.e.* the gods, or departed spirits, who were assembled round their chief, *i.e.* the sun.

For major crimes a plcho is generally held, and the accused, if found guilty, is con-demned to death. The usual mode of execution is fer two men to grasp the condemned by his wrists, lead him a mile from the town, and then to spear him. Resistance is not offered, neither is the criminal allowed to speak. So quietly is the whole proceeding that, on one vcry remarkable oceasion, a rival chief was carried off within a few yards of Dr. Livingstone without his being aware of the fact.

Shortly after Sebituanc's death, while his son Sekeletu was yet a young man of eighteen, and but newly raised to the throne, a rival named Mpepe, who had been appointed by Sebituane chief of a division of the tribe, aspired to the throne. He strengthened his pretensions by superstition, having held for some years a host of incantations, at which a number of native wizards assembled, and potent that even the strong-minded Sebitof that great chief Mpepe organized a con-spiracy whereby he should be able to murquietly to Mpepe's fire, took his wrists, led him out, and speared him. Sometimes the offender is taken into the

river in a boat, strangled, and flung lnto the water, where the crocodles are walting to receive him. Disobedience to the chief's command is thought to be quite sufficient cause for such a pullshment. To lesser offenees thes are inflicted, a parliament not being needed, but the case being heard before the chief. Dr. Livingstone relates in a very graphic style the manner in which these cases are conducted. "The complainant asks the man against whom he means to lodge his complaint to come with him to the chief. This is never refused. When both are in the kotla, the complainant stands up and states the whole case before the chief and people usually assembled there. He stands a few seconds after he has done this to recollect if he has forgotten anything. The witnesses to whom he has referred then rise up and tell all that they themselves have seen or heard, but not anything that they have heard from others. The defendant, after allowing some minutes to elapse, so that he may not interrupt any of the oppo-site party, slowly rises, folds his cloak about him, and in the most quiet and deliberate way he can assume, yawning, blowing his nose, &c., begins to explain the affair, denying the charge or admitting it, as the case may be.

"Sometimes, when galled by his remarks, the complainant utters a sentence of dissent, The accused turns quietly to him and says, 'Be silent, I sat still while you were speak-ing. Cannot you do the same? Do you want to have it all to yourself?' And, as the undergo accusing of this best for the same? the audience acquiesce in this bantering, and enforce silence, he goes on until he has finished all he wishes to say in his defence. If he has any witnesses to the truth of the facts of his defence, they give their evidence. No oath is administered, but occasionally, when a statement is questioned, a man will say, 'By my father,' or 'By the chief, it is so.' Their truthfulness among each other is quite remarkable, but their system of government is such that Europeans are not in a position to realize it readily. A poor man will say in his defence against a rich one, 'I am astonished to hear a man so great as he make a false accusation,' as if the offence of falsehood were felt to be one against the society which the individual referred to had the greatest interest in upholding."

When a case is brought before the king performed a number of enchantments so by chiefs or other influential men, it is expected that the eouncillors who attend the uane was afraid of him. After the death royal presence shall give their opinions, and the permission to do so is inferred whenever the king remains silent after having heard der Sekeletu and to take his throne. The plot, hewever, was discovered, and on the all the speakers stand except the king, who

alone has the privilege of spcaking while | mometers, thought that he too was engaged seated.

There is even a series of game-laws in the country, all ivory belonging of right to the king, and every tusk being brought to him. This right is, however, only nominal, as the king is expected to share the ivory among his people, and if he did not do so, he would not be able to enforce the law. In fact, the whole law practically resolves itself into this; that the king gets one tusk and the hunters get the other, while the flesh belongs to those who kill the animal. And, as the flesh is to the people far more valuable than sen, the central girl being carried by two the ivory, the arrangement is much fairer than appears at first sight.

Practically it is a system of make-believes. The successful hunters kill two clephants, taking four tusks to the king, and make believe to offer them for his acceptance. He makes believe to take them as his right, and then makes believe to present them with two as a free gift from himself. They actwo as a free gift from himself. They ac-knowledge the royal bounty with abundant toy hoe, while in the foreground is one girl thanks and recapitulation of titles, such as Great Lion, &e., and so all parties are equally another pounding in a small model mortar, satisfied.

On page 319 I have described, from Mr. Baines' notes, a child's toy, the only example of a genuine toy which he found in the whole of Southern Africa. Among the Ma-kololo, however, as well as among Europeans, the spirit of play is strong in children, and they engage in various games, chiefly consisting in childish imitation of the more serious pursuits of their parents. The fol-times, especially in the eool of the evening. One of their games consists of a little girl being earried on the shoulders of two others. She sits with outstretched arms, as they walk about with her, and all the rest elap their hands, and stopping before each hut, sing pretty airs, some beating time on their little kilts of cow-skin, and others making a eurious humming sound between the songs. Excepting this and the skipping-rope, the play of the girls consists in imitation of the serious work of their mothers, building little

"The boys play with spears of reeds pointed with wood, and small shields, or bows and arrows; or amuse themselves in making little eattle-pens, or cattle in clay, -they show great ingenuity in the inita-tion of variously shaped horus. Some, too, are said to use slings, but, as soon as they can watch the goats or ealves, they are sent to the field. We saw many boys riding on the calves they had in charge, but this is an innovation since the arrival of the English with their horses. Tselane, one of the ladies, on observing Dr. Livingstone noting observations on the wet and dry bulb ther-

in play. On receiving no reply to her question, which was rather difficult to answer, as their native tongue has no scientific

terms, she said with roguish glee, 'Poor thing playing like a little child!'" On the opposite page I present my read-ers with another of Mr. Baines's sketches, The seene is taken from a Makololo village on the bank of the river, and the time is supposed to be evening, after the day's work is over. In the midst are the young girls playing the game mentioned by Mr. Andersothers, and her companions singing and clapping their hands. The dress of the young girls is, as may be seen, very simple, and consists of leathern thongs, varying greatly in length, but always so slight and scanty that they do not hide the contour of the limbs. Several girls are walking behind them, carrying pots and bundles on the head, and a third with a rude doll carried as a mother carries her ehild. The parents are leaning against their houses, and looking at the sports of the children. On the left are seen some girls building a miniature hut, the roof of which they are just lifting upon the posts.

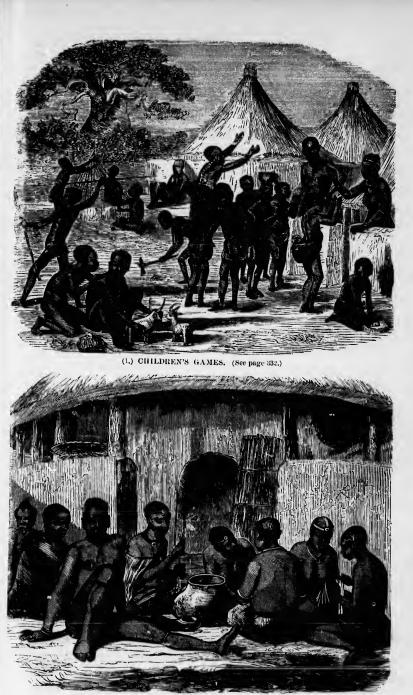
In the foreground on the left are the boys engaged in their particular games. Some are employed in making rude models of cattle and other animals, while others are en-gaged in mimie warfare. In the background is a boy who has gone out to fetch the flock of goats home, and is walking in front of them, followed by his charge. A singular tree often overhangs the houses and is very characteristic of that part of Africa. In the native language it is called Mosaawe, and by the Portuguese, Paopisa. It has a leaf somewhat like that of the acacia, and the blossoms and fruit are seen hanging side by side. The latter vcry much resembles a wooden eueumber, and is about as eatable.

On the same page is another sketch by huts, making small pots, and eooking, pound-ing corn in miniature mortars, or hoeing tiny gardens. "The boys play with spears of reeds and was altogether a fine specimen of a savage gentleman. He was exceedingly hospitable to his guests, not only feeding them well, but producing great jars of pombe, or native beer, which they were obliged to con-sume cither personally or by deputy. He even apologized for his inability to offer them some young ladics as temporary wives,

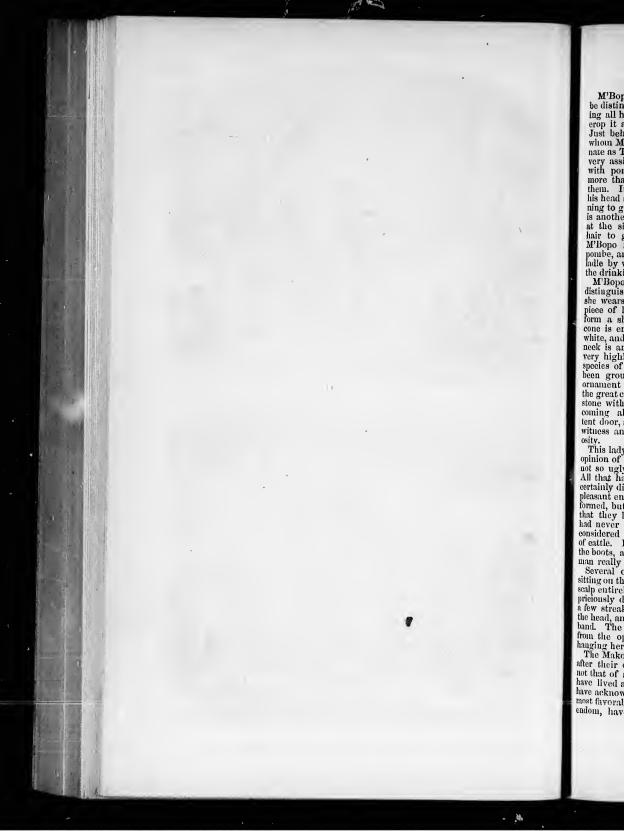
te too was engaged reply to her queslifficult to answer, has no scientific guish glee, 'Poor c child!'"

to present my read-Baines's sketches, a Makololo village r, and the time is other the eay's work re the young girls led by Mr. Andersag carried by two isons singing and The dress of the seen, very simple, 1 thongs, varying vays so slight and ide the contour of the walking behind indles on the head, the ground is one gin setween two stones, nall model mortar, 0 doll carried as a The parents are ses, and looking at a miniature hut, re just lifting upon

ie left are the boys lar games. Some ude models of catile others are en-In the background t to fetch the flock ralking in front of houses and is very of Africa. In the d Mosaawe, and by It has a leaf someacia, and the bloshanging side by nuch resembles a s about as eatable. another sketch by a domestic scene The house belongs po, who was very id his companions, specimen of a savexceedingly hos-only feeding them jars of pombe, or ere obliged to conor by deputy. He inability to offer s temporary wives, of the country, the all absent, and eny similar to those bed when treating



(2.) M'BOPO AT HOME. (See page 332.) (333)



M'Bopo is seated in the middle, and may be distinguished by the fact that he is wearing all his hair, the general fashion being to erop it and dress it in various odd ways. Just behind him is one of his chief men, whom Mr. Baines was accustomed to designate as Toby Fillpot, partly because he was very assiduous in filling the visitor's jars with pombe, and partly because he was more than equally industrious in emptying the had to live with them, and was therefore them. It will be noticed that he has had his head shaved, and that the hair is begin-ning to grow in little patches. Behind him is another man, who has shaved his head at the sides, and allowed a mere tuft of hair to grow along the top. In front of M'Bopo is a huge earthen vessel full of pombe, and by the side of it is the calabash ladle by which the liquid is transferred to the drinking vessels.

M'Bopo's chief wife sits beside him, and is distinguished by the two ornaments which she wears. On her forehead is a circular piece of hide, kneaded while wet so as to form a shallow cone. The inside of this cone is entirely covered with beads, mostly white, and searlet in the centre. Upon her neck is another ornament, which is valued very highly. It is the base of a shell, a species of conus - the whole of which has been ground away except the base. This songs. The dance consists of the mcn stand-ornament is thought so valuable that when ing nearly naked in a circle, with clubs or the great chief Shinte presented Dr. Livingstone with one, he took the preeaution of coming alone, and carefully closing the tent door, so that none of his people should witness an act of such extravagant generosity.

This lady was good enough to express her opinion of the white travellers. They were not so ugly, said she, as she had expected. All that hair on their heads and faces was certainly disagreeable, but their faces were and they leave a deep ring in the ground pleasant enough, and their hands were well where they have stood. formed, but the great defect in them was, that they had no toes. The worthy lady had never heard of boots, and evidently considered them as analogous to the hoofs of cattle. It was found necessary to remove the boots, and convince her that the white man really had toes.

Several of the inferior wives are also sitting on the ground. One of them has her scalp entirely shaved, and the other has capriciously diversified her head by allowing a few streaks of hair to go over the top of the head, and another to surround it like a band. The reed door is seen turned aside from the opening, and a few baskets arc hanging here and there upon the wall.

The Makololo have plenty of amusements after their own fashion, which is certainly not that of an European. Even those who have lived among them for some time, and

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wearied with the life which they had to lead. There is no quiet and no repose day or night, and Dr. Livingstone, who might be expected to be thoroughly hardened against annoyance by trifles, states broadly that the dancing, singing, roaring, jesting, story-telling, grumbliug, and quarrelling of the Makololo brought in close contact with them.

The first three items of savage life, namely, dancing, singing, and roaring, seem to be inseparably united, and the savages seem to be incapable of getting up a dance unless accompanied by roaring on the part of the performers, and singing on the part of the spectators-the latter sounds being not more melodious than the former. Dr. Livingstone gives a very graphic account of a Ma-kololo dauce. "As this was the first visit which Sekeletu had paid to this part of his dominions, it was to many a season of great joy. The head men of each village pre-sented oxen, milk, and beer, more than the horde which accompanied him could devour, though their abilities in that way are some-

"The people usually show their joy and work off their excitement in dances and songs. The dance consists of themen standsmall battle-axes in their hands, and each roaring at the loudest pitch of his voice, while they simultaneously lift one leg, stamping twice with it, then lift the other and give one stamp with it; this is the only move-ment in common. The arms and head are all this time the roaring is kept up with the utmost possible vigor. The continued stamping makes a cloud of dust ascend,

" If the seene werc witnessed in a lunatic asylum, it would be nothing out of the way, and quite appropriate as a means of letting off the excessive excitement of the brain. But here, gray-headed men joined in the performance with as much zest as others whose youth might be an excuse for making the perspiration start off their bodies with the exertion. Motebe asked what I thought of the Makololo dance. I replied, 'It is very hard work, and brings but small profit.' 'It is,' he replied ; ' but it is very nice, and Sekeletu will give us an ox for dancing for him.' He usually does slaughter an ox for the dancers when the work is over. The women stand by, elapping their hands, and occasionally one advances within the circle, composed of a hundred men, makes a few movements, and then retires. As I never have lived among them for some time, and have acknowledged that they are among the most favorable specimens of African heath-endom, have been utterly disgusted and

Motebe, Sekeletu's father-in-law, for saying | parts a spurious strength to the body, while

frenzy, "which passes away in a rapid stream keletu was a complete victim of the hemp-"The green grass grows,' The fat cattle thrive,' The fishes swim.' No one in the group pays the slightest attention to the vehement eloquence, or the sage or silly utter-ances of the oracle, who stops abruptly, and, the instant common sense returns, looks foolish." They smoke the hemp through water, using a koodoo horn for their pipe, much in the way that the Damaras and other tribes use it.

Over indulgence in this luxury has a very prejudicial effect on the health, producing an eruption over the whole body that is quite unmistakable. In consequence of this effect, the men prohibit their wives from using the hemp, but the result of the prohibition seems only to be that the women smoke secretly instead of openly, and are afterward discovered by the appearance of the skin. It is the more fascinating, because its use im- the most tempting prices.

Moteoe, Sections father-in-law, for saying parts a spinious stength to its body, while that it is very nice." Many of the Makololo are inveterate smokers, preferring hemp even to tobacco, in which he is gradually sinking, or of exer-because it is more intoxicating. They de-light in smoking themselves into a positive pipe, and there is no doubt that the illness, something like the dreaded "craw-craw" of Western Africa, was aggravated, if not caused, by over-indulgence in smoking hemp. The Makololo have an unbounded faith

in medicines, and believe that there is no ill to which humanity is subject which cannot be removed by white man's medicinc. One woman who thought herself too thin to suit the African ideas of beauty, asked for the medicine of fatness, and a chief, whose six wives had only produced one boy among a wives had only produced one boy antong a number of girls, was equally importunate for some medicine that would change the sex of the future offspring. The burial-places of the Makololo are seldom couspicuous, but in some cases the

relics of a deccased chief are preserved, and regarded with veneration, so that the guardians cannot be induced to sell them even for

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As the I ouce or t Makololo, to them. country al quered by reduced to querors ca they them of Bayeye defeat to superior d probably n the mere f On one

proved con make the the troubl hoping to received th boasted of going to sl marauding sight, when about thei canoes, an down the 1 dred miles dangerous

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he Makololo are n some cases the are preserved, and so that the guardsell them even for

CHAPTER XXXIII.

THE BAYEYE AND MAKOBA TRIBES.

MEANING OF THE NAME - GENERAL APPEARANCE AND CHARACTER - THIEVING - ABILITY IN FISHING - CANOES - ELEPHANT-CATCHING - DRESS - THE MAKOBA TRIBE - THEIR LOCALITY - A MAKOBA CHIEF'S ROGUERY -- SKILL IN MANAGING CANOES -- ZANGUELLAH AND HIS BOATS -- HIPPOPOTAMUS HUNTING WITH THE CANOZ - STRUCTURE OF THE HARPOON - THE REED-RAFT AND ITS USES -SUPERSTITIONS - PLANTING TREES - TRANSMIGRATION - THE PONDORO AND HIS WIFE.

THE BAYEYE TRIBE.

As the Bayeye tribe has been mentioned into it a few clicks which are evidently once or twice during the account of the Makololo, a few lines of notice will be given to them. They originally inhabited the country about Lake Ngami, but were conquered by another tribe, the Batoanas, and reduced by another thirds, the Baboanas, and reduced to comparative seriform. The con-querors called them Bakoba, *i. e.* serfs, but they themselves take the pretentious title of Bayeye, or Men. They attribute their defeat to the want of shields, though the superior discipline of their enemies had probably more to do with their victory than the mere fact of possessing a shield.

On one notable occasion, the Bayeye proved conclusively that the shield does not make the warrior. Their chief had taken the trouble to furnish them with shields, hoping to make soldiers of them. They received the gift with great joy, and loudly boasted of the provess which they were going to show. Unfortunately for them, a marauding party of the Makololo came in sight where the million them is the state of the sight, when the valiant warriors forgot all about their shields, jumped into their canoes, and paddled away day and night down the river, until they had put a hundred miles or so between them and the dangerous spot.

In general appearance, the Bayeye bear some resemblance to the Ovambo tribe, the complexion and general mould of features being of a similar east. They seem to have retained but few of their own characteris-

derived from the Hottentots.

They are amusing and cheerful creatures, and as arrant thieves and liars as can well be found. If they can only have a pot on the fire full of meat, and a pipe, their happiness seems complete, and they will feast. dance, sing, smoke, and tell anecdotes all night long. Perhaps their thievishness is to be attributed to their servile condition. At all events, they will steal everything that is not too hot or heavy for them, and are singularly expert in their art. Mr. Anderssen mentions that by degrees his Bayeye attendants contrived to steal nearly the whole of his stock of beads, and, as those articles are the money of Africa, their loss was equivalent to failure in his journey. Accordingly, he divided those which were left into parcels, marked each separately, and put them away in the packages as usual. Just before the canoes landed for the night, he went on shore, and stood by the head of the first canoe while his servant opened the packages, in order to see if any-thing had been stolen. Scarcely was the first package opened when the servant ex-claimed that the Baycye had been at it. The next move was to present his doublebarrelled gun at the native who was in charge of the cance, and threaten to blow out his brains if all the stolen property was not restored.

At first the natives took to their arms, tics, having accepted those of their con- and appeared inclined to fight, but the sight querors, whose dress and general manners they have assumed. Their language bears were in the habit of hitting their mark, some resemblauee to that of the Ovambo proved too much for them, and they agreed tribe, but they have contrived to impart to restore the beads provided that their (337)

eonduct was not mentioned to their chief peculiarity of being hollow, and divided Lecholètébè. The goods being restored, into cells, about an inch in length, by transpardon was granted, with the remark that, if anything were stolen for the future, Mr. is made is almost identical with that which had been world beat the duct mere transparation. Anderssen would shoot the first man whom he saw. This threat was all-sufficient, and

In former days the Bayeye used to be a These, however, were all scized by their eonquerors, who only permitted them to rear a few goats, which, however, they value less for the flesh and milk than for the skins, which are converted into karosses. Fowls are also kept, but they arc small, and not of a good breed. In consequence of the deprivation of their herds, the Bayeye are forced to live on the produce of the ground and the flesh of wild animals. Fortunately for them, their country is particularly fertile, so that the women, who are the only practical agriculturists have little trouble in tilling the soil. A light hoe is the only instrument used, and with this the ground is scratched rather than dug, just before the rainy season; the seed deposited almost at random immediately after the first rains have fallen. Pumpkins, melons, calabashes, and earth fruits are also eultivated, and tobaeco is grown by energetic natives.

There are also scycral indigenous fruits, one of which, called the "moshoma," is largely used. The tree on which it grows is a very tall one, the trunk is very straight. and the lowcrmost branches are at a great height from the ground. The fruit can therefore only be gathered when it falls by its own ripeness. It is first dried in the sun, and then prepared for storage by being pounded in a wooden mortar. When used, it is mixed with water until it assumes a eream-like consistency. It is very sweet, almost as sweet as honey, which it much resembles in appearance. Those who are accustomed to its use find it very nutritious, but to strangers it is at first unwholcsome. being apt to derange the digestive system. The timber of the moshama-tree is useful, being mostly employed in building eanoes.

The Bayeye are very good huntsmen, and are remarkablo for their skill in capturing fish, which they either pierce with spears or entangle in nets made of the fibres of a native aloe. These fibres are enormously strong, as indeed is the case with all the varieties of the aloe plant. The nets are formed very ingeniously from other plants besides the aloe, such for example as the bibiscus, which grows plentifully on river banks, and moist places in general. The float-ropes, *i. e.* those that earry the upper edge of the nets, are made from the "ife" edge of the nets, are made from the "ife" thirty or forty being sometimes dug in a (Sanseviere Angolensis), a plant that some-

is in usc in England. The shaft of the spear which the Bayeye usc in catching fish ever afterward the Bayeye left his goods in peace. ascends to the surface, and discharges the double duty of tiring the wounded fish, and giving to the fisherman the means of lifting his finny prey out of the water.

The Bayeyc are not very particular as to their food, and not only eat tho ten fishes which, as they boast, inhabit their rivers, but also kill and eat a certain water-snake, brown in color and spotted with yellow, which is often seen undulating its devious course across the river. It is rather a eurious eireumstanee that, although the Bayeye live so much on fish, and are even proud of the variety of the finny tribe which their waters afford them, the more southern Bechuanas not only refuse themselves to eat fish, but look with horror and disgust upon all who do so.

The canoes of the Baycye are simply trunks of trees hollowed out. As they are not made for speed, but for usc, clegance of shape is not at all considered. If the tree trunk which is destined to be hewn into a canoe happens to be straight, well and good. But it sometimes has a bend, and in that case the cance has a bend also. The Bayeye are pardonably fond of their canoes, not to say proud of them. As Dr. Livingstone well observes, they regard their rude ves-sels as an Arab does his camel. "They have always fires in them, and prefer sleeping in them when on a journey to spending the night on shore. 'On land you have lions,' say they, 'serpents, hyænas, as your enemics; but in your canoe, behind a bank of recds, nothing can harm you." "Their submissive disposition leads to

their villages being frequently visited by hungry strangers. We had a pot on the fire in the canoe by the way, and when we drew near the villages, devoured the eontents. When fully satisfied ourselves, I found that we could all look upon any intruders with much complaisance, and show the pot in proof of having devoured the last morsel."

They are also expert at catching the larger animals in pitfalls, which they ingeniously dig along the banks of the rivers, so as to their pitfalls so closely together that it is scarcely possible for a herd of elephants to escape altogether unharmed, as many as what resembles the common water-flag of England. The floats themselves are formed of stems of a water-plant, which has the

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and contrasting the colors of their simple jewely. Sometimes a wealthy woman is so loaded with beads, rings, and other decora-tions, that, as the chief Secholtdbe said, "they actually ground under their he "they actually grunt under their burden"

as that of the Batoanas and their kinsfolk, namely, a skin wrapped round the waist, a kaross, and as many beads and other orna-ments as can be afforded. Brass, copper-and iron urc in great request as materials for ornaments, especially among the women, who display considerable taste in arranging and contrasting the colors of their simple number of these treacherous pits often their gestures they endeavor to imitate the movements of various wild animals - their quantities, they manage to intoxicate them-selves. Snuff-taking is essentially a manly practice, while smoking hemp seems to be principally followed by the women. Still, there are faw mon who will refer so that there are few men who will refuse a pipe of hemp, and perhaps no woman who will refuse snuff if offered to her. On the Their architecture is of the simplest de-sorption, and much resembles that of the lottentots, the houses being mere skele-trong of sticks conversed with read mate. Their actually cheerful to staling and lying, they are to locably pleasant people, and their naturally cheerful and lively disposition causes the traveller scription, and much resentoits that of the preasant people, and then naturally checklar Hottentots, the houses being merc skele-tons of sticks covered with reed mats. Their anusements are as simple as their habita-though he is obliged to guard every portion though the preparty from their nimble tingers. tions. They are fond of dancing, and in of his property from their nimble fingers.

THE MAKOBA TRIBE. '

is a river called the Bo-tlet-le, one cnd of which communicates indirectly with the lake, and the other with a vast salt-pan. The consequence of this course is, that occasionally the river runs in two directions, westward to the lake, and eastward to the salt-pan; the stream which causes this curious change flowing into it somwhere about the middle. The people who inhabit this district are called Makoba, and, even if not allied to the Bayeye, have much in common with them. In costume and general ap-pearance they bear some resemblance to the Bechunas, except that they are rather of a blacker complexion. The dress of the men sometimes consists of a snake-skin some six source feet in length, and five or six inches in width. The women wear a small square apron made of hide, ornamented round the edge with small beads.

Their character seems much on a par with that of most savages, namely, impulwhit that of most strates, hander, impac-sive, irreflective, kindly when not crossed, revengeful when angered, and honest when there is nothing to steal. To judge from the behavior of some of the Makoba men, they are crafty, distonest, and churlish; while, if others are taken as a sample, they are simple, good-natured, and hospitable. Savages, indeed, cannot be judged by the same tests as would be applied to civilized races, having the strength and craft of man with the moral weakness of children. The very same tribe, and even the very same individuals, have obtained — and deserved

TowARD the east of Lake Ngami, there another as arrant cheats and thieves. The a river called the Bo-tlet-le, one end fact is, that savages have no moral feelings on the subject, not considering theft to be a crime nor honesty a virtue, so that they are honest or not, according to circum-stances. The subjugated tribes about Lake Ngami are often honest from a very curious motive.

They are so completely enslaved that they cannot even conceive the notion of possessing property, knowing that their oppressors would take by force any article which they happened to covet. They are so completely cowed that food is the only kind of property that they can appreciate and they do not that they can appreciate, and they do not consider even that to be their own until it is eaten. Consequently they are honest because there would be no use in stealing. But, when white men come and take them under their protection, the ease is altered. At first, they are honest for the reasons above mentioned, but when they begin to find that they are paid for their services, and allowed to retain their wages, the idea of property begins to enter their minds, and they desire to procure as much as they can. Therefore, from being honest they become thickes. They naturally wish to obtain property without trouble, and, as they find that stealing is easier than working, they steal accordingly, not attaching any moral guilt to taking the property of another, but looking on it in exactly the same light as hunting or fishing.

Thus it is that the white man is often accused of demoralizing savages, and convert--exactly opposite characters from those who have known them well, one person describing them as perfectly honest, and doxical as it may seem, the very development of roguery is a proof that the savages in question have not been demoralized, but have actually been raised in the social scale.

Mr. Cnapman's experiences of the Ma-koba tribe were anything but agreeable. They stole, and they lied, and they cheated him. He had a large cargo of ivory, and found that his oxen were getting weaker, and could not draw their costly load. So he applied to the Makoba for canoes, and found that they were perfectly aware of his distress, and were ready to take advantage of it, by demanding exorbitant sums, and robbing him whenever they could, knowing that he could not well proceed without their assistance. At last he succeeded in hiring a boat in which the main part of his cargo could be carried along the river. By one excuse and another the Makoba chief delayed the start until the light wagon had gone on past immediate recall, and then said that he really could not convey the ivory by boat, but that he would be very generous, and take his ivory across the river to the same side as the wagon. Presently, the traveller found that the chief had contrived to open a tin-box in which he kept the beads that were his money, and had stolen the most valuable kinds. As all the trade depended on the beads he saw that determined measures were needful. presented his rifle at the breast of the chief's son, who was on board during the absence of his father, and assumed so menacing an aspect that the young man kicked aside a lump of mud, which is always plas-tered into the bottom of the boats, and discovered some of the missing property. The rest was produced from another spot by means of the same inducement.

As soon as the threatening muzzles were removed, he got on shore, and ran off with a rapidity that convinced Mr. Chapman that some roguery was as yet undiscovered. On counting the tusks it was found that the thief had stolen ivory as well as beads, but he had made such good use of his legs that he could not be overtaken, and the traveller had to put up with his loss as he best could.

Yet it would be unfair to give all the Makoba a bad character on account of this conduct. They can be, and for the most part are, very pleasant men, as far as can be expected from savages. Mr. Baines had no particular reason to complain of them, and seems to have liked them well enough.

The Makoba are esentially a boatman tribe, being accustomed to their cances from earliest infancy, and being obliged to navigate them through the perpetual changes of this capricious river, which at one time is tolerably quiet, and at another is changed into a series of whirling eddies and dangerous rapids, the former being aggravated by occasional back-flow of the waters. The cances are like the racing river-boats of our own country, enormously long in proportion

to their width, and appear to be so frail that they could hardly endure the weight of a single human belog. Yet they are much less perilous than they look, and their safety is as much owing to their construction as to the skill of their navigator. It is searcely possible, without having seen the Makoba at work, to appreciate the wonderful skill with which they mauage their frail barks, and the enormous cargoes which they will take safely through the rapids. It often happens that the waves break over the side, and rush into the cance, so that, unless the water were balled out, down the vessel must go. The Makoba, however, do not, take the

The Makoba, however, do not take the trouble to stop when engaged in baling out their boats, nor do they use any tool for this purpose. When the cance gets too full of water, the boatman goes to one end of it so as to depress it, and cause the water to run toward him. With one foot he then kicks out the water, making it fly from his instep as if from a rapidly-wielded scoop. In fact, the cance is to the Makoba what the eamed is to the Arab, and the horse to the Comanches, and, however they may feel an inferiority on shore, they are the masters when on board their cances. The various warlike tribes which surround them have proved their superiority on land, but when once they are fairly launched into the rapids of the river or the wild waves of the lake, the Makobas are masters of the situation, and the others are obliged to be very civil to them.

One of the typical men of this tribe was Makáta, a petty chief, or headman of a vil-lage. He was considered to be the best boatman and hunter on the river, especially distinguishing himself in the chase of the hippopotamus. The illustration No. 1 on page 351 is from a sketch by Mr. Baines, who depicts forcibly the bold and graceful. manner in which the Makobas manage their frail craft. The spot on which the sketch was taken is a portion of the Bo-tlet-le river, and shows the fragile nature of the canoes, as well as the sort of water through which the daring boatman will take them. The figure in the front of the canoe is a celebrated boatman and hunter named Zangucllah. He was so successful in the latter purit that his house and court-yard were illed with the skulls of the hippopotami which he had slain with his own hand. He is standing in the place of honor, and guiding his boat with a light but strong pole. The other figure is that of his assistant. He has been hunting up the river, and has killed two sable antelopes, which he is bringing home. The canoe is only fifteen or sixteen feet long, and eighteen inches wide, and yct Zanguellah ventured to load it with two large and heavy antelopes, besides the weight of himself and assistant. So small are some of these canoes, that if a man sits in them,

The reillustratic country. Is sure to four or fivheight, fo feet in he are broke aquatic er bent on ti down the they seem the water root still c

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do not take the ged in baling out e any tool for this c gets too fuli of o one end of it so the water to run ot he then kicks y from his instep d secop. In fact, what the camel se to the Comanay feel an inferimasters when on various warlike em have proved , but when once to the rapids of s of the lake, the situation, and the ry eivil to them. of this tribo was eadman of a vil-to be the best e river, especially the chase of the ration No. 1 on by Mr. Baines, old and graceful. bas manage their which the sketch o Bo-tlet-le river, re of tho eanoes, r through which take them. The canoe is a eclenamed Zanguelin the latter pureourt-yard were the hippopotami sown hand. He honor, and guidbut strong pole. his assistant. He ver, and has killed 1 hc is bringing ifteen or sixteen hes wide, and yet oad it with two esides the weight o small are some an sits in them, sides, his fingers

HIPPOPOTAMUS HUNTING.

The reeds that are seen on the left of the histration are very characteristic of the puntry. Wherever they are seen the water is sure to be tolerably deep—say at least ar or five feet—and thoy grow to a great leght, forming thick clumps some fifteen to the height. It often happens that they be broken by the hippopotamus or other The reeds that are seen on the left of the illustration are very characteristic of the country. Wherever they are seen the water is sure to be tolerably deep—say at least four or five feet—and thoy grow to a great height, forming thick clumps some fifteen feet in height. It often happens that they are broken by the hippopotamus or other aquatic creatures, and then they lie recum-hent on the water, with their heads pointing bent on the water, with their heads pointing down the stream. When this is the ease, they seem to grow ad libitum, inasmuch as the water supports their weight, and the root still continues to supply nourishment.

In the background aro seen two canoes propelled by paddles. The seene which is here represented really occurred, and was rather a ludicrous one. The first canoe belongs to the Makololo chief, M'Bopo, who was carrying Messrs. Balnes and Chapman in his canoe. He was essentially a gentle-man, being free from the habit of constant begging which makes so many savages disagreeable. He had been exceedingly useful to the white men, who intended to present him with beads as a recompense for his cerwhen because is a recompense for his cer-vices. It so happened that another chief, named Moskotlani, who was a thorough specimen of the begging, pilfering, unpleas-ant native, suspected that his countryman might possibly procure bends from the white men, and wanted to have his share. So he men, and wanted to have his share. So he stuck close by M'Bopo's cance, and watched itso jealously that no beads could pass with-out his knowledge. However, Moskotlani had his paddle, aud M'Bopo had his beads, though they were given to him on shore, where his jealous compatriot could not see the transaction. the transaction.

It has been mentioned that Makáta was a mighty hunter as well as an accomplished boatman, and, indeed, great skill in the management of eanoes is an absolute essential in a hunter's life, inasmuch as the chief game is the hippopotamus. The next few pages will be given to the bold and sportsmanlike mode of hunting the hippopotamus which is employed by the Makoba and some other tribes, and the drawings which illus-trate the account are from sketches by Mr. Baines. As theso sketches were taken on the spot, they have the advantage of perfeet accuracy, while the fire and spirit which animates them could only have been attained

According to Dr. Livingstone, these people are strangely fearful of the lion, while they meet with perfect uneoncern animals which are quite as dangerous, if not more so. That they will follow unconcernedly the buffalo into the bush has already been mentioned, and yet the buffalo is even more to be dreaded than the lion himself, being quite as fleree, more cunning, and more steadily vindictive. A lion will leap on a

ning, and as treacherous an animal as can be found. Ho does not eat mankind, and yet he delights in hiding in thick bushes, rushing out unexpectedly on any ono who may happen to approach, and killing him at a blow. Nor is he content with the death of his victim. He stands over the body, kncels on it, pounds it into the earth with his feet, walks away, comes back again, as if drawn by some irresistiblo attraction, and never leaves it, until nothing is visible save a mere shapeless mass of bones and flesh.

Yet against this animal the Makoba hunters will match themselves, and they will even attack the hippopotamus, an animal which, in its own element, is quite as forml-dable as the buffalo on land. Their first care is to prepare a number of harpoons, which are made in the following manner. A stout pole is cut of hard and very heavy wood some ten or twelve feet long, and three or four inches in thickness. At one and a hole is bored, and into this hole is slipped the iron head of the harpoon. The shape of this head can be seen in the illustration No. 1 on page 343. It consists of a spear-shaped piece of iron, with a bold barb, and is about a foot in length.

The head is attached to the shaft by a The head is attached to the shall by a strong band composed of a great number of small ropes or strands haid parallel to each other, and being quite loosely arranged. The object of this multitude of ropes is to prevent the hippopotanus from severing the cord with his teeth, which are sharp as a chisel, and would cut through any single a enset, and would cut through any single cord with the greatest case. The animal is sure to snap at the cords as soon as he feels the wound, but, on account of the loose manner in which they are haid, they only become entangled among the long curved teeth, and, even if one or two are severed, the others retain their hold. To the other end of the shaft is attached a long and strongly-made rope of palm-leaf, which is eoiled up in such manner as to be carried out readily when lossened. Each canoe by one who was an cyc-witness as well as an has on board two or three of these harpoons, and a quantity of ordinary spears. Preserving perfect silence, the boatmen allow themselves to float down the stream until they come to the spot which has been chosen by the herd for a bathing-place. They do not give chase to any particular animal, but wait until one of them comes elose to the boat, when the harpooner takes his weapon, strikes it into the animal's back and loosens his hold.

steadily vindictive. A lion will leap on a The first illustration on page 343 repre-man with a terrific roar, strike him to the sents this phase of the proceedings. In the

front is seen the head \neg a hippopotamus as it usually appears when the animal is swimming, the only portion scen above the water being the cars, the eyes, and the nostrils. It is a remarkable fact that when the hippotamus is at liberty in its native stream, not only the cars and the nostrils, but even the ridge over the eyes are of a bright scarlet color, so brilliant indeed that color can scarcely convey an idea of the hue. The specimens in the Zoalogical Gardens, although fine examples of the species, never exhibit this brilliancy of color, and, indeed, are na more like the hippopotamus in its own river thau a prize hog is like a wild boar.

A very characteristic attlude is shown in the second animal, which is represented as it appears when lifting its head out of the water for the purpose of reconnoitring. The horso-like expression is easily recognizable, and Mr. Baines tells me that he never understood how appropriate was the term River Horse (which is the literal translation of the word hippopotanus) until he saw the animals disporting themselves at liberty in their own streams.

In the front of the canoes is standing Makúta, about to plunge the harpoon into the back of the hippopotanus, while his assistants are looking after the rope, and keeping themselves in readiness to paddle out of the way of the animal, should it make an attack. Perfect stillness is required for planting the harpoon properly, as, if a splash were made in the water, or a sudden noise heard on land, the animals would take flight, and keep out of the way of the cances. On the left is a clump of the tall reeds which have already been mentioned, accompanied by some papyrus. The huge trees seen on the bank are baobabs, which sourctimes attain the enormous girth of a hundred feet and even more. The small white thowers that are floating on the surface of the water are the white lotus. They shine out very conspicuously on the bosom of the clear, deep-blue water, and sometimes occur in such numbers that they look like stars in the blue firmament, rather than mere flow-ers on the water. It is rather eurious, by the way, that the Damaras, who are much more familiar with the land than the water, call the hippopotamus the Water Rhinoeeros, whereas the Makoba, Batoka, and other tribes, who are more at home on the water, call the rhinoeeros the Land Hippopotamus.

Now comes the next seene in this savage and most exciting drama. Stung by the sudden and unexpected pang of the wound, the hippopotamus gives a convulsive spring, which shakes the head of the harpoon out of its socket, and leaves it only attached to the shaft by its many-stranded rope. At this period, the animal seldom shows fight, but dashes down the stream at its full speed, only the upper part of its head and

back being visible above the surface, and towing the cance along as if it were a cerk. Mean while, the harpooner and his comrades hold tightly to the rope, paying out if necessary, and hauling in whenever possible — in fact, playing their gigantic prey just as an augler plays a large fish. Their object is twofold, first to tire the animal, and then to get it into shallow water; for a hippopotamus in all its strength, and with the advantage of deep water, would be too much even for these courageous lunters. The pace that the animal attains is something wonderful, and, on looking at its apparently clumsy means of propulsion, the swiftness of its course is really astonishing.

Sometimes, but yery rarely, it happens that the animal is so active and fierce, that the hunters are obliged to east loose the rope, and make off as they best can. They do not, however, think of abandoning so valuable a' prey — not to mention the harpoon and rope — and manage as well as they can to keep the animal in sight. At the earliest opportunity, they paddle toward the wounded, and by this time weakened animal, and renew the chase.

The hippopotanus is most dangerous when he feels his strength failing, and with the courage of despair dashes at the cance. The hunters have then no child's play before them. Regardless of everything but pain and fury, the animal rushes at the cance, tries to knock it to picces by blows from his enormous head, or seizes the edge in his jaws, and tears out the side. Should he succeed in eapsizing or destroying the cance, the hunters have an anxious time to pass; for if the furious animal can gripe one of them in his huge jaws, the curved, chisel-like teeth infliet certain death, and have been known to cut an unfortunate man fairly in two.

Whenever the animal does succeed in upsetting or breaking the boat, the men have recourse to a curious expedient. They dive to the bottom of the river, and grasp a stone, a root, or anything that will keep them below the surface, and hold on as long as their lungs will allow them. The reason for this manœuvre is, that when the animal has sent the crew into the river, it raises its head, as seen on page 000, and looks about on the surface for its enemics. It has no idea of foes beneath the surface, and if it does not see anything that looks like a man, it makes off, and so allows the hunters to emerge, half drowned, into the air. lu order to keep off the animal, spears are freely used; some being thrust at him by hand, and others flung like javelins. They eannot, however, do much harm, unless one should happen to enter the eye, which is so well protected by its bony penthouse that

e the surface, and s if it were a cork, ner and his comrope, paying out if n whenever possiheir gigantic prey large fish. Their tire the animal, and w water; for a hipmgth, and with the would be too much ous hunters. The tains is something ag at its apparently ston, the swittness stonishing. rarely, it happens ive and fierce, that

rarely, if happens ive and fierce, that to cast loose the exp best can. They abandoning so valuention the harpoon as well as they can sight. At the earpaddle toward the ime weakened anie.

s most dangerous th failing, and with ashes at the canoe. no child's play beof everything but mal rushes at the to pieces by blows , or seizes the edge t the side. Should ; or destroying the an anxious time to animal can gripe e jaws, the eurved, certain death, and an unfortunate man

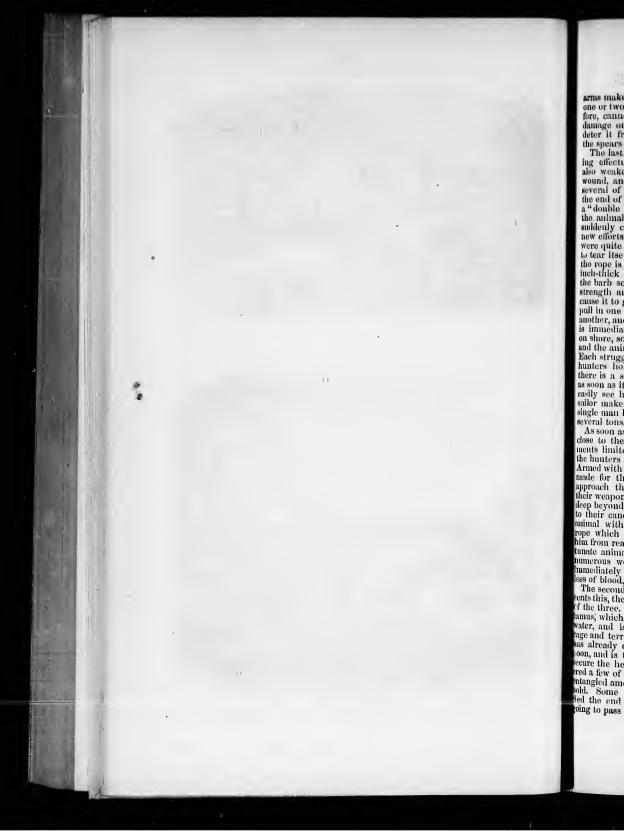
does succeed in upboat, the men have redient. They dive river, and grasp a ing that will keep and hold on as long them. The reason at when the animal e river, it raises its 00, and looks about nemices. It has no e surface, and if it at looks like a man, we the hunters to into the air. In animal, spears are thrust at him by ke javelins. They h harm, unless one he eye, which is so ony penthouse that to anything except one huge mass of hard that even fire-



(1.) SPEARING THE HIPPOPOTAMUS, (See page 342.)



(2.) THE FINAL ATTACK. (See page 345.)



arms make little impression on it, except in while some of their comrades are boldly one or two small spots. The hunters, there-fore, cannot expect to inflict any material damage on the unimal, and only hope to deter it from charging by the pain which

suddenly checked in its course, it makes new efforts, and fights and struggles as if it new efforts, and lights and struggles is if it were quite fresh. Despite the pain, it tries is tear liself away from the fital cord; but the rope is too strong to be broken, and the inch-thick hide of the hippopotamus holds the barb so firmily that even the enormous strength and weight of the animal same the head by the wounded animal's is the barb so firmily that even the enormous strength and weight of the animal cannot cause it to give way. Finding that a fierce pull in one direction is useless, it rushes in another, and thus slackens the rope, which Bayeye, and others, use a singularly ingen-is Immediately hauled taut by the hunters lous raft in this sport. Nothing can be simon shore, so that the end is much shortened, and the animal brought nearer to the bank. Each struggle only has the same result, the hunters holding the rope fast as long as there is a strain upon it, and hauling it in as soon as it is slackened. The reader may easily see how this is done by watching a sallor make fast a steamer to the pier, a single man being able to resist the strain of in bundles. They are merely flung on the

As soon as the hippopotamus is hauled up close to the bank, and its range of movements limited, the rope is made fast, and the hunters all combine for the final assault. Armed with large, heavy, long-bladed spears, deep beyond him, some of the hunters take to their eanoes, and are able to attack the assistance of stays. To this mast is fastened animal with perfect security, because the a long rope, by means of which the raft can rope which is affixed to the tree prevents be moored when the voyagers wish to land. him from reaching them. At last, the unfortunate animal, literally worried to death by numerous wounds, none of which would be immediately fatal, succumbs to fatigue and loss of blood, and fulls, never to rise again.

The second illustration on page 343 repre-sents this, the most active and exciting scene of the three. In the centre is the hippopotamus; which has been driven into shallow water, and is plunging about in mingled rage and terror. With his terrible jaws he has already erushed the shaft of the har-poon, and is trying to bite the cords which ceure the head to the shaft. He has sev-red a few of them, but the others are lying ntangled among his teeth, and retain their old. Some of the hunters have just earattacking the animal on foot, and others are coming up behind him in canoes.

On the Zambesi River, a harpoon is used which is made on a similar principle, but which differs in several details of construc-tion. The shaft is made of light wood, and acts as a float. The head fits into a The spears can cause. The last scene is now approaching. Hav-ing effectually tired the animal, which is also weakened by loss of blood from the wound, and guided it into shallow water, wound of the crew jump overboard, carry a "double turn" round a tree. The fate of the milinal is then scaled. Finding Itself rope is wound spirally round the shaft, which it covers completely. As soon as the should sever lt, or the hunters should be obliged to cast it loose.

Sometimes these tribes, i. e. the Makololo, pler than the construction of this raft. A quantity of reeds are cut down just above the surface, and are thrown in a heap upon the water. More reeds are then eut, and thrown crosswise upon the others, and so the natives proceed until the raft is formed. No poles, beams, nor other supports, are used, neither are the reeds lashed together water, and left to entangle themselves into form. By degrees the lower reeds become soaked with water, and sink, so that fresh material must be added above. Nothing ean look more insecure or fragile than this made for the express purpose, they boldly approach the infuriated animal, and hurl their weapons at him. Should the water be rude reed-raft, and yet it is far safer than reedy mass, and remains fixed without the One great advantage of the raft is, the extreme ease with which it is made. Three or four skilful men can in the course of an hour build a raft which is strong enough to bear them and all their baggage.

The cances are always kept fastened to the raft, so that the erew can go ashore whenever they like, though they do not seem to tow or guide the raft, which is simply allowed to float down the stream, and steers itself without the aid of a rudder. Should it meet with any obstacle, it only swings round and disentangles itself; and the chief difficulty in its management is its aptitude to become entangled in overhanging branches.

the end of the rope ashore, and are chase of the hippopotamus. It looks like a point to pass it round the trunk of the tree, mere mass of reeds floating down the stream, Such a raft as this is much used in the

and does not alarm the wary animal as much supplies of food and beer, his leonine appe-as a boat would be likely to do. When the tite being supposed to be subsidiary to that natives use the raft in pursuit of the hippopotamus, they always haul their cances upon it, so that they are ready to be launched in pursuit of the buoy as soon as the animal is struck.

The same tribes use reeds if they wish to cross the river. They cut a quantity of them, and throw them into the river as if they were going to make a raft. They then twist up some of the reeds at each corner, so as to look like small posts, and connect these posts by means of sticks or long reeds, by way of bulwarks. In this primitive fer-ry-boat the man seats himself, and is able to carry as much luggage as he likes, the simple bulwarks preventing it from falling overboard.

It is rather a strange thing that a Makololo cannot be induced to plant the mango tree, the men having imbibed the notion from other tribes among whom they had been travelling. They are exceedingly fond of its fruit, as well they may be, it being excellent, and supplying the natives with food for several weeks, while it may be plucked in tolcrable abundance during four months of the year. Yet all the trees are self-planted, the natives believing that any one who plants one of these trees will soon dic. This superstition is prevalent throughout the whole of this part of Africa, the Batoka being almost the only tribe among

whom it does not prevail. The Makololo have contrived to make themselves victims to a wonderful number of superstitions. This is likely enough, sceing that they are essentially usurpers, having swept through a vast number of tribes, and settled themselves in the country of the vanquished. Now, there is nothing more contagious than superstition, and, in such a case, the superstitions of the conquered tribes are sure to be added to those of the victors.

The idea that certain persons can change themselves into the forms of animals pre-vails among them. One of these potent conjurers eame to Dr. Livingstone's party, and began to shake and tremble in every limb as he approached. The Makololo explained that the Pondoro, as these men are called, smalled the gunpowder, and, on account of his leoninc habits, he was very much afraid of ¹⁴. The interpreter was asked to offer ...e Pondoro a bribe of a cloth to change himself into a lion forthwith, but the man declined to give the message, through genuine fear that the trans-formation might really take place.

The Pondoro in question was really a elever man. He used to go off into the woods for a month at a time, during which period he was supposed to be a lion. His wife had built him a hut under the shade of a baobab tree, and used to bring him regular

which belonged to him as a human being. No one is allowed to enter this hut except the Pondoro and his wife, and not even the chief will venture so much as to rest his weapons against the baobab tree; and so strictly is this rule observed that the chief of the village wished to inflict a fine on some of Dr. Livingstone's party, because they had placed their guns against the sacred hut

Sometimes the Pondoro is believed to be hunting for the benefit of the village, catching and killing game as a lion, and then resuming his human form, and telling the people where the dead animal is lying. There is also among these tribes a belief that the spirits of departed chiefs enter the bodies of lions, and this belief may prob-ably account for the fear which they feel when opposed to a lion, and their unwillingncss to attack the animal. In Livingstone's "Zambesi and its tributaries," there is a passage which well illustrates the prevalence of this feeling.

"On one occasion, when we had shot a buffalo in the path beyond the Kapie, a hungry lion, attracted probably by the smell of the meat, came close to our camp, and roused up all hands by his roaring. Tuba Moroko (the 'Canoe-smasher'), imbued with the popular belief that the beast was a chief in disguise, scolded him roundly during his brief intervals of silence. 'You a chief! Eh! You call yourself a chief, do you? What kind of a chief are you, to come sneaking about in the dark, trying to steal our buffalo-mcat? Are you not ashamed of yourself? A pretty chief, truly! You are like the scavenger-beetle, and think of yourself only. You have not the heart of a chief; why don't you kill your own bccf? You must have a stone in your chest, and no heart at all, indeed.'" The "Canoe-smasher" producing no ef-

feet by his impassioned outery, the lion was addressed by another man named Malonga, the most sedate and taciturn of the party. "In his slow, quiet way he exposulated with him on the impropriety of such conduct to strangers who had never injured him. We were travelling peaceably through the eountry back to our own chief. We never killed people, nor stole anything. The buf-falo-meat was ours, not his, and it did not bccome a great chief like him to be prowling about in the dark, trying, like a liyena, to steal the meat of strangers. He might go and hunt for himself, as there was plenty of game in the forest. The Pondoro being deaf to reason, and only roaring the louder, the men became angry, and threatened to send a ball through him if he did not go

camp fire venture." Anothe

among th every ani propriate preparcd whom the cines req man, for e preparatio hunter wi providing medicine. cine, the u from the c the white basking in wrath, and

for shootir

, his leonine appe-subsidiary to that as a human being. ter this hut except , and not even the ich as to rest his obab tree; and so ved that the chief o inflict a fine on e's party, because s against the sacred

o is believed to be f the village, eatchs a lion, and then m, and telling the animal is lying. nese tribcs a belief ed chiefs enter the s belief may probar which they feel and their unwilling-I. In Livingstone's staries," there is a strates the preva-

ien we had shot a yond the Kapic, a obably by the smell to our camp, and his roaring. Tuba masher'), imbued that the beast was olded him roundly s of silence. 'You yourself a chief, do chief are you, to the dark, trying at? Are you not pretty chief, truly! er-beetle, and think have not the heart you kill your own e a stone in your

ill, indeed.'" " producing no efutery, the lion was n named Malonga, turn of the party. y he expostulated ety of such conduct ever injured him. ceably through the chief. We never nything. The buf-his, and it did not him to be prowling g, like a hyæna, to ers. He might go here was plenty of ne Pondoro being roaring the louder, and threatened to if he did not go up their guns to ly kept in the dark, circle made by our

Another superstition is very prevalent among these tribes. It is to the effect that every animal is specially affected by an apevery animal is specially affected by an appropriate medicine. Ordinary medicines are prepared by the regular witch-doctors, of crocodiles would cause a corresponding loss whom there are plenty; but special medicines require special professionals. One man, for example, takes as his specially the preparation of elephant medicine, and no hunter will go after the elephant without providing hinself with some of the potent medicine. Another makes crocodile medicines and reduction of another makes crocodile medicines and reduction of the potent medicine.

camp fires, and there they did not like to upon as their special property. On another occasion, when a baited hook was laid for the crocodile, the doctors removed the bait, ferred to eat it themselves, and they pre-ferred to eat it themselves, and partly be-cause any diminution in the number of

providing hinself with some of the potent medicine. Another makes crocodile medi-cine, the use of which is to protect its owner from the crocodile. On one occasion, when the white man had shot a crocodile as it lay basking in the sun, the doctors came in wrath, and remonstrated with their visitors for shooting an animal which they looked

CHAPTER XXXIV.

THE BATOKA AND MANGANJA TRIBES.

LOCALITY OF THE BATOKA - THEIR GENERAL APPEARANCE AND DRESS - THEIR SKILL AS BOATMEN -THE BAENDA-PEZI, OR GO-NAKEDS - AGRICULTURE - MODE OF HUNTING - MUSICAL INSTRUMENTS - WAR CUSTOMS - THE MANGANJA TRIBE - GOVERNMENT - INDUSTRY OF BOTH SEXES - SALUTA-TION - DRESS - THE PELELE, OR LIP-RING - TATTOOING - WANT OF CLEANLINESS - BEER-BREW-ING AND DRINKING - EXCHANGING NAMES - SUPERSTITIONS - FUNERAL AND MOURNING.

SOMEWHERE about lat. 17° S. and long. 27° E. is a tribe called the Batoka, or Batonga, of which there are two distinct varieties; of whom those who live on low-lying lands, such as the banks of the Zambesi, are very dark, and somewhat resemble the negro in appearance, while those of the higher lands are light brown, much of the same hue as café au luit. Their character seems to differ with their complexions, the former variety being dull, stupid, and intractable, while the latter are comparatively intellectual.

They do not improve their personal appearance by an odd habit of depriving themselves of their two upper incisor teeth. The want of these teeth makes the eorresponding incisors of the lower jaw project outward, and to force the lip with them; so that even in youth they all have an aged expression of countenance. Knocking out these teeth is part of a eeremony which is practised on both sexes when they are admitted into the ranks of men and women, and is probably the remains of some religious rite. The reason which they give is absurd enough, namely, that they like to resemble oxen, which have no mper incisors, and not to have all their teeth like zebras. It is probable, however, that this statement may be merely intended as an evasion of questions which they think themselves bound to parry, but which may also have reference to the extreme veneration for oxen which prevails in an African's mind.

In spite of its disfiguring effect, the cus-tom is universal among the various subtom is universal among the various sub-tribes of which the Batoka are composed, He really belongs to the Batoka tribe,

and not even the definite commands of the chief himself, nor the threats of punishment, could induce the people to forego it. Girls and lads would suddenly make their appearance without their teeth, and no amount of questioning could induce them to state when, and by whom, they were knocked out. Fourteen or fifteen is the usual age for performing the operation.

Their dress is not a little remarkable, especially the mode in which some of them arrange their hair. The hair on the top of the head is drawn and plastered together in a circle some six or seven inches in diameter. By dint of careful training, and plenty of grease and other appliances, it is at last formed into a cone some eight or ten inches in height, and slightly leaning forward. In some cases the cone is of wonderful height, the head-man of a Batoka village wearing one which was trained into a long spike that projected a full yard from his head, and which must have caused him consider able inconvenience. In this case other ma-terials were evidently mixed with the hair; and it is said that the long hair of various animals is often added, so as to mingle with the real growth, and aid in raising the cdifice. Around the edges of this cone the hair is shaven closely, so that the appearance of the head is very remarkable, and somewhat ludierous.

The figures of the second engraving on page 357 are portraits by Mr. Baines. Mantanyani, the man who is sitting on the edge

though h the Mako to assume than the tainly the like Man stone. I man, and boat as e The ornal a comb m ufactured Shimbesi' River. H boat up t interrogat he had no a fish, an should all and be dr show his fa

Mr. Bai that Man good sailor the manage ciate rum a happened a ing was o men, and tanyani wo one night place:

" Mantar not you tak " Non qu

"Porquo not you tal "Garaffa

bottle is lit The hint with water drank it off

A spirite natives in "The Zam canoe belo Mokoro, or ominous, bi inasmuch as and steady 1 modest, for his manager entirely to which he h found secret party through to the edge Smoke Soun toria Falls. when the w and, even in experienced to the Fall, Niagara, and tirely by a va

tic bed of th " Before e

though he was thought at first to be one of were requested not to speak, as our talking the Makololo. Perhaps he thought it better to assume the membership of the victorious than the conquered tribe. This was certainly the case with many of the men who, like Mantanyani, accompanied Dr. Livingstone. He was a singularly skilful boatman, and mauaged an ordinary whaling boat as easily as one of his own cances. The ornameut which he wears in his hair is a comb made of bamboo. It was not actured by himself, but was taken om Shimbesl's tribe on the Shire, or Shcereh :3n-River. He and his companions forced the boat up the many rapids, and, on being interrogated as to the danger, he said that he had no fcars, for that he could swim like a fish, and that, if by any mischance he should allow Mr. Baines to fall overboard and be drowned, he should never dare to show his face to Dr. Livingstone again. Mr. Baines remarks in his MS. notes,

that Mantanyani ought to have made a that ballitativall ought to have made a good sailor, for he was not only an adept at the management of boats, but could appre-ciate rum as well as any British tar. It so happened that at night, after the day's boating was over, grog was served out to the fish. men, and yet for two or three nights Mantanyani would not touch it. Accordingly one night the following colloquy took place: -

"Mantanyani, non quero grog ?" (i e. Cannot you take grog?) "Non quero." (I eannot.)

"Porquoi non quero grog?" (Why ean-

not you take grog?) "Garaffa poco, Zambesi munta." bottle is little and the Zambesi is big.) (The

The hint was taken, and run unmixed with water was offered to Mantanyani, who drank it off like a sailor.

A spirited account of the skill of the natives in managing canoes is given iu "The Zambesi and its Tributaries," The cance belonged to a man named Tuba-Mokoro, or the "Cance-smasher," a rather ominous, but apparently undeserved, title, inasmuch as he proved to be a most skilful and steady boatman. He seemed also to be modest, for he took no credit to himself for his management, but attributed his success entirely to a certain charm or medicine which he had, and which he kept a pro-found secret. He was employed to take the party through the rapids to an island close to the edge of the great Mosi-oa-tunya, *i. e.* Smoke Sounding Falls, now called the Victoria Falls. This island can only be reached when the water happens to be very low, and, even in that case, none but the most experienced boatmen can venture so near tirely by a vast and sudden rift in the basal-tie bed of the Zambesi.

might diminish the value of the medicine, aud no one with such boiling, eddying rapids before his eyes would think of disobeying the orders of a 'eanoe-smasher.' It soon became evident that there was sound sense in the request of Tuba's, though the reason assigned was not unlike that of the canoe man from Scsheke, who begged on a of our party not to whistle, because whistling made the wind come. .

"It was the duty of the man at the bow to look out ahead for the proper course, and, to the stersman. Tuba doubles thought to the stersman. Tuba doubles thought that talking on board might divert the attention of his stersman at a time when the negleet of an order, or a slight mistake, would be sure to spill us all into the chafing river. There were places where the utmost exertions of both men had to be put forth in order to force the canoe to the only safe part of the rapid and to prevent it from sweeping broadside on, when in a twinkling we should have found ourselves among the plotuses and cormorants which were engaged in diving for their breakfast of small

"At times it seemed as if nothing could save us from dashing in our headlong race against the rocks, which, now that the river was low, jutted out of the water; but, just at the very nick of time, Tuba passed the word to the steersman, and then, with ready pole, turned the canoe a little aside, and we glided swiftly past the threatened danger. Never was canoe more admirably managed. Once only did the mcdicine secm to have "We were driving swiftly down, a black

rock over which the white foam flew lay directly in our path, the pole was planted against it as readily as ever, but it slipped just as Tuba put forth his strength to turn the bow off. We struck hard, and were half full of water in a moment. Tuba recovered himself as speedily, shoved off the bow, and shot the canoc into a still, shallow place, to bail the water out. He gave us to understand that it was not the medicine which was at fault — that had lost none of of its virtue; the accident was owing to Tuba having started without his breakfast. Need it be said that we never let Tuba go without that meal again."

Among them there is a body of men called in their own language the "Baenda-pezi," *i. e.* the Go-nakeds. These men never wear an atom of any kind of clothing, but are entirely naked, their only coat being one of rcd oehre. These Bacuda-pezi are rather a remarkable set of men, and why Niagara, and a mile in width, formed en-ing is not very evident. Some travellers think that they are a separate order among e bed of the Zambesi. "Before entering the race of water, we is not that they are devoid of vauity, for

SKILL AS BOATMEN-AUSICAL INSTRUMENTS OTH SEXES - SALUTA-LINESS - BEER-BREW-D MOURNING.

e commands of the eats of punishment, to forego it. Girls make their appearand no amount of them to state when, erc knocked ont. usual age for per-

little remarkable, hich some of them hair on the top of astered together in n inches in diameraining, and plenty iances, it is at last eight or ten inches nning forward. In wonderful height, ka village wearing into a long spike rd from his head, used him considerthis case other maxed with the hair; ng hair of various as to mingle with in raising the ediof this cone the hat the appearance irkable, and some-

ond engraving on Mr. Baines. Mansitting on the edge remarkable man. he Batoka tribe,

their heads, which they dress in various fantastic ways. The conical style has already been mentioned, but they have many other fashions. One of their favorite modes is, to plait a fillet of bark, some two inches wide, and tie it round the head in diadem fashion. They then rub grease and red ochre plentifully into the hair, and fasten it to the fillet, which it completely covers. The head being then shaved as far as the edge of the fillet, the native looks as if he were wearing a red, polished forage-eap.

Rings of iron wire and beads are worn round the arms ; and a fashionable member of this order thinks himself scarcely fit for society unless he carries a pipe and a small pair of iron tongs, with which to lift a coal from the fire and kindle his pipe, the stem of which is often ornamented by being bound with polished iron wire.

The Baenda-pezi seem to be as devoid of the sense of shame as their bodies are of covering. They could not in the least bc made to see that they ought to wear clothing, and quite langhed at the absurdity of such an idea; evidently looking on a proposal to wear clothing much as we should entertain a request to dress ourselves in plate armor.

The pipe is in constant requisition among these men, who are seldom seen without a pipe in their mouths, and never without it in their possession. Yet, whenever they came into the presence of their white visitors, they always asked permission before lighting their pipes, an innate politeness being strong within them. Their tobacco is exceedingly powerful, and on that account is much valued by other tribes, who will travel great distances to purchase it from the Eatoka. It is also very cheap, a few beads purchasing a sufficient quantity to last even these invcterate smokers for six months. Their mode of smoking is very peculiar. They first take a whiff after the usual manner, and puff out the smoke. But, when they have expelled nearly the whole of the smoke, they make a kind of catch at the last tiny wreath, and swallow it. This they are pleased to consider the very essence or spirit of the tobacco, which is lost if the smoke is exhaled in the usual manner.

The Batoka are a polite people in their way, though they have rather an odd method of expressing their feelings. The ordinary mode of salutation is for the women to clap their hands and produce that ululating sound which has already been mentioned, and for the men to stoop and clap their hands on their hips. But, when they wish to be especially respectful, they have another mode of salutation. They throw themselves on their backs, and roll from side to side, slapping the outside of their thighs vigorously, and calling out "Kina-bombal kina-bombal" with great energy. Dr. Livingstone says crop must be consumed by themselves or

they are oxtremely fond of ornaments upon | that he never could accustom his eyes to like the spectacle of great naked men wallowing on their backs and slapping them-selves, and tried to stop them. They, however, always thought that he was not satis-fied with the heartiness of his reception, and so rolled about and slapped themselves all the more vigorously. This rolling and slapping secms to be reserved for the welcoming of great men, and, of course, whenever the Batoka present themselves before the chief, the performance is doubly vigor-

When a gift is presented, it is etiquette for the donor to hold the present in one hand, and to slap the thigh with the other, as he approaches the person to whom he is about to give it. Ho then delivers the gift, claps his hands together, sits down, and then strikes his thighs with both hands. The same formalities are observed when a return gift is presented; and so tenacious are they of this branch of etiquette, that it is taught regularly to children by their parents,

They are an industrious people, cultivating wonderfully large tracts of land with the simple but effective hoe of their country. With this hoe, which looks something like a large adze, they not only break up the ground, but perform other tasks of less im-portance, such as smoothing the earth as a foundation for their beds. Some of these fields are so large, that the traveller may walk for hours through the native corn, and searcely come upon an uncultivated spot, The quantity of corn which is grown is very large, and the natives make such numbers of granaries, that their villages seem to be far more populous than is really the ease. Plenty, in consequence, reigns among this people. But it is a rather remarkable fact that, in spite of the vast quantities of grain, which they produce, they cannot keep it in store.

The corn has too many enemies. In the first place, the neighboring tribes are apt to send out marauding parties, who prefer stealing the corn which their industrious neighbors have grown and stored to eultivating the ground for themselves. Mice, too, are very injurious to the corn. But against these two enemies the Batoka can tolerably guard, by tying up quantities of corn in bundles of grass, plastering them over with elay, and hiding them in the low sand islands left by the subsiding waters of the Zambesi. But the worst of all enemies is the native weevil, an insect so small that no precautions are available against its ravages, and which, as we too often find in this country, destroys an enormous amount of corn in a very short time. It is impossible for the Batoka to preserve their corn more than a year, and it is as much as they ean do to make it last until the next crop is ready.

As, therefore, the whole of the annual

850

ustom his eyes to t naked men walad slapping themhem. They, howhe was not satisof his reception, slapped themselves This rolling and erved for the well, of course, whenthemselves before themselves before the is doubly vigor-

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is people, cultivatacts of land with oc of their country, ks something like only break up the or tasks of less iming the earth as a s. Some of these the traveller may the native corn, and uncultivated spot, ch is grown is very ake such numbers illages seem to be is really the cese, reigns among this er remarkable fact juantities of grain, cannot keep it in

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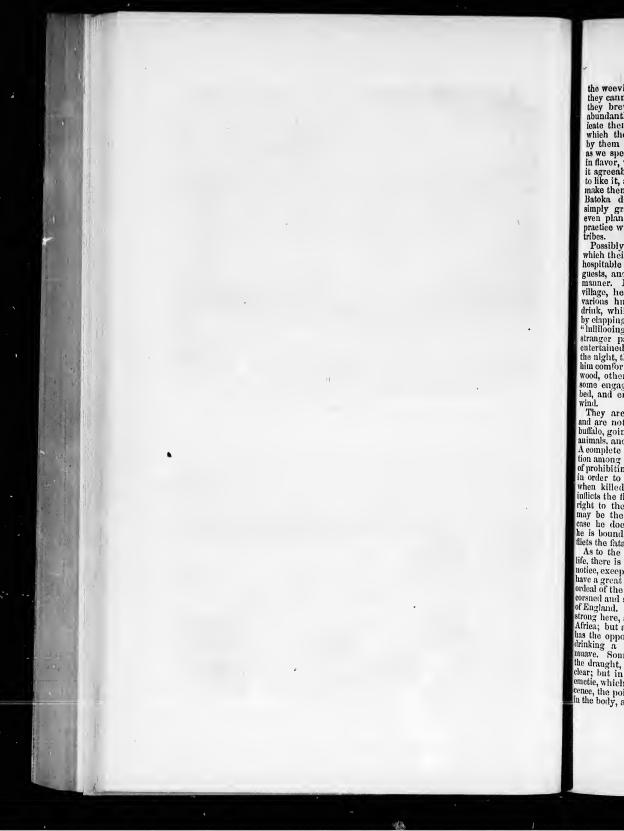


(L) BOATING SCENE ON THE BO-TLET-LE RIVER. (See page 340.)



(2.) BATOKA SALUTATION. (See page 350.)

(351)



the weevil, they prefer the former, and what they eannot eat they make into beer, which they brew in large quantities, and drink abundantly; yet they seldom, if ever, intox-icato themselves, in spite of the quantities which they consume. This becr is called by them either "boala" or "pombe," just as we speak of beer or ale ; and it is sweet as we speak of over or are, and to is sweet in favor, with just enough acidity to render it agreeable. Even Europeans soon come to like it, and its effect on the natives is to make them plump and well nourished. The Batoka do not content themselves with simply growing corn and vegetables, but even plant fruit and oll-bearing trees — a practice which is not found among the other tribes.

Possibly on account of the plenty with which their land is blessed, they are a most hospitable race of mcn, always glad to see guests, and receiving them in the kindest athink, while the men watcome the visitor by clapping their hands, and the women by "lullilooing." They even feel pained if the stranger passes the village without being entertained. When he halts in a village for the night, the inhabitants turn out to make him comfortable; some running to fetch firewood, others bringing jars of water, while some engage themselves in preparing the bed, and erecting a fence to keep off the wind.

They are skilful and fearless hunters, and are not afraid even of the elephant or buffalo, going up elosely to these formidable animals, and killing them with large spears. A complete system of game-laws is in operation among the Batoka, not for the purpose inflicts the first wound on an animal has the right to the spoil, no matter how trifling may be the wound which he inflicts. In flicts the fatal wound both legs of one side.

As to the laws which regulate ordinary life, there is but little that calls for special notice, except a sort of ordeal for which they have a great veneration. This is called the ordeal of the Muave, and is analogous to the consult and similar ordeals of the early ages of England. The dread of witchcraft is very strong here, as in other parts of Southern Africa; but among the Batoka the accused has the opportunity of elearing himself by drinking a poisonous preparation called mnave. Sometimes the accused dies from the draught, and in that case his guilt is in the body, and therefore being rejected.

No one seems to be free from such an account: "Near the confluence of the Kapoe the Mambo, or chief, with some of his head-men, came to our sleeping-place with a present. Their foreheads were smcared with white flour, and an unusual seriousness marked their demeanor. "Shortly before our arrival they had been accused of witchcraft; eonseious of innocence, they accepted the ordeal, and undertook to drink the poisoned muave. For this purpose they made a jour-ney to the sacred hill of Nehomokela, on which repose the bodies of their ancestors, and, after a solemn appeal to the unseen spirit to attest the innocence of their children, they swallowed the muave, vomited, and were therefore deelared not guilty.

"It is evident that they believe that the soul has a continued existence, and that the spirits of the departed know what those they manner. If a traveller passes through a have left behind are doing, and are pleased or not, according as their deeds are good or various huts with invitations to eat and or in the second to sall it because the visiter of a large canoe refused to sell it because it belonged to the spirit of his father, who helped him when he killed the hippopotamus. Another, when the bargain for his canoe was nearly completed, seeing a large serpent on a branch of a tree overhead, refused to complete the sale, alleging that this was the spirit of his father, come to protest against it.

Some of the Batoka believe that a medicine could be prepared which would cure the bite of the tsetse, that small but terrible fly which makes such destruction among the eattle, but has no hurtful influence on man-kind. This medicine was discovered by a chief, whose son Moyara showed it to Dr. of prohibiting the chase of certain game, but in order to settle the disposal of the game when killed. Among them, the man who Livingstone. It consisted chiefly of a plant, a dozen or two of the tsetse themselves. The remainder of the plant is also dried. When an animal shows symptoms of being he is bound to give to the hunter who in-administered to the animal, and the rest of the dried plant is burned under it so as to fumigate it thoroughly. Moyara did not assert that the remedy was infallible, but only stated that if a herd of eattle were to stray into a district infested with the tsctse, some of them would be saved by the use of the medicine, whereas they would all die without it.

The Batoka are foud of using a musical instrument that prevails, with some modifieations, over a considerable portion of Central Africa. In its simplest form it consists of a board, on which are fixed a number of elear; but in others the poison acts as an emetic, which is supposed to prove his inno-ence, the poison fulling no prove his inno-ence his poison fulling no prove his poison fulling no prove his poison fulling no prove his poison fulling no poison fulli emetic, which is supposed to prove his inno-eence, the poison finding no cougenial evil sansa is exactly that of our musical-boxes, the only difference being that the teeth,

or keys, of our instrument are steel, and that they are sounded by little pegs, and not by the fingers. Even among this one tribe there are great differences in the formation of the sansa.

The best and most elaborate form is that in which the sounding-board of the sansa is hollow, in order to increase the resonance; and the keys are made of iron instead of wood, so that a really musical sound is produced. Moreover, the instrument is en-elosed in a hollow calabash, for the purpose of intensifying the sound; and both the sansa and the ealabash are furnished with bits of steel and tiu, which make a jingling accompaniment to the musle. The ealabash is generally covered with earvings. When the sansa is used, it is held with the hollow or ornamented end toward the player, and the keys are struck with the thumbs, the rest of the hand being occupied in holding the instrument.

This curious instrument is used in accompanying songs. Dr. Livingstone mentions that a genuine native poet attached himself to the party, and composed a poem in henor of the white men, singing it whenever they halted, and accompanying himself on the sansa. At first, as he did not know much about his subject, he modestly curtailed his both his extended it day by day, until at last it became quite a long ode. There was an evident rhythm in it, each line consisting of five syllables. Another native poet was in the habit of solacing himself every evening with an extempore song, in which he enumerated everything that the white men had done. He was not so accomplished a poet as his brother improvisatore, and ocea-sionally found words to fail him. However, his sansa helped him when he was at a loss for a word, just as the piano helps out an unskilful singer when at a loss for a note.

They have several musical instruments besides the sansa. One is called the marimba, and is in fact a simple sort of har-monicon, the place of the glass or metal keys being supplied by strips of hard wood fixed on a frame. These strips are large at one and of the instrument, and diminish regu-larly toward the other. Under each of the wooden keys is fixed a hollow gourd, or ealabash, the object of which is to increase the resonance. Two sticks of hard wood are used for striking the keys, and a skilful performer really handles them with wonderful agility. Simple as is this instrument, pleasing sounds can be produced from it. It has even been introduced into England, under the name of "xylophone," and, when played by a dexterous and energetic performer, really produces effects that could hardly have been expected from it. The sounds are, of course, deficient in musical tone; but still the various notes can be obtained with tolerable accuracy by trimming

A similar instrument is made with strips of stone, the sounds of which are superior to those produced by the wooden bars.

The Batoka are remarkable for their clannish feeling; and, when a large party are travelling in company, those of one tribe always keep together, and assist each other in every difficulty. Also, if they should happen to come upon a village or dwelling belonging to one of their own tribe, they are sure of a welcome aud plentiful hospitality.

The Batoka appear from all accounts to be rather a contentious people, quarrelsome at home, and sometimes extending their strife to other villages. In domestic fights -i. e. in combats between inhabitants of the same village—the antagonists are care-ful not to inflict fatal injuries. But when village fights against village, as is sometimes the case, the loss on both sides may be considerable. The result of such a battle would be exceedingly disagreeable, as the two villages would always be in a state of deadly feud, and an inhabitant of one would not dare to go near the other. The Batoka, however, have invented a plan by which the feud is stopped. When the victors have driven their opponents off the field, they take the body of one of the dead warriors, quarter it, and perform a series of ceremo-nies over it. This appears to be a kind of challenge that they are masters of the field, The conquered party acknowledge their defeat by sending a deputation to ask for the body of their comrade, and, when they receive it, they go through the same cere-monics; after which peace is supposed to be restored, and the inhabitants of the villages may visit each other in safety.

Dr. Livingstone's informant further said, that when a warrior had slain an enemy, he took the head, and placed it on an ant-hill, until all the flesh was taken from the bones. He then removed the lower jaw, and wore it as a trophy. He did not see one of these trophies worn, and evidently thinks that the above account may be inaccurate in some places, as it was given through an interpreter; and it is very possible that both the interpreter and the Batoka may have invented a tale for the oceasion. The account of the pacificatory eeromonies really seems to be too consistent with itself to be falsehood; but the wearing of the enemy's jaw, uncorroborated by a single example, seems to be rather doubtful. Indeed, Dr. Livingstone expressly warns the reader against receiving with implicit belief accounts that are given by a native African. The dark interlocutor amiably desires to please, aud, having no conception of truth as a principle, says exactly what he thinks will be most acceptable to the great white chief, on whom he looks as a sort of erratic supernatural being. Ask a native whether the mounthe wooden keys to the proper dimensions. tains in his own district are lofty, or whether

gold is fo answer 1 he be as country, tailed me not think the answe If the wh and make

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a northern ls arather The count fully water streams, w the dry sea abundant, a themselves used tracts herds of oxe

Their mc ous, and ye into a numl goes by the ber of villa each Rundo independen acknowledg The chiefta male sex, as named Nyai her authorit social status dominious. Rundo by ea return is bou should they The Mang

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rmant further said, slain an enemy, he d it on an ant-hill, ken from the bones. ower jaw, and wore not see one of these ntly thinks that the inaceurate in some rough an interpresible that both the ka may have invenn. The account of nies really seems to self to be falsehood; enemy's jaw, uncorcample, seems to be d, Dr. Livingstone der against receivaccounts that are n. The dark interto please, and, havuth as a principle, links will be most hite chief, on whom rratic supernatural whether the mounre lofty, or whether

gold is found there, and he will assuredly ants are sure to say that the bullet went answer in the affirmative. So he will if he be asked whether incorns live in his country, or whether he knows of a race of tailed men, being only anxlous to please, and not thinking that the truth or falselood of the answer can be of the least consequence. who are often used as interpreters : and it is

the answer can be of the least consequence. who are often used as interpreters; and it is If the white sportsman shoots at an animal, and makes a palpable miss, his dusky attend. with any modicum of truth.

THE MANGANJA TRIBE.

On the river Shire (pronounced Sheereh), it were in harvest, the bundles of grass a northern tributary of the Zambesi, there is a rather eurious tribe called the Manganja. Just before the rainy season comes on, the and country which they inhabit is well and fully watered, abounding in clear and cool streams, which do not dry up even in the dry season. Pasturage is consequently abundant, and yet the neople do not do not the soil, and an abundant harvest is the the dry season. The country which they inhabit is well and abundant, and yet the people do not trouble themselves about cattle, allowing to lic un-used tracts of land which would feed vast herds of oxen, not to mention sheep and goats.

Their mode of government is rather curi-ous, and yet simple. The country is divided into a number of districts, the head of which goes by the title of Rundo. A great num-ber of villages are under the command of each Rundo, though each of the divisions is independent of the others, and they do not acknowledge one common chief or king. The chieftainship is not restricted to the male sex, as in one of the districts a woman named Nyango was the Rundo, and exercised her authority judiciously, by improving the social status of the women throughout her dominions. An annual tribute is paid to the Rundo by each village, mostly consisting of one tusk of each elephant killed, and he in return is bound to assist and protect them should they be threatened or attacked.

The Manganjas are an industrious race, The Manganjas are an industrious race, stick, with the thread wound spirally ione threads of the warp, the warp is beaten into its place with a flat stick. They are a hospitable people, and have a haps the baby lying asleep in the shadow of a bush. They clear the forest ground exactly as is done in America, cutting down the trees with their axes, piling up the branches and trunks in heaps, burning them, and scattering the ashes over the ground by way of manure. The stumps are left to rot the of minuter. The sound so the to be to be the sound, and the corn is sown among them. Grass land is cleared in a different manner. The grass in that country is enormously thick and long. The cultivator rathers a bundle twister the gathers a bundle into his hands, twists the ends together, and ties them in a knot. He then cuts the roots with his adze-like hoe, so

The cotton is prepared after a very simble and slow fashion, the fibre being picked by hand, drawn out into a "roving," partially twisted, and then rolled up into a ball. It is the opinion of those who have had practical experience of this eotton, that, if the natives could be induced to plant and dress it in large quantities, an enormous market night be found for it. The "staple," or fibre, of this cotton is not so long as that which comes from America, and has a harsh, woolly feeling in the hand. But, as it is very strong, and the fabries made from it are very durable, the natives prefer it to the foreign plant. Almost every Manganja family of importance has its own little cotton patch, from half an acre to an acre in size, which is kept earefully tended, and free from weeds. The loom in which they weave their simple cloth is very rude, and is one of the primitive forms of a weaver's apparatus. It is placed horizontally, and not vertically, and the weaver has to squat on the ground when engaged in his work. The shuttle is a mere stick, with the thread wound spirally round

well-understood code of ceremony in the reception of strangers. In each village there is a spot called the Boala, *i.e.* a space of about thirty or forty yards diameter, which is sheltered by baobab, or other spreading trees, and which is always kept neat and clean. This is chiefly used as a place where the basket makers and others who are engaged in sedentary occupations can work in company, and also serves as a meeting-place in evenings, where they sing, dance, smoke, and drink beer after the toils of the day.

As soon as a stranger enters a village, he is conducted to the Boala, where he takes his scat on the mats that are spread for him, as to leave the bunch of grass still stand-ing, like a sheaf of wheat. When a field has been entirely cut, it looks to a stranger as if anec, his people welcome him by clapping their hands in unison, and continue this salutation until he has taken his seat accom-panied by his councillors. "Our guides," writes Livingstone, "then sit down in frent of the chief and his councillors, and both parties lean forward, looking carnestly at each other. The chief repeats a word, such as 'Ambulata' (our father, or master), or 'Molo' (life), and all elap their hands. An-other word is followed by two elaps, a third by still more clapping, when each touches the ground with both had ds placed together, Then all rise, and lean forward with measured elap, and sit down again with elap, clap, clap, fainter and still fainter, until the last dles away, or is brought to an end, by a smart loud clap from the chief. They keep perfect time in this species of court etiquette.

This curious salutation is valued very highly, and the people are earefully in-structed in it from childhood. The chief guide of the stranger party then addresses the chief, and tells him about his visitors,who they are, why they have come, &c.; and mostly does so in a kind of blank verse — the power of improvising a poetical narrative being valued as highly as the court salutations, and sedulously eultivated by all of any pretensions to station. It is rather amusing at first to the traveller to find that, if he should happen to inquire his way at a hut, his own guide addresses the owner of the hut in blank verse, and is answered in the same fashion.

The dress of this tribe is rather peculiar, the head being the chief part of the person which is decorated. Some of the men save themselves the trouble of dressing their hair by shaving it off entirely, but a greater number take a pride in decorating it in various ways. The headdress which seems to be most admired is that in which the hair is trained to resemble the horns of the buffalo. This is done by taking two pieces of hide while they are wet and pliable, and bending them into the required shape. When the two horns are dry and hard, they are fastened on the head, and the hair is trained over them, and fixed in its place by grease and clay. Sometimes only one horn is used, which projects immediately over the forehead ; but the double horn is the form which is most in vogue.

Others divide their hair into numerous tufts, and separate them by winding round each tuft a thin bandage, made of the inner bark of a tree, so that they radiate from the head in all directions, and produce an effect which is much valued by this simple race. Some draw the hair together toward the back of the head, and train it so as to hang down their backs in a shape closely resembling the pigtail which was so fashionable an ornament of the British sailor in Nelson's pelcle is a piece of pure tin hammered into time. Others, again, allow the halr to grow much as nature formed it, but train it to grow in heavy masses all round their heads.

The women are equally fastidlous with the men, but have in addition a most singular ornament called the "pelele." This is a ring that is not fixed into the ear or nose, but into the upper llp, and gives to the wearer an appearance that is most repulsive to an European. The artist has illustrated its form and effect, in an engraving on page 357. The pelele is a ring made of ivory, metal, or bamboo, nearly an inch in thicknietal, or bamboo, hearly an inclusion entry and inclusion entry and variable in diameter, sometimes needed with the incluse across. When the neasuring two inclues across. When the girl is very young, the upper lip is pierced close to the nose, and a small pln inserted to prevent the oriflee from closing. When the wound is healed, the small pin is withdrawn, and a larger one introduced; and this plan is carried on for years, until at last the full-sized "pelele" can be worn.

The commonest sort of pelelc is made of bamboo, and is in consequence very light, When a wearer of this pelele smiles, or rather tries to smile, the contraction of the muscles turns the ring upward, so that its upper edge comes in front of the eyes, the nose appearing through its middle. The whole front teeth are exposed by this mo-tion, so as to exhibit the fashionable way in which the teeth have been ehipped, and, as Livingstone says, they resemble the fangs of a cat or a crocodile. One old lady, named Chikanda Kadze, had a pelelo 80 wide and heavy that it hung below her chin. But then she was a chief, and could consequently afford to possess so valuable an ornanient.

The use of the pelele quite alters the nat-ural shape of the jaws. In the natural state the teeth of the upper jaw are set in an outward eurve, but in a wearer of the pelele the constant, though slight, pressure of the ring first diminishes the curve, then flattens it, and, lastly, reverses it. Livingstone sug-gests that a similar application of gradual pressure should be applied to persons whose teeth project forward, not knowing that such a plan has long been practised by dentists.

How this frightful ornament eame to be first introduced is unknown. The reasons which they give for wearing it are rather aniusing. A man, say they, has whiskers and a beard, whereas a woman has none. "What kind of a creature would a woman be, without whiskers and without the pelele? She would have a mouth like a man, and no beard!" As a natural result of wearing this instrument, the language has undergone a modification as well as the lips. The labial letters cannot be pronounced properly, the under lip having the whole duty thrown upon them.

In different parts of the country the pel-ele takes different shapes. The most valued

lly fastidious with lidion a most singupolele." This is a to the ear or nose, and gives to the at is most repulsive rits has illustrated engraving on page ng made of ivory, an Inch in thickameter, sometimes teross. When the upper lip is pieced small pin inserted on closing. When a small pin is withe introduced; and r years, until at last an be worn.

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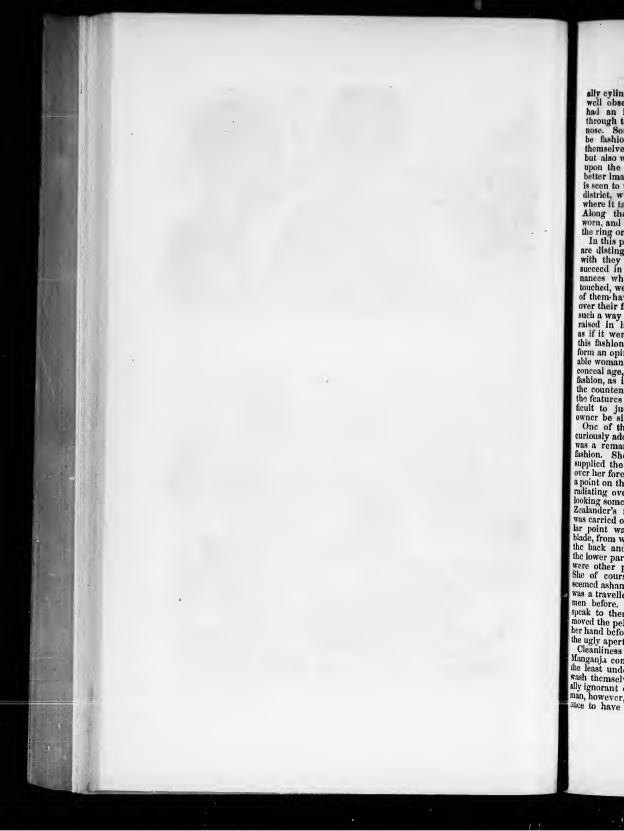
tin hammered into are made of a red others of a white naments are gener-



(1.) PELELE, OR LIP-RING, (See page 356.)



(2.) BATOKA MEN.(See page 348.)



aliy eyiindrical in form, so that, as has been well observed, the wearer looks as if she had an inch or so of wax-candle thrust through the lips, and projecting beyond the ose. Some of them are so determined to functionable that they do not content themseives with a peicie in the upper lip, but also wear one in the lower, the effect is seen to the greatest advantage in the lake district. where every woman wears it, and where it takes the greatest variety of form. Along the river it is not so universally worn, and the form is almost always that of the ring or dish.

In this part of the country the sub-tribes are distinguished by certain marks wherewith they tattoo themselves, and thereby succeed in still farther disfiguring counte-nances which, if allowed to remain untouched, would be agreeable enough. Some of them have a fashion of pricking holes all over their faces, and treating the wounds in over their mees, and treating the wounds in such a way that, when they heal, the skin is raised in little knobs, and the face looks as if it were covered with warts. Add to this fashion the peleie, and the reader may form an opinion of the beauty of a fashion-able woman. If the object of fashion be to conceal are, this must be a most successful able woman. If the object of fashion be to conceal age, this must be a most successful fashion, as it entirely destroys the lines of the countenance, and hardens and distorts the features to such an extent, that it is dif-

radiating over the cheeks as far as the ear, Randering over the checks as har as the ear, looking something like the marks on a New Zealander's face. This radiating principle was carried out all over her body. A simi-lar point was marked on each shoulder blade, from which the lines radiated down the back and over the shoulders; and on the lower part of the spine and on each arm were other patterns of a similar nature. She of course wore the peiele; but she seemed ashamed of it, probably because she was a travelled woman, and had seen white men before. So when she was about to speak to them, she retired to her hut, removed the peleie, and, while speaking, held her hand before her mouth, so as to conceal the ugiy aperture in her lip.

Cleanliness seems to be unsuitable to the Manganja constitution. They could not in the least understand why travellers should wash themselves, and seemed to be person- any injurious effect on the people, many

as soon as the march was resumed, there he was, with his little bag over his shoulder, ready to proceaim the wandering propensi-ties of the strangers, as usual. At last a ties of the strangers, as usual. happy idea struck them. They threatened to take him down to the river and wash him; whereupon he made off in a fright, and never made his appearance again.

Perhaps in consequence of this unclean-liness, skin diseases are rife among the Manganjas, and appear to be equally con-tagious and durable; many persons having white bloches over their bodies, and many which being afflicted with a sort of leprosy, which, however, does not seem to trouble them particularly. Even the fowls are lia-bie to a similar disease, and have their feet deformed by a thickening of the skin.

Sobriety seems as rare with the Man-ganjas as cleaniiness; for they are nota-ble topers, and actually contrive to intoxleate themselves on their native beer, a the focures to such an extent, that it is dif-ficult to judge by the face whether the owner be sixteen or sixty. One of the women had her body most curiously adorned by tattooing, and, indeed, was a remarkable specimen of Mangania supplied the want of hair by a feather tuft over her forehead, tied on by a band. From mixing it with water, boiling it, and allowing a point on the top of her forehead ren lines it to foremant. When it is about two dows it to ferment. When it is about two days oid, it is pleasant enough, having a slightly sweetish-acid flavor, which has the property of immediately quenching thirst, and is therefore most valuable to the traveller, for whose refreshment the hospitable people generally produce it.

As to themseives, there is some excuse for their intemperate habits. They do not possess hops, or any other substance that will preserve the beer, and in consequence they are obliged to consume the whole brewing within a day or two. When, therefore, a chief has a great brew of beer, the people assemble, and by day and night they continue drinking, drumming, daneing, and feasting, until the whole of the beer is gone. Yet, probably on account of the nourishing qualities of the beer—which is, in fact, little more than very thin porridge—the excessive drinking does not seem to have ally ignorant of the process. One very old man, however, said that he did remember and yet who had been accustomed to drink ance to have washed himself; but that it beer in the usual quantities. The women

seem to appreciate the beer as well as the | Creator, the invisible head-chief of the spirits. men, though they do not appear to be so and ground their belief in the immortality liable to intoxication. Perhaps the reason for this comparative temperance is, that their husbands do not give them enough of it. In their dispositions they seem to be lively and agreeable, and have a peculiarly merry laugh, which seems to proceed from the heart, and is not in the least like the sense-less laugh of the Western negro.

In this part of the country, not only among the Manganjas, but in other tribes, the custom of changing names is prevalent, and sometimes leads to odd results. One day a headman named Sininyane was called as usual, but made no answer; nor did a third and fourth eall produce any result. At last one of his men replied that he was no longer Sininyane, but Moshoshama, and to that name he at once responded. It then turned out that he had exchanged names with a Zulu. The object of the exchange is, that the two persons are theneeforth bound to consider each other as comrades, and to give assistance in every way. If, for example, Sininyane had happened to travel into the country where Moshoshama lived, the latter was bound to receive him into his house, and treat him like a brother.

They seem to be an intelligent race, and to appreciate the notion of a Creator, and of the immortality of the soul; but, like most African races, they cannot believe that the white and the black races have anything in common, or that the religion of the former can suit the latter. They are very ready to admit that Christianity is an admirable religion for white men, but will by no means be persuaded that it would be equally good for themselves.

They have a hazy sort of idea of their eay.

of the soul on the fact that their departed relatives come and speak to them in their dreams. They have the same idea of the muave poison that has already been mentioned; and so strong is their belief in its efficacy that, in a dispute, one man will challenge the other to drink muave; and even the chiefs themselves will often offer to test its discriminating powers.

When a Manganja dies, a great wailing is kept up in his house for two days; his tools and weapons are broken, together with the cooking vessels. All food in the house is taken out and destroyed; and even the beer is poured on the earth.

The burial grounds seem to be carefully eherished — as carefully, indeed, as many of the ehurehyards in England. The graves are all arranged north and south, and the sexes of the dead are marked by the implements laid on the grave. These implements are always broken; partly, perhaps, to signify that they can be used no more, and partly to save them from being stolen. Thus a broken mortar and pestle for pounding eorn, together with the fragments of a sieve, tell that there lies below a woman who once had used them; whilst a piece of a net and a shattered paddle are emblems of the fish-erman's trade, and tell that a fisherman is interred below. Broken ealabashes, gourds, and other vessels, are laid on almost every grave; and in some instances a banana is planted at the head. The relatives wear a kind of mourning, consisting of narrow strips of palm leaf wound round their heads, necks, arms, legs, and breasts, and allowed to remain there until they drop off by de-

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CHAPTER XXXV.

THE BANYAI AND BADEMA TRIBES.

CENERAL APPEARANCE OF THE BANYAI TRIDE - GOVERNMENT AND LAW OF SUCCESSION - DISCIPLINE OF YOUTH -- MARRIAGE CUSTOMS -- HUNTING -- THE HIPPOPOTAMUS-TRAP -- MANGROVE SWAMP --RAPACITY OF THE BANYAI CHIEF-BANYAI AXES, AND MODE OF MAKING THEM-ELEPHANT HUNTING - BOLDNESS OF THE MEN - SUPERSTITIONS OF THE BANYAI - IDEA ABOUT THE HYENA THE "TABOO" - CURIOUS BEEHIVES - THE BADEMA TRIBE - FISHING AND HUNTING WITH NETS -- CONCEALMENT OF PROPERTY.

On the south bank of the Zambesi, some-where about lat. 16° S and long, 30° E., there other tribes are always very cautious about is a tribe called the Banyai, who inhabit a tract of country called Shidima. The Banyai are a remarkably fine race of men, being ya ate a remarkably line fact of a line, being tall, well made, and agile, and are moreover very fair, being of that *café au lait* color which is so fashionable in many parts of Africa. As some of their customs are unlike the static state of the state those of other tribes, a short mention will be made of them.

Their appearance is rather pleasing, and they have a curious fashion of dressing their hair, which much resembles that which was fashionable Banyai youth first divides his hair into small tuits, and draws them out as far as he can, encirching each tuft with a spiral bandage of vegetable tissue. The vari-ous tuits are then dyed red, and as they are sometimes a foot in length, and hang upon the shoulders, they present a very remarka-ble aspect. When the Banyai travel, they are fearful of damaging their elaborate headdress, and so they gather it up in a bundle, and tie it on the top of the head.

Their government is equally simple and sensible. They choose their own chief, although they always keep to the same famchosen. If they cannot find a qualified per-

other tribes are always very cautious about visiting the Banyai during the interreg-num, as the people think that while there is no chief there is no law, and will in consequence rob without compunction those whom they would never venture to touch as

When the future chief is chosen, the electors go to him and tell him of their choice. It is then thought manners for him to pesume a nolo episcopari air, to modestly deprecate his own character, and to remonstrate with the deputation for having elected a person so unworthy to fill the place of his revered predecessor, who possessed all the virtues and none of the weaknesses of humanity. In fact, the speech of the Banyai king-elect would answer excellently for newly-elected dignitaries of our own country, who make exactly the same kind of oration, and would he equally offended were they to be taken at their word.

Of course the new chief, after his deprecatory speech, assumes the vacant office, together with all the property, including the wives and children, of his predecessor, and takes very good care to keep the latter in subservience. Sometimes one of the sons liv. When a chief dies, his people consult together as to his successor. His immediate descendants are never selected, and, if possible one of his brothers, or a nephew, is him as many youths as he can persuade to closen. If they cannot find a qualified per-son at home, they go further afield, and look accordingly. The principal chief, however, but for those relatives who have mingled with other tribes, thus bringing a new popu-rio in his dominions, and, when the young chieftain has built his village and fairly set- | does not take his wife to his hut; he goes tled down, he sends a body of his own soldiery to offer his eongratulations. If the young chieftain receives them with elapping of hands and humble obeisance, all is well, as the supreme authority of the chief is thereby acknowledged. If not, they burn down all the village, and so teach by very intelligible language that before a youth dares to be a chieftain he had better perform the duties which a vassal owes to his sover-

eign. There is a system among the Banyai which has a singular resemblance to the instruetion of pages in the days of ehivalry. When a man attains to eminence, he gathers around him a band of young boys, who are placed by their parents under his charge, and who are taught to become accomplished gentle-men after Banyai ideas. While they are yet in the condition of pagehood, they are kept under striet discipline, and obliged to be humble and punctilious toward their superiors, whom they recognize with the hand-clapping which is the salute common throughout Central Africa. At meal-times they are not allowed to help themselves, but are obliged to wait patiently until the food is divided for them by one of the men. They are also instructed in the Banyai law; and when they return to their parents, a case is submitted to them, and the progress which they have made is ascertained by their answers. To their teachers they are exceedingly useful. They are all sons of free men who are tolerably well off, and who send servants to accompany their sons, and to till the ground for their maintenanec. They also send ivory to the teacher, with which he purchases elothing for the young scholars.

This eustom shows that a certain amount of culture has been attained by the Banyai, and the social condition of their women is a still stronger proof. In most parts of savage Africa the woman is little more than a beast of burdea, and has no more to do with the management of affairs or with her husband's counsels than the cows for which he has bought her. In Banyai-land, however, the women have not only their full share of power, but rather more than their share, the husbands never venturing to undertake any husiness or to conduct any bargain without the consent of their wives. The women even act as traders, visiting other towns with merchandise, and a ting fairly toward both the purchaser and themselves

Their marriages are conducted in a manner which shows that the wife is quite the equal of her husband. In most parts of Southern Africa a wife is bought for a stip-ulated number of cows, and, as soon as the bargain is concluded, and the girl handed over to the purchaser, she becomes his property, and is treated as such. But, among the Banyai, the young bridegroom

to the house of her parents. Here he is of his mother-in-law, cutting wood for her use, and being very respectful in demeanor. Should be not like this kind of life, and be desirous of leaving it, he may do so when-ever he likes; but he has to relinquish wife and children, unless he can pay the parents of the wife a sufficient sum to compensate them for their loss. Nevertheless, this is the principle on which the custom of buy-ing wives is founded: but there are few places where the theory is reduced to practice.

Among the Banyai, as among many of the tribes along the river, the flesh of the hippopotamus is much eaten, and the capture of the animal is consequently a matter of importance. They do not eare for boldly ehasing the hippopotamus, as do the tribes which have already been mentioned, but they prefer to resort to the pitfall and the drop-trap. The pitfalls are always dug in places where the animal is likely to tread; and the pits are not only numerous, but generally placed in pairs elose to each other. On one oceasion a white traveller happened to fall into one of these pits, and after he had recovered from the shock of finding himself suddenly deprived of the light of day and enclosed in a deep hole, he set to work, and after many hours' labor managed to free himself from his unpleasant position. But no sooner had he fairly got out of the pit than he unfortunately stepped upon its companion, and fell into it just as he had fallen into the other.

The most ingenious mode of eapturing the animal is by means of the drop-trap. For this purpose the native cuts a rather long and heavy log of wood, and, in order to make it still heavier, a couple of large stones are tied to it near one end, or a quantity of elay is kneaded round it. At the loaded end a hole is made, into which is set a spearhead, sometimes that of a large assagai, but mostly a sort of harpoon like that which has been described on page 341. A rope loop is then fastened to the other end, and the weapon is ready. The hunter now goes to a hippopotamus track, and looks out for a branch that overhangs it. Generally he can tind a branch that will suit his purpose; but if not, he rigs up a sort of gallows on which he can suspend the armed log. When he has found a convenient branch, he takes a long rope, one end of which is fastened to a stick, places the stick across the branch, and hangs the loop of the harpoon upon the other end. He next passes the cord round a peg at the foot of the tree, about eighteen inches or so from the ground, draws it across the path, and then makes it fast.

The engraving No. 1, opposite, will explain how the whole business is managed. The tree on which the weapon is suspended

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his hut; he goes ents. Here he is the special servant ting wood for her etful in demeanor. kind of life, and be may do so when-to relinquish wife an pay the parents um to compensate evertheless, this is he eustom of buybut there are few s reduced to prac-

s among many of er, the flesh of the aten, and the eapsequently a matter not eare for boldly is, as do the tribes on mentioned, but o the pitfall and alls are always dug al is likely to tread; nly numerous, but irs elose to each a white traveller of these pits, and from the shock of y deprived of the t in a deep hole, he many hours' labor from his unpleasoner had he fairly he unfortunately ion, and fell into it the other.

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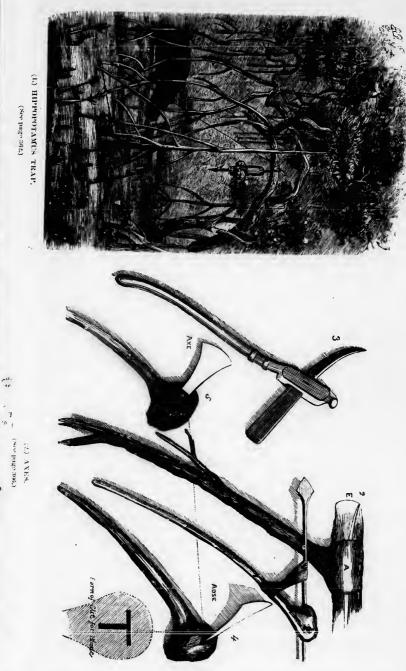
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is the mangrove, a tree utterly unlike any of | The blow releases the harpoon, which falls those which we have in this land. The which have descended to the moist ground, and give the tree a new support of its own. In such a case, the branches that tend downward wither away and die, those that tend upward increase rapidly, while those that project sideways take a turn, and then curve themselves upward. Examples of these branches may be seen in the sketch.

The mangrove is a self-sowing tree, and performs this act in a very curious manner. The seeds are very long, and furnished at the end with a hard, pointed tip. As soon as it is ripe, the seed falls, burying the pointed tip several inches into the soft, swampy soil, which mangroves love, and there remains. The object of this curious provision of Nature i, that the sced shall not be washed away by the periodical floods which inundate the country. In such a soil there is no difficulty in find-

ing the path of the hippopotamus, for the heavy and clumsy animal leaves a track which could be followed in the darkest night. Owing to the great width of its body, the feet of the opposite sides are set rather wider apart than is the case with lighter animals, so that when the hippopotrighter animals, so that when the nippopot-amus walks through grass it makes a dis-tinet double path, with a ridge of grass in the middle. When it walks on the soft muddy soil of the river bank, the animal every traveller who passes through their the nost curious track, the feet sinking

There is no path so trying to a traveller as a hippopotamus track. In that part of the country it is necessary to walk barefoot, or, at all events, to use nothing more than the native sandals. If the traveller tries to walk on the central ridge, he finds that the exertion of keeping the balance is almost equivalent to walking on a tight-rope or a Bornean "batang," and that the pressure on the middle of the foot soon becomes too painful to be borne. If he tries to walk in the ruts, he is no better off, for his feet sink deeply into the holes punched by the limbs of the hippopotamus, the toes are forcitiv pressed upward, and the leg is fixed w tightly in the hole that the traveller cana a withdraw it until the earth has been removed.

with tremendous violence, burying the iron extraordinary vitality of this tree is well head deep into the animal's back. Now and shown by the sketch, which was made by then the head comes exactly on the spine, shown by the sketch, which was made by then the head comes exactly of the spine, Mr. Baines. The trunk has been broken off, but the upper part has fallen against auother tree and been supported by it. It has then thrown out a number of roots, off the cruel wcapon which had tortured him on land. Sooner or later, he is sure to die from the wound, and then the natives, who, like the hippopotamus, never hurry themselves, drag the huge carcass to land, and hold a mighty feast upon it.

In some parts of the country these fallraps are set nearly as thickly as the pits which have already been mentioned, and the result is, that the animals have become exceedingly suspicious, and will not ap-proach anything that looks like a trap. They are so thoroughly afraid of being injured, that the native agriculturists are in the habit of imitating traps by suspending mangrove seeds, bits of sticks, and other objects, to the branches of the trees, knowing that the wary animal will keep very clear of so dangerous-looking a locality. The trap has to be set with considerable skill, and much care must be taken to conceal the rope which crosses the path, or the animal will not strike it. Large and heavy, and apparently clumsy, as he is, he can look out for himself, and, in places where traps are plentiful, he becomes so suspicious that if even a twig lie across his path he will

The Banyai chiefs do not neglect the usual African custom of demanding toll from every traveller who passes through their territories, although they do not appear to deeply into the earth, and forming a sort of double rut studded with holes at the distance of an inch or two from each other, a ridge some two inches in width dividing the ruts. ing that their permission, and even assistance, is needed in passing through the country, they set a very high price upon their services, and will not allow the traveller to proceed until he has complied with their demands. Feeling sure of their position, they are apt to be violent as well as extortionate, flinging down the offered sum with contemptuous gestures, and abusing their victims with a wonderful flow of disparaging language.

Dr. Livingstonc, knowing their customs, contrived to get the better of the Banyai in a place where they were ac sustomed to The a place where they were accustomed to carry things with a high han', ever over the Portuguese traders. At the , when the time came for repose, instead of going ashore, at whe usual custom of the native Over one of these tracks the native hunter suspends his harpoon, taking care that the the stream, and had couches made on board. blade shall hang exactly above the central This device completely disconcerted the ridge. As the nippopotamus comes walking plans of the Banyai, who expected the trav-along he strikes his foot against the cord. ellers to come ashore, and, of course, would

have kept them prisoners until they had weight is gained without the expenditure paid a heavy toll for permission to embark of valuable metal. again. They even shouted invitations from the river bank to come and sleep on land, but dared not attack a boat filled with armed men commanded by Europeans. The oddest part of the whole proceeding was, that the Makololo and Batoka boatmen, who were accompanying Dr. Livingstone, had never thought of so simple a device, and roared exultant jeers from their boat to the Banyai on shore.

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The country in which the Banyai live furnishes various kinds of food of which an European would be ignorant, and therefore would run a great risk of starving in a place where the Banyai would be revelling in plenty. Ant-hills, for example, almost always furnish huge mushrooms, which are at once palatable and nutritious; and there are several kinds of subterranean tubers that are only to be found by striking the ground with stones and lis-tening to the sound. One of these tubers is remarkable for the fact that in winter time it has a slight but perceptible quantity of salt in it.

The Banyai, like other African tribes, have their peculiar superstitions, such as pouring out the contents of their snuff box as an offering to the spirits of the dead when they are engaged in hunting; hoping thereby to propitiate them and procure their aid. One man who had performed this act of devotion was quite scandalized at the irreverence of hunters who belonged to other tribes, and who, as he said, did not know how to pray. The same man took to himself the credit of having destroyed an elephant which had been killed by others, his prayers and snuff, and not the weapons of the hunters, having, according to his idea, been the real instruments by which the animal fell.

The particular animal, by the way, was killed in a manner peculiar to some of the tribes in this part of Africa. These native hunters are very Nimrods for skill and courage, going after the elephant into the depths of his own forest, and boldly coping with him, though armed with weapons which an European would despise.

The chief weapon which is used by these tribes is a kind of axe. It is made nuch after the fashion of those used by the Beehuanas described on page 290. The "tang," however, which is fastened into the handle, is at least three feet in length, and the handle is sometimes six or seven feet long, so that the instrument looks more like a seythe than an axe. The handle is made by eutting off a branch of convenient thickness, and also a foot or two of the trunk at its junction. A hole is then bored through inserted into it, and the rough wood then weapon, except perbaps a spear or two.

The illustration No. 2 on page 363 will make this ingenious process clear. Fig. 2 represents part of the trunk of a tree, marked A, from which starts a convenient branch. Seeing that this branch will answer for the handle of an axe, the native cuts across the trunk, and thus has a very rude kind of mallet, possessed of eonsiderable weight. A hole is next bored through the part of the trunk, and the iron tang of the axeliead thrust through it. The superabundant wood is then trimmed off, as shown in the cut, the branch is seraped and smoothed, and the simple but effective axe is complete.

Figs. 4 and 5 represent a convertible axe which is much used by this people. As in their work they sometimes need an adze, and sometimes an axe, they have ingen-iously made a tool which will serve either purpose. The handle and butt are made exactly as has already been described, but, instead of piereing a single hole for the iron head, the Banyai eut two holes at right angles to each other, as seen in the dia-gram, fig. 4. The iron, therefore, can be fixed in either of these sockets, and, according to the mode in which it is inserted, the tool becomes either an axe or an adze. At fig. 4 it is placed in the horizontal socket, and accordingly the tool is an adze; but at fig. 5 it is transformed into an axe, merely by shifting the iron head into the perpendieular socket.

It is a eurious fact that the Water Dyaks of Borneo have a very similar tool, which they use in boat-building. It is much smaller than the Banyai axe, being only used in one hand, and the head is fixed to the handle by an elaborate binding of split rattan, which is so contrived that the head ean be turned at pleasure with its edge parallel to or aeross the handle.

Fig. 3 represents a rather curious form of axe, which is sometimes found among the Banyai and other tribes. The head is made very long, and it is made so that, when the owner wishes to earry it from one place to another, he does not trouble himself to hold it in his hand, but merely haugs it over his shoulder.

The elephant axe is shown at fig. 1, but it is hardly long enough in the handle. In one part of Central Africa the head is fastened to the handle by means of a soeket; but this form is exceedingly rare, and, in such a elimate as is afforded by tropieal Africa, is far inferior to that which has been described.

The hunters who use this curious weapon go in pairs, one having the axe, which has been most carefully sharpened, and dressed into shape; thus the necessary When they have found an elephant with

good tu: way rou upon hir man alw the assis soon as nals, tha begin th rustle an in front, the eleph and mak movemer gaged wi steals gra with a sw tendon o is at a ver From tha its enorm of all its 1 choose, le being qui lamed ani was left. quite seve deeply that mal takes snap.

To retu: Banyai. his snuff sa directed by hunters, h wanted for some idea, it may be, Providence their condu to the tribe ual; for w and beads, who had ki that they l Barimo, or The Banya animals ; fo hideous lau laughing be

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on page 363 will ess clear. Fig. 2 trunk of a tree, rts a convenient branch will ann axe, the native l thus has a very ssed of considerext bored through l the iron tang of h it. The supertrimmed off, as ch is seraped and but effective axe

a convertible axe is people. As in es need an adze, they have ingen-will serve either d butt are made en deseribed, but, e hole for the iron o holes at right seen in the diatherefore, can be kets, and, accordit is inserted, the e or an adze. At horizontal socket, s an adze; but at to an axe, merely into the perpen-

the Water Dyaks imilar tool, which ng. It is much i axe, being only e head is fixed to e binding of split ved that the head with its edge parıdle.

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wn at fig. 1, but it the handle. In frica the head is by means of a exceedingly rare, s afforded by tropto that which has

is curious weapon the axe, which y sharpened, and iniself about any a spear or two. an elephant with

good tusks, they separate, and work their could not eat all the elephant, and must way round a wide circuit, so as to come upon him from different quarters, the axeman always approaching from behind, and rustle among the branches at some distance branches as memorials of their visit. in front, not in such a manner as to alarm the elephant, but to keep his attention fixed, and make him wonder what the singular movements can mean. While he is engaged with the man in front, the axeman steals gradually on him from behind, and with a sweep of his huge weapon severs the tendon of the hock, which in the clephant is at a very short distance from the ground. From that moment the animal is helpless, its enormoas weight requiring the full use of all its limbs; and the hunters can, if they choose, leave it there and go after another, being quite sure that they will find the lamed animal in the same place where it was left. Even if the axe blow should not quite sever the tendon, it is sure to cut so deeply that at the first step which the ani-mal takes the tendon gives way with a loud snap.

To return to the religious notions of the Banyai. The man who made oblation of his shuff said that the clephant was specially some idea, however confused and imperfect it may be, of a superintending and guiding Providence. The other Banyai showed by their conduct that this feeling was common to the tribe, and not peculiar to the individto the tribe, and not peculiat to the hadron, ual; for when they brought corn, poultry, and beads, as thank-offerings to the hunters who had killed the elephant, they mentioned that they had already given thanks to the Barimo, or gods, for the successful chase. The Banyai seem to have odd ideas about hideous laugh, the men said that they were hives. laughing because they knew that the men

leave some for the hyænas. In some parts of the country the hyænas and lions are so the assistant coming toward the front. As soon as they know, by well-understood sig-tations, they build little resting places in nals, that they are near the animal, they begin their work. The assistant begins to the night, leaving their little huts in the begins to the memory the branches of trees, and lodge there for the night, leaving their little huts in the

Among the peculiar superstitlons is one which is much in vogue. This is a mode of protecting property from thieves, and con-sists of a strip of palm leaf, smeared with some compound, and decorated with tufts of grass, bits of wood, little roots, and the like. It is chiefly used for the protection of honey, which is sometimes wild, the bees making a nest for themselves in the hollow of a tree, and sometimes preserved in hives, which are made of bark, and placed in the branches. The hives are long and cylin-drical, and laid on their sides. The protecting palm leaf is tied round the tree, and the natives firmly believe that if a thief were to climb over it, much more to remove it, he would be at once afflicted with illness, and soon die. The reader will see here an analogous superstition to the "tapu," or taboo, of Polynesia.

The hives are made simply enough. Two incisions are made completely round the tree, about five feet apart, and a longituwanted food; a plain proof that they have this slit, and by proper management it comes off the tree without being broken, returning by its own clasticity to its original shape. The edges of the slit are then sewed to-gether, or fastened by a series of little wooden pegs. The ends are next elosed with grass ropes, coiled up just like the targets which are used by modern archers; and, a hole being made in one of the ends, the hive is complete. Large quantities of honey and wax are thus collected and used animals; for when the hyzenas set up their comes from Loanda is collected from these for exportation; indeed all the wax that

THE BADEMA TRIBE.

THERE is still left a small fragment of antelopes, and other animals, they do so by anteropes, and other many African tribes which are rapidly expiring. These people are called BADÉMA, and from their ingenuity seem to describe a better fits. There are called of ravines, and then driving the game into describe a better fits. deserve a better fate. They are careful husbandmen, and cultivate small quantities They have a sing husbandmen, and eultivate small quantities of tobacco, maize, and eotton in the hollows of the values and eotton in the hollows of preserving their eorn. Like many other

of the valleys, where sufficient moisture lingers to support vegetation. They are elever sportsmen, and make great use of the ret, as well on the land as in the water, For fishing they have a kind of casting net, and when they go out to catch zebras,

a small portion in their huts, just sufficient for the day's consumption. But the mice and monkeys are quite as fond of corn as their human enemies, and would soon destroy all their stores, had not the men a plan by which they can be preserved. The Badéma have found out a tree, the bark of which is hateful both to the mice and the monkeys. Accordingly they strip off the bark, which is of a very bitter char-

GENERAL A COSTI GAIT -TORTI BEAR -CEM ANGOL CUPPE

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iemles come upon at they have any in their huts, and me among them e the stereotyped had been robbed

CHAPTER XXXVI.

THE BALONDO OR BALONDA AND THE ANGOLESE.

GENERAL APPEARANCE - MODE OF GOVERNMENT - WOMAN'S DRESS - MANENKO AND HER STRANGE COSTUME - FASHIONS IN HAIR-DRESSING - COSTUME OF THE MEN - THEIR ORNAMENTS - PECULIAR GAIT -- MODE OF SALUTATION -- CURIOSITY -- MILDNESS OF TEMPERAMENT -- AN ATTEMPT AT EX-TORTION - A SCENE AT COURT - BALONDA MUSIC - MANENKO IN COMMAND - KATEMA AND HIS BEARER - LOVE OF CATTLE - FOOD OF THE BALONDA - FISH-CATCHING - BALONDA ARCHITECTURE - CEMENTING FRIENDSHIP - RELIGION AND IDOLS - A WILD LEGEND - FUNERAL CUSTOMS - THE ANGOLESE - THEIR CHARACTER - AGRICULTURE - THE MANIOC, AND ITS USES - MEDICINES AND CUPPING - SUPERSTITIONS - MARRIAGES AND FUNERALS - DR. LIVINGSTONE'S SUMMARY.

WE now come to a rather important tribe village, killed the headman, and gave the that lives very close to the equator. This rest of the inhabitants to the slave merchant is called the Balondo or Balonda tribe, i. e. the people who inhabit Londa-land, a very large district on the western side of Africa.

The chief ruler, or king, of the Balonda tribes is Matiamyo, a name which is hereditary, like that of the Czar or Pharaoh. He has absolute power of life and death, and one of them had a way of proving this authority by occasionally running about the thority by occasionally running about the town and beheading every one whom he met, until sometimes quite a heap of human heads was collected. He said that his people were too numerous to be prosperous, and so he took this simple method of diminishing their numbers. There seems to be no doubt that he was insane, and his people thought so too; but their reverence for his office was so great that he was allowed to pursue his and course without check, and at length died peaceably, instead of being murdered, as might have been expected.

rest of the inhabitants to the slave merchant in payment for his goods. Thus he en-riched his treasury and thinned his popula-A great number of small tribes inhabit this always to look upon villages as property always to look upon villages as property always to look upon villages as property wich could be realized at any time, and had, besides, the advantage of steadily in-creasing in value. If he heard of or saw anything which he desired exceedingly, tribes is Matianwa a name which is hered. tion by the same act. Indeed, he seemed and the owner declined to part with it, he would destroy a whole village, and offer the plunder to the owner of the coveted property

Still, under this régime, the people lead, as a general rule, tolerably happy and contented lives. They are not subjected to the same despotism as the tribes of the Southern districts, and, indeed, often refuse to obey the orders of the chief. Onee, when Katema sent to the Bal de, a sub-tribe under his protection, and ordered them to furnish men to carry Dr. Livingstone's goods, they flatly refused to do so, in spite of Katema's threat that, if they did not obey, he would deprive them of his countenance, and send them back Ite was a great slave-dealer, and used to conduct the transaction in a manuer re-markable for its simplicity. When a slave-merchant came to his town, he took all his visitor's property, and kept him as a guest for a week or ten days. After that time, having shown his hospitality, he sent out a party of armed men against some populous to their former oppressors. The fact is,

is in full force, and where people may be African mothers carry them, and the infant kidnapped and sold under any pretext that is as exposed to the weather as its mother.

may happen to occur to the chief. As is frequently the case with African tribes, there is considerable variety of color among the Balondo, some being of a no-tably pale chocolate hue, while others are so black as to rival the negro in darkness of complexion. They appear to be a rather pleasing set of men, tainted, as must be the case, with the ordinary vices of savage life, but not morose, cruel, or treacherous, as is too often the case. The women appear to be almost exceptionally lively, being full of animal spirits, and spending all their leisure time, which seems to be considerable, in chattering, weddings, funerals, and similar amusements. Dr. Livingstone offers a sugreason why they are so indestructible a race, and thinks that their total want of care is caused by the fatalism of their religious theories, such as they are. Indeed, he draws rather a curious conclusion fron their happy and cheerful mode of life, considering that it would be a difficulty in the way of a nissionary, though why a lively disposition and Christianity should be opposed to each other is not easy to see.

One woman, named Manenko, afforded a curious example of mixed energy, liveli-ness, and authority. She was a chief, and, though married, retained the command in her own hands. When she first visited Dr. Livingstone, she was a remarkably tall and fine woman of twenty or thereabouts, and rather astonished her guest by appearing before him in a bright coat of red ochre, and nothing else, except some charms hung round her neck. This absence of clothing was entirely a voluntary act on her part, as, being a chief, she might have had any amount of clothing that she liked; but she evidently thought that her dignity required her to outdo the generality of Balondo ladies in the scantiness of apparel which distinguishes them.

In one part of Londa-land the women are almost wholly without clothes, caring nothing for garments, except those of European manufacture, which they wear with much pride. Even in this latter case the raiment is not worn so much as a covering to the body as a kind of ornament which shows the wealth of the wearer, for the women will purchase calico and other stuffs at extrava-gant prices. They were willing to give twenty pounds' weight of meal and a fowl for a little strip of calico barely two feet in length, and, having put it on, were quite charmed with their new dress.

bodies than it does on our faces. Even the fastened to the girdle in front, brought very babies arc deprived of the warm fur-clad wrapper in which the generality of behind. Now this dress is much more

The Londa mother carries her child in a very simple manner. She plaits a bark belt, some four inches or so in width, and hangs it over one shoulder and under the other, like the sash of a light infantry officer. The child is partly scated on its mother's hip, and partly supported by the belt, which, as lis evident, does not afford the least protec-tion against the weather. They even sleep in the same state of nudlty, keeping up a fire at night, which they say is their cloth-ing. The women tried very hard to move the compassionate feelings of their white visitors by holding up their little naked babies, and begging for clothes; but it was clear that the real destination of such clothes was for ornaments for themselves.

As is the case with several other tribes which care little for clothes, they decorate their heads with the greatest care, weaving their hair into a variety of patterns, that must cost infinite trouble to make, and scarcely less to preserve. They often em-ploy the "buffalo-horn" pattern, which has already been mentioned, sometimes working their hair into two horns, and sometimes into onc, which projects over the forchead. Some of them divide the hair into a number of cords or plaits, and allow them to hang all round the face. The most singular method of dressing the hair is one which is positively startling at first sight, on account of the curious resemblance which it bears to the "nimbus" with which the heads of saints are conventionally surrounded. The hair is dressed in plaits, as has already been mentioned, but, instead of being allowed to hang down, each plait or strand is drawn out in a radiating fashion, and the ends are fastened to a hoop of light wood. When this is done, the hoop itself represents the nimbus, and the strands of hair the radi-ating beams of light. (See next page.) The features of the Balondo women are

pleasing enough, and in some cases are even tolerably regular. The teeth are allowed to retain their original form and whiteness; and it is a pity that so many good countenances are disfigured by the custom of thrusting picces of reed through the septum of the nose.

The dress of the Balondo men is more worthy of the name than that of the women, as it consists of a girdle round the waist, with a softly-dressed skin of a jackal in front, and a similar skin behind. Dr. Livingstone relates an ancedote concerning this dress, which shows how arbitrary is the feeling of decency and its opposite. He had The fact is, they have never been accus-tomed to dress, and "are all face," the weather having no more effect on their with him a number of Makololo mcn, whose

m, and the infant her as its mother. es her child in a plaits a bark belt, width, and hangs under the other, mitry officer. The its mother's hip, he belt, which, as the least protee-They even sleep ity, keeping up a say is their clothery hard to move the little naked lothes; but it was tination of such for themselves.

reral other tribes less, they decorate est care, weaving of patterns, that le to make, and They often emattern, which has metimes working s, and sometimes wer the forchead, air into a number ow them to hang ne most singular in Is one which is sight, on account ce which it bears iden the heads of surrounded. The bas already been being allowed to strand is drawn and the ends are ht wood. When

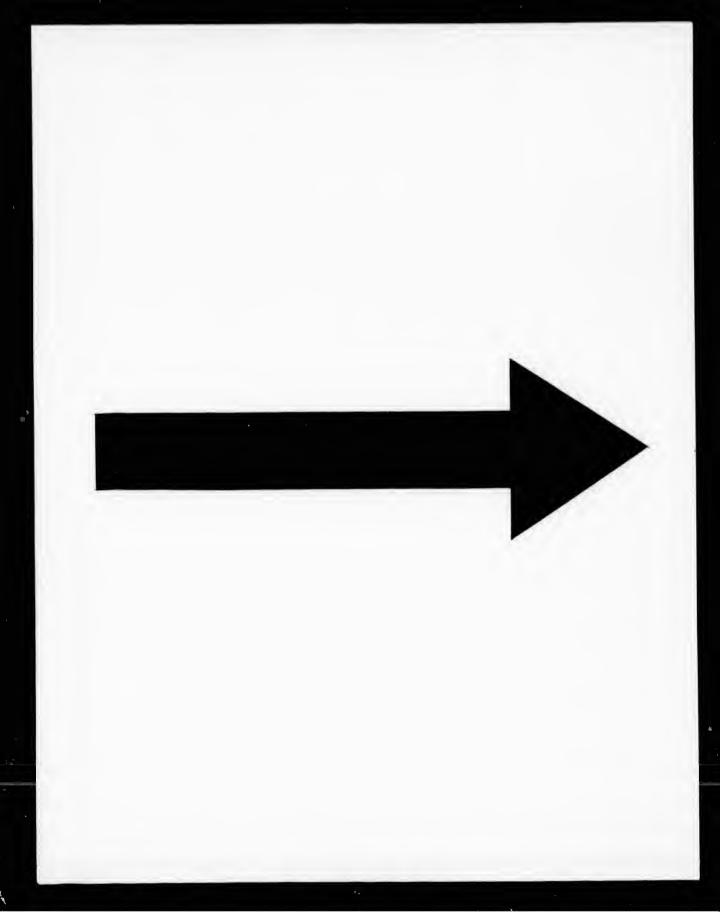
ee next page.) londo women are some cases are The teeth are alriginal form and ity that's on many lisfigured by the s of reed through

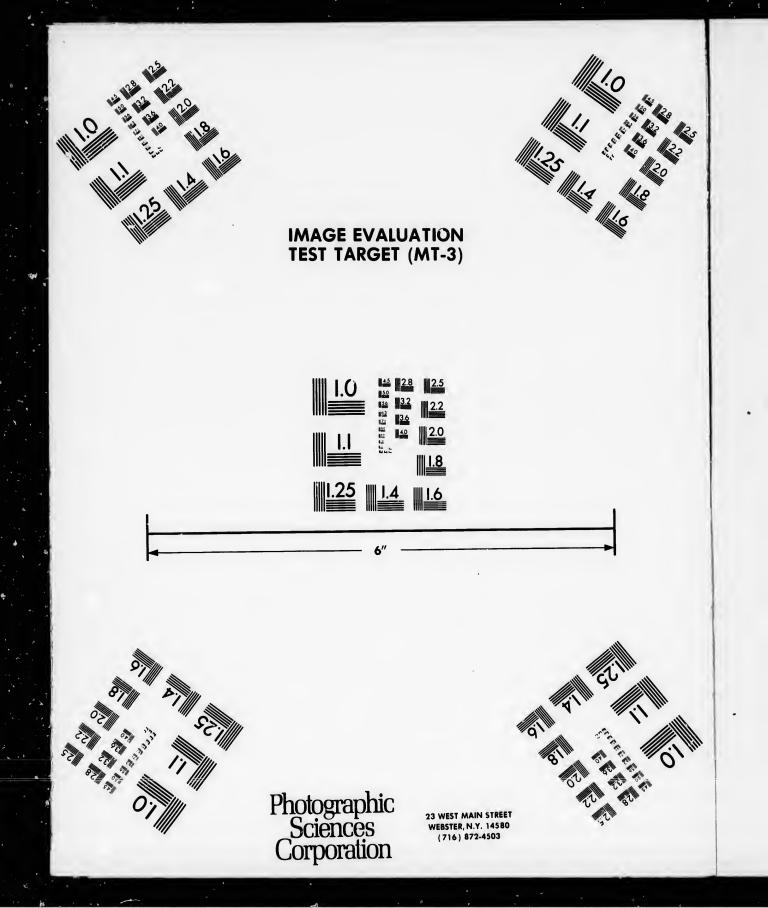
ndo men is more that of the womgirdle round the l skin of a jackal kin behind. Dr. sedote concerning w arbitrary is the opposite. He had sololo men, whose nany other tribes, piece of soft hide n front, brought d into the girdle





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worthy of the name than the double skin of half an ounce or so each, will strut about the Balonda. Yet the Balonda girls, them- with his feet wide apart, as if he could hardly the Balonda. Yet the Balonda girls, them-selves in a state of almost complete nudity, were very much shocked when they found that the Makololo men wore no back-apron. Whenever a Makololo man happened to turn his back upon the women and girls, they laughed and jeered at him to such an extent that he was made quite wretched by their scorn. Had they been even moderately clad, such behavior might seem excusable, but, when it is remembered that the dress of the despised visitor would have furnished costumes to four or five of the women who were laughing at him, we can but wonder at the singular hold which fashion takes of the human mind.

The Balondo men are as fond of ornaments as their wives, and, as with them, the similar to that which has been already mentioned; while a man who is fond of dress will generally show his foppery by twisting his beard into three distinct plaits. Some of the Balondo men have a considerable quantity of thick wolly hair, and dress it in a singular fashion. They begin by pari-ing it down the middle, and then forming the hair of each side into two thick rolls. which pass between the ears and fall down as far as the shoulders. The rest of the hair is gathered up into a bundle, and hangs on the back of the neck.

Whenever they can afford it, the Balondo men will carry one of the large knives which are so prevalent in this part of the continent. Throughout the whole of Western Africa there is one type of knife, which undergoes various modifications according to the partieular district in which it is made, and this type is as characteristic of Western Africa as the Bechuana knife is of the southern parts. Their curious form is almost identieal with that of weapons taken from tumuli ornamental as well as useful.

Heavy rings of copper and other metals arc as much in vogue as among the Damaras; only the men prefer to wear them on their own limbs, instead of handing them over to their wives. As wealth is mostly earried on the person in this country, a rich Balondo man will have six or seven great copper rings encirching his ankles, each ring weighing two pounds or so. The gait of a rich man is therefore singularly ungraceful, the feet being planted widely apart, so that the massive rings should not come in contact. The peculiar gait which is caused by the presence of the treasured rings is much admired among the Balondo, and is studi-ously imitated by those who have no need to use it. A young man, for example, who

walk for the weight of his anklets,

The ornament which is most prized is made from a large species of shell belonging made from a large species of shell belonging to the genus Conus. The greater part of the shell is chipped away, and only the flat and spiral base is left. This is pierced in the middle, and a string is passed through the iniddle, so that it can be hung round the neck. Dr. Livingstone tells an anecdote which shows the astimation in which this which shows the estimation in which this ornament is held. Just before his departure the king, Shinte, came into his tent, and passed a considerable time in examining his books, watch, and other curiositics. At last he carefully closed the door of the tent, so that none of his people might see the exdecorations chiefly belong to the head and the feet. In some places they have a fashion of dressing their hair into a conical form, similar to that which has been already the words, "There, now you have a proof of my friendship." These shells are used, like stars and crosses in England, as emblems of rank; and they have besides a heavy intrin-sic value, costing the king at the rate of a slave for two, or a large elephant's tusk for five.

The very fact that they possess insignia of rank shows that they must possess some degree of civilization; and this is also shown by the manner in which inferiors are bound to salute those above them. If a man of low rank should meet a superior, the former immediately drops on his knees, picks up a little dirt, rubs it on his arms and chest, and then claps his hands until the great man has passed. So punctilious are they in their manner, that when Sambanza, the husband of Manenko, was making a speech to the people of a village, he interspersed his discourse with frequent salutations, although he was a man of consequence himself, being the husband of the chief.

There are many gradations in the modeof saluting. Great chiefs go through the in Europe. The sheath is always very wide, movements of rubbing the sand, but they and is made with great care, being mostly only make a pretence of picking up sand. only make a pretence of picking up sand. If a man desires to be very polite indeed, he carries with him some white ashes or powdered pipe-clay in a piece of skin, and, after kneeling in the usual manner, rubs it on his chest and arms, the white powder being an ocular proof that the salutation has been properly conducted. He then claps his hands, stoops forward, lays first oue cheek and then the other on the ground, and con-tinues his clapping for some little time. Sometimes, instead of clapping his hands, he drums with his elbows against his ribs.

On the whole, those travellers who have passed through Londa seem to be pleased with the character of the inhabitants. Dr. Livingstone appears to have had but little trouble with them, except when resisting the extortionate demands which they, like is only worth half a dozen rings weighing other tribes, were apt to make for leave

He

of passage through their country. writes: --

"One could detect, in passing, the variety of character found among the owners of gardens and villages. Some villages were the picture of neatness. We entered others enveloped in a wilderness of weeds, so high that, when sitting on an ox-back in the middle of the village, we could only see the tops of the huts. If we entered at mid-day, the owners would come lazily forth, pipe in hand, and lelsurely puff away in dreamy indifference. In some villages weeds were not allowed to grow; cotton, tobacco, and different plants used as relishes, are planted round the huts; fowls are kept in cages; and the gardens present the plcasant spectacle of different kinds of grain and pulse at various periods of their growth. I sometimes admired the one class, and at times wished I could have taken the world easy, like the other.

"Every village swarms with children, who turn out to see the white man pass, and run along with strange crles and antics; some run up trecs to get a good view—all are agile climbers through Londa. At friendly villages they have scampered alongside our party for miles at a time. We usually made a little hedge round our sheds; erowds of women came to the entrance of it, with children on their backs, and pipes in their mouths, gazing at us for hours. The men, rather than disturb them, crawled through a hole in the hedge; and it was common to hear a man in running off say to them, "I am going to tell my mamma to come and see the white man's oxen."

According to the same authority, the Balonda do not appear to be a very quarrelsome race, generally restricting themselves to the tongue as a weapon, and seldom resorting to anything more actively offensive. The only occasion on which he saw a real "quarrel take place was rather a curious one. An old woman had been steadily abusing a young man for an hour or two, with that singular fluency of invective with which those women seem to be gifted. He endured it patiently for some time, but at last uttered an exclamation of anger. On which another man sprang forward, and angrily demanded why the other had cursed his mother. They immediately closed with each other, and a scuffle commenced, in the course of which they contrived to tear off the whole of each other's clothing. The man who began the assault then picked up his clothes and ran away, threatening to bring his gun, but he did not return, and the old woman pro-eeeded with her abuse of the remaining combatant. In their quarrels the Balonda make plenty of noise, but after a while they suddcnly cease from their mutual invective, and conclude the dispute with a hearty laugh.

Once a most flagrant attempt at extortion scarlet material.

was made by Kawawa, a Balonda chief who had a very bad character, and was in disfavor with Matiamvo, the supreme chief of the Balonda. He sent a body of men to a ferry which they had to cross, in order to prevent the boatman taking them over the river. The canoes were removed; and as the river was at least a hundred yards wide, and very deep, Kawawa thought he had the strangers at his mcrcy, and that if the cart, the ox, the gun, the powder, and the slave, which he required, were not forthcoming, he could keep the strangers until they were forced to comply with his demands. However, during the night Dr. Livingstone swam to the place where the canoes were hidden, ferried the whole party across, replaced the canoe, together with some beads as payment for its use, and quietly swam to the side on which their party were now safely landed. Kawawa had no idea that any of the travellers could swim, and the whole party were greatly amused at the astonishment which they knew he must feel when he found the travellers vanished and the canoes still in their place of concealment.

Some of the Balonda have a very clever but rather mcan method of extorting money from travellers. When they ferry a party over the river, they purposely drop or leave in a canoe a knife or some other object of value. They then watch to see if any one will pick it up, and, if so, seize their victim and accuse him of the theft. . They always manage to do so just before the headman of the party has been ferried across, and threaten to retain him as a hostage until their demand be paid. Dr. Livingstone once fell a victim to this trick, a lad belonging to his party having pieked up a knife which was thrown down as a bait by one of the rascally boatmen. As the lad happened to possess one of those precious shells which have been mentioned, he was forced to surrender it to secure his liberty. Such conduct was, however, unusual with the Balonda, and the two great chiefs, Shinte and Katıma, behaved with the greatest kindness to the travellers. The former chief gave them a grand reception, which exhib-ited many of the manners and customs of the people.

The royal throne was placed under the shade of a spreading banian tree, and was covered with a leopard skin. The chief had disfigured himself with a checked jacket and a green baize kilt; but, besides these portions of civilized costume, he wore a multitude of native ornaments, the most conspicuous being the number of copper and iron rings round his arms and ankles, and a sort of bead helmet adorned with a large plume of feathers. His three pages were close to him, and behind him sat a number of women headed by his chief wife, who was distinguished from the others by a cap of searlet material. In ma would h public co been pe but amo their ow the press spoke to

Maner duced th manner, i the vario forward i man, who luted the Then car ward at t impetuous his face, b ing all kin this coun honor to a

Next ca ing about a stentori cents the and their His argum to pass thi odd one. he had con country for various tri religion th telling lies that a whit home would the sea who of conferrin never seen thought he still, though had not att perhaps mo acter as a v should rece allow them Between the time by

melody; and more than a was evident they applaud was also en instruments already been latter instru blocks of wo the ends of w skin, and tig wooden pegs cing the skins and when the re tightene These drums ot with stick

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Balonda chief who r, and was in disfas supreme chief of a body of men to a cross, in order to king them over the e removed; and as undred yards wide, thought he had the and that if the cart, der, and the slave, e not forthcoming, crs until they were is demands. How-t Dr. Livingstone re the canoes were le party across, reer with some beads and quietly swam to ir party were now had no idea that ould swim, and the tly amnsed at the y knew he must feel ellers vanished and lace of concealment. have a very clever of extorting money they ferry a party posely drop or leave ome other object of h to scc if any one o, seize their vietim heft. . They always ore the headman of ferried across, and as a hostage until Dr. Livingstone trick, a lad belongpicked up a knife as a bait by one of As the lad happened recious shells which

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In many other parts of Africa the women would have been rigidly excluded from a public ceremony, and at the best might have been permitted to see it from a distance; but among the Balonda the women take their own part in such meetings; and ou the present occasion Shinte often turned and

spoke to them, as if asking their opinion. Manenko's husband, Sambauza, introduced the party, and did so in the usual manner, by saluting with ashes. After him the various subdivisions of the tribe came forward in their order, headed by its chief man, who carried ashes with him, and sa-luted the king on behalf of his company. Then came the soldiers, who dashed for-ward at the white visitor in their usually impetuous manner, shaking their spears in his face, brandishing their shields, and making all kinds of menacing gestures, which in this country is their usual way of doing

this country is their usual way of doing honor to a visitor. They then turned and saluted the king, and took their places. Next came the speeches, Sambanza march-ing about before Shinte, and announcing in a stentorian voice and with measured ac-cents the whole history of the white men and their reasons for visiting the country. His argument for giving the travellers leaved His argument for giving the travellers leave to pass through the territory was rather an odd one. The white man certainly said that he had come for the purpose of opening the various tribes, and teaching them a better religion than their own. Perhaps he was telling lies; for it was not easy to believe that a white man who had such treasures at home would take the trouble of coming out of the sea where he lived for the mere purpose of conferring benefits on those whom he had never seen. On the whole, they rather thought he was not speaking the truth. But still, though he had plenty of fire-arms, he had not attacked the Balonda; and it was perhaps more consistent with Shinte's character as a wise and humane chief, that he should receive the white men kindly, and allow them to pass on.

Between the speeches the women filled up the time by chauting a wild and plaintive melody; and that they were allowed to take more than a passive part in the proceedings was evident from the frequency with which they applauded the various speeches. Music was also employed at the reception, the instruments being the marimba, which has already been mentioned, and drums. These latter instruments are carved from solid blocks of wood, cut into hollow cylinders, the ends of which are covered with antelope skin, and tightly fastened by a row of small wooden pegs. There is no method of bra-

The most curious part of these drums is the use of a small square hole in the side, which seems to serve the same purpose as the percussion hole in the European instruit is closed with a piece of spider's web, which allows the needful cscape of air, while it seems to have a resonant effect. The web which is used for this purpose is taken from which is used for this purpose is taken noin the egg-case of a large species of spider. It is of a yellow color, rather larger than a crown piece in diameter, and is of wonder-ful toughness and elasticity. The custom of using spider's web in this manner prevails through a very large portion of Africa, and is even found in those parts of Western Africa which have introduced many Enropean instruments among those which be-longed to them before they had made

acquaintance with civilization. The druns and marimba are played together; and on this occasion the performers walked round and round the enclosure, producing music which was really not unpleasant even to European ears. The marimba is found, with various modifica-tions, throughout the whole of this part of Africa. Generally the framework is straight, and in that case the instrument is mostly placed on the ground, and the musician plays it while in a sitting or kneeling posvarious tribes, and teaching them a better march, the framework is curved like the tire of a cart-wheel, so that, when the instrument is suspended in front of the performer, he can reach the highest and lowest keys without difficulty. The illustration on page 371 represents one of the straight-framed marimbas, and is drawn from a specimen in Colouel Lane Fox's collection.

After this interview Shinte always behaved very kindly to the whole party, and, as we have already seen, invested Dr. Livingtone with the precious shell ornament before his departure.

As to Shinte's niece, Manenko, the female chief, she was a woman who really deserved her rank, from her bold and energetic character. She insisted on conducting the party in her own manner; and when they set out, she headed the expedition in person. It happened to be a singularly unpleasant one, the rain falling in torrents, and yet this very cnergetic lady marched on at a pace that could be equalled by few of the men, and without the slightest protection from the weather, save the coat of red grease and a charmed necklace. When asked why she did not wear clothes, she said that a chief ought to despise such luxuries, and ought to wooden pegs. There is no method of bra-eing the skins such as we use with our drums, and when the drum-heads become slack they These drums are played with the hand, and to with sticks. Our drums, state and ought to despise such luxuries, and onght to set an example of fortitude to the rest of the tribe. Nearly all the members of the twy collion complained of cold, wet, and hunger, but this indefatigable lady pressed not until they were all thoroughly wearied

would she consent to halt for the night. Her husband, Sambanza, had to march in her train, accompanied by a man who had instructions to beat a drum incessantly, which he did until the perpetual rain scale the in color and ac active as antidores. He was the great he did until the perpetual rain soaked the skin-heads so completely that they would not produce a sound. Sambanza had then to chant all kinds of invocations to the rain, which he did, but without any particular effect.

She knew well what was her dignity, and never allowed it to be encroached upon. On one occasion Dr. Livingstone had presented an ox to Shintc. Manenko heard of it, and was extremely angry that such a gift should have been made. She said that, as she was the chief of the party who had brought the white mcn, the ox was hers, and not theirs, as long as she was in command. So she sent for the ox straightway, had it slaughtered by her own men, and then sent Shinte a leg. The latter chief seemed to think that she was justified in what she had done, took the leg, and said nothing about it.

Yet she did not forget that, although she was a chief, she was a woman, and ought therefore to perform a woman's duties. When the party stopped for the night in some village, Manenko was accustomed to go to the huts and ask for some maize, which she ground and prepared with her own hands and brought to Dr. Livingstone, as he could not eat the ordinary country meal without being ill afterward. She was also careful to inform him of the proper mode of approaching a Balonda town or village. It is bad manners to pass on and enter a town without having first sent notice to the headman. As soon as a traveller comes within sight of the houses, he ought to halt, and send forward a messenger to state his name, and ask for permission to enter. The headman or chief then comes out, meets the stranger under a tree, just as Shinte received Dr. Livingstone, giving him a welcome, and appointing him a place where he may sleep. Before he learned this piece of etiquette, several villages had been much alarmed by the unannounced arrival of the visitors, who were in conse-quence looked upon with fear and suspicion.

Afterward, when they came to visit the great chief Katema, they found him quite as friendly as Shinte had been. He received them much after the same manner, being seated, and having around him a number of armed men or guards, and about thirty women behind him. In going to or coming from the place of council, he rode on the shoulders of a man appointed for the purpose, and who, through dint of long practice, performed his task with apparent ease, though he was slightly made, and Katema was e, tall and powerful man. He had a great idea of his own dignity, and made a natives like this simple dict very much, but to an European it is simply detestable. It

in color, and as active as antelopes. He had bred them all himself, but had no idea of utilizing them, and was quite delighted when told that they could be milked, and the milk used for food. It is strange that the Balonda are not a more pastoral people, as the country is admirably adapted for the nurture of cattle, and all those which were possessed by Katema, or even by Matiamvo himself, were in splendid condition. So wild were Katema's cattle, that when the chief had presented the party with a cow, they were obliged to stalk and shoot it, as if it had been a buffalo. The native who shot the cow being a bad marksman, the cow was only wounded, and dashed off into the forest, together with the rest of the herd. Even the herdsman was afraid to go among them, and, after two days' hunting, the wounded cow was at last killed by another ball.

The Balonda are not only fond of cattle, but they do their best to improve the breed. When a number of them went with Dr. Livingstone into Angola, they expressed much contemptuous wonder at the neglect both of land and of domesticated animals. They themselves are always on the look-out for better specimens than their own, and even took the trouble of carrying some large fowls all the way from Angola to Shinte's village. When they saw that even the Portuguese settlers slaughtered little cows and heifer calves, and made no use of the milk, they at once set the white men down as an inferior race. When they heard that the flour used by these same settlers was ncarly all imported from a foreign country, they were astonished at the neglect of a land so suited for agriculture as Angola "These know nothing but buying and selling; they arc not mcn," was the verdict

given by the so called savages. • The food of the Balonda is mostly of a vcgetable character, and consists in a great measure of the manioc, or cassava, which grows in great abundance. There are two varieties of this plant, namely, the sweet and the bitter, *i. e.* the poisonous. The latter, however, is the quicker of growth, and consequently is chiefly cultivated. In order to prepare it for consumption, it is steeped in water for four days, when it becomes partially rotten, the skin comes off easily, and the poisonous matter is easily extracted. It is then dried in the sun, and can be pounded into a sort of meal.

When this meal is cooked, it is simply stirred into boiling water, one man holding the vessel and putting in the meal, while the other stirs it with all his might. The natives like this simple dict very much, but

and requ ing invo. low-lying curious dles and allel bed foot in 1 which a In these planted a space, gr are sown crop is g weeds, a itself. It teen mor the soil; ging it a ground fo dry and woman c stalk, puts made, and only the 1 which arc

The Bal even Shin had to ask was bitter may remen was single leg was given in their foo are not abo animals wi also eat for which they ner.

When th cially the s call it, spr Just before construct a the outlets, the water t tures they that the fis they follow in, they can instead of e of mats st answer the

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t he was the great ow of Matiamvo. of a small herd of umber, mostly white e as antelopes. He self, but had no idea was quite delighted ould be milked, and . It is strange that nore pastoral people, ably adapted for the all those which were r even by Matiamvo ndid condition. So attle, that when the e party with a cow, alk and shoot it, as if The native who shot marksman, the eow d dashed off into the he rest of the herd. as afraid to go among days' hunting, the ast kllled by another

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alonda is mostly of a nd consists in a great oc, or cassava, which ance. There are two namely, the sweet and bisonous. The latter, er of growth, and conltivated. In order to ption, it is steeped in when it becomes pareomes off easily, and s easily extracted. It n, and can be pounded

cooked, it is simply ter, one man holding g in the meal, while a all his might. The e diet very much, but simply detestable. It teen months, according to the character of

the soil; but there is no necessity for dig-ging it at once, as it may be left in the

ground for three years before it becomes ground for three years before it becomes dry and bitter. When a root is dug, the woman euts off two or three pieces of the stalk, puts them in the hole which she has

made, and thus a new crop is begun. Not

only the root is edible, but also the leaves,

The Balonda seldom ean obtain meat, and

even Shinte himself, great chief as he was,

had to ask for an ox, saying that his mouth

was given, he was very thankful for the

single leg which Manenko allowed him to receive. The people are not so fastidious

in their food as many other tribes, and they

are not above eating mice and other small animals with their tasteless porridge. They

also eat fowls and eggs, and are fond of fish, which they catch in a very ingenious man-

When the floods are out, many fish, espeeially the silurus, or mosala, as the natives

call it, spread themselves over the land.

Just before the waters retire, the Balonda construct a number of earthen banks across

the outlets, leaving only small apertures for

the water to pass through. In these apertures they fix creels or baskets, so made that the fish are forced to enter them as

they follow the retreating waters, but, once

which are boiled and cooked as vegetables.

has no flavor except that which arlses from partial decomposition, and It looks exactly like ordinary starch when ready for the laundress. It has but little nutritive power, They also use fish traps very like our own lobster pots, and place a bait inside in order to attract the fish. Hooks are also employed; and in some places they descend and, however much a man may contrive to to the practice of poisoning the water, by which means they destroy every fish, small and great, that comes within range of the deadly juice. The fish when taken are eleaned, split open, and dried in the smoke, so that they can be knot for a considerable and, however intern a mini may contrive to eat, he is as hungry two hours afterward as if he had fasted. Dr. Livingstone compares it in appearance, taste, and odor, to potato stareh made from diseased tubers. Morestarch made from diseased tubers. More-over, owing to the mode of preparing it, the cooking is exceedingly imperfect, and, in consequence, its effects upon ordinary European digestions may be imagined. The manice plant is largely cultivated, and requires but little labor, the first plant-ing involving nearly all the trouble. In the low-lying valleys the earth is dug with the curious Balonda hoe. which has two hanso that they can be kept for a considerable time.

Like other Africans, the Balonda make great quantities of beer, which has more a stupefying than an intoxicating character, those who drink it habitually being often seen lying on their faces fast asleep. A curious Balonda hoe, which has two hanmore intoxicating drink is a kind of mead which they make, and of which some of them are as fond as the old Ossianie heroes. dles and one blade, and is scraped into parallel beds, about three feet wide and one Shinte had a great idea of the medicinal properties of this mead, and recommended it to Dr. Livingstone when he was very ill with a fever : "Drink plenty of mead," said he, "and it will drive the fever out." Probnot in height, much resembling those in which asparagus is planted in England. In these beds pieces of the manioe stalk arc planted at four feet apart. In order to save space, ground-nuts, beans, or other plants are sown between the beds, and, after the ably on account of its value as a febrifuge, are sown between the beus, and, arter the crop is gathered, the ground is eleared of weeds, and the manice is left to nurture itself. It is fit for eating in a year or eigh-Shinte took plenty of his own prescription.

They have a most elaborate code of eti-quette in eating. They will not partake of food which has been eooked by strangers, neither will they eat it except when alone. If a party of Balonda are travelling with men of other tribes, they always go aside to cook their food, and then come back, clap their hands, and return thanks to the leader of the party. Each hut has always its own fire, and, instead of kindling it at the chief's fire, as is the custom with the Damaras, they always light it at once with fire produeed by friction.

So eareful are the Balonda in this respect, that when Dr. Livingstone killed an ox, and was bitter for the want of meat. The reader may remember that when the ox in question offered some of the cooked meat to his party the Balonda would not take it, in spite of their fondness for meat, and the very few chances which they have of obtaining it. They did, however, accept some of the raw meat, which they took away and cooked after their own fashion. One of them was almost absurd in the many little fashions which he followed and probably invented. When the meat was offered to him, he would not take it himself, as it was below his dignity to earry meat. Accordingly he marched home in state, with a servant behind him earrying a few ounces of meat on a platter. Neither would he sit on the grass beside Dr. Livingstone. "He had never sat on the ground during the late Matiamvo's reign, and was not going to degrade himself at his time of life." So he seated himself on a log of wood, and was happy at his untarnished dignity.

in, they cannot get out again. Sometimes, instead of earthen walls, they plaut rows of mats stretched between sticks, which instead of earthen walls, they plaut rows of mats stretched between sticks, which One of the little sub-tribes, an offshoot of men. (There are other tribes who will not

keep cattle, because, as they rightly say, the corners of the streets were planted with oxen bring enemics and war upon them. sugar-canes and bananas, so that the social oven bring enemics and war upon them. But they are always glad to eat beef when they can get it.) This tribe seems to be unique in its abstinence. Although they have this idea about cattle, they will eat without communitient the deap of west wild without compunction the flesh of most wild animals, and in many cases display great ingenuity in hunting them. They stalk the animals through the long grass and brush-wood, disguising themselves by wearing a cap made of the skin taken from the head of an antelope, to which the horns are still attached. When the animal which they are pursuing begins to be alarmed at the rustling of the boughs or shaking of the grass, they only thrust the horned mask into view, and move it about as if It were the head of a veritable antelope. This device quiets suspicion, and so the hunter proceeds until hc is near enough to deliver his arrow. Some of these hunters prefer the head and neck of the jabiru, or great African crane.

As far as is known, the Balonda are not a warlike people, though they are in the a warned people, shough they are in the habit of carrying arms, and have a very formidable look. Their weapons are short knife-like swords, shields, and bows and ar-rows, the latter being iron headed. The shields are made of reeds plaited firmly together. They are square or rather ob-long in form measuring about five feet in long, in form, measuring about five feet in length and three in width.

The architecture of the Balonda is simple, but ingenious. Every house is surrounded with a palisade which to all appearance has no door, and is always kept closed, so that a stranger may walk round and round it, and never find the entrance. In onc part of the palisade the stakes are not fast-ened to each other, but two or three are merely stuck into their holes in the ground. When the inhabitants of the huts wish to cnter or leave their dwellings, they simply pull up two or three stakes, squeeze themselves through the aperture, and replace them, so that no sign of a doorway is left. The reader may perhaps remember that the little wooden bird-cages in which canaries arc brought to England are opened and closed in exactly the same manner, some movable bars supplying the place of a door.

Sometimes they vary the material of their fences, and make them of tall and comparatively slight rods fastened tightly together. Shinte's palace was formed after this manner, and the interior space was decorated with clumps of trees which had been planted for the sake of the shade which they afforded. That these trees had really been planted, and not merely left standing, was evident, from the fact that several young trees were seen recently sct, with a quantity of grass twisted round their stems to protect them against the sun. Even the As to their religious belief, it is bu

system of the Balonda seems to be of rather a high order. One petty chief, called Mo-zinkwa, had made the hedge of his enclosure of green banian branches which had taken root, and so formed a living hedge.

It is a pity that so much care and skill should be so often thrown away. As the traveller passes through the Londa districts he often sees deserted houses, and even villages. The fact is, that either the husband or the chlef wife has died, and the invariable custom is to desert the locality, and never to revisit it except to make offerings to the dead. Thus it happens that permanent localities are impossible, because the death of a chief's wife would cause the whole village to be deserted, just as is the case with a house when an ordinary man dies. This very house and garden underwent the usual lot, for Mozinkwa lost his favorite wife, and in a few months house, garden, and hedges had all gone to ruin.

The Balonda have a most remarkable custom of cementing friendship. When two men agree to be special friends, they go through a singular ceremony. The men sit opposite each other with clasped hands, and by the side of each is a vessel of beer. Slight cuts are then made on the clasped hands, on the pit of the stomach, on the right cheek, and on the forehead. The point of a grass blade is then pressed against each of these cuts, so as to take up a little of the blood, and each man washes the grass blade in his own beer-vessel. The vessels are then exchanged and the contents drunk, so that each imbibes the blood of the other. They are then considered as blood relations, and are bound to assist each other in every pos-sible manner. While the beer is being drunk, the friends of each of the men beat on the ground with clubs, and bawl out certain sentences as ratification of the treaty. It is thought correct for all the friends of each party to the contract to drink a little of the beer. This ceremony is called "kasendi." After the ceremony has been completed, gifts are exchanged, and both parties always give their most precious possessions.

Dr. Livingstone once became related to a young woman in rather a curious manner. She had a tumor in her arm, and asked him to remove it. As he was doing so, a little blood spirted from one of the small arteries and entered his eye. As he was wiping it out, she hailed him as a blood relation, and said that whenever he passed through the country he was to send word to her, that she might wait upon him, and cook for him. Men of different tribes often go through this ceremony, and on the present occasion all Dr. Livingstone's men, whether they were Batoka, Makololo, or of other tribes, became As to their religious belief, it is but con-

freed an Induence clear ide call by dialect. but Mor through Balonda other spi king Ma lesser ch son orde them as hands to Great Sp

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became related to a a curious manner. arm, and asked him as doing so, a little of the small arteries she was wiping it blood relation, and passed through the word to her, that she , and cook for him. ften go through this present occasion all whether they were other tribes, became the Balonda.

belief, it is but con-

finduce over them. They have a tolerably are made in the branches, and incisions induce over them. They have a tolerably are made in the bark, some being more clear idea of a Supreme Being, whom they knife-cuts, and others rude outlines of the call by different names according to their dialect. The Balonda use the word Zambl, but Mer mo is one name which is understood through a very large tract of country. The Balonda believe that Zambi rules over all other spirits and minor deities just as their king Matianvo rules over the greater and lesser chiefs. When they undergo the poi-son ordeal, which is used as much among them as in other tribes, they hold up their hands to heaven, and thus appeal to the Great Spirit to judge according to right.

Among the Balonda we come for the first time among idols or fetishes, whichever may be the correct title. One form of idol is very common in Balonda villages, and is called by the name of a lion, though a stranger uniniti-ated in its mysteries would certainly take it ated in its mysteries would certainly take it for a crocodile, or at all events a lizard of some kind. It is a long cylindrical roll of grass plastered over with clay. One end represents the head, and is accordingly fur-nished with a mouth, and a couple of cow-rie shells by way of cyes. The other end tapers gradually into a tail, and the whole is supported on four short straight legs. The native modeller seems to have a misejuing native modeller scems to have a misgiving that the imitation is not quite so close as might be wished, and so sticks in the neck a number of hairs from an elephant's tail, which are supposed to represent the manc.

These singular idols are to be seen in most Balonda villages. They are supposed to represent the deities who have dominion over disease; and when any inhabitant of the village is ill, his friends go to the lion idel and a way and the first superstant of the dustion of the du idol, and pray all night before it, beating their drums, and producing that amount of their drums, and producing that amount of noise which seems to be an essential ac-companiment of religious rites among Afri-cans. Some idols may be perhaps more properly called teraphim, as by their means the medicine mon forstall future counter the medicine men foretell future events. These idols generally rest on a horizontal beam fastened to two uprights — a custom which is followed in Dahomé when a human sacrifice has been made. The medicine men tell their clients that by their ministrations they can force the tcraphim to speak, and that thus they are acquainted with the fu-ture. They are chiefly brought into requisition in war-time, when they are supposed to give notice of the encmy's approach.

These idols take various shapes. Some-times they are intended to represent certain animals, and sometimes are fashioned into the rude semblance of the human head. When the superstitious native does not care to take the trouble of carving or modelling an idel, he takes a crooked stick, fixes it in are made in the bark, some being mere knife-cuts, and others rude outlines of the human face. Sticks, too, are thrown on the ground in heaps, and each traveller that passes by is supposed to throw at least one stick on the heap.

Sometimes little models of huts are made, and in them are placed pots of medicine ; and in one instance a small farmhouse was way of an idol. The offerings which are made are generally some article of food ; and some of the Balonda are so fearful of offending the denizens of the unseen world, that whenever they receive a present, they al-ways offer a portion of it to the spirits of their dead relations.

One curious legend was told to Dr. Liv-ingstone, and is worthy of mention, be-cause it bears a resemblance to the old mythological story of Latona. There is a certain lake called in Londa-land Dilolo, respecting which the following story was told to the white visitors:-

"A female chief, called Moéne (lord) Monenga, came one evening to the village of Mosogo, a man who lived in the vicinity, but who had gone to hunt with his dogs. She asked for a supply of food, and Mosogo's wife gave her a sufficient quantity. Proceeding to another village, standing on the spot now occupied by the water, she preferred the same domand, and was not only refused, but, when she uttered a threat

began a song in slow time, and uttered her own name, 'Monenga-wo-o.' As she pro-longed the last note, the village, people, fowls, and dogs sank into the space now called Dilolo. When Kasimakate, the headman of the village, came home and found out the catastrophe, he cast himself into the lake, and is supposed to be in it still. The name is taken from 'ilolo,' despair, because this man gave up all hope when his family was destroyed. Monenga was put to dcath."

The Balonda are certainly possessed of a greater sense of religion than is the case with tribes which have been described. They occasionally exhibit a feeling of rev-erence, which implies a religious turn of mind, though the object toward which it may manifest itself be an unworthy one. During Dr. Livingstone's march through the Londa count the sector march through the Londa country the party was accompa-nied by a medicine man belonging to the tribe which was ruled by Manenko. The wizard in question carried his sacred implethe ground, rubs it with some strange com-pound, and so his idol is completed. Trees are pressed into the service of the heathen warshimed the service of the heathen these sacred objects, he kept silence as far worshipper. Offerings of maize or manioc as possible, and, if he were forced to speak,

never raised his voice above a whisper. white men may go into a mysterious and Once, when a Batoka man happened to incomprehensible heaven, the deceased Ba-Once, when a Batoka man happened to speak in his usual loud tones when close to the basket, the doctor administered a sharp reproof, his anxious glances at the basket showing that he was really in earnest. It so happened that another female chief, called Nyamoana, was of the party, and, when they had to cross a stream that passed by her own village, she would not venture to do so until the doctor had waved his charms over her, and she had further forti-fied herself by taking some in hcr hands,

and hanging others round her neck. As the Balonda believe in a Supreme Being, it is evident that they also believe in their belief has a sort of consistency, and opposes a curious obstacle to the efforts of missionaries; even Dr. Livingstone being unable to make any real impression on them. They fancy that when a Balonda man dies, he may perhaps take the form of some animal, or he may assume his place word being merely the plural form of More the immortality of the human spirit. Here imo. In either case the enfranchised spirit still belongs to earth, and has no aspirations for a higher state of existence.

Nor can the missionary make any impression on their minds with regard to the ultimate destiny of human souls. They admit the existence of the Supreme Being; they see no objection to the doctrine that the Maker of mankind took on Himself the humanity which He had created; they say that they always have believed that man lives after the death of the body; and apparently afford a good basis for instruction in the Christian religion. But, although the teachers can advance thus far, they are suddenly checked by the old objection that was an opening on one side, in which was white and black men are totally different, placed an ugly idol, and a number of bits of and that, although the spirits of deceased cloth and strings of bcads were hung around.

incomprehensible neaven, the deceased ha-londa prefer to remain near their villages which were famillar to them in life, and to assist those who have succeeded them in their duties. This idea may probably ac-count for the habit of descriing their houses after the death of any of the family.

During the funeral ceremonies a perpet-ual and deafening clamor is kept up, the popular notion seeming to be, that the more noise they can make, the greater houer is due to the deceased. Wailing is carried on with loud piercing cries, drums are beaten, and, if fire-arms have been introduced among them, guns are fired. These drums are not beaten at random, but with regular great, and it is thought a point of honer to expend as much wealth as can bo got

together for the purpose. The religious element is represented by a kind of idol or figure covered with feathers, which is carried about during some parts of the ceremony; and in some places a man, in a strange drcss, covered with feathers, dances with the mourners all night, and retires to the feast in the early morning. He is supposed to be the representative of the Barimo, or spirits.

The position of the grave is usually marked with certain objects. One of these graves was covered with a huge cone of sticks laid together like the roof of a hut, and a pali-sade was crected round the cone. There

THE ANGOLESE.

WESTWARD of the country which has just | families. been described is a large district that embraces a considerable portion of the coast, and extends far inward. This country is well known under the name of Angola. As this country has been held for several centuries by the Portuguese, who have extended their settlements for six or seven hundred miles into the interior, but few of the original manners and customs have survived, and even those have been modified by the contact with white settlers. As, however, Angola is a very important, as well as large country, a short account will be given of the natives before we proceed

In one place there are three families from which the chief is chosen in rotation. The law of succession is rather remarkable, the eldest brother inheriting property in preference to the son; and if a married man dies, his children belong to his widow's eldest brother, who not unfrequently converts them into property by selling them to the slave dealers. It is in this manner, as has been well remarked, that the slave trade is supplied, rather than

by war. The inhabitants of this land, although dark, are seldom if ever black, their color be given of the natives before we proceed more northward. The chiefs of the Angolese are elected, and the choice must be made from certain

are not rather a weolly, dant, an hands m Mr. Ret a bold c from the

Of the in term their per girls in dark ey graceful kind of love whi a bird, a They are their ow spire a p of an int

As is golese li for the s live so n culture a The prep the shru Angolese (work. imperfect barely sc which is ground r earth.

The m ful plant "sweet" eneus pri as it con roasted or fermented or reduce sugar, and The leave table, or, i ter yield wood affo burned, it ash. On to come to requires t time.

The me they are l which qui another p scraped lil which is h poured on well rubbe globules an and pass th below toge mixture ha time, the s sediment,

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o a mysterious and n, the deceased Banear their villages them in life, and to succeeded them in may probably ac-serting their houses the family.

eremonies a perpetnor is kept up, the to be, that the more he greater honor is ailing is earried on , drums are beaten, e been introduced ired. These drums m, but with regular are played all night as been compared of a paddle-wheel htered and the flesh great quantities of nk. The cost of a is therefore very point of honor to h as ean be got e.

is represented by a vered with feathers, uring some parts of ome places a man, ered with feathers, ners all night, and the early morning. e representative of

ve is usually marked one of these graves e eone of sticks laid of a hut, and a pali-i the cone. There i side, in which was a number of bits of s were hung around.

e there are three e ehief is ehosen in ueeesslon is rather brother inheriting o the son; and if a ildren belong to his , who not unfre-into property by ve dealers. It is in een well remarked, upplied, rather than

his land, although r black, their color n a tinge of yellow; o elose to the counnegroes, they have its. Their features

Of the women the same travelier writes in terms of eonsiderablo praise, as far as their personal appearance goes. There are their personal appearance goes. There are girls in that country who have such soft dark eyes, such sweet smiles, and such graceful ways, that they involuntarily win a tind of love only it is that sort of sort of sort of medicine, however, they have kind of love, only it is that sort of semi-love which is extended to a dog, a horse, or a bird, and has in it nothing of the intellect. They are gentle, and faithful, and loving in their own way; but, though they ean in-spire a passion, they eannot retain the love of an intellectual man.

As is the ease with the Balonda, the Angolese live greatly on manioc roots, chiefly for the same reason as the Irish peasantry live so much on the potato, i.e. because its culture and eooking give very little trouble. The preparation of the soil and planting of the shrub are the work of slaves, the true Angolese laving a very horror of hard work. Consequently the labor is very imperfectly performed, the ground being barely seratched by the double-handled hoe, which is used by the double-handled hoe, which is used by dragging it along the ground rather than by striking it into the earth.

The manioe is, however, a far more useful plant than the potato, especially the "sweet" variety, which is free from the pois-onous principle. It can be eaten raw, just ohors principle. It can be caten raw, just as it comes out of the ground, or it can be roasted or boiled. Sometimes it is partially fermented, then dried and ground into meal, or reduced to powder by a rasp, mixed with sugar, and made into a sort of confectionery. The leaves can be boiled and eaten as a vegetable, or, if they be given to goats, the lat-ter yield a bountiful supply of milk. The wood affords an execllent fuel, and, when burned, it furnishes a large quantity of pot-

The meal or roots cannot be stored, as they are liable to the attacks of a weevil which quickly destroys them, and therefore another plan is followed. The root is scraped like horseradish, and laid on a eloth which is held over a vessel. Water is then poured on it, and the white shavings are well which d with the horde. All the starter well rubbed with the hands. All the starchglobules are thus washed out of their cells, and pass through the eloth into the vessel below together with the water. When this

are not those of the negro, the nose being The sediment is then scraped out, and rather aquiline, and broad at base, their hair placed on an iron plate which is held over woolly, but tolerably long and very abun-dant, and their lips moderately thick. The hands and feet are oxquisitely small, and, as Mr. Reade observes, Angolese slaves afford which are almost exactly identical with the a bold contrast with those who are brought tapioca of commerce. The advantage of converting the manioc-root into tapioca is, that in the latter state it is impervious to the destructive weevil.

> but little idea, their two principal remedies being cupping and eharms. The former is a remedy which is singularly popular, and is conducted in much the same way through-out the whole of Africa south of the equator. out the whole of Africa south of the equator. The operator has three implements, namely, a small horn, a knife, and a piece of wax. The horn is eut quite level at the base, and great care is taken that the edge be perfectly smooth. The smaller end is perforated with a very small hole. This horn is generally tied to a string and hung round the neck of the owner, who is usually a professional physician. The knife is small, and shaped exactly like the little Bechuana knife shown exactly like the little Bechuana knife shown at the top of page 281.

When the eupping horn is to be used, the wide end is placed on the afflicted part, and pressed down tightly, while the inouth is applied to the small end, and the air ex-hausted. The operator continues to suck for some moments, and then removes the horn, and suddenly makes three or four gashes with the knife on the raised and reddened skin. The horn is again applied, and when the operator has sucked out the air as far as his lungs will allow him, he places with his tongue a small piece of wax on the end of the horn, introduces his finger into his mouth, presses the wax firmly on the little aperture so as to exclude the air, and then allows the horn to remain adherent by the pressure of the atmosphere. The blood of course runs into the horn, and in a short time coagulates into a flat eireular ash. On the average, it takes about a year cake. The wax is then removed from the to come to perfection in Angola, and only end of the horn, the latter is taken off, the requires to be weeded once during that eake of blood put aside, and the process time. satisfied

Dr. Livingstone mentions a ease in which of religious, or rather superstitious, feeling among the native Angolese. It so happened that a Portuguese trader died in a village, and after his death the other traders met and disposed of his property among themmixture has been allowed to stand for some selves, each man accounting for his portion time, the starehy matter collects in a sort of to the relations of the deceased, who lived at sediment, and the water is poured away. Loanda, the principal town of Angola. The

generality of the natives, not understanding treat them properly, and give them plenty the nature of written obligations, thought to eat and drink, the best thing to do is to that the traders had simply sold the goods take out of the world such useless allies, in and appropriated the money.

Some time afterward the child of a man who had bought some of this property fell ill, and the mother sent for the diviner in order to find out the cause of its allment. After throwing his magle dlee, and working himself up to the proper pitch of cestatic fury, the prophet announced that the child was being killed by the spirit of the deceased trader in revenge for his stolen property. The mother was quite satisfied with the revelation, and wanted to give the prophet a slave by way of a fee. The father, however, was less amenable, and, on learning the result of the investigation, he took a friend with him to the place where the diviner was still in his state of trance, and by the appli-cation of two sticks to his back restored him to his senses. Even after this the Ignorant mother would not allow the child to be treated with European medicines, but insisted on eupping it on the encek; and the consequence was, that in a short time the an Angolese household. Daughters are ehild died.

The Angolese are a marvellously superstitious people, and, so far from having lost any of their superstitions by four centuries greatest seorn and contempt. Her more of connection with the Portuguese, they seem rather to have infected their white visitors with them. Ordcals of several kinds are in great use among them, especially the poison ordeal, which has extended itself shough so large a portion of Africa, and slays its thousands annually. One eurious point in the Angolese ordeal is, that it is administered in one particular spot on the banks of the river Dua, and that persons who are accused of erime, especially of witcheraft, will travel hundreds of miles to the sacred spot, strong in their belief that the poison tree will do them no harm. It is hardly necessary to state that the guilt or innocence of the person on trial depends wholly on the caprice of the medicine man who prepares the poisonous draught, and that he may either weaken it or substitute another material without being discovered

by these credulous people. As, according to Balonda ideas, the spirits of the deceased are always with their friends on earth, partaking equally in their joys and sorrows, helping those whom they love, and thwarting those whom they hate, they are therefore supposed to share in an ethereal sort of way in the meals taken by their friends; and it follows that when a man denies himself food, he is not only starving himself, but afflicting the spirits of his ancestors. Sacrifices are a necessary result of this idea, as is the cooking and cating of the flesh by those who offer them.

Their theory of siekness is a very simple Their theory of sickness is a very simple die, when they would be useful at the one. They fancy that if the spirits of the funeral. True to the idea that the spirit of dead find that their living friends do not the dead partakes of the pleasures of the liv-

order to make room for others who will treat them better. The same idea also runs huto their propititatory sacrifices. If one man kills another, the nurderer offers sacrifices to his victim, thinking that if when he first finds himself a spirit, instead of a man, he is treated to an abundant feast, he will not harbor feelings of revenge against the man who sent him out of the world, and deprived him of all its joys and pleasures. It is said that in some parts of the country human sacrifices are used, a certain set existing who kill men in order to offer their hearts to the weight. the spirits.

Marriages among the Angolese still retain some remnant of their original ceremonies, The bride is taken to a hut, anointed with various charmed preparations, and then left alone while prayers are offered for a happy marriage and plenty of male children, a large family of sons being one of the greatest blessings that can fail to the lot of comparatively despised, but a woman who has never presented her husband with chilgreatest seorn and contempt. Her more fortunate companions are by no means slow in expressing their opinion of her, and in the wedding songs sung in honor of a bride are sure to introduce a line or two reflecting upon her uselessness, and hoping that the bride will not be so unprofitable a wife as to give neither sons nor daughters to her husband as a recompense for the money which he has paid for her. So bitter are these words, that the woman at whom they were aimed has been more than once known to rush off and destroy herself.

After several days of this performance, the bride is taken to another hut, clothed in all the finery that she possesses or can borrow for the oceasion, led out in public, and aeknowledged as a married woman. She then goes to her husband's dwelling, but always has a hut to herself.

Into their funeral ceremonies the Angolese contrive to introduce many of their superstitions. Just before death the friends set up their wailing ery (which must be very consolatory to the dying person), and continue this outery for a day or two almost without cessation, accompanying themselves with a peculiar musical instrument which produces tones of a similar character. For a day or two the survivors are employed in gathering materials for a grand feast, in which they expend so much of their property that they are often impoverished for years. They even keep pigs and other ani-mals in ease some of their friends might

ing, the is expen songs ar goes on the part man wh would l memory tions this of intox renurke mother

They cross-roa altirough the land, tom, they so, even those wh places of intermen itself has sueeeeded of the pa certain s grave the ing vesse These, ho being the dead as th no tempta A very

of the Ang country, i following "When

future wo enough of hopelessno pletely in spirits, an lowing the Hence the wrath of l give them plenty est thing to do is to ich useless allies, in thers who will treat idea also runs inte fices. If one man erer offers sacrifices hat if when he first istead of a man, he nt feast, he will not ge against the man world, and deprived leasures. It is said the country human ertain sect existing offer their hearts to

Angolese still retain original coremonies. hut, anointed with ations, and then left offered for a happy f male children, a being one of the can fall to the lot of d. Daughters are but a woman who husband with chiloked npon with the itempt. Her more e by no means slow on of her, and in the nonor of a bride are two reflecting upon ng that the bride will rife as to give neither er husband as a recwhich he has paid nesc words, that the ere aimed has been a to rush off and

f this performance, ther hut, clothed in ossesses or can borl out in public, and rricd woman. She and's dwelling, but rself.

emonics the Angoice many of their re death the friends y (which must be dying person), and a day or two almost panying themselves instrument which lar character. For rs are employed in a grand feast, in nuch of their propi impoverished for pigs and other aniheir friends might be useful at the en that the spirit of pleasures of the liv-

ing, they feast continually until all the food | they are appeased, there is no other cause of is expended, interposing their revolling with songs and dances. The usual dram beating goes on during the time, and scarcely one of the party is to be found sobor. Indeed, a

They have a curions hankering after cross-roads as a place of interment, and although the Portuguese, the real masters of the land, have endeavored to abolish the custom, they have not yet succeeded in doing so, even though they inflict heavy fines on those who disobeyed them, and appointed places of public interment. Even when the interment of the body in the cross-road itself has been prevented, the natives have succeeded in digging the grave by the side of the path. On and around it they plant ertain species of cuphorbias, and on the certain species of cuphorbias, and on the grave they lay various articles, such as cook-ing vessels, water bottles, pipes, and arms. These, however, are all broken and useless, being thought equally serviceable to the dead as the perfect specimeus, and affording no temptation to thieves.

A very remarkable and striking pleture of the Angolese, their superstitions, and their country, is given by Dr. Livingstone in the following passage:-

"When the natives turn their eyes to the future world, they have a view cheerless enough of their own utter helplessness and enough of their own utter helpicesness and trees or branches to r hopelessness. They fancy themselves com- all this, flooded with t pletcy in the power of the disembodied spirits, and look upon the prospect of fol-lowing them as the greatest of misfortunes. Hence they are constantly deprecating the never be forgotten."

death but witcheraft, which may be averted

by charms, "The whole of the colored population of the party is to be found sobor. Indeed, a man who would voluntarily remain sober but have the opinion, notwithstanding, that but have the opinion, notwithstanding, that but have the opinion, notwithstanding, that but have the opinion. These matters than their they are wiser in these matters than their they are but on the some matter white neighbors. Each tribe has a conscious-ness of following its own best interests in the best way. They are by no means desti-tute of that self-esteem which is so common mether is dead!" Angola are sunk in these gross superstitions, in other nations; yet they fear all manner of phantom, and have half-developed ideas and traditions of something or other, they know not what. The pleasures of animal life are ever present to their minds as the supreme good; and, but for the innumerable invisibil-ities, they might enjoy their hxurious cli-nate as much as it is possible for man

to do. "I have often thought, in travelling through their land, that it presents pictures of beauty which angels might enjoy. How often have I beheld in still mornings scenes the very essence of beanty, and all bathed in a quiet air of deilclous warmth! yet the sensation of coolness, as of a fan. Green grassy meadows, the cattle feeding, the goats browsing, the kids skipping; the groups of herdboys with miniature bows, arrows, and spears; the women wending their way to the river, with water-pots poised jauntily on their heads; men sewing under the shady banians; and old gray-headed fathers sitting on the ground, with staff in hand, listening to the morning gossip, while others carry trees or branches to repair their hedges; and all this, flooded with the bright African sunshine, and the birds singing among the branches before the heat of the day has become intense, form pictures which can

CHAPTER XXXVII.

THE WAGOGO AND WANYAMUEZI.

THE MANY AND TRANSITORY TRIBES OF AFRICA -- UGOGO AND THE PEOPLE -- UNPLEASANT CHARACTER OF THE WAGOGO - THEFT AND EXTORTION - WAGOGO GREEDINESS - THE WANYAMUEZI OR WEEZEE TRIBE - THEIR VALUE AS GUIDES - DRESS OF THE MEN - "SAMBO" RINGS - WOMEN'S DRESS AND ORNAMENTS - HAIR-DRESSING - GENERAL CHARACTER OF THE WOMEN - WEEZEE ARCHITECTURE - USE OF THE DRUM - SALUTATION - SULTAN STIRABOUT - THE HUSBAND'S WELCOME - GAMES AND DANCES-SHAM FIGHTS-PITCH AND TOSS-NIGHT IN A WEEZEE VILLAGE - BREWING AND DRINKING POMBE - HARVEST SCENE - SUPERSTITIONS - FUNERALS.

WE will now pass from the west to the east be dated their gradual but certain decaof Africa, and accompany Captains Speke and Grant in their journey through the extraordinary tribes that exist between Zanzibar and Northern Africa. It will be impossible to describe in detail the many tribes that inhabit this tract, or even to give the briefest account of them. We shall therefore select a few of the most important among them, and describe them as fully as our very limited space will permit.

Perhaps the reader may think if strange that we arc lingering so long in this part of the world. The reason is, that Africa, southern and equatorial, is filled with a bewildering variety of singular tribes, each of which has manners and customs unique in themselves, and presents as great a contrast to its neighbors as if they were separated by seas or mountain ranges. Sometimes they merge into each other by indefinable gradations, but often the line of demarca-tion is boldly and sharply drawn, so that the tribe which inhabits one bank of a river is utterly unlike that which occupies the opposite bank, in appearance, in habits, and in language. In one case, for example, the people who live on one side of the river are remarkable for the scrupulous completeness with which both scxes are clad, while on the other side no clothing whatever is worn. The same cause which has given us the

knowledge of these remarkable tribes will

dence. They have learned the value of fire-arms, and covet them beyond every thing. Their chiefs have already abanthing. doned the use of their native weapons, having been wealthy enough to purchase muskets from the white men, or powerful enough to extort them as presents. The example which they have set is sure to extend to the people, and a few years will therefore witness the entire abandonment of native-made weapons. With the weapons their mode of warfare will be changed. and in course of time the whole people will un lergo such modifications that they will be an essentially different race. It is the object of this work to bring together, as far as possible in a limited space, the most remarkable of these perishing usages, and it is therefore necessary to expend the most space on the country that affords most of them.

The line that we now have to follow can be seen by referring to a map of Africa. We shall start from Zanzibar on the cast coast, go westward and northward, passing by the Unyamuczi and Wahuma to the great N'yanza lakes. Here we shall come upon the track of Sir Sanuel Baker, and shall then accompany him northward among the tribes which he visited. Passing by a number of tribes which we

cannot stop to investigate, we come upon inevitably he the precursor of their disap-pearance. The white man has set his foot en their soil, and from that moment may her to the Wagogo, who inhabit Ugogo, a district may mer tion that, although the language of (384)

some of people (most of plurality lish. Tl Wagogo are the ity's sak Wagogo

The V such as n in which brown, w skin hap like a v dressers, some kin exceeding of which themselve cipal orn gourd, w but they hanks of among th have a m wearer is they wear in a simil feather up They ai

others whe they alwa walking w perhaps a missile, 7 leather, an ble about marks, the show than They ar

avarieious, grained lia think they ellers pass annoving them with intruding t turning o reach, and selves into travellers encamp at the shelter limbed tree try, and sur hedge of the does not el

Covetous rico of Afr every oppor come into th tax or "ho permission they deman bribes. Wh ters happen some of these tribes is so different that the the owner immediately claimed as compenpeople cannot understand each other, in most of them the prefix "Wa" indicates

Wagogo is called Mgogo. The Wagogo are a wild set of people, such as might be expected from the country in which they live. Their color is reddish-brown, with a tingo of black; and when the skin happens to be clean, it is said to look like a very ripe plum. They are scanty dressers, wearing little except a cloth of some kind round the waist; but they are exceedingly fond of ornaments, by means some wind round the wast; but they are exceedingly fond of ornaments, by means of which they generally contrive to make themselves as ugly as possible. Their prin-cipal ornameut is the tubular end of a gourd, which is thrust through the ear; but they also decorate their heads with hanks of bark fibre, which they twist among their thick woolly hair, and which have a most absurd appearance when the wearer is unning or leaping. Sometimes they weave strings of beads into the hair in a similar manner, or fasten an ostrich feather upon their heads.

They are not a warlike people, but, like others who are not remarkable for courage, they always go armed; a Mgogo never walking without his spear and shield, and perhaps a short club, also to be used as a missile. The shield is oblong, and made of leather, and the spear has nothing remarkable about it; and, as Captain Speke re-marks, these weapons are carried more for show than for use.

They are not a pleasant people, being avaricious, intrusive, and inquisitive, in-grained liars, and sure to bully if they think they can do so with safety. If travellers pass through their country, they are annoying beyond endurance, jeering at them with words and insolent gestures, them with words and insolent gestures, intruding themselves among the party, and turning over everything that they can reach, and sometimes even forcing them-selves into the tents. Consequently the travellers never enter the villages, but encamp at some distance from them, under the shelter of the wide-spreading "gouty-limbed trees" that are found in this country, and surround their camp with a strong hedge of thorns, which the naked Mgogo does not choose to encounter.

Covetous even beyond the ordinary ava-rice of African tribes, the Wagogo seize every opportunity of fleecing travellers who come into their territory. Beside the usual tax or "hongo," which is demanded for

sation something of ten times its value. Magomba, the chief, proved himself an adept at extortion. First he sent a very polite message, requesting Captain Speke to reside in his own house, but this flattering though treescherous proposal was at once people cannot interval: "Wa" indicates most of them the prefix "Wa" indicates plurality, like the word "men" in Eng-lish. Thus the people of Ugogo are the Wagogo, and the inhabitants of Unyamuezi are the Wanyamuezi, pronounced, for brev-ity's sake, Weczee. An individual of the Wagogo is called Mgogo. The Wagogo are a wild set of people, huts with flat-topped roofs, this kind of architecture being called by the uame of "tembe." In the next place, the chief's object was evidently to isolate the leader of the expedition from his companions, and so to have a hold upon him. This ho could more easily do, as the villages are strongly walled, so that a traveller who is once decoyed inside them could not escape without submitting to the terms of the inhabi-tants. Unlike the villages of the Southern Africans, which are invariably circular, these are invariably oblong, and both the walls and the houses are made of mud. Next day Magomba had drunk so much

pombé that he was quite unfit for business, but on the following day the hongo was settled, through the chief's prime minister, who straightway did a little business on his own account by presenting a small quantity of food, and asking for an adequate return, which, of course, meant one of twenty times its value. Having secured this, he proceeded to further extortion by accusing Captain Grant of having shot a lizard on a stone which he was pleased to call sacred. So, too, none of them would give any infor-mation without being paid for it. And, because they thought that their extortion was not sufficiently successful, they re-venged themselves by telling the native porcers such horrifying tales of the countries which they were about to visit and the cruelty of the white men, that the porters were frightened, and ran away, some forgetting to put down their loads. These tactics were repeated at every village near which the party had to pass, and at one place the chief threatened to attack Captain Speke's party, and at the same time sent word to all the porters that they had better escape, or they would be killed. Half of them did escape, taking with them the goods which would have been due to them as payment; and, as appeared afterward, the rascally Wagogo had arranged that they should do so, and theu they would go shares in the plunder.

They were so groedy, that they not only refused to sell provisions except at an exorbitant rate, but, when the leaders of the expedition shot game to supply food for their men, the Wagogo flocked to the spot permission to pass through the country, they demand all sorts of presents, or rather bribes. When one of Captain Speke's por-tars happened to break a bow by accident,

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PLEASANT CHARACTER NYAMUEZI OR WEEZEE - WOMEN'S DRESS AND EEZEE ARCHITECTURE 'S WELCOME - GAMES LAGE - BREWING AND

but ccrtain deearned the value of em beyond everyave already abanir native weapons, nough to purchase men, or powerful as presents. The e set is suro to exd a few years will ntire abandonment . With the weapre will be changed, e whole people will ons that they will nt race. It is the ing together, as far d space, the most rishing usages, and to expend the most hat affords most of

have to follow can a map of Africa. nzibar on the east d northward, passand Wahuma to es. Here we shall Sir Samuel Baker, ny him northward he visited.

of tribes which we ate, we come upon it Ugogo, a district ng. 36° E. Here I ugh the language of plenty of meat for them.

"We had all now to hurry back to the carcass before the Wagogo could find it; but, though this precaution was quickly taken, still, before the tough skin of the beast could be cut through, the Wagogo began assembling like vultures, and fighting with my men. A more savage, filthy, dis-gusting, but at the same time grotesque, scene than that which followed cannot bc described. All fell to work with swords, spears, knives, and hatchets, cutting and slashing, thumping and bawling, fighting and tearing, up to their knees in filh and blood in the middle of the carcass. When a tempting morsel fell to the possession of traveller must bribe the chiefs of the differany one, a stronger neighbor would seize ent places through which he passes.

tain Spake went at night in search of game, and bcar off the prize in triumph. All right and shot a rhinoceros. By earliest dawn was now a matter of pure might, and lucky he gave notice to his men that there was it was that it did not end in a fight between it was that it did not end in a fight between our men and the villagers. These might be afterward seen, covered with blood, scampering home each one with his spoila picce of tripe, or liver, or lights, or what-ever else it might have been his fortune to get off with." The artist has represented this scene on the next page. It might be imagined that the travellers

were only too glad to be fairly out of the dominions of this tribe, who had contrived to cheat and rob them in every way, and

THE WANYAMUEZI.

is that which is called Wanyamuezi. Fortunately the natives seldom use this word in full, and speak of themselves as Weezee, a word much casier to say, and certainly simpler to write. In the singular the name is Myamuezi. The country which they inhabit is called Unyamuezi. The Country of the Moon. Unyamuezi is a large distriet about the size of England, in lat. 5° S. and between long. 3° and 5° E. Formerly it must have been a great empire, but it has now suffered the fate of most African tribes, and is split into a number of petty tribes, each jealous of the other, and each liablo to continual subdivision.

For many reasons this is a most remark-able tribe. They are almost the only people near Central Africa who will willingly leave their own country, and, for the sake of wages, will act as porters or guides to distant countries. It seems that this capability of travel is hereditary among them. and that they have been from time immemorial the greatest trading tribo in Africa. It was to this tribo that the porters belonged who were induced by the Wagogo to desert Captain Speke, and none knew better than themselves that in no other tribe could he find men to supply their places.

The Weezee are not a handsome race, being inferior in personal appearance to the Wagogo, though handsome individuals of both sexes may be found among them. Like the Wagogo, they are not a martial Trace, though they always travel with their weapons, such as they are, *i. e.* a very ineffi-cient bow and a couple of arrows. Their dress is simplo enough. They wear the ordinary cloth round the loins; but when

THE next tribe which wo shall mention | over one shoulder and under the other. On account of its narrowness, it can hardly answer any purpose of warmth, and for the same reason can hardly be intended to serve as a covering. However, it seems to be the fashion, and they all wear it.

They decorate themselves with plenty of ornaments, some of which are used as amulcts, and the others merely worn as decoration. They have one very curious mode of making their bracelets. They take a single hair of a giraffe's tail, wrap it round with wire, just like the bass string of a violin, and then twist this compound rope round their wrists or ankles. These rings are called by the name of "sambo," and, though they are mostly worn by women, the men will put them on when they have nothing better. Their usual bracelets are, however, heavy bars of copper or iron, beaten into the proper shape. Like other natives in the extreme South, they knock out the two central incisor teeth of the lower jaw, and chip a V-like space between the corresponding teeth of the upper jaw. The women are far better dressed. They

wear tolerably large cloths made by themselves of native cotton, and cover the whole body from under the arms to below the knecs. They wear the sambo rings in vast profusion, winding them round and round their wrists and ankles until the limbs are sheathed in metallic armor for six or seven inches. If they can do so, they naturally prefer wearing ealico and other materials brought from Europe, partly because it is a sign of wealth, and partly because it is much lighter than the native-made cotton cloths, though not so durable.

Their woolly hair is plentifully dressed they start on a journey they hang over their with oil and twisted up, until at a little dis-shouldors a dressed goatskin, which passes tance they look as if they had a headdress

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triumph. All right re might, and lucky l in a fight between gers. These might vered with blood, one with his spoil— , or lights, or whatbeen his fortune to tist has represented page. I that the travellers

d that the travellers be fairly out of the who had contrived in every way, and sheer spite and covay more than a hunen engaged to carry oods with which the chiefs of the differh he passes.

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They take a single wrap it round with s string of a violin, mpound rope round . These rings are sambo," and, though by women, the men they have nothing neelets are, however, or iron, beaten into ke other natives in v knock out the two f the lower jaw, and veen the correspondaw.

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plentifully dressed until at a little dishcy had a headdress



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of black-beetle shards. Sometimes they screw it into tassels, and hang beads at the end of each tassel, or dccorate them with little charms made of beads. The manner In the charms made of beads. The manner in which these "tags" are made is very simple. There is a kind of banian tree called the miambo, and from this are cut a quantity of slender twigs. These twigs are then split longitudinally, the outer and inner the split longitudinally the outer and inner bark separated, and then well chewed until the fibres are properly arranged. At first they are much lighter in color than the black woolly hair to which they are fastened, but they soon become blackened by use and grease. They use a little tattooing, but not much, making three lines on each temple, and another down the middle of the nose. Lines of blue are citen seen on the foreheads ef both sexes, but these are the permauent remains of the peculiar treatment which they pursue for the headache, and which, with them, seems to be effectual.

The character of the women is, on the whole, good, as they are decent and well-conducted, and, for savages, tidy, though scarcely clean in their persons. They will sometimes accompany their husbands on the march, and have a weakness for smoking all the time that they walk. They carry their children on their backs, a stool or two and other implements on their heads, and yet contrive to act as cooks as soon as they halt, preparing some savory dish of herbs for their husbands. They have a really wonderful practical knowledge of botany, and a Weezec will live in comfort where a man from another tribe would starve. Besides cooking, they also contrive to run up little huts made of boughs, in shape like a reversed bell, and very tiny, but yet large enough to afford shelter during sleep

The houses of the Weezee are mostly of that mud-walled, flat-topped kind which is called "tembe," though some are shaped like haystacks, and they are built with con-siderable care. Some of these have the roof extending beyond the walls, so as to form a vcrandah like that of a Bechuana aouse; and the villages are surrounded with a strong fence. The door is very small, and only allows one person to pass at a time. It is made of boards, and can be lifted to allow ingress and egress. Some of the stakes above and at the side of the door are decorated with blocks of wood on their tops; and some of the chiefs are in the habit of fixing on the posts the skulls of those whom they have put to death, just as in former years the heads of traitors were fixed over Temple Bar. The architecture of the Weezee is illustrated on page 387.

Some of the villages may lay claim to the

euphorbia, and, lastly, a broad dry ditch, or moat. Occasionally the wall is built out in bastion-fashion, so as to give a good flanking fre. Within the valleys the houses extend to the right and left of the entrances, and are carefully railed off, so that the whole structure is really a very strong one in a military point of view.

They are a tolerably polite race, and have a complete code of etiquette for receiving persons, whether friends or stran-gers. If a chief receives another chief, he gets up quite a ceremony, assembling all the people of the village with their druns and other musical instruments, and causing them to honor the coming guest with a dance, and as much noise as can be extracted out of their meagre band. If they have fire-arms, they will discharge them as long as their powder lasts; and, if not, they content them-selves with their voices, which are naturally loud, the drums, and any other musical in-

But, whatever may be used, the drum is a necessity in these parts, and is indispensable to a proper welcome. Even when the guest takes his leave, the drum is an essential accompaniment of his departure; and, which is frequently used to signify depar-ture from a place. For example, if a traveller is passing through a district, and is bar-gaining with the chief for the "hongo" which he has to pay, the latter will often threaten that, unless he is paid his demands in full, he will not "beat the drum," *i. e.* will not permit the traveller to pass on. So well is this known, that the porters do not take up their burdens until they hear the wel-come sound of the drum. This instrument often ealls to war, and, in fact, can be made to tell its story as completely as the bugle of European armies.

When ordinary men meet their chief, they bow themselves and clap their hands twice, and the women salute him by making a courtesy as well as any lady at court. This, however, is an obeisance which is only vouchsafed to very great chiefs, the petty chiefs, or headmen of villages, having to content themselves with the simple clap-ping of hands. If two women of unequal and bows her head; the superior lays one hand on the shoulder of the other; and they remain in this position for a few moments, while they mutter some words in an undertone. They then rise and talk freely.

To judge from Captain Grant's account of the great chief Ugalee (i. e. Stirabout), who was considered a singularly favorable specimen of the sultans, as these great chiefs are tile of fortified towns, so elaborately are they constructed. The palisading which surreunds them is very high and strong, and defended in a mest artistic manner, first by a covered way, then a quickset hedge of own age, nor could count above ten, nor audience, and join in the chorus with which had any names for the day of the week, his song was accompanied. They have sevtho month, or the year.

"After we had been about a month in his district, Sultan Ugalee arrived at Mineenga on the 21st of April, and was saluted by filefiring from our volunteers and shrill eries from the women. He visited us in the verandah the day following. He looks about twenty-two years of age; has three ehildren and thirty wives; is six feet high, stout, with a stupid, heavy expression. His bare head is in tassels, hanks of fibre being mixed in with the hair. His body is loosely wrapped round with a blue and yellow cotton cloth, his loins are covered with a dirty bit of oily calico, and his feet are large and naked. A monster ivory ring is on his left wrist, while the right one bears a copper ring of rope pattern; several hundreds of wire rings are massed round his ankles.

"He was asked to be seated on one of our iron stools, but looked at first frightened, and did not open his mouth. An old man spoke for him, and a erowd of thirty fol-lowers squatted behind him. Speke, to amuse him, produced his six-barrelled revolver, but he merely eyed it intently. The book of birds and animals, on being shown to him upside down by Sirboko, the head-man of the village, drew from him a siekly smile, and he was pleased to imply that he preferred the animals to the birds. He received some snuff in the palm of his hand, took a good pinch, and gave the rest to his spokesman.

"He wished to look at my mosquito-eurtained bed, and in moving away was invited to dine with us. We sent him a message at seven o'elock that the feast was prepared, but a reply came that he was full, and could not be tempted even with a glass of rum. The following day he came to bid us goodby and left without any exchange of pres-ents, being thus very different from the grasping race of Ugogo."

It has been mentioned that the Wanya-muezi act as traders, and go to great distances, and there is even a separate mode of greeting by which a wife welcomes her hus-band back from his travels. The engraving No. 1, on the next page, illustrates this wifely welcome. As soon as she hears wifely welcome. As soon as she hears that her husband is about to arrive home after his journey to the coast, she puts on all her ornaments, decorates herself with a feathered eap, gathers her friends round her, and proceeds to the hut of the ehiet's principal wife, before whose door they all danee and sing. Dancing and singing are with them, as with other tribes, their chief amusement. There was a blind man who was remarkable for his powers of song, being ablo to send his voico to a considerable distance with a sort of ventriloquial effect. He are dancing. The male spectators stand in was extremely popular, and in the evenings front and encourage their friends by joining the chief himself would form one of the in the chorus, while the women stand

eral national airs which, according to Cap-

tains Speke and Grant, are really fine. Inside each village there is a club-house, or "Iwansa," as it is called. This is a structure much larger than those which are used for dwelling-houses, and is built in a different manner. One of these iwansas, which was visited by Captain Grant, "was a long, low room, twelve by eighteen feet, with one door, a low flat roof, well blackened with smoke, and no chimney. Along its length there ran a high inelined bench, on which eow-skins were spread for men to take their seats. Some huge drums were hung in one

eorner, and logs smouldered on the floor. "Into this place strangers are ushered when they first enter the village, and here they reside until a house can be appropriated to them. Here the young men all gather at the close of day to hear the news, and join in that interminable talk which seems one of the chief joys of a native Afriean. Here they perform kindly offices to each other, such as pulling out the hairs of the eyelashes and eyebrows with their eurious little tweezers, ehipping the teeth into the correct form, and marking on the cheeks and temples the peculiar marks which designate the clan to which they belong." These tweezers are made of iron, most

ingeniously flattened and bent so as to give

Ingeniously lattened and bent so as to gre-the required elasticity. Smoking and drinking also go on largely in the iwansa, and hero the youths indulge in various games. One of these games is exactly similar to one which has been intro-duced into England. Each player has a time of Ludiav corn out chort which he stump of Indian corn, eut short, which he stands on the ground in front of him. A rude sort of teetotum is made of a gourd and a stick, and is spun among the corn-stumps, the object of the game being to knock down the stump belonging to the adversary. This is a favorite game, and elieits much noisy laughter and applause, not only from the actual players, but from the spectators who surround them.

In front of the iwansa the danecs are conducted. They are similar in some respects to those of the Damaras, as mentioned on page 313, except that the performers stand in a line instead of in a eirele. A long strip of bark or eow-skin is laid on the ground, and the Weezees arrange themselves along it, the tallest man always taking the place of honor in the middle. When they have arranged themselves, the drummers strike low, put their hands on their hips, stamp vigorously, and are pleased to think that they

he chorus with which ied. They have sevch, according to Capare really fine.

are really fine. here is a club-house, llcd. This is a structhose which are used d is built in a differthcse iwansas, which Grant, "was a long, ghteen feet, with one well blackened with v. Along its length ned bench, on which for men to take their ms were hung in one lered on the floor.

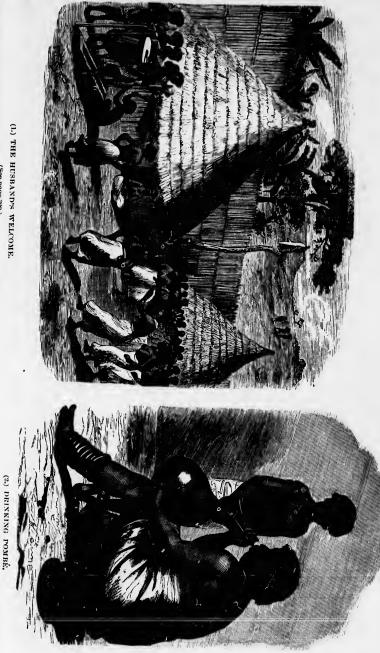
rangers are ushcred the village, and here ouse can be approbe young men all lay to hear the news, rminable talk which joys of a native Afriorm kindly offices to ling out the hairs of rows with their euripping the tecth into arking on the checks ar marks which desigthey belong."

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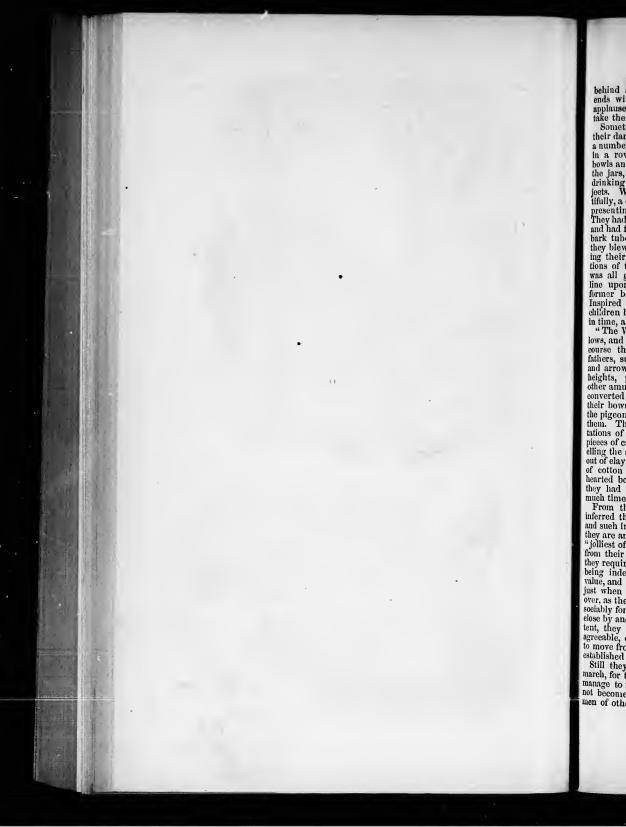
the drummers strike ents, and the dancers which is more like a yeall bow their heads on their hips, stamp sed to think that they o spectators stand in pir friends by joining the women stand



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(See page 394.)

(See page 390.)



a number of bowls filled with pombé and set The people took their grass in a row. tifully, a couple of lads leaped into the circle, presenting a most fantastic appearance. They had tied zebra manes over their heads, and had furnished themselves with two long bark tubes like huge bassoons, into which they blew with all their might, accompanying their shouts with extravagant contortions of the limbs. As soon as the pombé was all gone, five druins were hung in a line upon a horizontal bar, and the per-former began to hammer them furiously. Inspired by the sounds, men, women, and children began to sing and clap their hands in time, and all danced for several hours.

"The Weezee boys are amusing little fellows, and have quite a talent for games. Of course they imitate the pursuits of their fathers, such as shooting with small bows fatters, such as shooting with small bows and arrows, jumping over sticks at various heights, pretending to shoot game, and other amusements. Some of the elder lads converted their play into reality, by making their bows and arrows large enough to kill the pigeons and other birds which flew about them. They also make very creditable imitations of the white man's gun, tying two pieces of cane together for the barrels, modelling the stock, hammer, and trigger-guard out of clay, and imitating the sinoke by tuffs of cotton wool. That they were kind-

From the above description it may be inferred that the Weczees are a lively race, and such indeed is the fact. To the traveller they are amusing companions, singing their "jolliest of songs, with dcep-toned choruses, from their thick necks and throats." But her require to be very carefully managed, being independent as knowing their own value, and apt to go on, or halt, or encamp just when it happens to suit them. Moreover, as they are not a cleanly race, and are sociably fond of making their evening fire close by and to windward of the traveller's tent, they are often much too near to be agreeable, cspecially as they always decline to move from the spot on which they have

behind and look on silently. Each dance ends with a general shout of laughter or applause, and then a fresh set of dancers take their place on the strip of skin. Sometimes a varlety is introduced into their dances. On one occasion the chief had number of howis filled with normal and sile the fit is killed, and quite sure to number of howis filled with normal and sile the fit is a in pine cases out of ten steal the fat, but, as in nine cases out of ten in a row. The people took their grass it would not have been kined at all without bowls and filled them again and again from the jars, the chief setting the example, and drinking more pombé than any of his subjects. When the bowls had circulated plenit would not have been killed at all without most unexpected materials. For example, if a Wanyamuezi wants to snicke, and has no pipe, he makes a pipe in a minute or two from the nearest tree. All he has to do is to cut a green twig, strip the bark off it as boys do when they make willow whistles, push a plug of clay into it, and bore a hole through the clay with a smaller twig or a grass-blade.

Both sexes are invetcrate smokers, and, as they grow their own tobacco, they can gratify this taste to their hearts' content. For smoking, they generally use their home-cured tobacco, which they twist up into a thick rope like a hayband, and then coil into a flattened spiral like a small target. Some-times they make it into sugar-loaf shape. Imported tobacco they employ as snuff, grinding it to powder if it should be given to them in a solid form, or pushing it into their nostrils if it should be in a cut state, like "bird's-eye" or "returns." The amusements of the Wcezees are tol-

erably numerous. Bcsidcs those which have been mentioned, the lads are fond of a mimic fight, using the stalks of maize instead of spears, and making for themselves shields of bark. Except that the Weczee lads arc on foot, instead of being mounted, this game is almost exactly like the "djerid" hearted boys is evident from the fact that they had tame birds in cages, and sport much time in teaching them to sing."

painful, if not dangerous, injuries on the careless or unskilful. . Then, for more sedentary people, there are several games of chance and others of skill. The game of chance is the time-honored "pitch and toss," which is played as eagerly here as in England. It is true that the Weezee have no halfpence, but they can always out discs out of bark, and they can always cut discs out of bark, and bet upon the rough or smooth side turning uppermost. They are very fond of this game, and will stake their most valued possessions, such as "sambo," rings, bows, arrows, spear-heads, and the like.

The chief game of skill has probably reached them through the Mohammedan traders, as it is almost identical with a game long familiar to the Turks. It is established themselves. Still they are simply invaluable on the march, for they are good porters, can always nanage to make themselves happy, and do not become homesick, as is the case with men of other tribes. Moreover, from their

holes in the ground, select sixty-four stones, | native beer or "pombé," and many of the and then begin to play. The reader may perhaps call to mind the old English game of Mcrelles, or Nine-men's Morris, which can be played on an extemporized board cut in the turf, and with stones instead of counters.

The most inveterate gamblers were the lifeguards of the sultan, some twenty in number. They were not agreeable personages, being offensively supercilious in their manner, and flatly refusing to do a stroke of work. The extent of their duty lay in escorting their chlef from one place to another, and conveying his orders from one village to another. The rest of their time was spent in gambling, drum-beating, and slmilar anusements; and, if they distin-guished themselves in any other way, it was by the care which they bestowed on their dress. Some of these lifeguards were very skilful in beating the drum, and, when a number were performing on a row of suspended drums, the principal drummer al-ways took the largest instrument, and was the conductor of the others, just as in a society of bellringers the chief of them takes the tenor bell. For any one, except a native, to sleep in a Weczee village while the drums are sounding is perfectly impossible, but when they have ceased the place is quict enough, as may be seen by Captain Grant's description of a night scene in Wanyamuezi.

" In a Weezee village there are few sounds to disturb one's night's rest: the traveller's horn, and the reply to it from a neighboring village, are accidental alarms; the chirping of crickets, and the cry from a sick child, however, occasionally broke upon the still-ness of one's night. Waking early, the first sounds we heard were the crowing of coeks, the impatient lowing of cows, the bleating of calves, and the chirping of sparrows and other unmusical birds. The pestle and mortar shelling corn would soon after be heard, or the cooing of wild pigeons in the grove of palms.

"The huts were shaped like corn-stacks, supported by bare poles, fifteen fect high, and fifteen to eighteen feet in diameter. Sometimes their grass roofs would be protected from sparks by 'michans,' or frames of Indian corn-stalks. There were no carpets, and all was as dark as the hold of a ship. A few earthern jars, made like the Indian 'gurrah,' for boiling vegetables or stirabout, tattered skins, an old bow and arrow, some cups of grass, some gourds, perhaps a stool, constitute the whole of the furniture. Grain was housed in hard boxes of bark, and goats or calves had free access over the house."

Their customs in cating and drinking are

natives live almost entirely on pombé, taking scarcely any solid nonrishment what-ever. Pombé making is the work of the women, who brew large quantities at a tlme. Not being able to build a large tank in which the water can be heated to the boiling point, the pombé maker takes a number of eathern pots and places them in a double row, with an interval of eighteen inches or so between the rows. This Intermediate space is filled with wood, which is lighted, and the fire tended until the beer is boiled simultaneously in both rows of pots. Five days are required for comple-ting the brewing.

The Sultan Ukulima was very fond of pombé, and, indeed, lived principally upon it. He used to begin with a bowl of his favorite beverage, and continue drinking it at intervals until he went to his tiny sleep-ing-hut for the night. Though he was half superied during the day, he did not suffer in health, but was a fine, sturdy, hale old man, pleasant enough in manner, and rather amusing when his head happened to be clear. He was rather fond of a practical joke, and sometimes amused himself by begging some quininc, mixing it slyly with which appeared on the countenances of those who partook of the bitter draught.

Every morning he used to go round to the different houses, timing his visits so as to appear when the brewing was finished. He always partook of the first bowl of beer, and then went on to another house and drank more pombé, which he sometimes sucked through a recd in sherry-cobbler fashion. (See page 391.) Men and women scldom drink in company; the latter assembling together under the presidency of the sultana, or chief wife, and drinking in comnany.

As to food, regular meals seem to be almost unknown among the men, who "drop in" at their friends' houses, taking a small potato at one place, a bowl of pombe at another, and, on rare occasions, a little beef. Indeed, Captain Grant says that he seldom saw men at their meals, unless they were assembled for pombé drinking. Wo men, however, who eat, as they drink, by themselves, arc more regular in their meals, and at stated times have their food prepared.

The grain from which the pombé is made is cultivated by the women, who undertake most, though not all, of its preparation. When it is green, they reap it by cutting of the ears with a knife, just as was done by the Egyptians of ancient times. They then carry the ears in baskets to the village, curver, them cut upon the ground and rather remarkable. Perhaps we ought to entry the cars in buskets to the vinage empty them ont upon the ground, and transfer those terms, drinking holding the spread them in the sunbeams until they are first place in the mind of a Weezee. The thoroughly dried. The men then thresh only drink which he cares about is the out the grain with curious flails, looking

like rack In length When

ous fash minlatur "staddle times a leorn is from the angler's oddest, t packing ; and hang wanted f mortar li order to ground 1 scene, Illu is given o

The Wa tious peo such slave tribes. A idols, but tem, exee and a beli eised by g of one of tain Grant " The su which is do

"His day to him, con two Watus ing a nake pletes the the air so a is then bro

bound up, a of breathin cow is to be "One spe gentle taps horns; and with the ev.

bearer, who steps forwa kills the co The blood i eustom), an sessed, after of the blood root of the n the instep of spear-bearer tray is then spots the spots the

"Again th the possessed her little son receive it. S next to be an ant to see the ward with co then rises from whining ery,

" and many of the irely on pombé, taknourishment what-is the work of the ge quantities at a to build a large taak be heated to the nbé maker takes a and places them in interval of eighteen e rows. This Interwith wood, which is nded until the beer ly in both rows of quired for compie-

was very fond of ed principally upon with a bowl of his continue drinking it ent to his tiny sleep-Though he was half y, he did not suffer fine, sturdy, hale igh in manner, and s head happened to r fond of a praetleai mused himscif by mixing it slyly with ng the consternation he countenaaces of e bitter draught.

sed to go round to ming his visits so as ewing was finished. ie first bowl of beer, another house and hich he sometimes in sherry-cobbier) Men and women y; the latter asseme presidency of the nd drinking in com-

meals seem to be ng the men, who ds' houses, taking a ce, a bowl of pombé e occasions, a little Grant says that he r meals, unless they abé drinking. Wo-, as they drink, by gular in their meals, we their food pre-

the pombé is made nen, who undertake of its preparation. cap it by cutting off ust as was done by t times. They then tets to the village, the ground, and men then thresh rious flails, looking

times a pole is stuck into the earth, and the vrest ern is bound round it at some distance from the ground, so that it resembles an angler's float of gigantic dimeasions. The "La oddest, though perhaps the safest, way of wroug packing grain, is to the it up in a bundle, and hang it to the branch of a tree. When wated for use, it is pounded in a wooden order to heat off the husk, and finally it is she he order to beat off the husk, and finally it is grouad between two stones. A harvest sceae, illustrating these various operations, is given on the 397th page.

The Wanyamuezi are not a very superstitious people, — at all events they are not such slaves to superstition as many other tribes. As far as is known, they have no idols, but then they have no religious system, except perhaps a fear of evil spirits, and a belief that such spirits can be exor-clead by qualified wizards. A good account of one of these exoreisms is given by Cap-

"The sultan sits at the doorway of his hut, which is decorated with lion's paws.

"His daughter, the possessed, is opposite to him, completely hooded, and guarded by two Watusi women, one on each side, holdhas a used spear ereet. The sultana com-base is a used spear ereet. The sultana com-pletes the circle. Pombé is spirted up in the air so as to fail upon them all. A cow is then brought in with its mouth tightly bound up, almost preventing the possibility of breathing, and it is evident that the poor cow is to be the sacrifice.

"One spear-bearer gives the animal two gentle taps with a hatchet between the boras, and she is followed by the woman with the evil spirit and by a second spearroot of the neck, the palms of the hands, and the instep of the feet. He spots the other spear-bearers in the same manner, and the

"Again the tray is carried to the feet of the possessed, and she spots with the blood her little son and nephews, who kneel to receive it. Sisters and female relatives come eat it on the spot. Text to be anointed by her, and it is pleas- All lions and lynxes are the property of

like rackets, with handles eight or nine feet in length. When threshed, it is stored away in vari-When threshed, it is stored away in variwhen threshed, it is sored away in vari-ous fashions. Sometimes it is made into a miniature corn-rick placed on legs, like the "staddtes" of our own farmyards. Some-times a pole is stuck into the earth, and the carries, and finally the stick is left in her

"Late in the afternoon a change is "Late in the alternoon a change is wrought; she appears as in ordinary, but with her face curiously painted in the same way. She sits without smiling to receive offerings of grain, with beads or anklets placed on twigs of the broomstick, which she holds upright; and, this over, she walks among the women, who shout out, 'Gnombel' (cow), or some other rideulous averagesher (cow), or some other ridleulous expression to create a laugh. This winds up the cereword the now emaneipated woman is seen parading about with the broomstlek hung with beads and rings, and looking herself again, being completely cured. The van-quished spirit had been forced to fly1"

malady, and once, when Captain Grant was in their country, a man who used to sell fish to him died suddenly. His wife was at once accused of murdering him by poison (which is thought to be a branch of sorcery), was tried, convicted, and killed. The truth of the verdiet was confirmed by the fact that the hyænas did not touch the body after death.

They have all kinds of odd superstitions about animals. Captain Grant had shot an antelope, which was quite new to him, and which was therefore a great prize. With the unwilling aid of his assistant he carried it as far as the village, but there the man laid it down, declining to carry it within the walls on the plea that it was a dangerous while even spirit and by a second spear-bearer, who also tap the cow. A man now steps forward, and with the same hatchet kills the cow by a blow behind the horns, asked to have it brought in, but the man, steps forward, and with the same natchet is asked to have it brought in, but the man, kills the eow by a blow behind the horns. The blood is all eaught in a tray (a Kaffrusually so mild, flew at once into a towering custom), and piaced at the feet of the pos-rage, and would not even allow a piece of the skin to be brought within the village. eause the fingers and toes to fall off, and that if its saliva touched the skin an ulcer would spear-bearers in the same manner, and the tray is theu taken by another man, who spois the sultan, his kindred, and house-hold. very far; for, while the body was still lying ontside the walls, a party of another tribe came up, and were very glad to cook it and

at to see those dearest to her pressing for-ward with congratulations and wishes. She then rises from her seat, uttering a sort of whining ery, and walks off to the house of

beside Africa. But there is a curious superstition about the ilon, which prohibits any one from walking round its body, or even its skin. One day, when a lion had been killed, and its body brought into the village, Cap-tain Grant measured it, and was straightway assailed by the chief priest of the place for breaking the law in walking round the ani-mai while he was measuring it. He gave as his reason that there was a speli laid on the lions which kept them from entering the villages, and that the act of walking round the animal broke the spell. He said, however, that a payment of four cloths to him would restore the efficacy of the spell, and then he would not tell the sultan. Captain Grant contrived to oxtricate himself very ingeniously by arguing that the action which broke the speli was not walking round the body, but stepping over it, and that he had been careful to avoid. After sundry odd ceremonies have been performed over the dead body of the iton, the flesh, which is by that time inff putrid, is boiled by the sultan in person, the fat is skinmed off, and preserved as a valued medicine, and the skin dressed for regal wear.

brotherhood," similar to that which has already been described, except that instead of which lasted for several hours together.

ered as an embiem of royalty in other lands | drinking each other's blood, the newly-made brothers mix it with butter on a leaf and exchange jeaves. The butter is then rubbed into the inclsions, so that it acts as a healing olntment at the same time that the blood is exchanged. The ceremony is concluded by tearing the leaves to pieces and showering the fragments on the heads of the brothers.

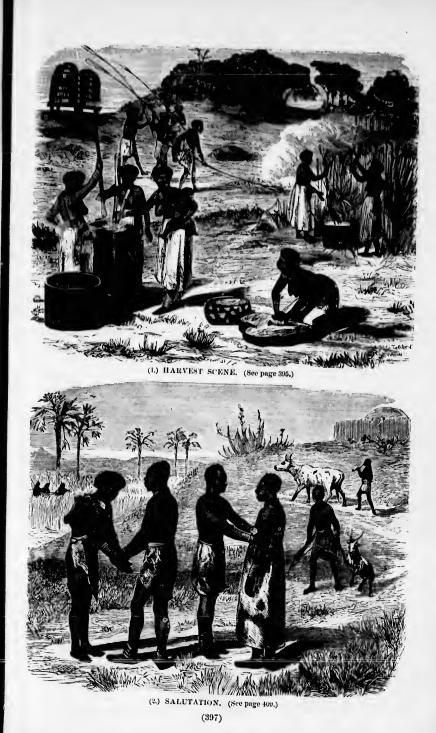
The traveilers happened to be in the country just in time to see a curious mourning ceremony. There was a tremendous commotion in the chief's "tembe," and on inquiry it turned out that twins had been born to one of his wives, but that they were both dead. All the women belonging to his bouschold marched about in procession, painted and adorned in a very grotesque manner, singing and dancing with strange gesticulations of arms and legs, and looking, indeed, as if they had been indulging in pombé rather than affilieted by grief. This went on all day, and in the ovening they collected a great bundle of bulrushes, tied it essed for regal wear. The Wanyamuezi have a way of "making into the earth, at each side of the door, kneh down, and began a long shrieking wail,

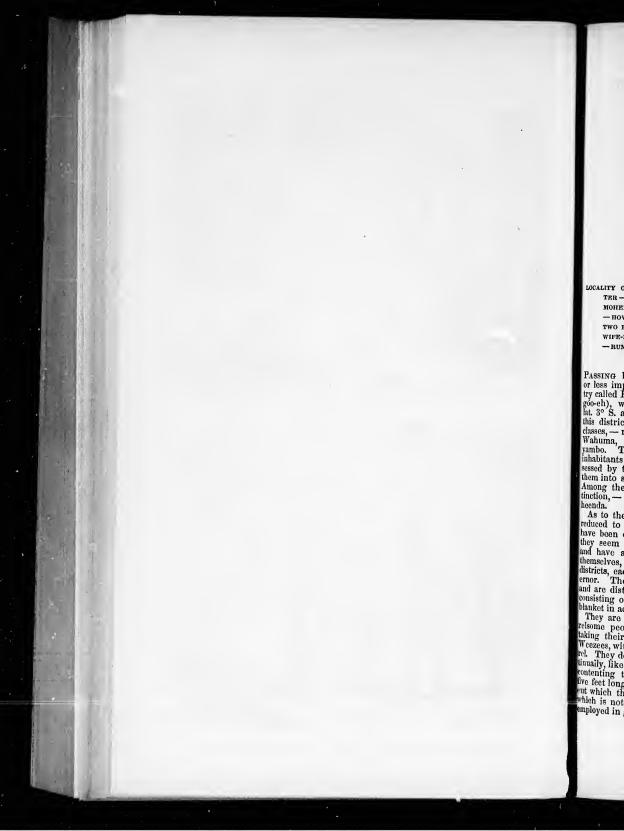
A RANK IN THE REAL PROPERTY IN

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lood, the newly-made butter on a leaf and butter is then rubbed hat it acts as a heatne time that the blood oremony is concluded o pieces and showera the heads of the

pened to be in the see a curious mourne was a tremendous if's "tembe," and on that twins had been es, but that they were but that they were men belonging to his about in procession, in a very grotesque laneing with strange and legs, and looking, d been indulging in litted by grief. This in the evening they e of bnirnshes, tied it ithe d by grief. This is the evening they e of bnirnshes, tied it They then set it down quantity of the rushes side of the door, kneit long shrieking wal, ral hours together.





CHAPTER XXXVIII.

KARAGUE.

LOCALITY OF KARAGUE - THE DISTINCT CLASSES OF THE INHABITANTS - THEIR GENERAL CHARAC-TER - MODE OF SALUTATION - THE RULING CASTE, OR WAHUMA, AND THE ROYAL CASTE, OR MOHEENDA - LAW OF SUCCESSION - THE SULTAN RUMANIKA AND HIS FAMILY - PLANTAIN WINE - HOW RUMANIKA GAINED THE THRONE - OBSEQUIES OF HIS FATHER - NEW-MOON CEREMONIES -TWO ROYAL PROPHETS - THE MAGIO HORNS - MARRIAGE - EASY LOT OF THE WAHUMA WOMEN -WIFE-FATTENING - AN ODD USE OF OBESITY - DRESS OF THE WOMEN - MUSICAL INSTRUMENTS -- RUMANIKA'S PRIVATE BAND -- FUNERAL CUSTOMS.

PASSING by a number of tribes of more or less importance, we come to the cour- out the stick to the friend, who touclies the try called KARAGUE (pronounced Kah-rahclasses, — namely, the reigning race, or Wahuma, and the peasantry, or Wan-yambo. These latter were the original inhabitants of the land, but were dispos-sessed by the Wahuma, who have turned them into slaves and tillers of the ground. Among the Wahuma there is another distinetion, - namely, a royal caste, or Moheenda.

As to the Wanyambo, although they are reduced to the condition of peasants, and have been compared to the ryots of India, they seem to preserve their self-respect, lief seem to preserve their senercepeet, and have a kind of government among themselves, the country being divided into districts, each of which has its own gov-ernor. These men are called Wakungo, and are distinguished by a sort of uniform, and its for the second second second second consisting of a sheet of ealico or a searlet blanket in addition to the ordinary dress.

They are an excitable and rather quarrelsome people, and are quite capable of taking their own parts, even against the Weezees, with whom they occasionally quar-rel. They do not earry their weapons continually, like the Wagogo and the Weezees, which is not only used as a weapon, but is themselves abundantly. They do not, how-employed in greeting a friend.

The mode of saluting another is to hold knobbed end with his hand, and repeats a the scheder of the science was a state of the science of the scien ite very wen armen, then how being that ceedingly powerful and elastic, more than six feet in length, and projecting a spear-headed arrow to a great distance. Spears are also employed, but the familiar weapon is the how a how belowing to Wrans is the bow. A bow belonging to M'nana-gee, the brother of Rumanika, the then head chief or "sultan" of Karague, was a beautiful specimen of native workmanship. It was six feet three inches in length, i. e. exactly the height of the owner, and was so in it that could offend the eye. The string was twisted from the sinews of a cow, and the owner could project an arrow some two hundred yards. The wood of which it was made looked very like our own ash.

The Wanyambo were very polite to Captain Grant, taking great care of him, and advising him how to preserve his health, thus affording a practical refutation of the alarming stories respecting their treachery and ferocity of which he had been told when determining to pass through their country. The Wanyambo are obliged to furnish provisions to travellers free of charge, but, although they obey the letter of the law, in the second se

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grease-using tribes, as, after they have the crown of his head to his waist he was anointed themselves, they light a fire of bare, except when decorated round the musaromatic wood, and stand to leeward of it, so as to allow the perfumed smoke to pass over them.

The Wahuma are of much lighter complexion, and the royal caste, or Moheenda, are remarkable for their bronze-like complexions, their well-eut features, and their curiously long heads. The members of this caste are further marked by some scars under the eyes, and their teeth are neither filed nor chipped. There is rather a curious law about the succession to the throne. As with us, the king's eldest son is the acknowledged heir, but then he must have been born when his father was actually king. Consequently, the yonngest of a family of brothers is sometimes the heir to the throne, his elder brothers, having been born before their father was king, being ineligible to the erown.

According to Captain Speke, the Wahuma, the Gallas, and the Abyssinians are but different branches of the same people, having fought and been beaten, and retired, and so made their way westward and southward, until they settled down in the countrywhich was then inhabited by the Wanyambo. Still, although he thinks them to have derived their source from Abyssinia, and to have spread themselves over the whole of the country on which we are now engaged, he mentions that they always accommodated themselves to the manners and eustoms of the natives whom they supplanted, and that the Gallas or Wahuma of Karague have different eustoms from the Wahuma of Unyoro.

The king or sultan of Karague, at the time when our travellers passed through the country, was Rumanika. He was the handsomest and most intelligent ruler that they met in Africa, and had nothing of the African in his appearance except that his hair was short and woolly. He was six feet two inches in height, and had a peculiarly mild and open expression of countenance. He wore a robe made of small antelope skins, and another of bark cloth, so that he was completely covered. He never worc any headdress, but had the usual metallic armlets and anklets, and always carried a long staff in his hand. His four sons appear to have been worthy of their father. est and youngest seem to have been peculiarly favorable specimens of their race. The eldest, named Chunderah, was twenty-five years old, and very fair, so that, but for his woolly hair and his rather thick lips, he might have been taken for a sepoy. "He might have been taken for a sepoy. affected the dandy, being more neat about his lion-skin covers and ornaments than the other brothers. He led a gay life, was always ready to lead a war party, and to preside at a dance, or wherever there was wine and into a clean tub for fermentation. Some women.

ele of the arms and neck with charmed horns, strips of otter skin, shells, and bands of wood. The skin covering, which in the Karague people is peculiar in shape, reaches below the knee behind, and is eut away in front. From below the ealf to the ankle was a mass of iron wire, and, when visiting from neighbor to neighbor, he always, like every Karague, carried in his hand a fivefeet staff with a knob at the cnd. He constantly eame to ask after me, bringing flowers in his hand, as he knew my fondness for them, and at night he would take Frij, my headman, into the palaee, along with his 'zeze,' or guitar, to amuse his sisters with Zanzibar music. In turn, the sisters, brothers, and followers would sing Karague music, and early in the morning Master Frij and Chunderah would return rather jolly to their huts outside the palaee enclosure. This shows the kindly feeling existing between us and the family of the sultan; and, although this young prince had showed me many attentions, he never once asked me for a present."

The second son, who was by a different mother, was not so agreeable. His disposition was not bad, but he was stupid and slow, and anything but handsome. The youngest of the four, named Kukoko, seemed to have become a general favorite, and was clearly the pet of his father, who never went anywhere without him. He was so mild and pleasant in his manner, that the travellers presented him with a pair of white kid gloves, and, after much trouble in coax-ing them on his unaccustomed fingers, were much amused by the young man's added dignity with which he walked away.

Contrary to the usual African custom, Rumanika was singularly abstemious, living almost entirely upon milk, and merely sucking the juice of boiled beef, without cating the meat itself. He scarcely ever touched the plantain wine or beer, that is in such general use throughout the country, and never had been known to be intoxicated. This wine or beer is made in a very in genious manner. A large log of wood is hollowed out so as to form a tub, and it seems essential that it should be of considerable size. One end of it is raised upon a support, and a sort of barrier or dam of dried grass is fixed across the centre. Ripe plantains are then placed in the upper divi-sion of the tub, and mashed by the women's feet and hands until they are reduced tos pulp. The juice flows down the inclined tub, straining itself by passing through the grass barrier. When a sufficient quantity has been pressed, it is strained several times backward and forward, and is then passed burnt sorghum is then bruised and throws "From the tuft of wool left unshaven on into the juice to help fermentation, and the

tub is sun's ra course suppose wine is

The a the nat carrying it, and peasants bottled i such re can be f the brev fondness abstinen

But I man in i priest an to the t given by to superi gara, die throue. a small and he y crown. and of s were laid sequence all their s stir the easily wit he earried of cerem how easy to wield i test, one ka's trial] brought i required t await the really the ground or up in the if he wer lapse, and to all aecon took his s and his le Altogeth noted for When his

was sewed canoe, and was allowe were then in charge o came into l lion, anoth transforme then laid o over it, five and the do

was suppos

that the in tion. The l to his waist he was orated round the musneek with charmed kin, shells, and bands overing, which in the liar in shape, reaches l, and is cut away in he calf to the ankle re, and, when visiting hbor, he always, like d in his hand a fiveob at the end. He sk after me, bringing he knew my fondness t he would take Frij, e palace, along with to amuse his sisters In turn, the sisters, would sing Karague morning Master Frij d return rather jolly the palace enclosure. y feeling existing bely of the sultan; and, rince had showed me never once asked me

ho was by a different creeable. His disposit he was stupid and but handsonie. The amed Kukoko, seemed eral favorite, and was ather, who never went m. He was so mild nanner, that the travwith a pair of white much trouble in coaxsustomed fingers, were young man's added walked away.

sual African custom, arly abstentious, living milk, and merely suckl beef, without eating scarcely ever touched beer, that is in such out the country, and wn to be intoxicated. s made in a very in-large log of wood is to form a tub, and it t should be of considl of it is raised upon t of barrier or dam of ross the centre. Ripe aced in the upper divinashed by the women's they are reduced to a vs down the inclined y passing through the a sufficient quantity strained several times d, and is then passed fermentation. Some en bruised and thrown fermentation, and the

tub is then covered up and placed in the culiar character of the Karague country, sun's rays, or kept warm by a fire. In the course of three days the brewing process is supposed to be completed, and the beer or wine is poured off into calabashes.

The amount of this wine that is drunk by the natives is really amazing, every one carrying about with him a calabash full of it, and even the youngest children of the peasants drinking it freely. It is never bottled for preservation, and, in fact, it is in such request that scareely a calabash full can be found within two or three days after the brewing is completed. This inordinate fondness for plantain wine makes Rumanika's

priest and prophet also. His very elevation it the throne was, according to the account given by him and his friends, entirely due to supernatural aid. When his father, Dagara, died, he and two brothers claimed the throne. In order to settle their pretensions a small magic drum was laid before them, and he who could lift it was to take the crown. The drum was a very small one, and of scarcely any weight, but upon it were laid certain potent charms. The consequence was, that although his brothers put all their strength to the task, they could not as the strain of the start and the start and the start and the saily with his little finger. Ever afterward he earried this drum with him on occasions he carried this definition with this of total and of ceremony, swinging it about to show how easy it was for the rightful sovereign to wield it. Being dissatisfied with such a test, one of the chiefs insisted on Rumani-test, the construction of the source of the test, one of the chiefs mission of Atalian ka's trial by another ordeal. He was then brought into a sacred spot, where he was required to seat himself on the ground, and If he were await the result of the charms. If he were really the appointed king, the portion of the ground on which he was seated would rise up in the air until it reached the sky; but if he were the wrong man, it would collapse, and dash him to pieces. According to all accounts, his own included, Rumanika took his seat, was raised up into the sky, and his legitimacy acknowledged. Altogether, his family seem to have been

noted for their supernatural qualities. When his father, Dagara, died, his body was sewed up in a cow-hide, put into a cance, and set floating on the lake, where it was allowed to decompose. Three maggots were then taken from the canoe and given in charge of Rumanika, but as soon as they came into his house one of them became a lion, another a lcopard, and the third was transformed into a stick. The body was then laid on the top of a hill, a hut built ever it, five girls and fifty cows put into it, mag and the door blocked up and watched, so for that the inmates gradually died of starva-ship tion. The lion which issued from the corpse

which is supposed to be guarded by lions from the attack of other tribes. It was said that whenever Dagara heard that the enemy was marching into his country, he used to call the lions together, send them against the advancing force, and so defeat them by deputy

In his character of high-priest, Rumanika was very imposing, especially in his new-moon levee, which took place every month, for the purpose of ascertaining the loyalty of his subjects. On the evening of the new moon he clothes himself in his priestly garb, *i. e.* a quantity of feathers nodding But Rumanika was really a wonderful man in his way, and was not only king, but and is fastened to his face by a belt of beads. Having thus prepared himself, he sits be-hind a screen, and waits for the ceremony to begin.

This is a very curious one. Thirty or forty long drums are ranged on the ground, just like a battery of so many mortars; on their heads a white cross is painted. The drummers stand behind them, each with a pair of sticks, and in front is their leader, who has a pair of small drums slung to his neck. The leader first raises his right arm, and then his left, the performers imitating him with exact precision. He then brings down both sticks on the drums with a rapid roll, which becomes louder and louder, until the noise is searcely endurable. This is continued at intervals for several hours, interspersed with performances on smaller drums, and other musical instruments. The various chiefs and officers next advance, in succession, leaping and gesticulating, shout-ing expressions of devotion to their sovershould they ever fail in their loyalty. As they finish their sulutation they kneel successively before the king, and hold out their knobbed sticks that he may touch them, and then retire to make room for their successors in the ceremony. In order to give added force to the whole proceeding, a horn is stuffed full of magic powder, and placed in the centre, with its opening directed toward the quarter from which danger is to be feared.

A younger brother of Rumanika, named Mnanagee, was even a greater prophet and diviner than his royal brother, and was greatly respected by the Wahuma in consequence of his supernatural powers. He had a sacred stone on a hill, and might be seen daily walking to the spot for the purpose of divination. He had also a number of ele-phant tusks which he had stuffed with magie powder and placed in the enclosure, for the purpose of a kind of religious wor-

M'nanagee was a tall and stately personwas supposed to be an emblem of the pe- age, skilled in the knowledge of plants, and,

edge. As insignia of hls priestly office, he wore an abundance of charms. One charm was fastened to the back of his shaven head, others hung from his neck and arms, while some were tied to his knees, and even the He was always attended by his page, a little fat boy, who carried his fly-flapper, and his master's pipe, the latter being of considera-ble length, and having a bowl of enormous flatenes. Three of them were unable to enter tho door of an ordinary hut, or to move about without being supported by a person on either slde. They are fed on ble length, and having a bowl of enormous size. He had a full belief in the power of his magic horns, and consulted them on almost every occasion of life. If any one were ill, hc asked their opinion as to the nature of the malady and the best remedy for it. If he felt curious about a friend at a distance, the magic horns gave him tidings of the absent one. If an attack were intended on the country, the horns gave him warning of it, and, when rightly invoked, they either averted the threatened attack, or gave victory over their enemies.

The people have an implicit faith in the power of their charms, and believe that they not only inspire courage; but render the person invulnerable. Rumarika's head magieian, K'yengo, told Captain Speke that the Watuta tribes had invested his village for six months; and, when all the eattle and other provisions were eaten, they took the vil-lage and killed all the inhabitants except himself. Him they could not kill on account of the power of his charms, and, although they struck at him with their spears as he lay on the ground, they could not even wound him.

The Wahuma believe in the constant presence of departed souls, and that they can exercise an influence for good or evil over those whom they had known in life. So, if a field happens to be blighted, or the crop does not look favorable, a gourd is laid on the path. All passengers who see the gourd know its meaning, and set up a wail-ing cry to the spirits to give a good crop to their surviving friends. In order to propitiate the spirit of his father, Dagara, Rumanika used annually to sacrifice a cow on his tomb, and was accustomed to lay corn and beer near the grave, as offerings to his father's spirit.

In Karague, marriage is little more than a species of barter, the father receiving cows, sheep, slaves, and other property for his daughter. But the transaction is not a final one, for if the bride does not happen to approve of her husband, she can return the marriage gifts and return to her father. There is but little eeremony in their marriages, the principal one seeming to consist of tying up the bride in a blackened skin, and carrying her in noisy procession to her husband.

The Wahuma women lead an easy life compared with that of the South African women, and indeed their chief object in life of Karague were, on an average, twice as seems to be the attainment of corpulence. large round the waist as those of other dis

strange to say, ready to impart his knowl- | Either the Wahuma women are specially constituted, or the food which they eat i exceptionally nutritious, for they attain dimensions that are almost incredible. For example, Rumanika, though himself a slight and well-shaped man, had five wives of enormous fatness. Three of them were quantities of the latter article, eating it all dualities of the latter lattere, each g to an day long. Indeed, they are fattened as sys-tematically as turkeys, and are "crammed" with an equal disregard of their feelings. Captain Speke gives a very humorous ac-count of his interview with one of the women

of rank, together with the measurements

with Rumanika in the morning, I called on one of his sisters-in-law, married to an elder brother, who was born before Dagara ascended the throne. She was another of these victims of obesity, unable to stand except on all fours. I was desirous to obtain a good view of her, and actually to measure her, and induced her to give me facilities for doing so by offering in return to show her a bit of my naked legs and arms. The bait took as I wished it, and, after get-ting her to sidle and wriggle into the middle of the hut, I did as I had promised, and then took her dimensions as noted.

"Round arm, one foot eleven inches. Chest, four feet four inches. Thigh, two Calf, one foot eight feet seven inches. inches. Height, five feet eight inches. All of these are exact except the height, and I believe I could have obtained this more accurately if I could have had her laid on the floor. But, knowing what difficulties l should have to contend with in such a piece of engineering, I tried to get her height by raising her up. This, after infinite exertions on the part of us both, was accomplished, when she sank down again fainting, for the blood had rushed into her head.

"Meanwhile the daughter, a lass of sixteen, sat stark naked before us, sucking at a milk-pot, on which the father kept her at work by holding a rod in his hand; for, as fattening is the first duty of fashionable female life, it must be duly enforced with the rod if necessary. I got up a bit of a flirtation with missy, and induced her to rise and shake hands with me. Her features were lovely, but her body was as round as a ball."

In one part of the country, the women turned their obesity to good account. In exchanging food for beads, the usual bargain was that a certain quantity of food should be paid for by a belt of beads that would go round the waist. But the women women are specially od which they eat is jus, for they attain most incredible. For nough himself a slight a, had five wives of three of them were or of an ordinary hut, ut being supportedby de. They aro fed on hilk, and consume vast er article, eating it all ey are fattened as sys. and are "eranmed" d of their feelings.

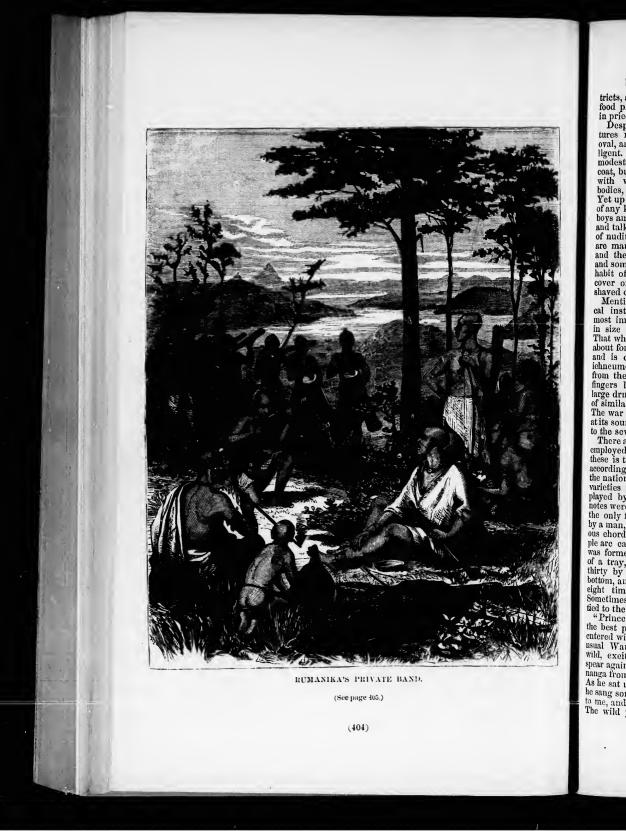
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tricts, and the natural consequence was, that | tracted a crowd of admirers, who sang the food practically rose one hundred per cent | dog-song for days afterward, as we had it

Despite their exceeding fatness, their features retain much beauty, the face being oval, and the eyes peculiarly fine and intelligent. The higher class of women are very modest, not only wearing the cow-skin petticoat, but also a large wrapper of black cloth, with which they euvelope their whole bodies, merely allowing one eye to be seen. Yet up to the marriageable age no clothing of any kind is worn by either sex, and both boys and girls will come up to the traveller boys and girls will come up to the traveller and talk familiarly with him, as unconscious of nuclity as their first parents. Until they are married they allow their hair to grow, and sometimes partially. They have an odd habit of making caps of eanc, which they cover on the outside with the woolly hair shaved off their own heads.

Mention has been made of various musical instruments used in Karague. The most important are the drums, which vary in size as much as they do in England. That which corresponds to our side-drum is about four feet in length and one in width, and is covered at the wide end with an ichneumon skin. This instrument is slung from the shoulder, and is played with the fingers like the Indiau "tom-tom." The large drums used at the new-moon levee are of similar structure, but very much larger. The war drum is beaten by the women, and at its sound the men rush to arms and repair to the several quarters.

There are also several stringed instruments employed in Karague. The principal of these is the nanga, a kind of guitar, which, according to Captain Grant, may be called the national instrument. There are several varieties of the nanga. "In one of these, played by an old woman, six of the seven notes were a perfect scale, the seventh being the only faulty string. In another, played by a man, three strings were a full harmoni-ous chord. These facts show that the pcople are capable of cultivation. The nanga was formed of heavy dark wood, the shape of a tray, twenty-two by nine inches, or thirty by eight, with three crosses in the bottom, and laced with one string seven or eight times over bridges at either end. Sometimes a gourd or sounding-board was tied to the back.

"Prince M'nauagee, at my request, sent the best player he knew. The man boldly entered without introduction, dressed in the usual Wanyambo costume, and looked a wild, excited creature. After resting his spear against the roof of the lut, he took a he sang something of his having been sent to me, and of the favorite dog Keeromba.

encored several times.

"Another player was an old woman, calling herself Keeleeamyagga. As she played while standing in front of me, all the song she could produce was 'sh ! sh !' screwing her mouth, rolling her body, and raising her feet from the ground. It was a miserable performance, and not repeated."

There is another stringed instrument called the "zeze." It differs from the nanga in having only one string, and, like the nanga, is used to accompany the voice in singing. Their wind instruments may be called the flageolet and the bugle. The former has six finger holes; and as the people walk along with a load on their heads, they play the flageolet to lighten their journey and really contrive to produce sweet and nusical tones from it. The so-called "bugle" is made of several pieces of gourd, fitting into one another in telescope fashion, and is covered with cow-skin. notes of a common chord ean be produced The on the bugle, the thumb acting as a key. It is about one foot in length.

Rumanika had a special military band comprised of sixteen men, fourteen of whom had bugles and the other two carried hand drums. They formed in three ranks, the drummers being in the rear, and played on the march, swaying their bodies in time to the music, and the leader advancing with a curiously active step, in which lie touched the ground with each knee alternately. The illustration opposite will give the reader a good idea of Rumanika's private band. The code of laws in Karague is rather

severe in some cases, and strangely mild in others. For example, theft is punished with the stocks, in which the offender is sometimes kept for many months. Assault with a stick entails a fine of ten goats, but if with a deadly weapon, the whole of the property is forfeited, the injured party taking one half, and the sultan the other. In cases of actual murder, the culprit is executed, and his entire property goes to the relations of the murdered man. The most curious law is that against adultery. Should the offender be an ordinary wife, the loss of an ear is thought to be sufficient penalty; but if she be a slave, or the daughter of the sultan, both parties are liable to capital punishment.

When an inhabitant of Karague dies, his body is disposed of according to his rank. Should he be one of the peasants, or Wan-yambo, the body is sunk in the water ; but if he should belong to the higher caste, or Wahuma, the corpse is buried on an island hanga from under his arm, and commenced. in the lake, all such islands being considered as sacred ground. Near the spot whereon one of the Wahuma has died, The wild yet gentle music and words at-sisting of two sticks tied to a stone, and laid the relations place a symbolical mark, con-



across the pathway. The symbol informs askde, and makes a *dctour* before he resumes the passenger that the pathway is for the the pathway. The singular funeral of the present sacred, and in consequence he turns | sultan has already been mentioned.

THE WAZARAMO AND WASAGARA.

BEFORE proceeding to other African coun-tries, it will be as well to give a few lines to two other tribes, namely,—the Wazaramo and the Wasagara. The country in which the former people live is called Uzaramo, and is situated immediately southward of Zanzibar, being the first district through which Captains Speke and Grant passed. It is covered with villages, the houses of which are partly conical after the ordinary African fashion, and partly gable-ended, according to the architecture of the coast, the latter form being probably due to the many traders who have come from different parts of the world. The walls of the houses are "wattle and daub," *i. e.* hurdle-work plas-tered with clay, and the roofs are thatched with grass or reeds. Over these villages are set leadmen, called phanzes, who or-dinarily call themselves subjects of Said Majid, the Sultan of Zanzibar. But as soon as a caravan passes through their country, as a christian passes through their country, each headman considers himself as a sultan in his own right, and levies tolls from the travellers. They never allow strangers to come into their villages, differing in this respect from other tribes, who use their towns as traps, into which the unwary traveller is induced to come, and from which he docs not escape without suffering severely in purse.

The people, although rather short and thick-set, are good-looking, and very fond of dress, although their costume is but limited, consisting only of a cloth tied round the waist. They are very fond of orna-ments, such as shells, pieces of tin, and beads, and rub their bodies with red clay and oil until they look as if they were new Nothing is known of their religion, though cast in copper. Their hair is woolly, and it is possible that the many Mahometans twisted into numerous tufts, each of which is elongated by bark fibres. The men are very attentive to the women, dressing their

A wise traveller passes through Uzaramo as fast as he can, the natives never furnishing guides, nor giving the least assistance, but being always ready to pounce on him should he be weak, and to rob him by open violence, instead of employing the more refined "hongo" system. They seem to be a boisterous race, but are manageable by mixed gentleness and determination. Even when they had drawn out their warriors in battle array, and demanded in a menaeing inanner a larger hongo than they ought to words would always cause them to with-the end of the grave; but, as far as is known, they have no separate burying-place.

draw, and leave the matter to peaceful arbitration. Should they come to blows, they are rather formidable enemies, being well armed with spears and bows and arrows, the latter being poisoned, and their weapons being always kept in the same state of polish and neatness as their owners.

Some of these Phanzes are apt to be very troublesome to the traveller, almost always demanding more than they expect to get, and generally using threats as the simplest means of extortion. One of them, named Khombé la Simba, or Lion's-claw, was very troublesome, sending back contemptuously the present that had been given him, and threatening the direst vengeance if his demands were not complied with. Five miles further inland, another Phanze, named Mukia ya Nyani, or Monkey's-tail, demanded auother hongo; but, as the stores of the expedition would have been soon exhausted at this rate, Captain Speke put an abrupt stop to this extortion, giving the chiefs the option of taking what he chose to give them, or fighting for it; and, as he took care to display his armory and the marks-manship of his men, they thought it better

to comply rather than fight and get nothing. Owing to the rapidity with which the travellers passed through this inhospitable land, and the necessity for avoiding the natives as much as possible, very little was learned of their manuers and customs. The Wazaramo would flock round the earavan for the purpose of barter, and to inspect the strangers, but their ordinary life was spent in their villages, which, as has been already mentioned, are never entered by travellers. who pass through their land may have introduced some traces of their own religion, just as is the case in Londa, where the relighair for them, or escorting them to the ion is an odd mixture of idolatrous, Mahom-water, lest any harm should befall them. etan, and Christian rites, with the meaning ingeniously excluded. In fact they do not want to know the meaning of the rites, leaving that to the priests, and being per-fectly contented so long as the witch-doctor performs his part. That the Wazaramo have at all events a certain amount of superstition, is evident from the fact that they crect little model huts as temples to the Spirit of Rain. Such a hut or temple is called M'ganga. They also lay broken articles on graves, and occasionally carve rude wooden dolls and fix them in the ground at

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r before he resumes ular funeral of the mentioned.

ter to peaceful arbiome to blows, they enemics, being well bows and arrows, ed, and their weapin the same state of neir owners.

s are npt to be very eller, almost always they expect to get, eats as the simplest ne of them, named ion's-claw, was very tek contemptuously en given him, and engeance if his ded with. Five miles Phanze, named Muey's-tail, demanded the stores of the een soon exhausted peke put an abrupt iving the chiefs the he chose to give t; and, as he took ory and the marksey thought it better ty with which the the sinhospitable y for avoiding the ible, very little was s and customs. The round the earavan r, and to inspect the inary life was spent as has been already ntered by travellers. neir religion, though many Mahometans land may have intheir own religion, nda, where the relig-'idolatrons, Mahoms, with the meaning In fact they do not aning of the rites, ests, and being per-as the witch-doctor hat the Wazaramo ain amount of superthe fact that they as temples to the a hut or temple is also lay broken arti-asionally carve rude em in the ground at t, as far as is known, urying-place.

THE WASAGARA TRIBE.

THE second of these tribes, the WASA-GARA, inhabits a large tract of country, full a hundred miles in length, and is composed of a great number of inferior or sub-tribes. Like other African nations, who at one time were evidently great and powerful, the Wa-sagara have become feeble and compara-tively insignificant, though still numerous. Being much persecuted by armed parties: Being minen persecuted by arrived particles from the coast, who attack and carry them off for slaves, besides stealing what property they have, the Wasagara have mostly taken to the lofty conical mountains that form such conspicuous objects in their country, and there are talenably safe. But, as they and there are tolerably safe. But, as they are thus obliged to reside in such limited districts, they can do but little in agricul-

inroads of inimical tribes, as well as those of the slave-dealers, prevent the inhabitants from tilling more land than can just supply their wants

So utterly dispirited are they, that as soon as a caravan is seen by a sentry, warning is given, and all the population flock to the hill-top, where they scatter and hide themselves so completely that no slaving party would waste its time by trying to catch then. Resistance is never even thought of, and it is hardly possible to induce the Wasagara to descend the hills until the caravan has passed. Consequently it is scarcely possible to obtain a Wasagara as a guide through his country. If, however, the traveller does succeed in so doing, he finds that the man is trustworthy, districts, they can no but fittle in agricul-ture, and they are afraid to descend to the lively, active, and altogether an amusing empanion. The men seem to be good hunt-eompanion. The men seem to be good hunt-ous nature of their lives, the Wasagara have but little dress, a small strip of cloth round the waist being the ordinary costume.

CHAPTER XXXIX.

THE WATUSI AND WAGANDA.

LOCALITY OF THE WATUSI TRIBE - MODE OF DRESS - A WATUSI WOMAN - THEIR VALUE AS HERDS-MEN-SALUTATION - WATUSI DANCINO - THE WAOANDA - ROAD SYSTEM OF UGANDA - CODE OF ETIQUETTE - DISREGARD OF HUMAN LIFE - CRUELTY - THE WIFE-WHIP - AN AFRICAN BLUE-BEARD-LIFE IN THE PALACE-REVIEWING THE TROOPS-ORIGIN OF THE WAOANDA TRIBE-KIMERA, AND HIS MODE OF OOVERNMENT - SYSTEM OF ORGANIZATION - THE LAW OF SUCCESSION - M'TESA, THE PRESENT KINO, AND HIS COURT - THE ROYAL PALACE - GENERAL ARCHITECTURE OF. THE WAGANDA - RECEPTION OF A OUEST - THE ROYAL WALK - A COUNCIL - SUPERSTITIONS - THE WATER-SPIRIT AND HIS HIGH PRIEST - RELIGION OF THE WAGANDA - HUMAN SACRIFICES - THE SLAVE-TRADE - BURYINO GROUNDS OF THE WAOANDA. .

THERE is one tribe which, though small, | tall, erect, and well-featured, and, as a rule, has sufficient individuality to deserve a brief are decently clad in dressed cow-skins. The notice. The WATUSI are a race of herdsmen, who live on either side of the equator, and, according to Captain Grant, resemble the Somalis in general appearance. They generally take service in the households of wealthy persons, and devote themselves almost entirely to the eare of the cattle. They have plentiful and woolly hair, and the men shave their beards with the excep-tion of a ereseent-shaped patch. They have an odd fashion of staining their gums black, using for the purpose a mixture of the tamarind seed ealcined and powdered, and then mixed with a salt of eopper. The men carry their weapons when walking, and seldom appear without a bow and arrows, a five-feetlong stick with a knob at one end, and a

when they meet a friend, they hold out the knobbed end of the stick to him; he touches it, and the demands of etiquette are supposed to be fulfilled. This knobbed stick is quite an institution among the tribes that have recently been mentioned, and a man seems to be quite unhappy unless he has in his hand one of these enrious implements. They are fond of ornament, and wear multitudinous rings upon their wrists and ankles, the latter being generally of iron and the former of brass.

They are a fine-looking race, and the women are equally remarkable in this re-

general appearance of the Watusi women ean be gathered from Captain Grant's de-

"One morning, to my surprise, in a wild jungle we cause upon cattle, then upon a 'bomah' or ring fence, concealed by beauti-bomah or ring fence, concealed by beautiful umbrageous large trees, quite the place for a gipsy eamp. At the entry two strap-ping fellows met me and invited my approach. I mingled with the people, got water from them, and was asked, 'Would I prefer some milk?' This sounded to me more eivilized than I expected from Afrieans, so I followed the men, who led me up to a beautiful lady-like creature, a Watusi woman, sitting alone under a tree.

"She received me without any expression of surprise, in the most dignified manner; and, after talking with the men, rose smiling, showing great gentleness in her man-ner, and led me to her hut. I had time to serutinize the interesting stranger : she wore the usual Watusi costume of a cow's skin reversed, teased into a fringe with a needle, colored brown, and wrapped round her body from below the ehest to the ankles. Lappets, showing zebra-like stripes of many colors, she wore as a 'turn-over' round the waist, and, except where ornamented on one arm with a highly polished coil of thick brass wire, two equally bright and massive rings on the right wrist, and a neek penspeet with the men, —a phenomenon rarely dant of brass wire, — except these, and het seen in this part of the world. They are becoming wrapper, she was au naturelle.

"1 head her f ness faultl consl her la round slopir of a thoug " Ĥ

it was so lov The milk scouri abode. a gour churni exami presse presen said; ' here is placed ted her beads v bringin for mor and I h sparkle "Thi

during None o her; bi though When Usui w cloths. servable were of heads, a consider beads. of the white p shell rou "An o paid us

and sat a spiral o of her he lace of wrapper, of scarle eries we women c and gent Some o

the should fashion, 1 front like over the down to t band of a Waist

"I was struck with her peculiarly-formed head and graceful long neck; the beauty of her fine eyes, month, and nose; the small ness of her hands and naked feet — all were number of the cattie are simple a cow in these regions is singularly defifaultless; the only bad feature, which is considered one of beauty with them, was her large ears. The arms and elbows were rounded off like an egg, the shoulders were sloping, and her small breasts were those of a crouching Venus-a perfect beauty, though darker than a brunette.

a gourd between nor knees in the process of churning butter. After the fair one had examined my skin and my clothes, I ex-pressed great regret that I had no beads to present to her. 'They are not wanted,'she said; 'slt down, drink this buttermilk, and here is also some butter for you.' It was placed on a clean leaf. I shook hands, pat-ted her check and took my leave but some ted her check, and took my leave, but some ted her check, and took my leave, but some beads were sent her, and she paid me a visit, bringing butter and buttermilk, and asking Watusi man meets a woman of the same for more presents, which she of course got, and I had the gratification to see her eyes

and that the granication to see her eyes sparkle at the sight of them. "This was one of the few women I met during our whole journey that I admired. None of the belles in Usui could approach her; but they were of a different easte, though dressing much in the same style. When cow's skins were not worn, these Usui women dressed very tidily in bark contained had no marks or cuttings ob-servable on their bodies. Circles of hair were often shaved off the crowns of their heads, and their neck ornaments showed considerable taste in the selection of the beads. The most becoming were a string of the M'zizama spheres of marble-sized

"An erect fair girl, daughter of a chief, a young man there of woor shared on the crown A young man then comes forward, goes lace of green beads; she wore the usual wrapper, and across her shoulders a strip of scarlet cloth was thrown; her other fin-

Some of the women tattoo themselves on the shoulders and breasts in rather a curious fashion, producing a pattern that looks in front like point lace, and which then passes over the shoulders and comes on the back down to the waist, like a pair of braces. A down to the waist, like a pair of braces. A cleanliness, in which they present a strong band of similar markings runs round the contrast to the neighboring tribes.

a cow in these regions is singularly defi-eient in milk, producing a bare pint per diem, the herdsmen have but smail reward for their labor. They are very clever at for their indor. They are very clever at managing the animals placed under their control. If they have to drive an unruly cow, they simply the a cord to the hock of one of the hind legs, and walk behind it holding the end of the eord. This very simple process has the effect of subduing the cow, who yields as if to a charm, and though darker than a brunette. "Her temporary residence was peculiar; it was formed of grass, was flat-roofed, and so low that I could not stand upright in it. The fireplace consisted of three stones; milk vessels of wood, shining white from scouring, were ranged on one side of the abode. A good-looking woman sat rocking ground between her knees in the process of the process has the effect of subduing walks quietly in whatever direction she is found that the animal walks along quietly on three legs: the temporary deprivation on three legs; the temporary deprivation of the fourth limb being no particular Im-pediment. Perhaps on account of this mas-tery over the cattle, even the Wanyamuezl look upon the Watusi with great respect. Should members of these trubes mean the Should members of those tribes meet, the Weezee presses the palms of his hands together, and the Watusi gently clasps them tribe, she allows her arms to fall by her side, and he gently presses her arms below the shoulders. For an illustration of this mode of salutation, see the engraving No. 2 on page 397.

They are an industrious people, and make baskets with considerable skill, using a sharp-pointed spear, and doing nearly as much of the work with their feet as with their hands. They also work in metals, and have a kind of bellows made of wood, with cane handles, - very small, but effi-cient enough for the purpose. The dances with which the Watusi amuse themselves in the evening are as simple and peaceful as the dancers, and women take equal part with the men in them. They array themwhite porcelain, and triangular pieces of selves in a circle, singing, and clapping hands in time. Presently a woman passes into the ring, dances alone, and then, mak-ing a graceful obeisance to some favorite in paid us a visit, accompanied by six maids, ing a graceful obeisance to some favorite in and sat silently for half an hour. She had the ring, she retires backward to her place. A young man then comes forward, goes

women of the district generally had grace they never will permit themselves to be sold into slavery, but prefer death to such dishonor. This people are always distin-guishable by their intelligence and the easy politeness of their manners. They are also remarkable for their neatness and personal

EIR VALUE AS HERDS-OF UGANDA - CODE OF -AN AFRICAN BLUE-THE WAGANDA TRIBE-THE LAW OF SUCCESSION ENERAL ARCHITECTURE UNCIL - SUPERSTITIONS A --- HUMAN SACRIFICES

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THE WAGANDA TRIBE.

the westward of the Victoria N'yanza, we a fine of a hundred cows. come to the UGANDA district, the inhabitants of which are named WAGANDA. This country is situated on the equator,

and is a much more pleasant land than might be supposed from its geographical position, being fertile, and covered with vegetation. It is a peculiarly pleasant land for a traveller, as it is covered with roads, which are not only bread and flow but or which are not only broad and firm, but are cut almost in a straight line from one point to another. Uganda seems to be unique in the matter of roads, the like of which are not to be found in any part of Africa, except those districts which are held by Europeaus. The roads are wide enough for earriages, but far too steep in places for any wheeled conveyance; but as the Waganda do not use carriages of any kind, the roads are amply sufficient for their purposes. The Waganda have even built bridges across swamps and rivers, but their knowledge of engineering has not enabled them to build a bridge that would not decay in a few years.

Like many other tribes which bear, but do not deserve, the name of savages, the Waganda possess a curiously strict code of etiquette, which is so stringent on some points that an offender against it is likely to lose his life, and is sure to incur a severe penalty. If, for example, a man appears before the king with his dress tied carelessly, or if he makes a mistake in the mode of saluting, or if, in squatting before his sovereign, he allows the least portion of his limbs to be visible, he is led off to instant execution. As the fatal sign is given, the victim is seized by the royal pages, who wear a rope turban round their heads, and at the same moment all the drums and other instruments strike up, to drown his cries for mercy. Hc is rapidly bound with the ropes snatched hastily from the heads of the pages, dragged off, and put to death, no one daring to take the least notice while the tragedy is being enacted.

They have also a code of sumptuary laws which is enforced with the greatest severity. The skin of the serval, a kind of leopard eat, for example, may only be worn by those of royal descent. Once Captain Speke was visited by a very agreeable young man, who evidently intended to strike awe into the white man, and wore round his neck the serval-skin emblem of royal birth. The attempted deception, however, recoiled upon its author, who suffered the fate of the daw with the borrowed plumes. An officer of rank detected the imposture, had the young man scized, and challenged him to show proofs of his right to wear the emblem of royalty. As he failed to do so, he was threatened with being brought before the and authority are at once indicated. When

PASSING still northward, and keeping to | king, and so compounded with the chief for

Heavy as the penalty was, the young man showed his wisdom by acceding to it; for if he had been brought before the king, he would assuredly have lost his life, and probably have been slowly tortured to death. One punishment to which M'tesa, the king of Uganda, seems to have been rather partal, was the gradual disumberment of the criminal for the sake of feeding his pet vultures; and although on some occasions he orders them to be killed before they are dismembered, he sometimes omits that precaution, and the wretched beings are slowly cut to pleces with grass blades, as it is against etiquette to use knives for this purpose.

The king alone has the privilege of wearhig a cock's-comb of hair on the top of his head, the remainder being shaved off. This privilege is sometimes extended to a favorite queen or two, so that actual royalty may be at once recognized. Even the mode of sitting is earefully regulated. Only the king is allowed to slt on a chair, all his subjects being forced to place themselves on the ground. When Captains Speke and Grant visited Uganda, there was a constant struggle on this point, the travellers insisting on sitting in their arm-chairs, and the king wanting them to sit on the ground. On one occasion, when walking with M'tesa and his suite, a halt was ordered, and Captain Speke looked about for something to sit upon. The king, seeing this, and being determined not to be outdone, called a page, made him kneel on all fours, and then sat on his back. The controversy at last ended in a compromise, the travellers abandoning their chairs in the king's presence, but sitting on bundles of grass which were quite as high.

When an inferior presents any article to his superior, he always pats and rubs it with his hands, and then strokes with it each side of his face. This is done in order to show that no witchcraft has been practised with it, as in such a case the intended evil would recoil on the donor. This ceremony is well enough when employed with articles of use or apparel; but when meat, plantains, or other articles of food are rubbed with the dirty hands and well-greased face of the donor, the recipient, if he should happen to be a white man, would be only too happy to dispense with the ceremony, and run his risk of witcheraft.

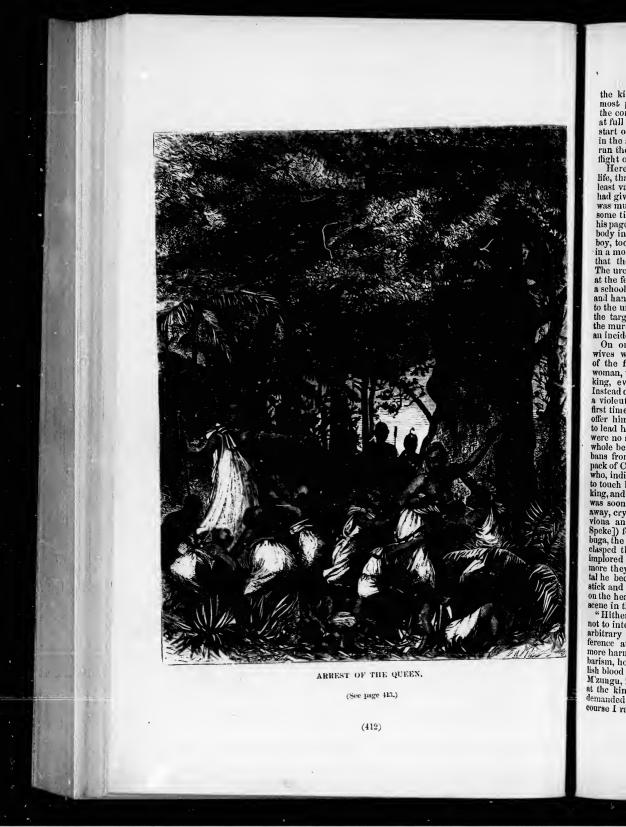
The officers of the court are required to shave off all their hair except a single cockade at the back of the head, while the pages are distinguished by two cockades, one over each temple, so that, even if they happen to be without their rope turbans, their rank

with the chief for

as, the young man ceeding to it; for efore the king, he his life, and probortured to death, h Mitesa, the king been rather paremberment of the seding his pet vulsome occasions he sefore they are disomits that precaubeings are slowly s blades, as it is nives for this pur-

privilege of wearon the top of his g shaved off. This ended to a favorite al royalty may be n the mode of sit-d. Only the king dr, all his subjects hemselves on the Speke and Grant s a constant strug-cellers insisting on irs, and the king e ground. On one with M'tesa and his and Captain Speke hing to sit upon. I being determined a page, made him en sat on his back. ended in a comabandoning their nee, but sitting on vere quite as high. ents any article to pats and rubs it strokes with it each done in order to has been practised e the intended evil r. This ceremony oloyed with articles en meat, plantains, are rubbed with the reased face of the e should happen to be only too happy emony, and run his

art are required to seept a single cockad, while the pages cockades, one over n if they happen to turbans, their rank e indicated. When



the king sends the pages on a message, a | in thus thwarting the capricious tyrant, but nost picturesque sight is presented. All his caprice proved the friend of both. The the commands of the king have to be done novelty of interference made him smile, and at full speed, and when ten or a dozen pages start off in a body, their dresses streaming in the air behind them, each striving to outrun the other, they look at a distance like a flight of birds rather than human beings.

Here, as in many other countries, human life, that of the king excepted, is not of the least value. On one oceasion Captain Speke had given M'tesa a new rifle, with which he was much pleased. After examining it for some time, he loaded it, handed it to one of his pages, and told him to go and shoot some-body in the outer court. The page, a mere boy, took the rifle, went into the court, and in a moment the report of the rifle showed that the king's orders had been obeyed. The urchin came back grinning with delight at the feat which he had achieved, just like a schoolboy who has shot his first sparrow, and handed back the rifle to his master. As to the unfortunate man who was fated to be the target, nothing was heard about him, the murder of a man being far too common an incident to attract notice.

On one occasion, when M'tesa and his wives were on a pleasure excursion, one woman, plueked a fruit, and offered it to the king, evidently intending to please him. Instead of taking it as intended, he flew into first time that a woman had ever dared to offer him anything, and ordered the pages to lead her off to execution. "These words whole bevy of pages slipped their cord tur-bans from their heads, and rushed like a pack of Cupid bengles upon the fairy queen, who, indignant at the little urchins daring to touch her majesty, remonstrated with the king, and tried to beat them off like flies, but was soon captured, overcome, and dragged away, crying in the names of the Kamra-viona and M'zungu (myself [i. e. Captain Speke]) for help and protection, whilst Lubuga, the pet sister, and all the other women clasped the king by his legs, and, kneeling, implored forgiveness for their sister. The more they eraved for mercy, the more brutal he became, till at last he took a heavy stick and began to belabor the poor victim on the head. The artist has represented this scene in the engraving on previous page.

"Hitherto I had been extremely careful not to interfere with any of the king's acts of arbitrary eruelty, knowing that such interference at an early stage would produce more harm than good. This last act of barbarism, however, was too much for my English blood to stand; and as I heard my name, M'zungu, imploringly pronounced, I'rushed at the king, and, staying his uplifted arm, he accept them, he makes them sit down,

novelty of interference made him smile, and the woman was instantly released.

On another occasion, when M'tesa had been out shooting, Captain Grant asked what sport he had enjoyed. The unexpected answer was that game had been very scarce, but that he had shot a good many men instead. Beside the pages who have been mentioned, there were several executioners, who were pleasant and agreeable men in private life, and held in great respect by the people. They were supposed to be in com-mand of the pages who bound with their rope turbans the unfortunates who were to suffer, and mostly inflicted the punishment itself.

This particular king seems to have been rather exceptionally eruel, his very wives being subject to the same capriciousness of temper as the rest of his subjects. Of course he beat them occasionally, but as wife beating is the ordinary eustom in Uganda, he was only following the ordinary habits of the people.

There is a peculiar whip made for the special purpose of beating wives. It is formed of a long strip of hippotamus hide, split down the middle to within three or four inches of the end. The entire end is beaten and seraped until it is reduced in size to the proper dimensions of a handle. a violeut passion, declared that it was the The two remaining thongs are suffered to remain square, but are twisted in a serew-like fashion, so as to present sharp edges throughout their whole length. When dry, this whip were no sooner uttered by the king than the is nearly as hard as iron, and scarcely less heavy, so that at every blow the sharp edges cut deeply into the flesh. Wife flogging, however, was not all; he was in the habit of killing his wives and their attendants without the least remorse. While Captain Speke was residing within the limits of the palace, there was scarcely a day when some woman was not led to execution, and some days three or four were murdered. Mostly they were female attendants of the queens, but frequently the royal pages dragged out a woman whose single cockade on the top of her head announced her as one of the king's wives.

M'tesa, in fact, was a complete African Bluebeard, continually marrying and killing, the brides, however, exceeding the vic-tims in number. Royal marriage is a very simple business in Uganda. Parents who have offended their king and want to pacify him, or who desire to be looked on favorably by him, bring their daughters and offer. them as he sits at the door of his house. As is the case with all his female attendants, they are totally unclothed, and stand before the king in ignorance of their future. If seats himself on their knees, and embraces course I ran imminent risk of losing my own them. This is the whole of the eeremony,

say it.

Twenty or thirty brides will sometimes be presented to him in a single morning, and he will accept more than half of them, some of them being afterward raised to the rank of wives, while the others are relegated to the position of attendants. It was rather remarkable, that although the principal queen was most liberal with these attendants, offering plenty of them to Captain Speke and his companions, not one of them would have been permitted to marry a native, as she might have betrayed the secrets of the palace.

Life in the palaee may be honorable enough, but seems to be anything but agree-able, except to the king. The whole of the court are abject slaves, and at the mercy of any momentary caprice of the merciless, thoughtless, irresponsible despot. Whatever wish may happen to enter the king's head must be executed at once, or woe to the delinquent who fails to earry it out. Restless and eaptious as a spoiled child, he never seemed to know exactly what he wanted, and would issue simultaneously the most contradictory orders, and then expect them to be obeyed.

As for the men who held the honorable post of his guards, they were treated some-thing worse than dogs — far worse, indeed, than M'tesa treated his own dog. They might lodge themselves as they could, and were simply fed by throwing great lumps of beef and plantains among them. For this they seramble just like so many dogs, seratehing and tearing the morsels from each other, and trying to devour as much as possible within a given number of seconds.

The soldiers of M'tesa were much better off than his guards, although their posi-tion was not so honorable. They are well dressed, and their rank is distinguished by a sort of uniform, the officers of royal birth wearing the leopard-skin tippet, while those of inferior rank are distinguished by colored cloths, and skin eloaks made of the hide of oxen or antelopes. Each earries two spears, and an oddly-formed shield, originally oval, but eut into deep seallops, and having at every point a pendent tuft of hair. Their heads are decorated in a most eurious manner, some of the men wearing a creseentlike ornament, and some tying round their heads wreaths made of different materials, to which a horn, a bunch of beads, a dried lizard, or some such ornament, is appended.

Not deficient in personal courage, their spirits were cheered in combat by the cer-tainty of reward or punishment. Should they behave themselves bravely, treasures To some are given various presents, with

and as each girl is thus accepted, the happy parents perform the eurious salutation called "n'yanzigging," *i. e.* prostrating themselves on the ground, floundering about, clap-ping their hands, and ejaculating the word "n'yans," or thanks, as fast as they ean not only put to death, but holes bored in his body with red-hot irons until he died from sheer pain and exhaustion.

Now and then the king held a review, in which the valiant and the eowards obtained their fitting rewards. These reviews offered most pieturesque seenes. "Before us was a large open sward, with the huts of the queen's Kamraviona or commander-in-chief beyond. The battalion, consisting of what might be termed three companies, each containing two hundred men, being drawn up on the left extremity of the parade ground, received orders to march past in single file from the right of eompanies at a long trot,

and re-form again at the end of the square. "Nothing conceivable could be more wild or fantastie than the sight which ensued; the men all nearly naked, with goat or eat skins depending from their girdles, and smeared with war eolors, according to the taste of the individual; one half of the body red or black, the other blue, not in regular order; as, for instance, one stocking would be red, and the other black, whilst the breeches above would be the opposite colors, and so with the sleeves and waistcoat. Every man earried the same arms, two spears and one shield, held as if approaching an enemy, and they thus moved in three lines of single rank and file, at fifteen or twenty paces asunder, with the same high action and elongated step, the ground leg only being bent, to give their strides the greater force.

"After the men had all started, the eaptains of eompanies followed, even more fantastically dressed; and last of all came the great Colonel Congow, a perfect Robinson Crusoe, with his long white-haired goat-skins, a fiddle-shaped leather shield, tufted with hair at all six extremities, bands of long hair tied below the knees, and a magnifieent helmet covered with rich beads of every eolor in excellent taste, surmounted with a plume of erimson feathers, in the centre of which rose a bent stem tufted with goat'shair. Next, they eharged in companies to and fro, and finally the senior officers came eharging at their king, making violent professions of faith and honesty, for which they were applauded. The parade then brokeup, and all went home."

At these reviews, the king distributes rewards and metes out his punishments. The seene is equally stirring and terrible. As the various offleers come before the king, they prostrate themselves on the ground

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The Wagan ing to a Ugand a more shall p back th named a shield began t was so s number a chief.

Unde people a and beg leading governn Uganda what av He is so a cow as that ealf another reached our own their kir and assig try. Kimera

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ng held a review, in e cowards obtained hese reviews offered Before us was the the lints of the commander-in-ehief consisting of what ompanies, each con-en, being drawn up the parade ground, 1 past in single file anies at a long trot, end of the square. could be more wild ght which ensued; ed, with goat or eat their girdles, and s, according to the one half of the body olue, not in regular one stocking would black, whilst the the opposite colors, ves and waistcoat. same arms, two ld as if approaching us moved in three d file, at fifteen or vith the same high ep, the ground leg e their strides the

all started, the capved, even more fanast of all came the a perfect Robinson white-haired goatather shield, tufted nities, bands of long es, and a magnifirich beads of every , surmounted with hers, in the centre a tufted with goat'sed in companies to enior officers came naking violent proesty, for which they arade then broke up,

e king distributes his punishments. rring and terrible. me before the king, es on the ground, their elaborate salir reports as to the er their command. ious presents, with

which they go off rejoicing, after flounder- est particulars of domestic polity, and en-ing about on the ground in the extremity of forced the strictest sanitary system throughtheir gratitude; while others are seized by the ever-officious pages, bound, and dragged to be built unless it possessed the means of off to execution, the unfortunate men strug- cleanliness. gling with their captors, fighting, and deny-ing the accusation, until they are out of hearing. As soon as the king thinks that he has had enough of the business, he rises abruptly, picks up his spears, and goes off, leading his dog with him.

The native account of the origin of the Waganda kingdom is very eurious. According to them, the country which is now called Uganda was previously united is now cauca Uganda was previously united with Unyoro, a more northerly kingdom, of which we shall presently treat. Eight generations back there came from Unyoro a hunter named Uconda beinging with him named Uganda, bringing with him a spear, a shield, a woman, and a pack of dogs. He began to hunt on the shores of the lake, and was so successful that he was joined by vast numbers of the people, to whom he became a chief.

Under his sway, the hitherto seattered people assumed the character of a nation, and began to feel their strength. Their government, and determined on making Uganda their king. "For," said they, "of what avail to us is the king of Unyoro? He is so far distant that, when we sent him a cow as a present, the cow had a calf, and that ealf became a cow and gave birth to

Kimera, thus made king, took his station on a stone and showed himself to his new subjects, having in his hand his spears and shield, and being accompanied by a woman and a dog; and in this way all succeeding kings have presented themselves to their subjects. All the Waganda are, in consequence, expected to keep at least two spears, a shield and a dog, and the officers are also entitled to have drums. The king of Unyoro heard of the new monarch, but did not trouble himself about a movement at such a distance, and so the kingdom of Uganda became an aeknowledged reality.

However, Kimera organized his people in s admirable a manner, that he became a perfect terror to the king of Unyoro, and caused him to regret that, when Kimera's power was not yet consolidated, he had not crushed him. Kimera formed his men into soldiers, drafted them into different regi-ments, drilled and organized them thor-oughly. He cut roads through his kingdom,

forced the strictest sanitary system throughout his country, not even suffering a house

Organization, indeed, seems now to be implanted in the Waganda mind. Even the mere business of taking bundles of wood into the palace must be done in military style. "After the logs are carried a certain distance the men charge up hill with walkdistance, the men charge up hill with walk-ing sticks at the slope, to the sound of the drum, shouting and chorusing. On reach-ing their officer, they drop on their knees to salute, by saying repeatedly in one voice the word 'n'yans' (thanks). Then they go back, eharging down hill, stooping sim ila-neously to pick up the wood till stop by step neously to pick up the wood, till step by step, it taking several hours, the neatly cut logs are regularly stacked in the palace yards." Each officer of a district would seem to

have a different mode of drill. The Wazeewah, with long sticks, were remarkably well-disciplined, shouting and marching all in regular time, every club going through the same movement; the most attractive part government, and determined on making swinging their bodies to the roll of their of the drill being when all crouched simuldrums.

By such means Kimera soon contrived to make himself so powerful that his very name was dreaded throughout Unyoro, into another ealf, and yet the present has not raids. If, for example, at one of his coun-reached the king. Let us have a king of our own." So they induced Uganda to be their king, changed his name to Kimera, and assigned his former name to the count which country he was continually making one or two of his generals to take their troops into Unyoro, and procure the neces-sary number. In order that he might always have the means of carrying his ideas into effect, the officers of the army are expected to present themselves at the palace as often as they possibly can, and, if they fail to do so, they are severely pun-ished; their rank is taken from them; their property confiscated, and their goods, their wives, and their children are given to

In fact, Kimcra proceeded on a system of reward and punishment: the former he meted out with a liberal hand; the latter was ecrtain, swift, and terrible. In process of time Kimera died, and his body was dried by being placed over an oven. When it was quite dry, the lower jaw was removed and eovered with beads; and this, together with the body, were placed in tombs, and guarded by the deceased monareli's favorite women, who were prohibited even from seeing his successor.

After Kimera's death, the people proor rivers wherever they interrupted his ine of road. He descended into the minutof a keeper. As soon as the young prince reached years of discretion, he was publicly made king, and at the same time all his brothers except two were burned to death. For a handkerchief, he had a well-folded The two were allowed to live in case the new king should die before he had any sons, and also as companions for him. As soon as the line of direct succession was secured, one of the brothers was banlshed into Unyoro, and the other allowed to live in

Uganda. When Captains Speke and Grant arrived in Uganda, the reigning sovereign was M'tesa, the seventh in succession from Kimera. He was about twenty-five years of age, and, although he had not been for-mally received as king, wielded a power as supreme as if he had passed through this ceremony. He was wise enough to keep up the system which had been bequeathed to him by his ancestors, and the Uganda kingdom was even more powerful in his time than it had been in the days of Kimera. A close acquaintance proved that his personal character was not a pleasant one, as indeed was likely when it is remembered that he had possessed illimitable power ever since he was quite a boy, and in consequence had never known contradiction.

He was a very fine-looking young man, and possessed in perfection the love of dress, which is so notable a feature in the character of the Waganda. They are so fastidious in this respect, that for a man to appear untidily dressed before his superiors would entail severe punishment, while, if with the least disorder of apparel, imme-spaces, and the whole is kept in perfect with the least disorder of apparel, immediate death would be the result. Even the royal pages, who rush about at full speed when performing their commissions, are obliged to hold their skin cloaks tightly round them, lest any portion of a naked limb should present itself to the royal glance.

The appearance of M'tcsa is well described by Captain Speke :-- "A more theatrical sight I never saw. The king, a goodlooking, well-formed young man of twentyfive, was sitting upon a red blanket, spread upon a square platform of royal grass, encased in tigergrass reeds, scrupulously dressed in a new 'mbugu (or grass-cloth). The hair of his head was cut short, except upon the top, where it was combed up into a high ridge, running the neck was a very like a cock's comb. On his neck was a very neat ornament — a large ring of beautifully-worked small beads, forming elegant pat-terns by their various colors. On one arm granted some favor, is floundering on the ground, thanking, or "n'yanzigging," ac-cording to the custom of the place. On the other side is the guest, a man of rank, the other side is the guest, a man of rank. a high ridge, running from stem to stern, On every finger and toe he had alternate brass and copper rings, and above the ankles, half-way up the calf, a stocking of very pretty beads.

"Everything was light, neat, and ele-gant in its way; not a fault could be found with the taste of his 'getting-up.' piece of bark, and a piece of gold-embroidered silk, which he constantly employed to hide his large mouth when laughing, or to wipe it after a drink of plantain wine, of which he took constant and copious draughts from little gourd cups, administered by his ladies in waiting, who were at once his sisters and his wives. A white dog, spear, shield, and woman-the Uganda cognizance-were by his side, as also a host of staff officers, with whom he kept up a brisk conversation, on one side; and on the other was a band of 'Wichwezi,' or lady sorcerers."

These women are indispensable appendages to the court, and attend the king wherever he goes, their office being to avert the cvil eye from their monarch, and to pour the plantain winc into the royal cups. They are distinguished by wearing dried lizards on their heads, and on their belts are fastened goat-skin aprons, edged with little bells. As emblems of their office, they also carry very small shields and spears, ornamented with cock-hackles.

M'tesa's palace is of enormous dimen-sions, and almost deserves the name of a village or town. It occupies the whole side of a hill, and consists of streets of huts arranged as methodically as the houses of an European town, the line being preserved by fences of the tall yellow tiger-grass of order and neatness. The inner courts are entered by means of gates, each gate being kept by an officer, who permits no one to pass who has not the king's permission. In case his vigilance should be evaded, each gate has a bell fastened to it on the inside, just as they are hung on shop-doors in England.

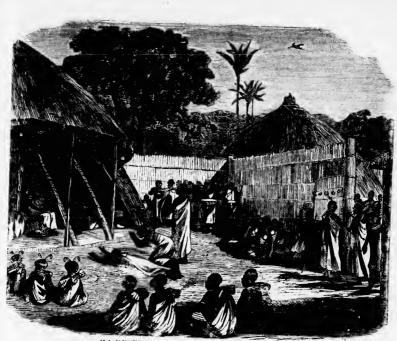
In the illustration No. 1, opposite, the artist has selected the moment when the visitor is introduced to the immediate presence of the king. Under the shade of the hut the monarch is seated on his throne, having on one side the spears, shield, and dog, and on the other the woman, these being the accompaniments of royalty. Some of his pages are seated near him, with their cord turbans bound on their tufted heads, the other side is the guest, a man of rank, who is introduced by the officer of the gale. The door itself, with its bells, is drawn aside, and over the doorway is a rope, ou which are hung a row of charms. The

ght, neat, and elea fault could be of his 'getting-up' b had a well-folded ee of gold-embroidastantly employed to when laughing, or of plantain wine, of and copious draughts administered by his vere at onee his sis-A white dog, spear, the Uganda eognide, as also a host of n la kept up a brisk de; and on the other rézi,' or lady soreer-

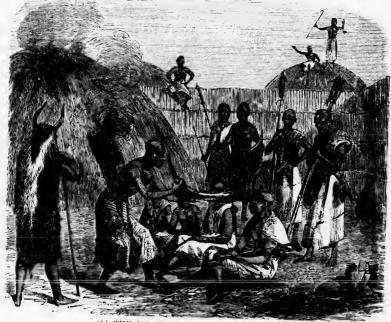
dispensable appendttend the king wherce being to avert the ionarch, and to pour the royal cups. They vearing dried lizards is, edged with little of their office, they shields and spears, -hackles.

of enormous dimenerves the name of a supies the whole side s of streets of huts ally as the houses of hine being preserved yellow tiger-grass of laso squares and open e is kept in perfect The inner courts are ates, each gate being o permits no one to ting's permission. In build be evaded, each el to it on the inside, on shop-doors in Eng-

No. 1, opposite, the e moment when the o the immediate presider the shade of the eated on his throne, he spears, shield, and er the woman, these ents of royalty. Some I near hiu, with their on their tufted heads, ghtest word. Immeome soldiers saluting m, to whom he has is floundering on the "n'yanzigging," acn of the place. On guest, a man of rank, the officer of the gate. is the bells, is drawn loorway is a rope, of row of eharms. The



(L) RECEPTION OF A VISITOR. (See page 416.)



(2.) THE MAGICIAN AT WORK (See page 427.) (417)



king's private band is seen in the distance, | tor, he suddenly rose and retired after the

performing with its customary vigor. The architecture of the huts within these enclosurcs is wonderfully good, the Waganda having great natural advantages, and making full use of them. The principal material in their edifices is reed, which in Uganda in their edinces is reen, which in Oganda is grows to a very great height, and is thick and strong in the stem. Grass for thatch-ing is also found in vast quantities, and there is plenty of straight timber for the rafters. The roof is double, in order to exclude the sunbacans, and the outer roof comes nearly to the ground on all sides comes nearly to the ground on all sides. The fabric is upheld by a number of poles, from which are hung corn-sacks, meat, and other necessarics.

The interlor is separated into two com-partments by a high screen made of plan-tain leaf, and within the inner apartment the cane bedstead of the owner is placed. Yet, with all this care in building, there is only one door, and no window or chimney; and although the Waganda keep their houses tolerably clean, the number of dogs which they keep fill their huts with fleas, so that when a traveller takes possession of a house, he generally has the plantain screen removed, and makes on the floor as large a fire as possible, so as to exterminate the insect inhabitants.

The ceremonies of receiving a royal guest are as elaborate as the architecture. Officers of rank step forward to greet him, while musicians are in attendance, playing on the various instruments of Uganda, most seeming to be to force him to take a seat lower than that to which he is entitled. In presence of the king, who sits on a chair or throne, no subject is allowed to be scated on anything higher than the ground; and if he can be induced to sit in the blazing sunbeams, and wait until the king is pleased to see him, a triumph of diplomacy has been secured.

When the king has satisfied himself with his guest, or thinks that he is tired, he rises without any warning, and marches off to his room, using the peculiar gait affected by the tings of Uganda, and supposed to be imita-ted from the walk of the lior. To the eyes of the Waganda, the "lion's step," as the peculiar walk is termed, is very majestic, but to the avec of the termed. but to the eyes of an European it is simply ludicrous, the feet being planted widely apart, and the body swung from side to side at each step. If any of my readers should have known Christ's Hospital, they may re-member the peculiar style of walking which be, and may be now, an equivalent to the solution of the M'gussa's familiar, which at mystic symbols, among them a read with many mystic symbols, among them a read with many

royal custom, and, as etiquette did not permit him to eat until he had seen his visitors, he took the opportunity of breaking his fast.

Round the king, as he sits on his grass-covered throne, are his councillors and officers, squatted on the ground, with their dresses drawn tightly around them, and partly seated on the royal leopard skins which arc strewed on the ground. There is also a large drum, decorated with little bells strung on wire arches, and some smaller strung on wire arcnes, and some smaller drums, covered with beads and cowrie shells, worked into various patterns. Outside the inner circle sit the ordinary officers, and while the king is present not a word is spoken, lest he should take offence at it; and not an eye is lifted, lest a casual glance might fall on one of the king's women and might fall on one of the king's women, and be the precursor of a crucl death.

The Waganda are much given to super-stition, and have a most implicit faith in charms. The king is very rich in charms, and, whenever he holds his court, has vast numbers of them suspended behind him, besides those which he carries on his per-These charms are made of almost son. anything that the magician chooses to select. Horns, filled with magic powder, are perhaps the most common, and these are slung on the neck or tied on the head if small, and kept in the huts if large.

Their great object of superstitious dread is a sort of water-spirit, which is supposed on the various instruments of Oganda, most of them being similar to those which have already been described. Even the height of the seat on which the visitor is to place him-self is rigorously determined, the chief object cate with it; and the pcople arc so afraid of this aquatic demon, that they would not allow a sounding-line to be thrown into the water, lest perchance the weight should happen to hit the water-spirit and enrage him. The name of this spirit is M'gussa, and he communicates with the people by means of his own special minister or priest, who lives on an island, and is held in nearly, as much awe as his master.

M'tesa once took Captain Speke with him to see the magician. He took also a num-ber of his wives and attendants, and it was very amusing, when they reached the boats, ta see all the occupants jump into the water, ducking their heads so as to avoid seeing the royal women, a stray glance being sure to incur immediate death. They proceeded to the island on which the wizard lived.

be, and may be now, an equivalent to the badge of high office; and for some time we "Hon-step" of the Uganda king. sat chatting, when pombé was brought, and lon-step" of the Uganda king. After M'tesa had received his white visi- the spiritual medium arrived. He was white goatskin apron, adorned with various charms, and used a paddle for a walking-stick. He was not an old man, though he affected to be so, walking very slowly and deliberately, coughing asthmatically, glim-mering with his eyes, and mumbling like a witch. With much affected difficulty he sat at the end of the hut, beside the symbols alluded to, and continued his coughing full the negro has lived so many ages without half an hour, when his wife eame in in the same manner, without saying a word, and assumed the same affected style.

"The king jokingly looked at me and laughed, and then at these strange crea-tures by turns, as much as to say, 'What do you think of then?' but no voice was heard, save that of the old wife, who eroaked like a frog for water, and, when some was brought, croaked again because it was not the purest of the lake's produce — had the first cup changed, wetted her lips with the second, and hobbled away in the same manncr as she had comc."

On their pathways and roads, which are very numerous and well kcpt, they occasionally place a long stick in the ground, with a shell or other charm on the top, or suspend the shell on the overhanging branch of a tree. Similar wands, on a smaller scale, are kept in the houses, and bits of feathers, rushes, and other articles are tied behind the door. Snake-skin is of eourse inuch used in making these charms, and a square piece of this article is hung round the neck of almost every man of this coun-

try. The religion of the Waganda is of course one inspired by terror, and not by love, the object of all their religious rites being to avert the anger of malignant spirits. Every new moon has its own peculiar worship, which is conducted by banging drums, re-plenishing the magic horns, and other cere-monies too long to describe. The most terrible of their rites is that of human sacrifice, which is usually employed when the king desires to look into the future.

The victim is always a child, and the sacrifice is conducted in a most cruel manner. Having discovered by his incantations that Having discovered by his incantations that a neighbor is projecting war, the magician flays a young child, and lays the bleeding body in the path on which the soldiers pass to battle. Each warrior steps over the bleeding body, and thereby is supposed to procure immunity for himself in the ap-proaching battle. When the king makes ward bleeding warding uses a still more war, his chief magician uses a still more cruel mode of divination. Hc takes a large earthen pot, half fills it with water, and then places it over the fireplace. On the mouth of the pot he lays a small platform of crossed sticks, and having bound a young child and a fowl, he lays them on the plat form, covering them with another pot, which he inverts over them. The fire is

dressed Wichweizi fashion, with a little | then lighted, and suffered to burn for a given time, when the upper pot is removed, and the victims inspected. If they should both be dead, it is taken as a sign that the war must be deferred for the present; but if either should be alive, war may be made at once.

Speaking of these and other black tribes, advancing seems marvellous, when all the countries surrounding Africa are so for-ward in comparison. And, judging from the progressive state of the world, one is led to suppose that the African must soon either step out from his darkness, or be superseded by a being superior to himself. Could a government be formed for them like ours in Judie they would be caucal but without ht India, they would be saved, but without It I fear there is very little chance. For at present the African neither can help himself nor be helped by others, because his country is in such a constant state of turmoil that he has too much anxiety on hand looking out for his food to thlnk of anything else.

"As his fathers did, so does he. He works his wife, sells his children, enslaves ail he can lay hands on, and, unless when fighting for the property of others, contents himself with drinking, singing, and dancing like a baboon, to drive dull care away. A few only make eotton cloth, or work in wool, iron, eopper, or salt, their rule being to do as little as possible, and to store up nothing beyond the necessities of the next season, lest their ehiefs or neighbors should covet and take it from them."

The same experienced traveller then proceeds to enumerate the many kinds of food which the climate affords to any one of ordinary industry, such as horned cattle, shcep, goats, pigs, fowls, ducks, and pigeons, not to mention the plantain and other vege-table products, and expresses a feeling of surprise that, with such stores of food at his command, the black man should be so often driven to feed on wild herbs and roots, dogs, cats, rats, snakes, lizards, insects, and other similar animals, and should be frequently found on the point of starvation, and be compelled to sell his own children to proeure food. Moreover, there are elephants, rhinoceroses, hippopotanus, buffaloes, gi-raffes, antelopes, guinea-fowls, and a host of other animals, which can be easily cap-tured in traps or pitfalls, so that the native of force which African lives in the midst of a country which produces food in boundless variety. The reasons for such a phenomenon are simple enough, and may be reduced to two,-namely, utter want of foresight and consti-

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Flog m

d to burn for a given oot is removed, and If they should both a sign that the war the present; but if war may be made at

d other black tribes, atly observes: " How many ages without ellous, when all the Africa are so for-And, judging from the world, one is led can must soon either ess, or be superseded o himself. Couid a for them like ours in ved, but without it I. hance. For at presean help himself nor ecause his country is e of turmoil that he on hand looking out

anything else. o does he. He works ren, enslaves all he unless when fighting ers, contents himself and daneing like a eare away. A few h, or work in wool, eir rule being to do to store up nothing of the next season, ghbors should covet

d traveller then pro-many kinds of food ords to any one of ch as horned cattle, s, ducks, and pigeons, ntain and other vegepresses a feeling of stores of food at his in should be so often nerbs and roots, dogs, ls, insects, and other hould be frequently f starvation, and be own children to prothere are elephants, tamus, buffaloes, gi-fowls, and a host of ean be easily capls, so that the native st of a country which ndless variety. The nomenon are simple reduced to two,--foresight and consti-

slavery, it may per-nark that slaves are white. men. On the slave-holder so tenathis as the black man,

BURYING GROUNDS OF THE WAGANDA.

and, for every slave sold to a white man, against me, or else I shall run away, and what ten are bought by the dark races, whether will you do then?" and, for every since solut to a white man, ten are bought by the dark races, whether on the east or west $\,e^{A}$ Africa. And, when a slave begins to rais himself above a mere menial rank, his first idea is to buy slaves for himself, because they are the articles of merchandise which is most easily to be procured, and so, as Captain Speke well procured, and so, as Captain Speke well pbserves, slavery begets slavery ad infinitum. The summary of Captain Speke's experience is valuable. "Possessed of a wonderfui amount of loquaeity, great risibility, but no stability — a creature of impuise — **a** grown child in short — at first sight it seems won-derful how he can be trained to work, for there is no law, no home to bind him. He would run away at any moment, and, pre-suming on this, he sins, expecting to be forgiven. Great forbearance, occasionally Great forbearance, oceasionally forgiven. Great forbearance, occasionary tinctured with a little fatherly severity, is, I believe, the best dose for him. For he says to his master, after sinning, 'You ought to to his master, after sinning, 'You ought to high

The burying-places of the Waganda are rather elaborate. Captain Grant had the eurlosity to enter one of them, and describes it as follows: "Two huts on a height appeared devoted to the remains of the dead. On getting over the fence surrounding them, a lawn having straight walks led up to the doors, where a screen of bark eloth shut out the view of the interior. Con-quering a feeling of delicacy, I entered one of the huts. I found a fixed bedstead of eanc, curtained as if to shade its bed of grass from the magnitic snears abarms grass from the mosquito, spears, charma, sticks with strange crooks, tree-creepers, miniature idol-huts of grass, &c. These were laid in order in the interior, but no one was there, and we were told that it was a mausoleum."

Many of such houses were seen on the hill-sides, but few so elaborately built. Usually they were little more than square forgive and to forget, for are you not a big man who would be above harboring spite, though for a moment you may be angry? Flog me if you like, but do not keep count

CHAPTER XL.

THE WANYORO.

CHARACTER OF THE WANYORO TRIBE - DIRTY HABITS - MODE OF GOVERNMENT - KING KAMBASI -HIS DESPOTIC CHARACTER - HIS BODY-GUARD AND THEIR PRIVILEGES - HIS PERSONAL APPEAR-ANCE-HIS GRASPING SELFISIINESS-A BOYAL VISIT-KAMBASI'S COWARDICE-EXECUTION OF CRIMINALS - CRUSHING A REBELLION - LAWS OF SUCCESSION - THE KING'S SISTERS - WANYORD SINGING - CONDITION OF WOMEN - FOOD OF THE WANYORO - CARRYING PROVISIONS ON THE MARCH -- USES OF THE PLANTAIN TREE -- FRAUDS IN TRADE -- SUPERSTITIONS -- THE MAGICIAN AT WORK-THE HORNED DOG-SPADE-MONEY.

PROCEEDING still northward, we come to the land of Unyoro, from which, as the reader will remember, the country of Uganda was separated. The inhabitants of Unyoro form a very unpleasant contrast to those of Uganda, being dirty, mean-looking, and badly dressed. The country, too, is far inferior to Uganda, which might be made into a perpetually blooming garden; for, as the traveller leaves the equator and passes to the north, he finds that the rains gradually decrease, and that vegetation first becomes thin, then stunted, and lastly disappears altogether. The same structure of language prevails here as in Uganda, so that the people of Unyoro are called Wanyoro, and a single person is a

M'yoro. The character of the Wanyoro is quite on a par with their appearance, for they are a mean, selfish, grasping set of people, sadly lacking the savage virtue of hospitality, and always on the lookout for opportunities to procure by unfair means the property of others. They seem, indeed, to be about as unpleasant a nation as can well be imagined, and in almost every point afford a strong contrast to others which have already been described.

They are singularly dirty in their domestic habits, their huts being occupied equally by men, goats, and fowls, and the floor, which is thickly covered with straw, is consequently in a most abominable condition. It is so bad, indeed, that even the natives are obliged to make a raised bedstead on which to sleep. Even the king's palace is no exception to the general rule ; the cattle are kept within

the "palace" without stilts and a respirator was too severe a task even to so hardened a traveller as Captain Speke, but the king walked about among the cows, ankle-deep in all sorts of horrors, and yet perfectly at his ease.

The government of this country is pure despotism, the king possessing irresponsible and unquestioned power. The subject can really possess property, but only holds it by the king's pleasure. This theory is continu-ally reduced to practice, the king taking from one person, and giving, or rather lending, to another, anything that he chooses,—land, cattle, slaves, wives, and children being equally ranked in the category of prop-

erty. The king who reigned over Unyoro at the time when Captain Speke visited it was named Kamrasi. He was a man who united in himself a singular variety of characters. Merciless, even beyond the ordinary type of African crucity; capricious as a spoiled child, and scattering death and torture around for the mere whim of the moment; inhospitable and repellant according to the usual Wanyoro character; covetous and grasping to the last degree; ambitious of regaining the lost portion of his kingdom, and yet too cowardly to declare war, he was a man who searcely scemed likely to retain his hold on the sceptre.

Yet, although contemptible as he was in many things, he was not to be despised, and, although no one cared to meet him as a friend, all knew that he could be a most dangerous enemy. For he possessed a large the enclosure, and even his very sleeping-hut is freely entered by calves. To visit of the nobler virtues which ought to adom (422)

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In orde without I kept a g carried tl have hare edges def antelope The ordin because i for excell ter kind o through t ganda, wh

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a throne, and ruled his subjects by a mixture extraordinary manner, their chief object of craft and force. His system of espionage seeming to be to render themselves as unof craft and force. His system of espionage would have done honor to M. de Sartines, and there was nothing that happened in his country that he did not know.

The whole land was divided into districts, and over each district was set an offleer who was responsible for everything which gecurred in it, and was bound to give infor-mation to the king. The least failure in this mathematical and the set of the set mation to the king. The feast number in this respect entailed death or the "shoe," which death. The "shoe" is simply a large and heavy log of wood with an oblong slit cut through it. Into this slit the feet are passed,

NT - KING KAMRASI -IS PERSONAL APPEAR-DICE - EXECUTION OF S SISTERS - WANYORO PROVISIONS ON THE NS-THE MAGICIAN AT

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CULPRIT IN THE SHOE.

through the log and between the ankles, so as to hold the feet tightly imprisoned. As to the cxact position of the peg, the executioner is in no way particular; and if he should happen to drive it against, instead of between, the ankles, he cares nothing about it. Consequently, the torture is often so great, that those who have been so impris-oued have died of sheer exhaustion.

In order to be able to carry out his orders without having a chance of disobedience, he kept a guard of armed soldiers, some five hundred in number. These men always carried their shields and spears; the latter have hard blades, kept very sharp, and their edges defended by a sheath, neatly made of antelope skin, sewed together with thongs. The ordinary spears are not nearly so good, because the Wanyoro are not remarkable for excellence in smith's work, and the bet-ter kind of spear heads which are hawked through the country are bought by the Waganda, who arc a richer people.

like men and as like demons as possible. They wear leopard or monkey skins by way of tunie, strap cows' talls to the small of their backs, and tie a couple of antelope's horns on their heads, while their clins are decorated with long false beards, made of the bushy ends of cows' tails. When Sir S. Baker visited Kamrasi, this body-guard rushed out of the polses to used

the strangers, and making feints of attack. So sudden was their charge, and so menacing their aspect, that several of his men thought that they were charging in real earnest, and begged him to fire at them. Being, however, convinced that their object was not to kill, but to do him honor, to kill, but to do him honor, he declined to fire, and found that the threatening body of men were simply sent by Kamrasi as his escort. Had his armed Turks been with him, they would certainly have received these seeming demons with a volley.

A curious instance of his craft was given by his reception of Sir S. Baker. When the traveller Was first promised an interview, Kamrasl ordered his brother, M'Gambi, to personate him, while he himself, disguised as one of the escort, seerctly watched the travellers. M'Gambi exceuted his office admirably, and personatcd his royal brother to perfec-

and a stout wooden peg is then driven tion, asking for everything which he sawguns, watches, beads, and elothes being equally acceptable, — and finished by asking for Lady Baker. In case the article should be thought more valuable than the others, he offered to give one of his own wives in exchange. This proposal nearly cost M'Gambi his life, and it may be that the willy king had forescen they not interference. wily king had foreseen the possibility of some such result when he ordered his brother to personate him, and permitted him to take his place on the copper stool of royalty. In fact, M'Gambi did admit that the king was afraid that his visitors might be in league with an adverse power.

In order to attach his guards to his person, Kamrasi allowed them all kinds of license, permiting them to rob and plunder as much as they liked; his theory being that, as everything within his reach belonged to him, he in reality did no harm to his subjects, the loss eventually falling on him-self. Thus it will be seen that the king was a far-sighted man in some things, and that he This body-guard is dressed in the most knew how to rule by fear, if not by love.

He was tail and siender, and scarcely exhibited, and which may be considered as looked his age, which was about forty, and a national and not as an individual characterhis features on the whole were good, as were his eyes, which were soft and gentle, sadiy beiying his character. His face was, however, disfigured by the national custom of removing the lower inelsor and eye-teeth, and he said that the dentist who performed the operation had been rewarded with a fee of a hundred cows. His color was dark brown, and, but for the sinister expression of his countenance, he would really be a handsome man. His features were, how-ever, rather disfigured by the scars which covered his forehead, and which still remained as vestiges of sundry cauterizations. In Unyoro, the actual cautery, i. e. a red-hot iron, is in great favor as a means of cure; and whenever a man chooses to intoxicate himself with native beer or imported rum. and to suffer the usual penalty of a headache on the following morning, he immedi-ately thinks that he is bewitched, and proceeds to drive out the demon by burning his forehead in a multitude of spots. Kamrasi had gone a little beyond the ordinary eustom, and had applied the hot iron to his nose, causing such a scar that he was anxious to have it removed, and his nose restored to its ordinary color.

He did not take to European clothing, preferring the manufactures of his own country. His ordinary dress was a mantle tied round his waist and descending to his feet. Sometimes it was made of cloth, and at others of skins; but it was always of a light red color, and was decorated with little patches of black cloth, with which it was covered. He had his head shaved at intervals, but between the times of shaving his hair grew in little knobby tufts, like those of the Bosjesman. He wore but few ornaments, the chief being a necklace of beads, which hung to his waist.

Kamrasi had a very tolerable idea of effeet, as was seen from the manner in which he received his guests. A hut was built for the express purpose, and within it was the royal throne, i. e. a stool - to sit on which is the special privilege of royalty. A quantity of grass was formed into a rather high platform, which was covered first with cowhides and then with leopard skins, the latter being the royal fur. Over this throne was hung a canopy of cow-skin, stretched on every side and suspended from the roof, in order to keep dust off the royal head. On the throne sat Kamrasi, enveloped in fine grass cloth, his left wrist adorned with a bracelet, and his hair carefully dressed. He sat calm, motionless, and silent, like an Egyptian statue, and with unchanged countenance contemplated the wonderful white The division of the portions among his peomen of whom he had heard so much.

unpleasant person than Kamrasi, putting turn on quitting my hut. aside the total want of cleanliness which he "No sooner were the l

a national and not as an individual characteristic. His avaries induced him to wish for the presence of travellers who would create a new line of trade, while his intense cowardice made him fear a foe in every stranger. He was horribly afraid of M'tesa, and when he found that white traveliers had been itospitably received by that potentate, he thought that they must come with sinister intentions, and therefore was on his guard againts his funcied focs. When he got over his fears, he was as provoking in the character of mendicant as he had been in that of a terrified despot. When Sir S. Baker was in his dominious, Kamrasi insisted on paying him a visit, although he knew well that his guest was only just recovering from fever, and therefore had not been able to attend at the palace.

"Although I had but little remaining from my stock of luggage except the gams, aminunition, and astronomical instruments, I was obliged to hide everything underneath the beds, lest the avarieious eyes of Kamrasi should detect a 'want.' True to his appointment, he appeared with numerous attendants, and was ushered into my little hut. I had a very rude but servicea-ble arm-chair that one of my men had constructed — in this the king was invited to sit. Hardly was he seated, when he lean back, stretched out his legs, and, making some remark to his attendants concerning his personal comfort, he asked for the chair as a present. I promised to have one made for him immediately. This being arranged. he surveyed the barren little hut, vainly endeavoring to fix his eyes upon something that he could demand. But, so fruitiess was his search, that he laughingly turned to his people and said, 'How was it that they wanted so many porters if they have nothing to earry ?' My interpreter explained that many things had been spoiled during the storms on the lake, and had been left behind; that our provisions had long since been consumed, and that our clothes were worn out-that we had nothing left but a few beads.

"'New varieties, no doubt,' he replied; give me all that you have of the small blue and the large red.'

"We had earefully hidden the main stock, and a few had been arranged in bags to be produced as the oceasion might require, These were now unpacked by the boy Saat, and laid before the king. I told him to make his choice, which he did, precisely as I had anticipated, by making presents to his surrounding friends out of my stock, and monopolizing the remainder for his share. ple was a modest way of taking the whole, It is hardly possible to conceive a more as he would immediately demand their re-

"No sooner were the beads secured than

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plained tise m operati differen ing ber effect : mande each of had a having tho kin ireadm: eompie he proj tusks, v cut int would i Dari

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ay be considered as individual character. ed him to wish for rs who would create ile hils intense cowa foe in every stranafraid of M'tesa, and e traveilers had been that potentate, he t come with sinister e was on his guard When he got over his ing in the character d been in that of a Sir S. Baker was in i insisted on paying e knew well that his covering from fever, een able to attend at

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lden the main stock, inged in bags to be ion might require. ing. I told him to lie did, precisely as making presents to out of my stock, and inder for his share. ions among his peof taking the whole, ly demand their re-

beads secured than

he repeated the original demand for my and to lead his army against the adverse watch and the No. 24 double rific; these I tribo, resolutely refused. He then requested per-mission to see the contents of a few of the resolutely refused. He then requested per-mission to see the contents of a few of the baskets and bags that formed our worn-out laggage. There was nothing that took his faucy except needles, thread, hancets, medl-chas, and a small tooth comb. The latter like the full has had extended for the privilege of alliance, he had still to leave his kingdom until he gave permisivory was to sell it to Europeans, who man-Work with the set of the could be so find your and the set of the

plained, he immediately attempted to prac-tise upon his woolly head. Fulling in the operation, he adapted the instrument to a he proposed to send me one of the largest tusks, which I was to take to England and eut into as many small tooth combs as it would produce far himself and his chiefs."

During this interview, Kamrasi discovered a case of lancets, and begged for them, as they wero so well adapted for paring his nails. Also, he opened the medleine chest, and was so determined to take a dose at once that Sir S. Baker took a little revenge, and administered three grains of tartar emetic, not to be taken until he reached his own lint. As to the No. 24 ritle, which has already been mentioned, Kamrasi was always hankering after it, at one time openly begging for it, and at another asking to borrow it just for a day or two, when, of course, it never would have escaped tho grasp of the royal clutches.

This provoking man evidently considered his guests to be sent especially for his own aggrandizement, and his only idea was, how to use them best for his service. Having onco got them safely into his domains, he had no intention of letting them go again until ho had squeezed them quite dry. First, he wanted to make them pay for the privilege of entering his dominions; and, when they had once ontered, he was sure to make them pay before they got out again. His first ruse was, to pretend that they were weak and insignificant, whereas he was great and strong, and that, if they wanted his protection, they must pay for it. When once they had entored his distriet, and had shown themselves to be more formidable than he had chosen to admit, he formidable than he had chosen to admit, he asked them to aid him against his enemies, oner was very remarkable. Should the king

interested him exceedingly, as I explained everything of value. To leave the country that the object of the Turks in collecting without his permission was simply impossiwithout his permission was simply impossiwhich has already been mentioned, and, although it night have been possible to force a way by dint of superior arms, such a struggle would have neutralized the very

biect of the expedition. Bully though he was where he could tyrannize with safety, he was a most conthe king, who handed it to Quonga, the proposed to send me ono of the jargest his neural cold and repellent manner, and was full of eagerness. He had also thrown off his ordinary appared of beautifully-dressed skins, and only wore a kind of short kilt and a scarf across his shoulders. Knowing that an attack was meditated by n neighboring chief, and linving seen tho people all in war costume — horned, bearded, and tailed — Sir S. Baker naturally thought that Kamrasi was in fighting costume, and congratulated him on its appropriate lightness

"I fight!" exclaimed the king. "I am not going to fight; I nm going to run away, and put on this dress to be ablo to run faster."

Ho then explained in great frepidation that the enemy wero approaching with a hundred and fifty muskets, and that, as it was useless to fight against such olds, he meant to run away and hide himself in the long grass, and his guest had better follow his example. From the anticipated attack he was saved by the timely intervention of his guest, and the only mark of gratitude which he showed was to ask again for the double-barrelled rifle.

Still, in spite of these unamiable characteristics, the man had his redeeming points; and although he was, on occasions and on a large scale, almost as cruel as a man could be, he did not commit those continual murders of his subjects which disgraced the reign of M'tesa. Personal chastisement was used in many cases in which M'tesa would have inflicted death, and probably a lengthened torture besides.

or his brother M'Gambi touch him with the are kept in strict seclusion in his palace, point of a spear, the executioners imme. So are his brothers; but, unlike the king of point of a spear, the executioners imme-diately fall upon him with their elubs, and beat him to death. But, if he should touch the prisoner with his stick, the executioners instantly pierce him with their spears; so that the instrument used in killing the man is always the opposite to that with which the king touches him.

Even in cases where death was inflicted, the criminal was generally killed by a blow with a club ou the back of the neck. There were of course exceptions to this rule. For example, a hostile chief, named Rionga, one of his thirty brothers, had been taken prisoner by a treacherous act on the part of Kamrasi, who first pretended to make peace, then invited him to a banquet, and seized upon him while he was off his guard. Kamrasi then ordered him to die by a cruel death. There was a hut with high mud walls and no doorway. Into this hut Rionga was hoisted, and the king gave orders that on the following morning the hut should be fired, and its inmate burned to death.

Another chief, however, named Sali, ingeniously brought out great quantities of beer, knowing that the guards would be sure to assemble in any spot where beer was to be found. This they did, and while they were engaged at one side of the prison drinking, dancing, and singing, Sali's men were engaged on the other side in digging a hole through the mud wall of the hut, and soon succeeded in making an aperture large enough to allow the prisoner to make his escape.

After this feat, Sali, having seen how treacherous Kamrasi could be, ought to have secured his own safety by flight, but chose to remain, thinking that his share in the rescue would not be discovered. Kamrasi, however, suspected his complieity, and had him arrested at once. He was sentenced to the cruel death of being dismembered while alive, and the sentence was carried out by cutting off his hands at the wrists, his arms at the clows, and so on until every joint was severed. While un-dergoing this torture, he proved himself a brave man by trying to help his friends, calling aloud from the stake that they had better escape while they could, lest they should suffer the same penalty.

A curious custom prevails in Unyoro with regard to the king's sisters. Like other women of rank, they are fattened on curdled milk, and attain such a size that they are not able to walk, and, whenever they leave the hut, each has to be borne on a litter by eight men. Each woman con-sumes daily the milk of fifteen or twenty cows, a cow producing barely one quart of milk. Yet, though this fattening process is an ordinary preliminary to marriage, the

Uganda, he does not think it necessary to kill them when he reaches the throne.

During the short interval of peace which followed upon Sir S. Baker's intervention, the people gave themselves up to debauchery, the men drinking and dancing and yelling, blowing horns and beating drums all through the night. The women took no part in this amusement, inasmuch as they had been hard at work in the fields all day, while their husbands had been sleeping at home. Consequently they were much too tired to dance, and tried to snatch what rest they could in the midst of the nightlong din.

"The usual style of singing was a rapid chant, delivered as a solo, while at intervals the crowd burst out in a deafening chorus, together with the drums and horns. The latter were formed of immense gourds, which, growing in a peculiar shape, with long, bottle necks, were easily converted into musical instruments. Every now and then a ery of 'Fire!' in the middle of the night enlivened the ennui of our existence. The huts were littered deep with straw, and the inmates, intoxicated, frequently fell asleep with their huge pipes lighted, which, falling in the dry straw, at once occasioned a conflagration. In such cases the flames spread from hut to hut with immense rapidity, and frequently four or five hundred huts in Kamrasi's large camp were destroyed by fire, and rebuilt in a few days. I was anxious concerning my powder, as, in the event of fire, the blaze of the straw hut was so instantaneous that nothing could be saved; should my powder explode, I should be entirely defenceless. Accordingly, after a con-flagration in my neighborhood, I insisted on removing all huts within a circuit of thirty yards of my dwelling. The natives demurring, I at once ordered my men to pull down the houses, and thereby relieved myself from drunken and daugerous neighbors."

The condition of the women in Unyoro is not at all agreeable, as indeed may be inferred from the brief mention of the hard work which they have to perform. They are watched very carcfully by their hus-bands, and beaten severely if they ever venture outside the palisades after sunset. For unfaithfulness, the punishment seems to be left to the aggrieved husband, who sometimes demands a heavy fine, some-times cuts off a foot or a hand, and sometimes inflicts the punishment of death.

Dirty as are the Wanyoro in some things, in others they are very neat and clean. They are admirable packers, and make up the neatest imaginable parcels. Some of these parcels are surrounded with the bark of the plantain, and some with the pith or king's sisters are forbidden to marry, and interior of a reed, from which the outside

has bec number are laid object, 1 Little n are very beer jar he alwa plantain stopped through traveller his pace ing the l

In the of the p that, in fruit, it i a ripe sta while sti the War ence, as i all the r plantain and som meal, wh The fruit dried in for future plantain nutritious made fro plies both The tre

being spli of remar stripped wrapping ropes and the planta at weavin so like hai needful to these mar neatness o contrast s less, and r Curdled who emplo

daughters, not mix r those who blessed wit unguent, a are very r white visite tom of the clever triel fully in leav project as brought so but as it y They took i supply, whi But, when found that t been refuse

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erval of peace which aker's intervention, elves up to debauch-nd dancing and yelll beating drums all he women took no t, inasmuch as they in the fields all day, ad been sleeping at hey were much too ied to snatch what midst of the night-

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oro in some things, y neat and clean. kers, and make up parcels. Some of nded with the bark e with the pith or which the outside

has been carefully stripped, so as to leave a piece of fresh butter at the top. Itlnerant number of snow-white cylinders. These cheesemongers play very similar tricks at number of snow-white cylinders. These are laid side by side, and bound round the object, producing a singularly pretty effect. Little mats, formed of shreds of these reeds, are very much used, especially as eovers to beer jars. When a M'yoro is on the march, he always carries with him a gourd full of stopped with a bundle of these reed-shreds, through which passes a tube, so that the stopped with a bundle of these reco-shreas, through which passes a tube, so that the traveller can always drink without checking his pace, and without any danger of spill-ing the liquid as he walks. In their diet the Wanyoro make great use

of the plantain, and it is rather remarkable that, in a land which abounds with this fruit, it is hardly possible to procure one in a ripe state, the natives always eating them while still green. The plantain tree is to the Wanyoro the chief necessity of existnutritious soup. Wine, or ruther beer, is made from the same fruit, which thus supplies both food and drink.

The tree itself is most useful, the leaves being split into shreds, and woven into cloth of remarkable clegance, and the bark is stripped off, and employed like paper in wrapping up parcels of the meal. Strong ropes and the finest thread are twisted from the plantain fibre, and the natives are clever the plantal not, and the names are clevel at weaving ornamental articles, which look so like hair, that a very close inspection is needful to detect the difference. In all these manufactures the Wanyoro show a neatness of hand and delieacy of taste that contrast strangely with the slovenly, care-less, and repulsive habits of their daily life.

Curdled milk is much used by the natives, are very much scandalized at seeing the white visitors eat it. According to the custom of their nation, they onec played a elever trick. Butter is packed most care-fully in leaves, a little bit being allowed to project as a sample. One day the natives brought some butter to their white visitors, but as it was quite rancid it was rejected. They took it away, aud then brought a fresh

the present day, plugging a totally uncatable cheese with bits of best Cheshire, and scoop-

ence on the actions. In common with most uncivilized people, they make much of cach new moon, this being the unit by which they reckon their epochs, and salute the slender crescent by profuse dancing and gesticulation.

They have a wonderful faith in demons, with whom the prophets or wizards aver that they hold communication. Some of their guesses at the future occasionally while still green. The plantain tree is to the Wanyoro the chief necessity of exist-ence, as it affords them means for supplying all the real wants of life. Sometimes the plantain is boiled and eaten as a vegetable, and sometimes it is dried and ground into come true. For example, one of the men and sometimes it is dried and ground the integration of the escort being mur-meal, which is used in making porridge. The first is also peeled, cut into slices, and dried in the sun, so as to be stowed away il. Again the same man saw the demon, who said that in Uganda one man's life would be required, and accordingly Kari, a man belonging to the expedition, was mur-dered. A third time, when in Unyore, he saw the demon, who said that no more lives were needed, but that the expedition would succeed, though it would be protracted.

Succed, though it would be protracted. And such eventually proved to be the case. The magicians lay claim to one most val-uable power, — namely, that of finding lost articles. On one occasion Captain Speke saw the whole process. A rain-gauge and its bottle had been stolen, and every one disclaimed knowledge of it. A sorcerer was therefore summand to find the missing was therefore summoned to find the missing

Was therefore summoned to find the missing article. The following account of the pro-cceding is given by Captain Speke:— "At 9 A.M., the time for measuring the fall of rain for the last twenty-four hours, we found the rain-gauge and bottle had been removed, so we sent to Kidgwiga to inform the king we wished his magicians to Condica mink is much used by the natives, who employ it in fattening their wives and daughters, but, unlike the Arabs, they will not mix red pepper with it, believing that those who eat the capsicum will never be blessed with children. Butter is used as an anguent, and not for food, and the natives are very much scandalized at sceing the the waist, and carrying in one hand a cow's horn primed with magic powder, carefully covered on the mouth with leather, from which dangled an iron bell."

The curious scene now to be described the artist has reproduced in the engraving

No. 2 on page 417. "The old creature jingled the bell, en-tered our hut, squatted on his hams, looked But, when the wrapper was taken off, it was found that the butter was take same that had moved his skinny arm round his head, as if been refused, the natives having put a little desirous of eatching air from all four sides

of the hut, then dashed the accumulated air instruments which were played day and on the head of his horn, smelt it to see if night without eessation, and, when he inall was going right, jingled the bell again close to his ear, and grunted his satisfac-tion; the missing articles must be found. To earry out the ineantation more effectually, however, all my men were sent for to sit in the open air before the hut, but the old doctor rose, shaking the horn and tinkling the bell close to his ear. He then, confronting one of the men, dashed the horn forward as if intending to strike him on the face, then smelt the head, then dashed at another, and so on, till he became satisfied that my men were not the thieves.

"He then walked into Grant's hut, inspected that, and finally went to the place where the bottle had been kept. Then he walked about the grass with his arm up, and jingling the bell to his ear, first on one side, then on the other, till the track of a hyæna gave him the clue and in two or three more steps he found it. A hyæna had carried it into the grass and dropped it. A hyæna Bravo, for the infallible horn! and well done the king for his honesty in sending it ! so I gave the king the bottle and gauge, which delighted him amazingly; and the old doctor, who begged for pombé, got a goat for his trouble."

As in Uganda, the soreerers are distinguished by the odd ornaments which they wear; dried roots, lizards, lions' elaws, eroe-odiles' teeth, little tortoise shells, and other objects being strung together and tied on their heads. There is also an order of re-ligious mendicants ealled "Bandwa," both sexes being eligible to the office. They are distinguished by an abundance of orna-ments, such as bits of shining metal, and little tinkling bells, and one man had dis-tinguished himself greatly by wearing the skin of a long-haired monkey down his back from the top of his head, to which he had attached a couple of antelope horns. The women when dressed in the full robes of office look very handsome, being clothed in eolored skins, and wearing turbans made of the plaintain bark. They walk about from house to house singing their peculiar songs. and always expecting a present. The office of a Bandwa is not hereditary, for any one may join them by undergoing certain ceremonies, and the children of a Bandwa are at liberty to follow any business that they may happen to like. Although they are mendicauts, they do not wholly depend on their profession, having eattle and other property of their own.

In many countries where superstition takes the place of religion, the birth of twins is looked upon as a bad omen, which must be averted by the saerifice of one or both of the children. In Unyoro tho case their heads and hands treated in the same is different. Captain Speke had been an- manner. noyed by certain drums and other musical

quired as to their object, was told that they were in honor of twins that had been born to Kamrasi, and that they would be played in the same manner for four months.

The use of the eow's horn in magie is explained by a tradition that once upon a time there was a dog with a horn. When the dog died, the horn was stuffed with magic powder, and was a powerful charm in war, soldiers who stepped over it when on the march being thereby rendered vietorious. Kamrasi possessed several magic horns, and when he sent an ambassador to a neighboring potentate, one of these horns was hung round the man's neek as his credentials; and when he returned, he brought with him another magie horn as a proof that his message had been delivered. No one dared to touch a man who bore so potent an emblem, and this was peculiarly fortunate, as on one occasion Kamrasi had sent an expedition which took with them six hundred majembé or iron spades, which form a sort of currency, the expenditure of two majembé per diem being sufficient to buy food for the whole party. Laden with wealth therefore as they were, the mage horn protected the party, and they per-formed their journey in safety.

War charms are in great request, and while Capitain Speke was in Unyoro he saw the preliminary act in charm making. A feud was in action between Kamrasi and the Chopi tribe. Kamrais and the Chopi tribe. Kamrais therefore sent spics into the Chopi district, with orders to bring some grass from the hut of a chief. This they did, with the addition of a spear, much to Kamrasi's delight, who thought that the possession of this weapon would enable him to bewitch the spears as well as the courage of his enemies, and so prevent the weapons from hurting his tribe.

In order to ensure prosperity to their family, or to cure a siek relative, the Wanyoro kill some animal, split it open, and lay it at the intersection of two cross roads, such spot being held by them, as by the Balonda, in great reverence. If the man is rich enough, he sacrifices a goat, but, if not, a fowl will answer; and if a man is very poor indeed, he makes a frog serve his purpose.

These people seem to have kept their burial ceremonies very secret, as a funeral was never seen in Central Africa, but it is said that the dead are buried near the house or in the cattle-fold, wrapped in bark cloth or a cow-skin. When the king dies his body is first dried, and then the lower jawbone is removed and buried by itself. Offi-eers of the palaco are privileged to have

WE now 3º N. an inhabited haps more than any

will first t The Ga when Cap through t great kind seen whit pected to etrating in

able. The to meet th councillors of whom others been When the name was stooped, an close to the

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ere played day and n, and, when he in-t, was told that they that had been born hey would be played four months.

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CHAPTER XLI.

GANI, MADI, OBBO, AND KYTCH.

POSITION OF THE GANI TRIBE-THEIR HOSPITABLE CHARACTER-GANI ARCHITECTURE-SINGULAR MODE OF DRESS - THE GANI QUEUE - TOILET MAKING IN PUBLIC - THE MADI TRIBE - CARE OF CHILDREN - DRESS OF THE WOMEN-VARIOUS DANCES - MADI VILLAGES - ILL TREATMENT OF THE NATIVES - POSITION OF THE OBBO TRIBE - GENERAL APPEARANCE OF THE NATIVES - SIN-GULAR MODE OF DRESS -- KATCHIBA, THE OBBO CHIEF -- HIS LARGE FAMILY -- HIS REPUTATION AS A SORCERER --- INGENIOUS ESCAPE FROM A DILEMMA -- KATCHIBA'S PALACE -- A VISIT TO THE CHIEF-HIS HOSPITALITY AND GENEROUS CONDUCT-CHARACTER OF KATCHIBA.

WE now come to a large district about lat, 3° N. and long, 32° E. This country is inhabited by a group of tribes, who are per-plant in it, and sprinkled the liquid over his haps more remarkable for their style of dress than any which we have yet noticed. We will first take the GANI.

The Gaui are a hospitable people, and, when Captains Speke and Grant passed through their country, received them with great kindness, even though they had never

in search of plants, he was hailed by a native, who contrived to make him understand that he wished to conduct the white man. He was very polite to his guest, acting as pio-neer, beating down the thorny branches that obstructed the path, and pointing out the best places for crossing rocks. He evidently thought that Captain Grant had lost his way, and so guided him back to the camp, previously leaving his spear in a hut, because to appear armed in the presence of a superior is contrary to their system of etiquette.

The mode of welcome was rather remarkable. The old chief of the village advanced to meet the strangers, accompanied by his councillors and a number of women, one conneutors and a number of women, one of whom carried a white ehieken, and the others beer and a bunch of a flowering plant. When the two parties met, the chief, whose name was Chongi, took the fowl by one leg, stooped, and swung it backward and forward elses to the ground and then passed it to his

guests, and then spread cow-skins under a tree by way of couches, on which his guests might repose. They were next presented with a supply of beer, which was politely called water.

The villages of the Gani are extremely neat, and consist of a quantity of huts built round seen white men before, and might be ex-pected to take alarm at an armed party pen-etrating into their land. A second party pen-One day, when Captain Grant was walking made of grass, and containing idols, and a search of plants, he was hailed by a native, few horns are laid near them. When the Gani lay out plans for a new village, they mostly allow one large tree to remain in the centre of the cleared space, and under its shade the inhabitants assemble and receive their guests. The houses are shaped like beehives, are very low, and composed simply of a mud wall, and a roof made of bamboo thatehed with grass. The doors are barely two feet high, but the supple-bodied Gani, who have never been encumbered with elothes, can walk through the aperture with perfect ease. The floor is made of clay beaten hard, and is swept with great eare Cow-skins are spread on the floor by way of beds, and upon these the Gani sleep without

close to the ground, and then passed it to his | tops, much resembling the remains of Stone-

henge. Upon these is secured an enor-mous cylinder of basket work plastered with clay, the top of which is covered with a conical roof of bamboo and grass. When a woman wishes to take grain out of the storehouse, she places against it a large branch from which the smaller boughs have been cut, leaving stumps of a foot or ten inches in length, and by means of this rude ladder she casily ascends to the roof.

The appearance of this tribe is most remarkable, as they use less clothing and more ornament than any people at present known. We will begin with the men. Their dress is absolutely nothing at all as far as covering the body is concerned, but, as if to compensate for this nudity, there is searcely a square inch of the person without its adornment. In the first place, they use paint as a succedancum for dress, and cover themselves entirely with colors, not merely rubbing themselves over with one tint, but using several colors, and painting themselves in a wonderful variety of patterns, many of them showing real artistic power, while others are simply grotesque.

Two young men who came as messengers from Chongi had used three colors. They had painted their faces white, the pigment being wood ashes, and their bodies were eovered with two coats of paint, the first purple, and the second ashen gray. This latter coat they had scraped off in irregular patterns, just as a painter uses his steel comb when graining wood, so that the purple appeared through the gray, and looked much like the grain of mahogany. Some of the men cover their bodies with horizontal stripes, like those of the zebra, or with verti-eal stripes running along the curve of the spine and limbs, or with zigzag markings of light colors. Some very great dandies go still further, and paint their bodies chequer fashion, exactly like that of a harlequin. White always plays a large part in their decorations, and is often applied in broad bands round the waist and neck.

The head is not less gorgeously decorated. First the hair is teased out with a pin, and is then dressed with elay so as to form it into a thick felt-like mass. This is often further decorated with pipe-elay laid on in patterns, and at the back of the neck is inserted a piece of sinew about a foot in length. eow recognizing a special driver, who grasps This odd-looking queue is turned up, and the tail in one hand and a horn in the other, finished off at the tip with a taft of fur, the and thus drags and pushes the animal along. end of a leopard's tail being the favorite

ornament. Shells, beads, and other ornaments are also woven into the hair, and in most cases a feather is added by way of a finishing touch. The whole contour of the headdress is exactly like that of the pantaloon of the stage, and the sight of a man with the body of a harlequin and the head of a pantaloon is too much for European grayity to withstand.

Besides all this elaborate decoration, the men wear a quantity of bracelets, anklets, and earrings. The daily toilet of a Gam dandy occupies a very long time, and in the morning the men may be seen in numbers sitting under the shade of trees, employed in painting their own bodies or dressing the hair of a friend, and applying paint where he would not be able to guide the brush, As may be inferred, they are exceedingly vain of their personal appearance; and when their toilet is completed, they strut about in order to show themselves, and continually pose themselves in attitudes which they think graceful, but which might be characterized as conceited.

Each man usually carries with him an odd little stool with one leg, and instead of sit-ting on the ground, as is done by most savages, the Gani make a point of seating themselves on these little stools, which look very like those which are used by Swiss herds men when they milk the cows, and only differ from them in not being tied to the body. The engraving No. 1 on page 431 will help the reader to understand this description.

The women are not nearly such votaries of fashion as their husbands, principally because they have to work and to nurse the children, who would make short work of any paint that they might use. Like the parents, the children have no clothes, and are merely suspended in a rather wide strap passing over one shoulder of the mother and under the other. As, however, the rays of the sun might be injurious to them, a large gourd is cut in two pieces, hollowed out, and one of the pieces inverted over the child's head and shoulders.

The Gani have cattle, but are very poor herdsmen, and have suffered the herd to deteriorate in size and quality. They cannot even drive their eattle properly, each

THE MADI TRIBE.

the MADI tribe. They are dressed, or rather undressed, in a somewhat similar fashion. (See engraving on page 000.) The women are very industrious, and are re-

Nor very far from the Gani are situated | markable for the scrupulously neat and

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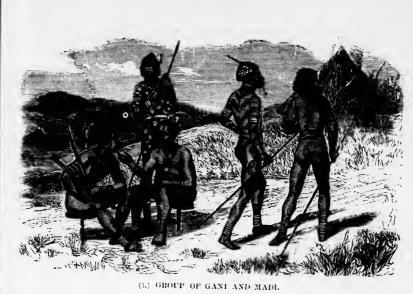
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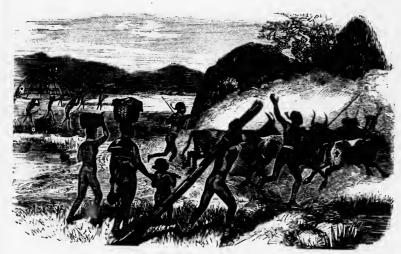
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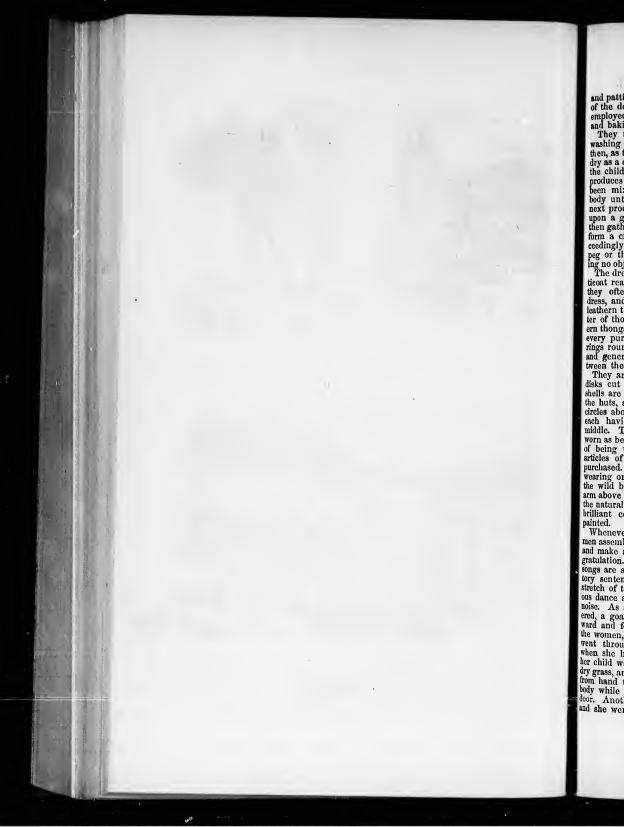


(See page 430,)



(2.) REMOVAL OF A VILLAGE. (See page 434.)

(431)



and patting and smoothing the space in front ance as she walked to the front of the door, of the doorway. They are also constantly and the process was again repeated as she employed in brewing beer, grinding corn, walked to the right. and baking bread.

They take great care of their children, the child is washed and dried, the mother next process is to lay the child on its back upon a goatskin, the corners of which are then gathered up and tied together so as to form a cradle. Should the mother be ex-ceedingly busy, she hangs the cradle on a peg or the branch of a tree, the child offer- in which several hundred performers take ing no objection to this treatment. The dress of the women consists of a pet-

ticoat reaching a little below the knees, but they often dispense with this article of dress, and content themselves with a few leathern thongs in front; and another cluster of thongs behind. In default of leath-ern thongs, a bunch of chickweed answers every purpose of dress. They wear iron rings round their arms above the elbow, and generally have a small knife stuck between the rings and the arm.

They are fond of wearing little circular disks cut from a univalve shell. These shells are laid out to bleach on the tops of the huts, and, when whitened, are cut into circles about as large as fourpenny pieces, each having a hole bored through the middle. They are then strung together and fair breast." worn as belts, and have also the advantage The wear of being used as coin with which small the wild boar. The tusks are tied on the brilliant colors with which it is mostly painted.

Whenever a child is born, the other women assemble round the hut of the mother, and make a hideous noise by way of congratulation. Drums are beaten violently, glaunation. Druins are beauch violation, songs are sung, hands are clapped, gratula-tory sentences are yelled out at the full stretch of the voice, while a wild and furi-ous dance acts as an accompaniment to the noise. As soon as the mother has recovered, a goat is killed, and she steps backward and forward over its body. One of the women, the wife of the commandant, went through a very curious ceremony when she had recovered her health after when she had recovered her health after her child was born. She took a bunch of dry grass, and lighted it, and then passed it huts outside the walls by way of a hospital. from hand to hand three times round her body while she walked to the left of the of bamboo and grass, and upon them is

The dances of the Madi are rather variablc. The congratulatory dance is perthen, as they have no towels, licking them dry as a cat does with her kittens. When and flapping the ribs with the clbows. The young men have a dance of their own, produces some fat with which vermitten has been mixed, and rubs it over the child's women. Each takes a stick and a drum, body until it is all red and shining. The and they arrange themselves in a circle, beating the drums, singing, and converging to the centre, and then retiring again in exact time with the rhythm of the drumbeats.

Sometimes there is a grand general dance, nart. "Six drums of different sizes, slung upon poles, were in the centre; around these was a moving mass of people, elbowing and pushing one another as at a fair; and outside them a ring of girls, women, and infants faced an outer circle of men sounding horns and armed with spears and elubs, their heads ornamented with ostrich feathers, helmets of the cowrie shell, &c. Never had I seen such a scene of animated savage life, nor heard a more savago noise. As the two large circles of both sexes jumped simultaneously to the music, and moved round at every leap, the women sang and jingled their masses of bracelets, challenging and exciting the men, forcing them to various acts of gallantry, while our Seedees joined in the dance, and no doubt touched many a

The weapons of the Madi are spears and bows and arrows. The spears are about six articles of food, as fruit or beer, could be purchased. The mon are in the habit of wearing ornaments made of the tusks of archers than the generality of African tribes, arm above the clbow, and contrast well with the naturally dark hue of the skin and the and shooting at them from a distance of forty or fifty yards. The arrows are mostly poisoned, and always so when used for war.

The villages of the Madi are constructed in a very neat manner, the floors being made of a kind of red clay beaten hard and smoothed. The thresholds of the doors are of the same material, but are paved with pieces of broken earthenware pressed into the clay, and ingeniously joined so as to form a kind of pattern. In order to prevent cattle from entering the huts, movable bars of bamboo are generally set across the en-trance. The villages are enclosed with a fence, and the inhabitants never allow the sick to reside within the enclosure. They

The roofs of the huts are cleverly made toor. Another grass tuft was then lighted, lavished the greater part of the labor of and she went through a similar perform- house-building. If therefore the Madi are

dissatisfied with the position of a village, pass through the country are the chief or find that neighboring tribes are becoming troublesome, they quietly move off to another spot, carrying with them the most important part of their houses, namely, the roofs, which are so light that a few men can carry them. A village on the march presents a most eurious and picturesque spectacle, the roofs of the huts carried on the heads of four or five mcn, the bamboo stakes borne by others, while some are driving the cattle, and the women are carrying their children and their simple household furniture. The engraving No. 2 on page 431

cause of these migrations, as they treat the Madi very roughly. When they come to a village, they will not take up their abode inside it, but carry off the roofs of the huts and form a camp with them outside the en-closure. They also rob the corn-stores, and, if the aggrieved owner ventures to remonstrate, he is knocked down by the butt of a musket, or threatened with its contents. In some parts of the country these men had behaved so cruelly to the natives that, as soon as the inhabitants of a village saw a caravan approaching, all the women and children forsook their dwellings, and hid The Turkish caravans that occasionally themselves in the bush and grass.

THE OBBO.

WE now come to OBBO, a district situated in lat. 4° 55' N. and long. 31° 45' E. Sir S. Baker spent a considerable time in Obbo,much more, indeed, than was desirable,-and in consequence learned much of the peculiarities of the inhabitants.

In some respects the natives look something like the Gani and Mad, especially in their fondness for paint, their disregard of clothing, and the mode in which they dress their heads. In this last respect they are even more fastidious than the tribes which have been just mentioned, some of them having snowy white wigs descending over their shoulders, and finished off with the curved and tufted pigtail. The shape of the Obbo headdress has been happily compared to that of a beaver's tail, it being wide and flat, and thicker in the middle than at the edges. The length of this headdress is not owing to the wearer's own hair, but is produced by the interweaving of hair from other sources. If, for example, a man dies, his hair is removed by his relations, and woven with their headdresses as a souvenir of the departed, and an addition to their ornaments. They also make caps of shells, strung together and decorated with feathers; and instead of clothing they wear a small skin slung over one shoulder.

The men have an odd fashion of wearing round their neeks several thick iron rings. sometimes as many as six or eight, all brightly polished, and looking like a row of dog collars. Should the wearer happen to become stout, these rings press so tightly on his throat that he is nearly choked. They also are fond of making tuits of cow's tails, which they suspend from their arms just above the cloows. The most fashionable ornaments, however, are made of horse tails, the hairs of which are also highly prized for stringing beads. Consequently, a horse's having a goodly supply of sons, he made in Obbo-land a cow can be purchased for a horse's tail in good condition.

Paint is chiefly used as a kind of war uniform. The colors which the natives use are vermilion, yellow, and white, but the particular pattern is left much to their own invention. Stripes of alternate scarlet and yellow, or searlet and white, seem, however, to form the ordinary pattern, probably because they are easily drawn, and present a bold contrast of color. The head is decorated with a kind of eap made of cowrie shells, to which are fixed several long ostrich plumes that droop over the shoulders.

Contrary to usual custom, the women are less clad than the men, and, until they are married, wear either no clothing whatever, or only three or four strings of white beads, some three inches in length. Some of the prudes, however, tie a piece of string round their waists, and stick in it a little leafy branch, with the stalk uppermost. "One great advantage was possessed by this costume. It was always clean and fresh, and the nearest bush (if not thorny) provided a clean petticoat. When in the society of these very simple, and, in demeanor, always modest Eves, I could not help reflecting upon the Mosaical description of our first parents." Married women generally wear a fringe c^c leathern thongs, about four inches long al.d two wide. Old wonien mostly prefer the leaf branch to the leathern fringe. When young they are usually pretty, having well-formed noses, and lips but slightly partaking of the negro character. Some of the men remind the spectators of the Somauli. Katchiba, the chief of Obbo, was rather a

fine-looking man, about sixty years of age, and was a truly remarkable man, making up by craft the lack of force, and ruling his little kingdom with a really firm, though apparently lax, grasp. In the first place, domains. Owing to the great estimation in

which | wives w him, an by the o in his p dient of villages to make he found

It so visited . sixteen o to be a v ber of 1 Africa, p sarily in children. having o wives. family w in the r upon hir most pro power.

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journey wi and a pee necessary chiba, tha preserve h mals upon is called in but as Doc the hut an fluctuating sionals, eve the most tl and so gre tribes freq assistance

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untry are the chief ous, as they treat the take up their abode the roofs of the huts them outside the enthe corn-stores, and, r ventures to remonown by the butt of a with its contents. In untry these men had the natives that, as ts of a village saw a all the women and · dwellings, and hid and grass.

d as a kind of war which the natives use and white, but the ft much to their own alternatc scarlet and d white, seem, howary pattern, probably y drawn, and present . The head is decocap made of cowrie fixed several long roop over the shoul-

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KATCHIBA'S POLICY.

by the difficulty of accommodating so many in his palace. At last he hit on the expe-dient of distributing them in the various villages through which he was accustomed to make his tour, so that wherever he was he found himself at home.

It so happened that when Sir S. Baker visited Katchiba he had one hundred and sixteen children living. This may not seem to be a very wonderful fact when the number of his wives is considered. But, in ber of his wives is considered. But, in Africa, plurality of wives does not neces-sarily lmply a corresponding number of children, several of these many-wived chiefs having only one child to every ten or twelve wives. Therefore the fact that Katchiba's

Katchiba laid claim to intercourse with the unseen world, and to authority over the elements; rain and drought, calm and tem-pest, being supposed by his subjects to be equally under his command. Sometimes, if the country had been afflicted with drought beyond the usual time of rain, Katchiba would assemble his people, and deliver a long harangue, invelghing against their evil doings, which had kept off the rain. These evil doings, on being analyzed, generally proved to be little more than a want of lib-erality toward himself. He explained to them that he sincerely regretted their con-duct, which "has compelled him to afflict them with unfavorable weather, but that it is their own fault. If they are so greedy and so stingy that they will not supply him properly, how can they expect him to think of their interests? No coast no rain; that's of their interests? No goats, no rain; that's our contract, my friends," says Katchiba. "Do as you like: *I* can wait; *I* hope you can." Should his people complain of too much rain, he threatens to pour storms and lightning upon them forever, unless they bring him so many hundred baskets of corn, &c., &c. Thus he holds his sway. "No man would think of starting on a

journey without the blessing of the old chief, and a peculiar 'hocus-pocus' is considered necessary from the magic hands of Katchiba, that shall charm the traveller, and preserve him from all danger of wild animals upon the road. In case of sickness he is called in, not as M. D. in our acceptation, but as Doctor of Magic, and he charms both the hut and patient against death, with the fuctuating results that must attend professtonals, even in sorcery. His subjects have the most thorough confidence in his power; and so great is his reputation thet diverties. Solution is a solution of the diverties of the diverties of the solution of the diverties of the and so great is his reputation, that distant tribes frequently consult him, and beg his assistance as a magician. In this manner you use whistles in your country? ! inquired

which he was held by his people, fresh does old Katchiba hold his sway over his savage but credulous people; and so long him, and at first he was rather perplexed has he imposed upon the public, that I be lleve he has at length imposed upon himself, and that he really believes that he has the power of sorcery, notwithstanding repeated fallures."

Once, while Sir S. Baker was in the coun-try, Katchiba, like other rain-makers, fell into a dilemma. There had been no rain for a long time, and the people had become so angry at the continued drought, that they assembled round his house, blowing horns, and shouting excerations against their chief, because he had not sent them a Africa, plurality of wives does not ncces-sarily lmply a corresponding number of children, several of these many-wived chiefs having only one child to every ten or twelve wives. Therefore the fact that Katchiba's family was so very large raised him greatly in the minds of his people, who looked upon him as a great sorcerer, and had the most profound respect for his supernatural Katchiba laid claim to intercourse with is so good, that it must be told in the auis so good, that it must be told in the author's own words.

"With all this bluster, I saw that old Katchiba was in a great dilemma, and that he would give anything for a shower, but that he did not know how to get out of the scrape. It was a common freak of the tribes to scrafte their scin when here here the tribes to sacrifice their rain-maker, should he be unsuccessful. He suddenly altered his tone, and asked, 'Have you any rain in your country?' I replied that we had every now and then. 'How do you bring it? Are you a rain-maker?' I told him that no one believed in rain-makers in our country. but believed in rain-makers in our country, but that we knew how to bottle lightning (mean-ing electricity). 'I don't keep mine in bot-tles, but I have a house full of thunder and lightning,' he most coolly replied; but if you ean bottle lightning, you must understand rain-making. What do you think of the weather to-day?'

"I immediately saw the drift of the cunning "Immediately saw the drift of the cunning old Katchiba; he wanted professional ad-vice. I replied that he must know all about it, as he was a regular rain-maker. 'Of eourse I do,' he answered; 'but I want to know what you think of it.' 'Well,' I said, 'I don't think was aball here are study baily I don't think we shall have any steady rain, but I think we may have a heavy shower in about four days' (I said this, as I had In about four days (1 shu this, as 1 had observed fleecy clouds gathering daily in the afternoon). 'Just my opinion,' said Katchiba, delighted. 'In four, or perhaps in five, days I intend to give them one shower — just one shower; yes, I'll just step down to them, and tell the rascals that if they will give me some create by this cum they will give me some goats by this even-

Katchiba. I only repiled by giving so shrill | articles being a few cow-hides, which were and deafening a whistle on my fingers, that And demening a whistle on my nigers, that Katchiba stopped his ears, and, relapsing into a smile of admiration, he took a glance at the sky from the doorway, to see if any-effect had been produced. 'Whistle again,' he sald; and once more I performed like the whistle of a locomotive. 'That will do; we shall heve it' and the supping old rein. shall have it,' said the cunning oid rain-maker; and, proud of having so knowingly obtained ' counsel's opinion ' in his case, he toddled off to his impatient subjects. In a few days a sudden storm of rain and vioient thunder added to Katchiba's renown, and after the shower horns were blowing and nogaras beating in honor of their chief. Entre nous, my whistle was considered infal-lible."

When his guests were iying ill in their huts, struck down with the fever which is prevalent in hot and moist climates such as that of Obbo, Katchiba came to visit them in hls character of magiclan, and performed a curious ceremony. He took a small leafy branch, filied his mouth with water, and squirted it on the branch, which was then waved about the hut, and lastly stuck over the door. He assured his slck guests that their recovery was now certain; and, as they did recover, his opinion of his maglcal powers was doubtiess confirmed.

After their recovery they paid a visit to the chief, by his special desire. His palace consisted of an enclosure about a hundred yards in diameter, within which were a number of huts, all circular, but of different sizes; the largest, which was about twentyfive feet in diameter, belonging to the chief himself. The whole of the courtyard was paved with beaten clay, and was beautifuliy clean, and the palisades were covered with gourds and a species of ciimbing yam. Katchiba had but little furniturc, the chief

spread on the floor and used as couches. On these primitive sofas he placed his guests, and took his place between them. The rest of his furniture consisted of earthen jars,

holding about thirty gallons each, and in-tended for containing or brewing beer. After offering a huge gourdful of that beverage to his guests, and having done ample justice to it himself, he politely asked whether he should sing them a song. Now Katchlba, in spite of his gray hairs, his rank as chief, and his dignity as a sorcer, was a notable buffoon, a savage Grimaldi, fuil of inborn and grotesque fun, and so they natunally expected that the performances would be, like his other exhibitions, extremely ludicrous. They were agreeably disap-pointed. Taking from the hand of one of his wives a "rababa," or rude harp with eight strings, he spent some time in tuning it, and then sang the promised song. The alr was strange and wild, but plaintive and remarkably pleasing, with accompaniment very appropriate, so that this "delightful old sorcerer" proved himself to be a man of genus in music as well as in policy.

When his guests rose to depart, he brought them a sheep as a present; and when they refused it, he said no more, but waited on them through the doorway of his hut, and then conducted them by the hand for about a hundred yards, gracefully expressing a hope that they would repeat their visit. When they reached their hat, they found the sheep there, Katchiba having sent it on before them. In fine, this chief, who at first appeared to be little more than a jovial sort of buffoon, who by accident happened to hold the chief's place, turned out unexpectedly to be a wise and respected ruler, a polished and accomplished gentleman.

THE KYTCH.

Nor far from Obbo-land there is a district physical peculiarities are shown in the eninhabited by the KYTCH tribe. In 1825 there was exhibited in the principal cities of Europe a Frenchman, named Claude Ambroise Seurat, who was popularly called the " Living Skeleton," on account of his extraordinary icanness, his body and iimbs looking just as if a skeleton had been clothed with skin, and endowed with life. Among the Kytch tribe he would have been nothing remarkable, almost every man being formed after much the same model. In fact, as Sir S. Baker remarked of them, they look at a distance like animated slate-pencils with heads to them. The men of the Kytch tribe are tall, and, but for their extreme emaciation, would be fine figures; and

graving No. 1 on the next page.

A REAL STREET, SALES

Almost the only specimens of the Kytch tribe who had any claim to rounded forms were the chief and his daughter, the latter of whom was about sixteen, and reaily goodlooking. In common with the rest of the tribe she wore nothing except a little piece of dressed hide about a foot square, which was hung over one shoulder and feil upon the arm, the only attempt at ciothing being a belt of jingling iron circlets, and some beads on the head.

Her father wore more ciothing than his inferiors, though his raiment was more for show than for use, being mercly a picce of dressed leopard skin hung over his shoulthe same may be said of the women. These ders as an emblem of his rank. He had on w-hides, which were used as couches. On b placed his guests, een them. The rest ted of earthen jars, allons each, aud inr brewing beer.

allons each, and inr brewing beer. e gourdful of that s, and having done elf, he politely asked them a song. Now gray halrs, his rank y as a sorcer, was a ge Grimaldi, full of un, and so they natperformances would ibitions, extremely e agreeably disapthe hand of one of or rude harp with some time in tuning romised song. The d, but plaintive and tith accompaniment int this "delightful mself to be a man of as in policy.

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imens of the Kytch a to rounded forms daughter, the latter ten, and really goodrith the rest of the secept a little picce foot square, which alder and fell upon at at clothing being circlets, and some

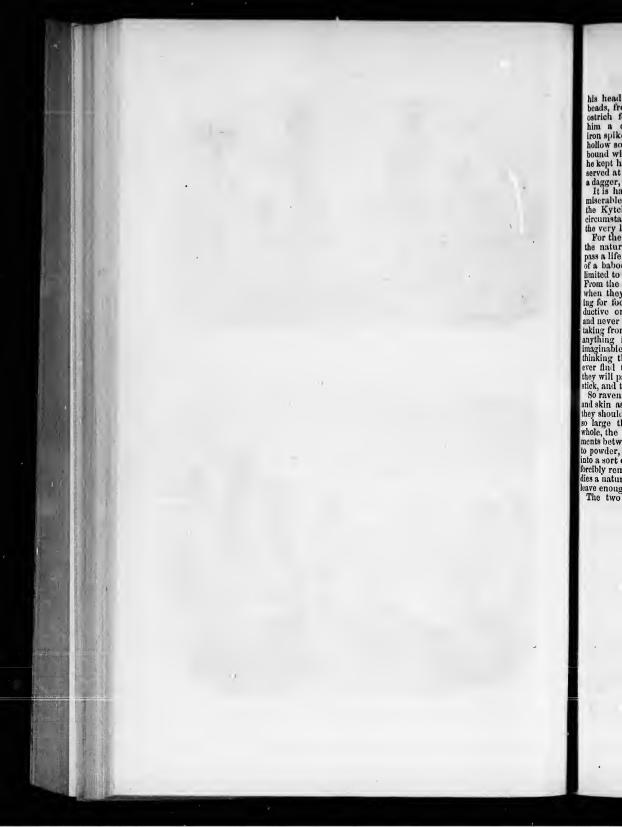
clothing than his ment was more for g mercly a picce of ng over his shoulrank. He had on



(1.) GROUP OF THE KYTCH TRIBE. (See page 436.)



(2.) NEAM NAM FIGHTING (See page 443.) (437)



his head a sort of skull-cap made of white beads, from which drooped a crest of white ostrich feathers. He always carried with him a curlous instrument, — nameiy; an iron spike about two feet in length, with a has its parallel in many countries which are hollow socket at the butt, the centre being bound with snake skin. In the hollow butt The eattle of the Kytch tribe are kept he kept his tobaceo, so that this instrument more for show than for use, and, unless they

a dagger, and a club. It is hardly possible to conceive a more miscrable and degraded set of people than the Kytch tribe, and, were it not for two circumstances, they might be considered as the very lowest examples of humanity.

For their food they depend entirely upon the natural productions of the earth, and pass a life which is searcely superior to that of a baboon, almost all their ideas being limited to the discovery of their daily food. From the time when they wake to the hour when they sleep, they are lneessantly look-ing for food. Their country is not a pro-ductive one; they never till the ground, and never sow seed; so that they are always taking from the ground, and never putting anything into it. They eat almost every imaginable substance, animal and vegetable, thinking themselves very fortunate if they ever find the hole of a field-mouse, which they will painfully dig out with the aid of a stick, and then feed luxuriously upon it.

So ravenous are they, that they eat bones and skin as well as flesh; and if by chance they should proence the body of an animal so large that Its bones eannot be eaten whole, the Kytch break the bones to fragments between two stones, then pound them to powder, and make the pulverized bones into a sort of porridge. In fact, as has been forcibly remarked, If an animal is killed, or

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far more advanced in civilization.

The eattle of the Kytch tribe are kept served at once the offices of a tobacco box, die, they are never used as food. A Kytch eattle-owner would nearly as soon kill himself, and quite as soon murder his nearest relation, as he would slaughter one of his beloved cattle. The milk of the one is, of course, a singular luxury in so half-starved a country, and none but the wealthiest men are likely ever to taste it. The animals are divided into little herds, and to each herd there is attached a favorite bull, which seems to be considered as possessing an almost sacred character. Every morning, as the eattle are led out to pasture, the sacred buli is decorated with bunches of feathers tled to his horns, and, if possible, with little bells also. He is solemnly adjured to take great care of the cows, to keep them from straying, and to lead them to the best pas-tures, so that they may give abundance of milk.

The law of marriage is a very peculiar one. Polygamy is, of course, the custom in Kyteh-land, as in other parts of Africa, the husband providing himself with a succession of young wives as the others become old and feeble, and therefore unable to perform the hard work which falls to the lot of African wives. Consequently, it mostly happens that when a man is quite old and infirm he has a number of wives much younger than himself, and several who night be his grandchildren. Under these circumstances, the latter are transferred to his cldest son, and dies a natural death, the Kyteh tribe do not leave enough for a fly to feed upon. the whole family live together harmoni-ously, until the death of the father renders The two facts that elevate the Kytch the son absolute master of all the property.

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CHAPTER XLII.

THE NEAM-NAM, DOR, AND DJOUR TRIBES.

LOCALITY OF THE NEAM-NAM TRIBE - THEIR WARLIKE NATURE - A SINGULAR RECEPTION - EFFECT OF FIRE-ARMS-DRESS AND GENERAL APPEARANCE OF THE NEAM-NAM TRIBE-MODE OF HUNTING ELEPHANTS - REMARKABLE WEAPONS - THE DOR TRIBE AND ITS SUBDIVISIONS-WEAPONS OF THE DOR - A REMARKABLE POUCH OR QUIVER - THE ARROWS AND THEIR TERE. BLE BARBS - A DOR BATTLE - TREATMENT OF DEAD ENEMIES - "DROPPING DOWN" UPON THE ELEPHANT-DRESS OF THE DOR-THE LIP-ORNAMENT-THEIR ARCHITECTURE-CURIOUS AP-PROACH TO THE VILLAGE - THE WOODEN CHIEFS AND THEIR FOLLOWERS - MUSICAL INSTRC-MENTS - THE DJOUR TRIBE - ABSENCE OF CATTLE - THE TSETSE-FLY - METALLURGY - INGEN-IOUS SMELTING FURNACE - WOMEN'S KNIVES - EXTENSIVE TRAFFIC - SMOKING - THE BARK "QUIDS."

Just over the Equator, and in the Nile dis- and children had already been removed trict, is a very remarkable tribe called the NEAM-NAM. They are a fierce and warlike people, and aggessive toward all the surrounding tribes, making incursions into their territories, and carrying off their children into slavery. Consequently they are held in the utmost dread, and the lands that surround the Neam-Nam borders are left uncultivated, no one daring to occupy them for fear of their terrible neighbors. The Neam-Nam seem not only to have firmly established themselves, but even to have gradually extended their boundaries, their neighbors falling farther and farther back at each successve raid.

When Mr. Petherick passed through their country, many of his porters could not be induced to enter the territory of such a terrible tribe, even though protected by the white man's weapons. Several of them deserted on the way, and at last, when they were come in sight of the first village, the rest flung down their loads and ran away, only the interpreter being secured.

As they neared the village, the menacing sound of the alarm drum was heard, and out came the Neam-Nams in full battle array, their lances in their right hands and their large shields covering their bodies. They drew up in line, and seemed disposed to dispute the passage; but as the party marched quietly and unconcernedly onward, they opened their ranks and allowed them to

They then seated themselves under the shade of a large sycamore tree, deposited the baggage, and sat in a circle round it, keeping on all sides a front to the armed natives, who now began to come rather nearer than was agreeable, some actually seating themselves on the traveller's feet. They were all very merry and jocose, pointing at their visitors continually, and then bursting into shouts of approving laughter. There was evidently some joke which tickled their fancy, and by means of the interpreter it was soon discovered.

The fact was, that the Neam-Nam were cannibals, and meant to eat the strangers who had so foolishly trusted themselves in the country without either spears, swords, or shields, but they did not like to kill them before their chief arrived. When this pleas-ant joke was explained, the astonished visitors were nearly as amused as the Neam-Nam, knowing perfectly well that their weapons were sufficient to drive off ten times the number of such foes.

Presently the chief arrived - an old, grayheaded man, who, by his sagacity, certainly showed himself worthy of the post which he held. After a colloquy with the interpreter, he turned to his people, and the follow-ing extraordinary discourse took place:— "Neam-Nam, do not insult these strange

quietly and unconcernedly onward, they opened their ranks and allowed them to enter the village, from which the women rejoinder. Then the old man, holding up (440)

his spear ceeded th "Do ye

dare to ap numbers : " No! " "Very

come, nor and whose country r traverse country an of their v hold in the clubs, nor bits of irc have they from our travelled t of resistan far superio even our o fore, Nean many a figh often follov vain, nor b who have them not, b of the frien men, and d ing them, r continuance

It is imp tration of th to deduce t their appar for those v ignorant an them.

Having the asked to ins guests. A cap having it puzzled hi was held, it vet it could : nor a spear, fact of the l exceedingly. down the m his guest, as of such an a Petherick to vulture that fired, and bro "But befo the erowd we

the dust, as i shot. The o on his cars, mised him, h is eyes were ess expressions his senses.

"After sha ength succeed the fallen his spear, and commanding silence, pro- | nies between two of his men. The first sign

"Do you know of any tribe that would dare to approach our village in such small numbers as these men have done?"

"No!" was again vocifcrated.

"Very well; you know not whence they come, nor do I, who am greatly your senior, and whose voice you ought to respect. Their country must indeed be distant, and to traverse the many tribcs between their country and ours ought to be a proof to you of their valor. Look at the things to of their valor. Look at the things they hold in their hands: they are neither spears, elubs, nor bows and arrows, but inexplicable bits of iron mounted on wood. Neither have they shields to defend their bodies from our weapons. Therefore, to have even our own, can oppose to them. Therefore, Neam-Nam, I, who have led you to many a fight, and whose counsels you have often followed, say, shed not your blood in vain, nor bring disgrace upon your fathers, who have never been vanquished. Touch them not, but prove yourselves to be worthy of the friendship of such a handful of brave men, and do yourselves honor by entertaining them, rather than degrade them by the

continuance of your insults." It is impossible not to admire the penetration of this chief, who was wise chough to deduce the strength of his visitors from their apparent weakness, and to fear them for those very reasons that caused his more ignorant and impetuous people to despise them.

Having thus calmed the excitement, he asked to inspect the strange weapons of his guests. A gun was handed to him — the cap having been removed — and very much it puzzled him. From the mode in which it was held, it was evidently not a club; and yet it could not be a knife, as it had no edge; are a spear, as it had no point. Indeed, the fact of the barrel being hollow puzzled him exceedingly. At last he poked his finger bown the intrazle, and looked inquiringly at his guest, as if to ask what could be the use selves, they never had thought of peaceful ef such an article. By way of answer, Mr. Petherick took a gun, and, pointing to a withre that was howeving over their barter. down the muzzle, and looked inquiringly at "But before the bird touched the ground,

the erowd were prostrate, and grovelling in

of returning animation he gave was putting his hand to his head, and examining himself as if in search of a wound. He gradually recovered, and, as soon as he could regain his voice, called to the crowd, who one after the other first raised their heads, and then again dropped them at the sight of their apparently lifeless comrades. After the repeated call of the old man, they ventured to rise, and a general inspection of imaginary wounds commenced."

This man, Mur-mangae by name, was only a sub-chief, and was inferior to a very great chief, whose name was Dimoo. There is one single king among the Neam-Nam, who are divided into a number of independfrom our weapons. Therefore, to have ravelled thus far, depend on it their means of resistance must be as puzzling to us, and far superior to any arms that any tribe, ay, are our our our one any arms that any tribe, ay, and, after hearing the wonderful tale, seemed inclined to discredit it, and drew up his men as if to attack. Just then an elephant appeared in the distance, and he determined to use the animal as a test, asking whether the white men's thunder could kill an elephant as well as a vulture, and that, if it could do so, he would respect them. A party was at once despatched, accompanied by the chief and all the savages. At the first volley down went most of the Neam-Nam, including the chief, the rest running away as fast as their legs could carry them.

After this event the whole demeanor of the people was changed from aggressive insolence to humble respect, and they immediately showed their altered feelings by sending large quantities of milk and por-ridge for the party, and half a fat dog for Mr. Petherick's own dinner. They also began to open a trade, and were equally astonished and amused that such common and useless things as elephants' tusks could be exchanged for such priceless valuables as beads, and were put in high good-humor accordingly. Up to that time trade had been entirely unknown among the Neam-Nam, and, though the people made great use

Dimoo, however, still retained some of his suspicions nature, which showed itself in various little ways. At last Mr. Petherick the dust, as if every man of them had been that. The old man's head, with his hands a his cars, was at my feet; and when I the totacco of his guests, and was always nised him, his appearance was ghastly, and his every were fixed on me with a meaning-less expression. I thought that he had lost his appearance invented on the spur of the moment a plan would have been impolitic. So, one day, t insult these sumes "After shaking him several times, 1 at when the usual request was made, no ac-thence they come?" and the same time to smoke, be-add many holding up to the fallen bird, quivering in its last ago- that the tobacco was unsafe to smoke, be-"After shaking him several times, I at when the usual request was made, he ac-

IBES.

AR RECEPTION - EFFECT I-NAM TRIBE-MODE OF AND ITS SUBDIVISIONS-ROWS AND THEIR TERM. PING DOWN" UPON THE ITECTURE --- CURIOUS AP-WERS - MUSICAL INSTRC. - METALLURGY --- INGEN--SMOKING -THE BARE

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cause it always broke the pipes of those who thongs, almost the eighth of an inch in meditated treachery toward him. width, and scarcely thicker than brown

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Mcanwhile, a servant, who had been previously instructed, filled Dimoo's pipe, at the same time inserting a small charge of gunpowder, for which there was plenty of room, in consequence of the inordinate size of the bowl. Dimoo took the pipe and began to smoke it defiantly, when all at once an explosion took place, the bowl was shattered to pieces, and Dimoo and his councillors tumbled over each other in terror. Quite conquered by this last proof of the white man's omniscience, he humbly acknowledged that he did meditate treachery — not against his person, but against his goods—and that his intention was to detain the whole party until he had got possession of all their property.

of all their property. The appearance of the Neam-Nam tribe is very striking. They are not quite black, but have a brown and olive tint of skin. The men are better elothed than is usually the case in Central Africa, and wear a homemade eloth woven from bark fibres. A tolerably large piece of this cloth is slung round the body in such a way as to leave the arms at liberty. The hair is plaited in thick masses, exending from the neck to the shoulders.

In the operation of hair dressing they use long ivory pins, varying from six to twelve or fourteen inches in length, and very slightly curved. One end is smoothly pointed, and the other is much thicker, and for some four inches is earved into various patterns, mostly of the zigzag character which is so prevalent throughout Africa. When the hair is fully combed out and arranged, two of the largest pins are stuck through it horizontally, and a number of shorter pins are arranged in a radiating form, so that they form a semi-circle, something like the large comb of a Spanish lady.

One of these pins is now before me. It is just a foot in length, and at the thick end is almost as large as a black-lead pencil, tapering gradually to the other end. The but, or base, is covered with a multitude of scratches, which are thought to be ornamental, but which look exactly as if they had been cut by a child who for the first time had got hold of a knife, and they are stained black with a decoction of some root.

The dress of the women consists partly of a piece of cloth such as has been described, but of smaller dimensions, and, besides this, they wear a rather curious apron made of leather. The one in my collection somewhat resembles that of the Zulu apron, shown in "Articles of Costume," at page 33, fig. 3, but is not nearly so thick nor so heavy, and indeed is made on a different plan. The top is a solid square of thick leather doubled in the middle and then beaten flat. To both of the edges has been firmly sewed a triple row of flat leathern

thongs, almost the eighth of an inch in width, and scarcely thicker than brown paper. Six rows of these flat thongs are therefore attached to the upper leather. All the ornament, simple as it is, is confined to the front layer of thongs, and consists entirely of iron. Flat strips of iron, eridently made by beating wire flat, are twisted round the thongs and then hammered down upon them, while the end of each thong is further decorated with a ring or loop of iron wire.

The centre of the solid leather is ornamented with a circular piece of iron, bossshaped, scratched round the edges, and having an iron ring in its centre. The strap which supports the apron is fastened to a couple of iron rings at the upper cornera. In some aprons bead ornaments take the place of the iron boss, but in almost every instance there is an ornament of some kind. The women have also an ornament made by cutting little flat pieces of ivory, and placing them on a strip of leather, one over the other, like fish scales. This ornament is worn as a necklace. They also carve pieces of ivory into a tolerable imitation of cowrieshells, and string them together as if they were the veritable shells.

There is another ornament that exhibits a type of decoration which is prevalent throughout the whole of Central Africa. It is composed of a belt of stout leather — that of the hippopotamus being preferred, on account of its strength and thickness—to which are attached a quantity of empty nutshells. Through the upper end of the nuta hole is bored with a redhot iron, and an iron ring passes through this hole and another which has been punched through the leather. The shell is very hard and thick, and, when the wearer dances with the energetic gestures which accompany such performances, the nuts keep up a continual and rather load clatter.

The Neam-Nam all wear leathern sandals, and although their clothing is so scanty, they are remarkable for their personal cleanliness, a virtue which is so rare in Africa that it deserves commemoration whenever it does occur.

As may already have been seen, the Neam-Nam are a cannibal race, and always devour the bodies of slain enemies. This repulsive custom is not restricted to enemies, but is extended to nearly all human beings with whom they come in contact, their own tribe not proving any exception. Mr. Petherick was told by themselves that when a Neam-Nam became old and feeble, he was always killed and eaten, and that when any were at the point of death, the same fate befell them.

plan. The top is a solid square of thick leather doubled in the middle and then beaten flat. To both of the edges has been firmly sewed a triple row of flat leathern however, is of very rare occurrence, the slaves be and mass of each the slav dren. I Ncam-N measure: slavcs wh belong t tured by ing withus wealth. and ther

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r slaves run away and rays slain and eaten as laves. Such an event, rare occurrence, the

shaves being treated with singular kindness, and master and slave being mutually proud of each other. Indeed, in many families was touched at the massacre." and master and slave being mutually proud the slaves are more valued than the children. Indeed, much of the wealth of the Neam-Nam consists of slavcs, and a man measures his importance by the number of shves whom he maintains. All these slaves belong to some other tribe, and were eaptured by their owners, so that they are living witnesses of prowess as well as signs of wealth. They are never sold or bartered, and therefore a slave dealer is not known among them, and they are spared one of the chief curses of Africa. As a general rule, the slaves are so faithful, and are so com-pletely incorporated with the household to which they belong, that in case of war they are armed, and accompany their masters to battle.

The Neam-Nam are skilful hunters, and make great use of fire wheu chasing the elephant. As they were desirous of procuring tusks to exchange for Mr. Petherick's beads, they anxiously awaited the first rains, which would bring the elephants into their country.

"Successive showers followed, and, after a formight's sojourn, a herd of cighteen elephants was announced by beat of tom-tom, as being in the vicinity. Old men, boys, women, and children, collected with most sanguine expectations; and, anxious host sargeme expectations, and, anxious to witness the scene, I accompanied the hunters. A finer body of well-grown and active men I never beheld. The slaves, many of them from the Baer, but most of them appertaining to unknown tribes from the west, were nearly black, and followed their more noble-looking and olive-colored masters. Two hours' march — the first part through cultivated grounds and the latter through magnificent bush - brought us to the open plain, covered hip-deep with dry grass, and there were the clephants marching leisurely toward us. "The negroes, about five hundred, swift

as antelopes, formed a vast eircle round them, and by their yells brought the huge game to a standstill. As if by magic, the plain was on fire, and the elephants, in the midst of the roar aud crackling of the fames, were obscured from our view by the smoke. Where I stood, and along the line, as far as I could see, the grass was beaten down to prevent the outside of the circle from being seized in the conflagration; and, from being seized in the conflagration; and, in a short time — not more than half an hour—the fire having exhausted itself, the cloud of smoke, gradually rising, again dis-played the group of elephants standing as if pletified. As soon as the burning embers ad become sufficiently extinct, the negroes with a whoop closed from all sides upon her, and, unable to defend themselves, key suecessively fell by the lances of their

When the Neam-Nam warrior goes out to battle, he takes with him a eurious series of weapons. He has, of course, his lance, which is well and strongly put together, the blade being leaf-shaped, like that of a log spear, only very much longer. On his left arm bears his shield, which is made of barl abre, woven very closely together, and very thick. The maker displays his taste in the patterns of the work, and in those which he traces upon it with vari-ously colored dyes. Within the shield he has a sort of wooden handle, to which are attached one or two most remarkable wcapons.

One of these is wholly flat, the handle included, and is about the thickness of an ordinary sword-blade. The projecting portions are all edged, and kept extremely sharp, while the handle is rather thicker than the blade, and is rounded and ronghened, so as to afford a firm grip to the hand. (See the "Neam-Nam Fight" on p. 437.)

When the Neam-Nam comes near his enemy, and before he is within range of a spear thrust, he snatches one of these strange weapons from his shield, and hurls it at the foe, much as an Australian flings his boomerang, an American Indian his tomahawk, and a Sikh his chakra, giving it a revolving motion as he throws it. Owing to this mode of flinging, the weapon covers a considerable space, and if the projecting blades come in contact with the enemy's person, they are sure to disable, if not to kill, him on the spot.

And as several of these are hurled in rapid succession, it is evident that the Neam-Nam warrior is no ordinary foe, and that even the possessor of fire-arms might in reality be overeome if taken by surprise, for, as the "boomerangs" are concealed within the shield, the first intimation of their existence would be given by their sharp blades whirling successively through the air with deadly aim.

Besides the lance and the "boomerangs," each Neam-Nam carries a strangely-shaped knife in a leathern sheath, and oddly enough the hilt is always downward. It is sharp at both edges, and is used as a hand-to-hand weapon after the boomerangs have been thrown, and the parties have come too close to use the spcar effectually. From the pro-jection at the base of the blade a cord is tied

to contain the hand, and a bar of wood is left so as to form a handle. This curious shield is earried in the left hand, and is used to ward off the lances or arrows of the enenty, which is done by giving it a smart twist.

In principle and appearance it resembles so closely the shield of the native Australian, that it might easily be mistaken for one of those weapons. Sometimes a warrior deeorates his shield by eovering it with the skin of an antelope, wrapped round it while still wet, and then sewed together in a line with the handle. The Shilloeh and Dinka tribes use similar weapons, but their shields are without the hollow guard for the hand, and look exactly like bows without the strings

Each warrior has also a whistle, or call, ised to keep her until wanted.

made of ivory or antelope's horn, which is used for conveying signals; and some of the officers, or leaders, have large war trumpets, made of elephants' tusks. One form of these trumpets is seen in the illustration "Caboeeer and soldiers," on page 564. The reader will observe that, as is usual throughout Africa, they are sounded from the side, like a flute, and not from the end, like ordinary trumpets.

Altogether Mr. Petherick passed a considerable time among this justly dreaded tribe, and was so popular among them, that when he left the country he was accompanied by crowds of natives, and the great chief Dimoo not only begged him to return, bu generously offered his daughter as a wife in case the invitation were accepted, and prom-

THE DÔR.

PASSING by a number of small and comparatively insignificant tribes, we come to the large and important tribe of the Dôr. Like all African tribes of any pretence, it includes a great number of smaller or sub-tribes, which are only too glad to be ranked among so important and powerful a tribe, and, for the sake of belonging to it, they forego their own individuality.

Like the Neam-Nam, the Dôr acknowledged no paramount chief, the innumerable sub-tribes of which it is composed being each independent, and nearly all at feud with one another. Indeed the whole political condition of the Dor is wonderfully similar to that of Scotland, when elan was set against clan, and a continual state of feud prevailed among them, though they all gloried in the name of Seotchman.

As in the old days of Chevy Chase, a hunt is almost a sure preeursor of a fight. The Dor are much given to hunting, and organ-ize battues on a grand seale. They weave strong nets of bark fibre, and fasten them between trunks of trees, so as to cover a space of several miles. Antelopes and other game are driven from considerable distances into these nets; and as the hunters have to pass over a large space of country, some of which is sure to be elaimed by inimical tribes, a skirmish, if not a regular battle, is sure to take place.

The weapons carried by the Dôr are of rather a formidable description. One of the most eurious is the elub. It is about two feet six inches in length, and is emarkable for the shape of the head, which is formed like a mushroom, but has sharp edges. As it is made of very hard wood, it is a most effective weapon, and not even the stonelike skull of a Dôr warrior ean resist a blow from it. The bow exhibits a mode of eon-

of Africa, and which must interfere greatly with the power of the weapon. The string does not extend to the tips of the bow, so the eighteen inches or so of the weapon are wasted, and the elasticity impaired. The reader will see that, if the ends of the bow were eut off immediately above the string, the strength and elasticity would suffer no diminution, and that, in fact, the extra weight at each end of the bow only gives the weapon more work to do.

The Africans have a strange habit of making a weapon in such a way that its efficiency shall be weakened as much as possible. Not content with leaving a foot or so of useless wood at each end of the bow, some tribes ornament the weapon with large tufts of loose strings or fibres, about half way between the handle and the tip, as if to cause as much disturbance to the aim as possible. Spears again are decorated with tufts to such an extent that they are rendered quite uumanageable.

Much more care is taken with the arrows than with the bows. There is a great variety in the shape of the arrows, as also in their length. They are all iron-headed, and every man seems to make his arrows after his own peeuliar fashion; sometimes large and broad-headed, sometimes slightly barbed, though more commonly slender and sharply pointed.

In my collection there is a most remarkable quiver, once belonging to a warrior of one of the Dôr sub-tribes. It was brought from Central Africa by Mr. Petherick. Nothing ean be simpler than the construc-tion of this quiver. The maker has cut a strip of antelope hide rather more than three feet in length and fourteen inches in width. He has then poked his knife through the edges at moderately regular intervals, so struction which is very common in this part as to make a series of holes. A thong about

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It is rougher quite at : missed o least pai) together or carele by cuttin row, and the pains two-third

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half an inch wide has next been cut from sixth of an inch in width. Though shorter the same hide, and passed through the topmost hole or slit, a large knot preventing it from slipping through. It has then been passed through the remaining slits, so as to passed through the remaining site, so as to lace the edges together like the sides of a boot. The bottom is closed by the simple plan of turning it up and lacing it by the same thong to the side of the quiver. It is hardly possible to conceive any rougher work. The maker has cut the slits

quite at random, so that he has occasionally missed one or two, and he has not taken the least pains to bring the sides of the quiver together throughout their length. So stupid or careless has he been, that he has begun by cutting the strip of skin much too narrow, and then has widened it, never taking the pains to sew up the cut, which extends two-thirds down the quiver.

Four or five of the arrows have the leafshaped head and need not be particularly described. The largest of the arrows, being a "cloth-yard shaft," but for the absence of feathers, might vie with the weapons of the old English archers. The head is remarkable for a heavy ridge which runs along the centre on both sides. There is another not so boldly barbed as that which has just been mentioned, but which is quite as formidable a weapon, on account of a thick layer of poison that begins just behind the head, and extends nearly as far as the shaft.

The most characteristic forms, however, are these two. The first is an arrow which is barbed with a wonderful ingenuity, the barbs not being merc projections, but actual spikes, more than an inch in length, and at the base nearly as thick as a erow quill. They have been separated from the iron head by the blow of a chisel, or some such implement, and have then been bent out-ward, and sharpened until the points are like those of needles. Besides these long barbs, the whole of the square neck of the iron is jagged exactly like the Bechuana assagai which has been figured on page 281.

Such an arrow cannot be extracted, and the only mode of removing it is to push it through the wound. But the Central Afri-cans have evidently thought that their enemy was let off too cheaply by being allowed to rid himself of the arrow by so simple a process, and accordingly they have invented a kind of arrow which can neither be drawn out nor pushed through. In the second of these arrows there is a pair of reversed barbs just at the junction of the shaft and the iron head, so that when the arrow has once penetrated, it must either be eut ont or allowed to remain where it is. Such an arrow is not poisoned, nor does it need any such addition to its terrors. Both these arrows are remarkable for having the heads fastene ' to the shaft, first in the ordinary way, by raw

than some of the other arrows, they are on that account much heavier.

One of the fights consequent on a hunt is well described by Mr. Petherick. He was sit-ting in the shade at noon-day, when he perceived several boys running in haste to the village for an additional supply of weapons for their fathers. "The alarm spread inthe women en masse proceeded to the scene with yellings and shricks indescribable. Seizing my rifle, and accompanied by four of my followers, curiosity to see a negro fight tempted me to accompany them. After a stiff march of a couple of hours through bush and glade, covered with waving grass reach-ing nearly to our waists, the return of sev-eral boys warned us of the proximity of the fight, and of their fear of its turning against them, the opposing party being the most numerous. Many of the women hurried back to their homes, to prepare, '. case of emergency, for flight and nafety in the bush. For such an occurrence, to a certain extent, they are always prepared; several parcels of grain and provisions, neatly packed up in spherical forms in leaves surrounded by network, being generally kept ready in every hut for a sudden start.

"Accelerating our pace, and climbing up a steep hill, as we reached the summit, and wcre proceeding down a gentle slope, I came in contact with Diau and his party in full retreat, and leaping like greyhounds over the low underwood and high grass. On perceiving me, they halted, and rent the air with wild shouts of 'The White Chief! the White Chief!' and I was almost suffocated by the embraces of the chief. My presence gave them courage to face the enemy again; a loud peculiar shrill whoop from the grayheaded but still robust chief was the signal for attack, and, bounding forward, they were soon out of sight. To keep up with them would have been an impossibility; but, marching at the top of our pace, we fol-lowed them as best we could. After a long march down a gentle declivity, at the bot-tom of which was a beautiful glade, we again came up with them drawn up in line, in pairs, some yards apart from each other, within the confines of the bush, not a sound indicating their presence.

"Joining their presence, "Joining them, and inquiring what had become of the enemy, the man whom I addressed silently pointed to the bush on the opposite side of the glade, some three hundred yards across. Notwithstanding my intention of being a mere spectator, I nor fait muscif compromised in the fight. now felt myself compromised in the fight; and, although unwilling to shed blood, I could not resist my aid to the friends who afforded me an asylum amongst them. Marching, accordingly, into the open space with my force of four men, I resolved that hide, and then by a band of iron, about the we should act as skirmishers on the side of

our hosts, who retained their position in the | ing a war-song. As they approached the bush. We had proceeded about a third of the way across the glade, when the enemy advanced out of the wood and formed, in a long line of two or three deep, on its con-fines opposite to us. I also drew up my force, and for an instant we stood looking at each other. Although within range, at about two hundred yards' distance, I did not like to fire upon them; but in preference continued advancing, thinking the

prestige of my fire-arms would be sufficient. "I was right. We had scarcely marched fifty yards when a general flight took place, and in an instant Djau and his host, amounting to some three or four hundred men, passed in hot pursuit. After reflection on the rashness of exposing myself with so few men to the hostility of some six hundred negroes, and in self-congratulation on the effect my appearance in the fight had produced, I waited the return of my hosts. In the course of an hour this took place; and, as they advanced, I shall never forget the impression they made upon me. A more complete picture of savage life I could not have imagined. A large host of naked negroes came trooping on, grasping in their hands bow and arrow, lances and clubs, with wild gesticulations and frightful yells proclaiming their victory, whilst one displayed the recking head of a victim. I refused to join them in following up the defeat of their enemies by a descent on their villages.

"With some difficulty they were per-suaded to be content with the success already achieved - that of having beaten of a numerically superior force — and return to their homes. Their compliance was only obtained by an actual refusal of further cooperation; but in the event of a renewed attack upon their villages, the probability of which was suggested, I promised them my willing support." The death of an enemy and the capture

of his body are always causes of great rejoicing among the Dôr tribes, because they gain trophies whereby they show their skill in warfare. In the centre of every village there is a large open space, or circus, in the middle of which is the venerated war tree. Beneath this tree are placed the great war drnms, whose deep, booming notes can be heard for miles. On the branches aro hung the whitened skulls of slain warriors, and the war drums only sound when a new head is added to the trophy, or when the warriors are called to arms.

Four of the enemy were killed in this skirmish, and their bodies were thrown into the bush, their heads being reserved for the trophy. On the same evening they were brought into the village eircus, and danees performed in honor of the victors. The great drums were beaten in rhythmic meas-

heads of the victims, they halted, and addressed various insulting cpithets to them. clanking their iron anklets and yelling with excitement. On the following day the heads were taken into the bush to be bleached. and, after they were completely whitened, they were hung on the trophy with the accompaniment of more shouts and dances,

All their hunting parties, however, are not conducted in this manner, nor do they all lead to bloodshed. When they hunt the elephant, for example, the animal is attacked by a small party, and for the sufficient reason, namely, that he who first wounds the elephant takes the tusks, and therefore every additional man only deercases the chance.

They have one singularly ingenious mode of hunting the elephant, which is conducted by one man alone. The hunter takes with him a remarkable spear made for the express purpose. One of these spears, which was brought from Central Africa by Mr. Petherick, is in my collection, and a representation of it may be seen on page 103, fig. 2. They vary slightly in size, but my speed men is a very fair example of the average dimensions. It is rather more than six feet in length, three feet of which are due to the iron head and the soeket into which the shaft passes. As may be seen, the shaft tapers gradually, so as to permit it to pass into the socket. To the butt is fastened a heavy piece of wood, rather more than four inches in diameter. It is a heavy weapon, its wholo weight being a little more than seven pounds, and is so ill-balanced and so unwieldy, that, unless its use were known, it would seem to be about the most clumsy weapon that ever was invented. This, however, is the spear by which the Dôr and Baer tribes kill the elephant, and very ingeniously they do it.

Knowing the spots where the clephant loves to hide itself in the noon-tide, and which are always in the depths of the forest, the hunter proceeds thither in the early morning, and carries with him his heavy spear and some rope. When he approaches the place, he proceeds to take some large stones, and binds them to the butt of the spear, plastering them over thickly with lumps of clay, so as to make his heavy weapon still heavier. He then ties one end of the rope to the spear, and after selecting a suitable tree, climbs it, and works his way out upon one of the horizontal branches, hauling up his weapon when he has settled himself.

He now awaits the coming of the herd, and, when they are close to the tree, unties the spear, and holds it in readiness. When an elephant with good tusks passes under him, he drops the spear upon the animal's back, the weight of the weapon causing it to penetrate deeply into the body. Startled ure, and the women advanced in pairs, to penetrate deeply into the body. Startled daneing to the sound of the drum and chant- at the sudden pang, the elephant rushes

throughterribl to sid trunks ting it until t of bloo self ab can al knows tance there d ence of

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through the trees, trying to shake off the fond of wearing amulets, though they do terriblo spear, which sways about from side to side, occasionally striking against the trunks or branches of the trees, and so eutting its way deeper among the vital organs, until the unfortunato animal falls from loss of blood. The hunter does not trouble him-self about chasing his victim at once. He can always truck it by its bloody traces, and knows full well that within a moderate distance the unfortunate animal will halt, and there die, unless it is disturbed by the presence of man, and urged to further exertions.

The reader will note the curious similar-The reader will note the curious similar-ity between this mode of elophant hunting and the Banyai method of trapping the hip-popotanus, as described on page 342. The Dor also use lances, at least eleven feet long, for elephant hunting, the blades measuring between two and three feet in length. These, however, aro not dropped from a tree, but wielded by haud, the hunters surrounding the animal, and each watching his opportu-nity, and driving his spear into its side when its attention is directed toward some on the other side.

The Dôr hold in great contempt the per-fect nudity which distinguishes the Kytch and several other tribes, but no one on first entering their villages would suppose such to be the case. The dress which the men wear is simply a little flap of leather hanging behind them. This, however, in their ideas constitutes dress; and when some of the Djour people entered a Dor village, the latter, as a mark of respect to the visitors, turned their little aprons to the front, and so were considered as having put on full dress:

The women use a still simpler dress. Until they are married, they wear no dress at all; but when that event takes place, they clothe themselves in a very simple manner. In their country is an abundance of evergreens and creepers, and with these they form their dress, a branch tucked into the girdle in front, and another behind, answering all purposes of clothing. They use these leafy dresses of such a length that they fall nearly to the ground. Ornaments, however, they admiro exceedingly, and the weight of a Dor woman's decorations is earry about with him for a whole day. Heavy strings of beads are hung on their necks and they wear bracelets, made simply of iron bars ent to the proper length, and bent round the wrist. Others, but of greater dimensions, encircle the ankles; and as some of them are fully an inch thick, and quite solid, their united weight is very considerable.

Like most African tribes, the Dôr are

not seem to have any particular idea of their meaning, and eertainly do not attach any sanetity to them. They havo a hazy idea that the possession of a certain amulet is a safeguard against certain dangers, but they do not trouble themselves about the modus operandi.

In this tribe we may notice the re-appear-ance of the lip ornament. In the manner in which it is worn it resembles the "pelele" described on page 356, but it is worn in the under instead of the upper lip. One of these ornaments is now before me. It is eylindrical, with a conical top, and measures three-quarters of an inch in diameter, and exactly an inch in length. The base, which comes against the lower teeth and gum, is nearly flat, and well polished, while the con-ical top, which projects in front of the mouth, is carved very nearly with a "crosshatching" sort of a pattern, the effect of which is heightened by the charring of a certain portion of it, the blackened and polished surfaces contrasting well with the deep-red color of the wood. In order to keep it in its place, a shallow groove runs round it. This is one of the smaller specimens, but it is the custom of the owner to wear larger and larger lip ornaments, until some of them contrive to force into their lips pieces of wood three inches in circumference. Before taking leave of the Dor costume, it may be as well to observe that in the Botocudo tribe of Tropical America both sexes wear a similar ornament in their lips, and in most instances have these strange decorations twice as large as those of the Dor women.

The villages of the Dor tribes are really remarkable. The houses are neatly constructed of canes woven into a sort of basket work. The perpendicular walls are about six feet high, and are covered by a conical roof, the whole shape of the hut being alwhich has just been described. The reed roof is ornamented on the exterior with pieces of wood carved into the rude semblance of birds.

In the middle of each hut is the bedstcad, and, as no cooking is done within it, tho more than an ordinary man would like to interior of the hut is very clean, and in that respect entirely unlike the sooty homes of the Kaffir tribes. All the cooking is pertied round their waists, the most valued formed in a separate-hut, or kitchen, and is beads being as large as pigeon's eggs, and consequently very heavy. Strings of beads also fall from their cars. On their wrists they were breacher made simply of iron coveral lorg of word laid beirgentilly upon several logs of wood laid horizontally upon each other, and supported at each end by two posts driven into the ground. The whole village is kept as clean as the individual houses, and the central circus is not only swept, but kept well watered, so as to lay the dust.

The most singular point in the Dôr vil-

lage lies in the approaches to it, which are narrow footpaths, marked out on each slde by wooden posts roughly carved into the human form. They are placed about four feet apart, and are different in size. The one nearest the village is the largest, while the others are much smaller, and are represented as earrying bowls on their heads. The natives say that the first is the chief going to a feast, and that the others are his attendants carrying food on their heads.

Several of these wooden figures were brought to England by Mr. Petherick, and two of the chiefs are represented on the next page. They are about four feet in length. It may be imagined that a double row of such figures must give a most curious aspect to the road.

"The village," writes Mr. Petheriek, "was prettily situated at the foot of a hill, around which were two or three other villages, this forming the entire community of a large district. From its summit a beautiful view of the surrounding country was obtained. Surrounding the village at a moderate distance were the unfeneed gardens of the villagers, in which cucurbits, vegetables, and seeds were grown; and beyond, to the east-ward, was a large plain of cultivated dourra fields; and southward, at about a mile distant, a winding brook was to be seen, bordered with superb trees and flourishing canes. The bush supplied a variety of game, consisting of partridges, guinea-fowl, a large white boar, gazelles, antelopes, and giraffes. Elephants and buffaloes I did not cncounter, and I was told that they only frequented the locality in the rainy season.'

There are three forms of the guitar, or rababa, yet in neither instrument is the neck rigid, as in the guitars and violins with which we are all familiar. This is, however, intentional on the part of the maker, its object being to keep the strings at a proper tension. The mode in which it is tuned is equally simple and effective. A ring, mostly made of the same fibre as the strings, is passed over each neck, so that, as it is slipped up or down, the sound becomes

proportionately grave or acute. It can be thus tuned with reasonable accuracy, as I can testify by experience, the only drawback being that the notes cannot be altered by pressure of the fingers upon the strings, on account of the angle which they make with the ncck. Five sounds only can be produced by this instrument, but it is werthy of notice that one string is very much longer than the others, so that it produces a deep tone, analogous to the "drone" in the bagpipes.

Although tolerably well-mannered to travellers with whom they were acquainted, the Dôr are very apt to behave badly to these whom they do not know. Mr. Petherick nearly lost his life by a sudden and treacherous attack that was made on him by some of this tribe. Accompanied by the friendly chief, Djau, he went to a village, and began to purchase ivory. In spite of Djau's presence the people were suspicious, and became more and more insolent, asking higher prices for every tusk, and at last trying to run eff with a tusk and the beads that had been offered in payment for it. The tusk was regained, whereupon a sudden attack was made, and a lance hurled at Mr. Petherick, whom it missed, but struck one of his men in the shoulder. Three more were wounded by a volley of spears, and there was nothing for it but to fire. One of the assailants hav-ing been wounded in the leg, firing was stopped. On going for their donkey, who had been brought to carry back the tusks, he was found lying dead, having been killed by the vengeful Dor.

Hereupon Djan recommended that the village should be sacked as a warning, which was done, and the spoil earried heme. Next day the chief of the village came very humbly to apologize, bringing some tusks as an equivalent for the donkey, and as a proof of good-will for the future. Se the tusks were accepted, the plunder of the village restored, and harmony was thus established, a supplementary present of beads being added as a seal to the bargain.

THE DJOUR.

stance of the influence which is exercised death to the horse, dog, and ox tribe. over man by the peculiarities of the country in which he is placed. Surrounded by pastoral tribes, which breed cattle and trouble themselves but little about the cultivation of the ground, the Djour are agriculturists, and have no cattle except goats. The sole reason for this fact is, that the dread tsetsethe first of the dread testse-fly is abundant in the land of Djour, and consequently neither horse nor ox has a

THE Djour tribe afford a remarkable in- | less to man and to most animals, is certain

It is very little larger than the horse-fly, and its only weapons are a kind of lancet, which projects from its mouth, as one may see in the gad-fly. Like the gad-fly, the tsetse only causes a temporary irritation when it bites a human being, and the stranehance of life. This terrible insect, harm- cis into the skin for the purpose of sucking Sec page



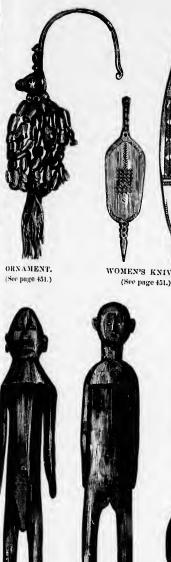
acute. It can be ble accuracy, as I e, the only draw-s cannot be altered s upon the strings, which they make bunds only can be uent, but it is wor-tring is very much o that it produces a he "drone" in the

I-mannered to travere acquainted, the ave badly to those w. Mr. Petherick sudden and treachade on him by some nied by the friendly village, and began pite of Djau's prespicious, and became networks, and became isking higher prices is trying to run off adds that had been it. The tusk was sudden attack was l at Mr. Petherick, we'r cue of his men ick one of his men more were wounded l there was nothing there was nothing f the assailants hav-the leg, firing was their donkey, who rry back the tusks, having been billed , having been killed

mmended that the ed as a warning, spoil carried home. e village came very ringing some tusks of donkey, and as a he future. So the plunder of the vil-ony was thus estab-r present of beads the bargain.

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than the horse-fly, e a kind of lancet, mouth, as one may the gad-fly, the emporary irritation sing, and the stranno harm to calves It does not sting, s its sharp probos-purpose of sucking



WOODEN CHIEFS.

(See page 448.

WOMEN'S KNIVES. (See page 451.)



NEUHR HELMET. (See page 468.) (449)

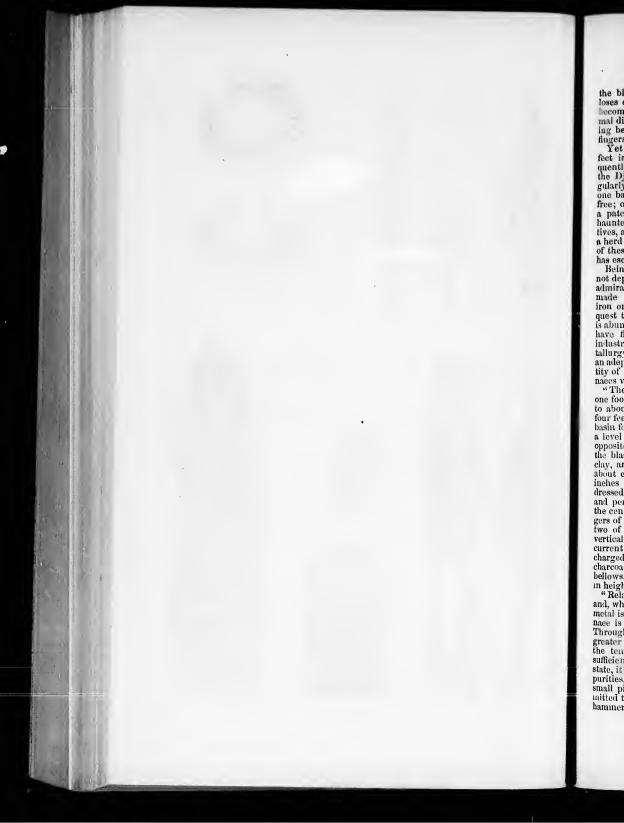




BRACELETS. (See page 467.)



SCALP LOCKS (See page 407.)



the blood. After an ox has been bltten, it small anvil, presenting a surface of one and loses condition, the coat starts, the muscles become flaecid, and in a short time the animal dies, even the musele of the heart having become so soft that, when pinched, the fingers can be made to meot through It.

Yet the mule, ass, and goat enjoy a per-feet immunity from this pest, and conse-quently the only domesticated animal among during the Djour is the goat. The tsetse is a sin-gularly local insect. It will swarm along one bank of a river, and the other bank be free; or it will inhabit little hills, or perhaps a patch of soil on level ground. Tsetse-haunted places are well known to the natives, and it has often happened that, when a herd of oxen has been driven through one of these dreaded spots, not a single animal has escaped.

Being deprived of cattle, the Djour do not depend wholly upon agriculture, but are admirable workers in iron, and by them are made many of the weapons and polished iron ornaments which are so much in re- English smith." quest throughout Central Africa. Iron ore have finished getting in their erops, the industrious Djour set to work at their metallurgy, at which every man is more or less an adept. After procuring a sufficient quan-tity of orc, they proceed to smclt it in furnaces very ingeniously built.

"The eupolas are constructed of stiff clay, one foot thick, increasing toward the bottom to about fourteen inches in diameter, and four feet in height. Underneath is a small basin for the reception of the metal, and on being recognized as currency, just as is the a level with tho surface are four apertures, opposite each other, for the reception of the blast pipes. These are made of burnt clay, and are attached to earthen vessels do not possess, the Diours are always hanks and are attached to be at the second do not possess, the Diours are always hanks and the second sec about eighteen inches in diameter and six inches in height, covered with a loose dressed goat-skin tied tightly over them, and perforated with a few small holes. In the centre there is a loop to contain the fingers of the operator. A lad, sitting between two of these vessels, by a rapid alternate vertical motion with each hand drives a eurrent of air into the furnace, which, charged with alternate layers of ore and charcoal, nourished by eight of these rude bellows, emits a flame some eighteen inches in height at the top.

"Relays of boys keep up a continual blast, and, when the basin for the reception of the metal is nearly full, the charging of the fur-nace is discontinued, and it is blown out. Through an aperture at the bottom the greater part of the slag is withdrawn, and the temperature of the furnace not being sufficient to reduce the metal to the fluid above every other personal decoration; and state, it is mixed up with a quantity of impurities, and broken, when still warm, into small pieces. These are subsequently sub-not with goats — the only cattle which they mitted to the heat of a smith's hearth, and

a half inches square, stuck into an immense block of wood. By this method the metal is freed from its impurities, and converted into malleable lron of the best quality. The slag undergoes the operations of crushing and washing, and the small globules of iron contained in it are obtained. A crucible charged with them is exposed to welding heat on the hearth, and its contents are welded and purified as above. "The iron being reduced to small malle-

able lngots, the manufacture of lances, hoes, hatchets, &c., is proceeded with. These are beaten into shape by the boulder wielded by a powerful man; and the master smith with a hammer, handleless, like the pestle of a mortar, finishes them. With these rude implements, the proficiency they have at-tained is truly astonishing, many lances and other articles of their manufacture which I now possess having been pronouneed good specimens of workmanship for an ordinary

In an illustration on page 449 may be seen an example of the workmanship of the Djour tribe. The remarkable ornament with a long hook is an armlet, the hooked portion being passed over the arm, and then bent, so as to retain its hold. The singular objects entitled "Women's knives" are good examples of the patient skill displayed by the Djour tribe with such very imperfect tools.

These and other products of their inge-nuity are dispersed throughout several of the tribes of Central Africa, many of them English sovereign on the Continent. As if to illustrate the truth of the proverb, that do not possess, the Djours are always hankering after beef, and in consequence buy eattle largely from their warlike neighbors, the Dinka tribe. The tsetse prevents the Djour from keeping the cattle just purchased, and so they only buy them in order to kill and eat them at once.

Owing to this traffic, the Djour are recognized as the chief smiths of Central Africa, and they ean always find a market for their wares. Consequently, they are a very pros-perous tribe, as even the Dinkas would not wish to destroy a peoplo from whom they procure the very weapons with which they fight; and there is not a Djour man who eannot with ordinary industry earn enough for the purchase and maintenance of a wife as soon as he is old enough to take one. so far do they earry this predilection, that hammered with a huge granite boulder on a age who has not a wife, if not in fact, yet in

view; and so brisk is the matrimonial market, that there is not a girl in the country above eight years of age who has not been purchased by some one as a wife.

Tobacco is as dear to the Djour as to other African tribes, and they are fond of smoking it in pipes of very great capacity. They have a rather old mode of managing their pipes. The bowl is of reddish clay, worked on the outside into a kind of pattern like that in frosted glass. The stem is of bamboo, and is very thick, and the junction between the stem and the bowl is made tolerably airtight by binding a picce of raw hide round it. A long and narrow gourd forms the mouthpiece, and round it is wrapped a picce of leather like that which fastens the bowl to the stem. Lest the mouthpicce should fall off, a string is passed round it, and the other end fastened to the lower end of the stem.

When the pipe is used, a quantity of fine bark fibres are rolled up into little balls, and, the gourd mouthpiece being removed, they are thrust luto it and into the stem, so that, when the pipe is lighted, they may become saturated with tobacco oil. This fibre is not

inserted for the purpose of purifying the smoke, for the tobacco oll is thought to be much too valuable an article to be wasted, and the fibre bails, when thoroughly saturated, are taken out and chewed as if they were the best pigtail tobacco. It is thought to be a delicate attention for

It is thought to be a delicate attention for two friends to exchange "quids" from each other's pipe, and, when one person has obtained as much tobacco oil as he cares for, he passes the quid to another, and so on, until the flavor has all been extracted. I have in my collection one of these pipes. It is two feet in length, and the bowl is capable of holding a large handful of tobacco. Pipes of this description, though differing slightly in details, prevail through differing east bank of the Nile. In the splendid eoiiection gathered by Mr. Petherick, and exhibited in London in 1862, more than twenty such pipes were exhibited, several with horn stems, some mounted with iron, and in one or two the bark "quids" were still in their places. The specimen described above belonged to the collection.

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llcate attention for 'quids" from each ue person has obil as he cares for, other, and so ou, been extracted. I

of these pipes. It the bowl is eapa-andful of tobaceo. , though differing through the whole pecially along the the splendld col-Petheriek, and exmore than twenty several with horn 1 lron, and in one vere still in their scribed above be-

CHAPTER XLIII.

THE LATOOKA TRIBE.

THEIR LIVELY AND PLEASANT DISPOSITION - SINGULAR HEADDRESS - WEAPONS - THE ARMED BRACE-LET AND ITS USE - LATOOKA WOMEN AND THEIR DRESS - THE CURIOUS LIP ORNAMENT - BOKKE AND HER DAUGHTER -- WEALTH OF THE LATOOKAS -- INGENIOUS STRUCTURE OF THE VILLAGES --TARRANGOLLÉ, THE CAPITAL OF LATOOKA - CONDITION OF THE WOMEN - BOKKE AND THE SOL-DIER - MODE OF GOVERNMENT - ABSENCE OF RELIGIOUS IDEAS - SKILL AT THE FORGE - THE MOLOTE, OR IRON HOE - FONDNESS FOR CATTLE - REPULSE OF A RAID, AND A LATOOKA VIC-TORY - THE DRUM GIONALS - FUNERAL CEREMONIES - THE STRANGE DANCES - LATOOKA BELLS.

THE Latooka tribe inhabit a tract of country on the east of the Nile, lat. 40° N. Equally warlike when war is needed, they are not the morose, inhospltable set of savages we have seen some of their neighbors to be,

have seen some of their neignbors to be, but are merry, jocose, and always ready either for fighting, laughing, or playing. The dress of the Latookas is at once sim-ple and complicated. The men wear but little dress upon their bodies, but bestow a wonderful amount of attention upon their body the upon thing of which is as long heads, the proper tiring of which is so long a process, that a man eannot hope to dress his head perfectly until he has arrived at full age. Indeed, from the time that a Latooka begins to dress his head at least seven or

is extraordinary. The Latookas wear most exquisite helmets: all of them are formed Necklaces of metal are derived. of their own hair, and are of course fixtures. At first sight it appears incredible, but a perseverance of years in producing what must be highly inconvenient. The thick, through this matted substance, it is sub-

the helmet is protected by a piece of polished copper; while a plate of the same metal, shaped like the half of a bishop's mitre, and about a foot in length, forms the erest.

"The framework of the helmet being at length completed, it must be perfected by an arrangement of beads, should the owner be sufficiently rich to indulge in the eoveted distinction. The beads most in fashion are the red and the blue porcelain, about the size of small peas. These are sewed on the nape of the felt, and so beautifully arranged in sections of blue and red, that the entire helmet appears to be formed of beads; and the handsome crest of polished copper, surthe handsome crest of polished copper, sur-mounted by ostrich plumes, gives a most completed. The following account, given by Sir S. Baker, affords an excellent idea of the Latooka headdress. posed to be complete without a row of cow-

Necklaces of metal are also worn by the men, and also bracelets of the same mate-rial. Each warrior carries in addition a most minute examination shows the wonderful remarkable bracelet on his right wrist. This is a ring of iron, round which are set four must be highly inconvenient. The thick, crisp wool is woven with fine twine, formed from the bark of a tree, until it presents a thick net-work of felt. As the hair grows through this matted substance it is subthrough this matted substance, it is sub-jected to the same process, until, in the at him with his armed bracelet. The other jected to the same process, until, in the course of years, a compact substance is formed, like a strong felt, about an inch and a half thick, that has been trained into the shape of a helmet. A strong rim, of about two inches deep, is formed by sewing it to-gether with thread; and the front part of (452) two qualities of lightness and toughness. | were to be seen with their heads comically tookas.

The women take comparatively little pains with their toilet. Instead of spending their time in working up their woolly hair into the felt-like mass which decorates the men, they shave their heads entirely, and trust for their ornaments to beads, paint, and tattooing. Like the belles of more Southern tribes, the Latooka women extract the four ineisor teeth of the lower jaw; and the favorite wife of the king told Lady Baker that she would really not be bad-looking if she would only remove those teeth, and give herself a coat of grease and vermilion.

Bokkè, the queen in question, with her daughter, were the only good-looking women that were seen in that country; the females being strangely large, coarse, and powerful. On bodily strength they pride themselves, and each woman makes it a daily task to carry on her head a ten-gallon jar to the distance being seldom less than a nile. Their dress is rather remarkable. It consists of a leathern belt, to which is attached a large flap of tanned leather in front, while to the back are tied a number of thongs, two feet o. more in length, which look at a distance exactly like a horse's tail.

The most fashionable feminine ornament in the Latooka country is a long piece of polished erystal, about as thick as a drawing peneil. A hole is bored in the under lip, and the ornament hung from it. Sir S. Baker commended himself greatly to Bokkè and her daughter by presenting them with the glass stem of a thermometer that had been aeeidentally broken, and his gift was valued much as a neeklace of brilliants would be by European ladies. In order to prevent this ornament from falling, a piece of twine is knotted upon the end that passes through the lip. As the lower teeth are removed, the tongue of eourse aets upon it, and when a ledy is speaking the movements of the tongue cause the crystal pendant to move about in a very ludierous manner. Tattooing is mostly confined to the checks and forchead, and consists chiefly of lines.

The men are also fond of decorating their heads with the feathers of various birds, and the favorite ornament is the head of the crested erane, its black, velvet-like plumage, tipped with the gold-colored erest, having a very handsome appearance when fixed on the top of the head.

When Sir S. Baker was eneamping among the Latookas, he could not purchase either goats or eows, though large herds were being driven before him, and he was therefore foreed to depend much on his gun for subsistence. The feathers of the eranes, ducks, geese, and other birds were thrown over the palisade of his encampment, and,

Bows and arrows are not used by the La- dressed with white feathers, until they looked like huge eauliflowers. The longest feathers were in greatest request, and were taken as perquisites by the boys who volunteered to accompany the sportsman, to earry home the game which he shot, and then to pluck the birds.

In general appearance, the Latookas are a singularly fine race of men. They are, on an average, all but six feet in height, and although they are exceedingly museular and powerful, they do not degenerate into corpulency nor unwieldiness. The expression of the countenance is pleasing, and the lips, although large, are not of the negro type. The forehead is high, the checkbones rather prominent, and the cyes large. It is thought that their origin must have been derived from some of the Galla tribes.

The Latookas are rich as well as powerful, and have great herds of eattle, which they keep in stoekades, constructed after a most ingenious fashion; as many as ten or twelve thousand head of eattle being often herded in one town. Knowing that there are plenty of hostile tribes, who would seize every opportunity of stealing their eows, the Latookas always pen them in very strong stockades, the entranee to which is only a yard or thereabouts in width. These entranees are arch-shaped, and only just wide enough to allow an ox to pass through, and from the top of each arch is hung a rude kind of eattle bell, formed from the shell of the dolapè palm nut, against which the ani-mal must strike as it passes in or out of the stoekade.

The path which leads from the entrances is no wider than the door itself, and is flanked at either side by a high and strong palisade, so that, if an enemy were to attack the place, they could hardly force their way along passages which a few men could guard as effectually as a multitude. Through the village runs a tolerably wide street, and into the street open the larger entrances into the eattle enclosures, so that, if the inhabitants desired, they could either remove their oxen singly by the small doors, or drive them out in herds through the gates that open into the central street.

Thus it will be seen that the aspect of a Latooka town is very remarkable. It is surrounded by a very strong palisade, in which are several doorways. Through the eentre of the village runs the main street, upon which all the cattle-pens open, and the rest of the interior is traversed by lanes, so narrow that only one eow can pass at a time. The various gates and doors of the village are closed at night, and carefully barred with branches of the thorny mimosa. Sometimes these villages are so large as to deserve the name of towns. Tarrangolić, the capital of the Latookas, comprised at during the whole time of his visit, the boys least three thousand homesteads; and not

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bly wel ried sis work h but the such la them. women evident themsel armed caravan from. th head. she refi with his Commo the rese and wr another hand. to the s minister poured v and plas the lock

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country, was nam Commor took pre was virtu fluence of Commore ence, and and stro exertions assaulted ter must learned to tory which party of s ment with tality of death, bu that a ma had even thing mig like many believe an of his sen

The far corn plan ir heads comically thers, until they owers. The longatest request, and s by the boys who y the sportsman, to hieh he shot, and

the Latookas are men. They are, ix feet in height, ceedingly musenlar ot degenerate into ness. The express pleasing, and the not of the negro high, the cheek-and the eyes large. origin must have of the Galla tribes. as well as powers of eattle, which constructed after a as many as ten or eattle being often nowing that there s, who would seize ing their cows, the m in very strong o which is only a width. These enand only just wide pass through, and h is hung a rude from the shell of nst which the anisses in or out of

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only was the whole town surrounded by a without effect. He was quite willing that strong iron-wood palisading, but each home- the grain in question should represent himstrong iron-wood palisading, but each home-stead was fortified in like manner.

The wives of the Latookas seem tolera-bly well off in comparison with their mar-ried sisters of other tribes. They certainly ried sisters of other tribes. They certainly work hard, and earry ponderous weights, but then they are so tall and strong, that such labor is no very great hardship to them. That they are not down-troa'den, as women are in too many parts of Africa, is evident from the way in which they comport themestics. On one occurs on one of the themselves. On one oc-asion one of the armed soldiers belonging to the Turkish caravan met a woman, who was returning from the water with her heavy jar on her head. He demanded the water, and, when head. He demanded the water, and, when she refused to give it him, threatened her with his stick. Bokkè, the pretty wife of Commoro, seeing this proceeding, went to the reseue, scized the soldier by the throat, and wrested his stick from him, while another woman twisted his gun out of his band. Several other women same running hand. Several other women eame running to the spot, threw the man down, and administered a sound pommelling, while others poured water down the muzzle of his gun, and plastered great lumps of wet mud over the lock and trigger.

Wives are purchased in Latooka-land for cows, and therefore a large family is a sure step to prosperity: the boys becoming warriors, who will fight for their tribe; and the girls being always saleable for cows, should they live to womanhood. Every girl is sure of being married, because, when a man begins to procure wealth, the first thing that he does is to buy a wife, and he adds to the number of his wives as fast as he can muster eows enough to pay for them.

When Sir S. Baker passed through the country, the great chief of the Latookas was named Moy. He had a brother, named Commoro, and, although in actual rank Moy took precedence of his brother, Commoro was virtually the king, having far more in-fluence over the people than his brother. Commoro was really deserving of this influence, and was remarkable for his aeuteness and strong common sense. Without his exertions the Latookas would certainly have assaulted the earavan, and great slaugh-ter must have ensued, the natives having learned to despise guns on account of a vietory which they had lately gained over a party of slave-stealers. He had a long argument with his visitor respecting the immorhad even any superstitious feelings, some-thing might have been done with hlm, but, like many other scepties, he flatly refused to believe anything which is without the range of his senses.

self, but controverted the conclusion which was drawn from the premises. The ears of corn filled with grains, which would spring up after the decay of the original seed, were not, he said, representatives of himself, but were his children, who lived after he was dead. The ingenuity with which he slipped out of the argument was very considerable, and, as Sir S. Baker remarks, "it was extraordinary to see so much clearness of perception combined with such complete obtuseness to anything ideal."

The Latookas are very good blacksmiths, and excel in the manufacture of iron hoe-blades, or "molotes" as they are called. This instrument is also used as money. The bellows are made on the same prineiple as those used by the Kaffir tribes, but, instead of using merely a couple of leather bags, the Latooka blacksmith employs two earthenware pots, and over the mouth of cach pot is loosely tied a large piece of soft, pliable leather, kept well greased to insure its softness. A perpendicular stick about four feet in length is fastened to the centre of each skin, and, when these are worked rapidly up and down, the wind is forced through earthenware tubes which communicate with the bottom of the pots.

The tools are very simple, a large stone doing duty for an anvil, and a smaller for a hammer, while a eleft stick of green wood is used by way of pineers. Great care is taken in shaping the molotes, which are always earefully tested by balancing them on their heads, and making them ring by a blow of the finger. When used for agriculture, the molotes are fastened to the end of wooden shafts, seldom less than seven, and often ten, feet in length, and thus a powerful leverage

is gained. Although the Latooka is generally ready for war, he is not a born warrior, as is the ease with many tribes. The Zulu, for example, lives chiefly for war; he thinks of it day and night, and his great ambition is to distinguish himself in battle. The Latooka, on the other hand, seldom wages war with-out a cause which he is pleased to think a good one; but, when he does, he fights well. The chief cause for which a Latooka will fight to the death is his eattle. He will sometimes run away when a powerful party makes a raid on his village, and earries off tality of the soul, and resurrection after death, but could in no way be convinced that a man could live after death. Had he the noble savage is set a-blaze, and he is at attempt to drive off his eattle, the spirit of once up in arms.

A eurious example of this trait of character occurred during Sir S. Baker's residence in Latooka-land. One of the Mahometan traders (who, it will be remembered, are the

The familiar lilustration of the grain of very pest and scourge of the country) gath-cern planted in the earth was used, but ered together a band of three hundred na-

tives, and more than a hundred of his own | the wind, I sent Karka and Gaddum-Her, countrymen, for the purpose of making a raid upon a certain village among the mountains. The men ran away, and the invaders eaptured a great number of women and children, with whom they might have escaped unmolested. Unfortunately for them, they were told of a large herd of eattle which they had missed, and accord-ingly returned, and began to drive off their spoil.

The Latookas had witnessed the capture of their wives and children without attempting a rescue, but the attack on their beloved cattle was too much for them, and they poured out of their hiding places like a swarm of angry wasps. Maddened with the idea of losing their eattle, they bravely faced the muskets with their spears and shields, and clustered round the invaders in resistless numbers. Each man, as he advanced, lcaped behind some eover, from which he could hurl a lance, while others climbed up the rocks, and rolled great stones on their enemies. The attack was so sudden and simultaneous, that the Turks found themselves beset on all sides, and yet could hardly see a man at whom they could aim. They fled in terror down the path, and,

mistaking in their haste the right road, they turned aside to one which led to a precipice five hundred fect in depth. Seeing their danger, they tried to retreat, but the everincreasing multitudes pressed closer and closer upon them, forced them nearer to the precipice, and at last drove them all over it. Not a man escaped, and although a few turned and fought with the courage of despair, they were hurled over the precipice after their comrades. The artist has represented this victory on the next page.

This was the victory over fire-arms which had inspired the Latookas with such contempt for these weapons, and had it not been for Commoro's mediation, they would have attacked the English party. That subtle attacked the English party. That subtle chief, however, well knew the difference between asaulting an assemblage of Turks and Africans among the rocky passes and attacking in the open country a well-armed party commanded by Europeans. Such an attack was once meditated, and Sir Samuel Baker's account of it gives an excellent idea of the Latooka mode of warfare. The reader must remember that the war drum is an institution throughout the greater part of Central Africa.

"It was about five P.M., one hour before sunset. The woman who usually brought us water dellvered her jar, but disappeared immediately after, without sweeping the courtyard, as was her custom. Her children, who usually played in this enclosure, vanished. On searching her hut, which was in one corner of tho yard, no one was to be about the matter. The Turks well knew found, and even the grinding stone was gonc. Suspecting that something was in | Latookas. . . .

the two black servants, to search in various huts in the neighborhood to observe whether the owners were present, and whether the women were in their houses. Not a woman could be found. Neither woman nor child remained in the large town of Tarrangollé. There was an extraordinary stillness, where usually all was noise and chattering. All the women and ehildren had been removed to the mountains, about two miles distant, and this so quickly and noiselessly that it appeared incredible."

Commoro and Moy were then sent for, and said that the Turks had behaved so badly, by robbing and beating the women, that the people were much excited, and would endure it no longer; and, not being accustomed to any travellers except slavedealers, they naturally included Sir S. Baker's party in that category. Commoro, however, took his leave, saying that he would do his best to quiet the people. "The sun set, and, as is usual in tropical

climates, darkness set in within half an hour. Not a woman had returned to the town, nor was the voice of a man to be heard, The natives had entirely forsaken the portion of the town that both I and the Turks occupied. There was a death-like stillness in the air. Even the Turks, who were usually uproarious, were perfectly quict; and, although my men made no remark, it was plain that we were all occupied by the same thoughts, and that an attack was expected.

"It was about nine o'clock, and the stillness had become almost painful. There was no cry of a bird; not even the howl of a hyæna: the camels were sleeping; but every man was wide awake, and the sentries well on the alert. We were almost listening to the supernatural stillness, if I may so describe the perfect calm, when suddenly every one startled at the deep and solemn boom of the great war drum, or nogara! Three distinct beats, at slow intervals, rang through the apparently deserted town, and echoed loudly from the neighboring mountain. It was the signal! A few minutes elapsed, and, like a distant echo from the north, the three mournful notes again distinctly sounded. Was it an ccho? Impossible!

" Now from the south, far distant, but unmistakable, the same three regular beats came booming through the still night air. Again and again from every quarter, spread-ing far and wide, the signal was responded to, and the whole country echoed these three solemn notes so full of warning. Once more tho great nogara of Tarrangollé sounded the original alarm within a few hundred paces of our quarters. The whole country was up. There was no doubt Southers

156.)

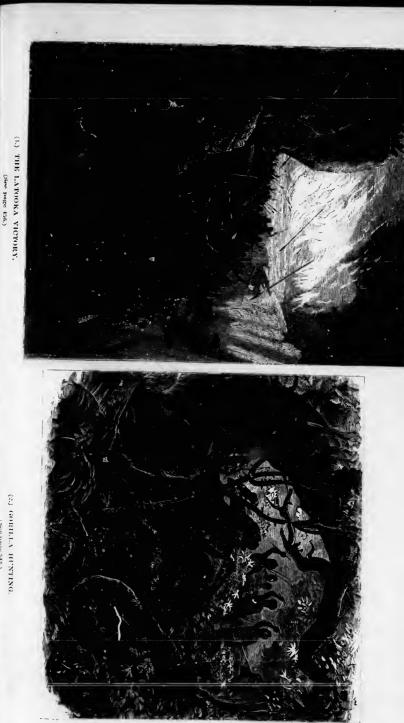
and Gaddum-Her, to search in various it observe whether ts, and whether the ises. Not a woman r woman nor child own of Tarrangollé. Dary stillncss, where ad chattering. All had been removed two miles distant, noiselessly that it

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is usual in tropical in within half an ad returned to the f a man to be heard, y forsaken the porth I and the Turks death-like stillness Turks, who were

Turks, who were perfectly quiet; and, is no remark, it was crupied by the same tack was expected. clock, and the stillist painful. There is the even the howl of a sleeping; but every d the sentrics well almost listening to ss, if I may so dethen suddenly every and solerni boom or nogara! Three v intervals, rang deserted town, and neighboring mounll A few minutes tant echo from the al notes again distan echo? Impos-

far distant, but unnrce regular beats the still night air, ery quarter, spreadmal was responded ntry echoed these tof warning. Once "a of Tarrangolf arm within a few arters. The whole re was no doubt Turks well knew he war signal of the . 28.5.)





"The patrols shortly reported that large and the vultures. But should a Latooka, bodies of men were collecting outside the whether man, woman, or child, die a natural town. The great nogara again beat, and was answered, as before, from the neighboring villages; but the Turk's drum kept up an uninterrupted roll, as a challenge, when-ever the nogara sounded. Instead of the intense stillness, that had formerly been almost painful, a distinct hum of voices betokened the gathering of large bodies of men. However, we were well fortified, and the placed in an earthenware jar, and carried Latookas knew it. We occupied the very about a quarter of a mile outside the vil-Latookas knew it. We occupied the rate lage. stronghold which they themselves had con-stronghold which they themselves had con-No particular sanctity attaches itself either No particular sanctity attaches itself either the square, being surrounded with strong iron-wood palisades, with only a narrow entrance, would be impregnable when held, as now, by fifty men well armed against a mob whose best w apons were only lances.

"I sent men up the watchmen's stations. These were about twenty-five fect high; and, the night being elear, they could dis-tinctly report the movements of a large mass of natives that were ever increasing on the outside of the town, at about two hundred yards distance. The rattle of the Turk's drum repeatedly sounded in reply to the nogara, and the intended attack seemed destined to relapse into a noisy but empty battle of the drums."

Toward midnight Commoro came in person, and said that the nogara had been beaten without his orders, and that he would try to quiet the people. He admitted, how-ever, that, if the exploring party had not been or their guard, an attack would really have been made. After this business, Sir Samuel very wisely determined to separate entirely from the Turks, and therefore built himself a camp about a quarter of a mile from the town, so that the Latookas might not again think that the two parties had a common interest.

On the following morning the women apbeared with their water jars as usual, and the men, though still excited, and under arms, returned to their homes. By degrees the excitement died away, and then they talked over the affair with perfect frankness, admitting that an attack was meditated, and rather amused that the intended victims should have been aware of their plans.

The Latookas are not free from the vice of thieving, and, when employed as porters, have exercised their eraft with so little attempt at concealment, that they have de-liberately broken open the parcels which a few yards. Also they would occasionally watch an oppertunity, slip aside from the ces is given the reader on page 465. caravan, and sneak away with their loads.

whether man, woman, or child, die a natural death, the body is disposed of in a rather singular manner. Immediately after death, a shallow grave is dug in the enclosure that surrounds each house, and within a few feet of the door. It is allowed to remain here for several weeks, when decomposition is usually completed. It is then dug up, the bones are cleaned and washed, and are then

to the bones or the spot on which they are deposited. The earthen jars are broken in course of time, and the bones scattered about, but no one takes any notice of them. In consequence of this custom the neighborhood of a large town presents a most singular and rather dismal aspect, the ground being covered with bones, skulls, and carthenware jars in various states of preservation; and, indeed, the traveller always knows when he is approaching a Latooka town by coming across a quantity of neglected human remains.

The Latookas have not the least idea why they treat their dead in this singular manner, nor why they make so strange a distinction between the bodies of warriors who have died the death of the brave and those who have simply died from disease, accident, or decay. Perhaps there is no other country where the body of the dead warrior is left to the beasts and birds, while those who die natural deaths are so elaborately buried, exhumed, and placed in the public cemetery. Why they do so they do not seem either to know or to care, and, as far as has been ascertained, this is one of the many customs which has survived long after those who practise it have forgotten its signification.

During the three or four weeks that elapse between the interment and exhumation of the body funeral dances are performed. Great numbers of both sexes take part in these dances, for which they decorate themselves in a very singular manner. Their hair helmets are supplemented by great plumes of ostrich feathers, each man wearing as many as he can manage to fasten on his head, and skins of the leopard or monkey are hung from their shoulders. The chief adornment, however, is a large iron bell, which is fastened to the small of the they carried, not taking any notice of the back, and which is sounded by wriggling fact that a sentry was watching them within the back after a very ludicrous fashion faith a representation of one of these day

"A large crowd r_{r} is up in this style cre-ated an indescribe hubbub, heightened Funcal ceremonies differ among the La-tookas according to the mode of death. If a man is killed in battle, the body is not touched, but is allowed to remain on the manual touched by the blow cash of the blow constrained touched but is allowed to remain on the spot where it fell, to be eaten by the hyænas round the neck, which he blew occasionally,

in the height of his excitement. instruments produced a sound partaking of the braying of a donkey and the screech of an owl. Crowds of men rushed round and round in a sort of galop infernel, brandishing their arms and iron-headed maces, and keeping tolerably in line five or six deep, following the leader, who headed them, dan-

cing backward. "The women kept outside the line, dancing a slow, stupid step, while a long string of young girls and small children, their heads and necks rubbed with red ochre and grease, and prettily ornamented with strings of beads round their loins, kept a very good line, beating time with their feet, and jingling the numerous iron rings which adorned their ankles to keep time to the drums.

"One woman attended upon the men, running through the crowd with a gourd-ful of wood-ashes, handfuls of which she showered over their heads, powdering them like millers: the object of the operation I could not understand. The première danseuse was immensely fat; she had passed the bloom of youth, but, malgrè her unwieldy state, she kept up the pacc to the last, quite unconscious of her general appearance, and absorbed with the excitement of the dance."

These | Commoro was remarkable for his agility in the funeral dances, and took his part in every such ceremony, no matter whether it were for a wealthy or a poor man, every one who dies being equally entitled to the funeral dance without any distinction of rank or wealth.

The bells which are so often mentioned in those tribes inhabiting Central Africa are mostly made on one principle, though not on precisely the same pattern. These simple bells evidently derive their origin from the shells of certain nuts, or other hard fruits, which, when suspended, and a wooden clapper hung within them, can produce a sound of some resonance.

The next advance is evidently the carving the bell out of some hard wood, so as to in-crease its size and add to the power of its sound. Next, the superior resonance of iron became apparent, and little bells were made, shaped exactly like the before-mentioned nuts. This point once obtained, the variety in the shape of the bells is evidently a mere matter of caprice on the part of the maker.

One form approaches nearer to our familiar type of bell than any other, and really bears a very close resemblance to the strangely-shaped bells of Siam or Burmah, These strange dances form a part of every funeral, and so, when several persons have died successively, the funeral dances go on for several months together. The chief THE

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Central Af be necessa either side long. 30° The mer ring out of personal p our sense o property, t being a tuf top of the their little no one even Upon their tistic power considerabl country, bei a medium mounted wi are made of ing a coupl They are vo of tobacco, a invariably n

Besides th always carr war. These of ebony, bla lances, a bo that their ha The bows a arrows are iron being to

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kable for his agility and took his part in no matter whether it r a poor man, every qually entitled to the t any distinction of

s so often mentioned iting Central Africa ne principle, though same pattern. These derive their origin rtain nuts, or other ien suspended, and a within them, can proresonance.

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CHAPTER XLIV.

THE SHIR, BARI, DJIBBA, NUEHR, DINKA, AND SHILLOOK TRIBES.

LOCALITY OF THE SHIR TRIBE - THEIR PORTABLE PROPERTY - DRESS AND GENERAL APPEARANCE -A STRANGE STORY - BASKET MAKING - THE BARI TRIBE AND THEIR CHARACTER - SLAVE DEAL-ING - BARI ARCHERS-A DARING SHARPSHOOTER - THE BOY'S STRATAGEM-ARCHITECTURE OF THE BARI - THE DJIBBA TRIRE - THEIR NATIONAL PRIDE - DJIBBA WEAPONS - THE AXE, CLUB, AND KNIFE - BRACELET - THE SCALP-LOCKS ORNAMENT - A PROUD WARRIOR - THE NOUAER OR NUEHR TRIBE - THE CLAY WIG AND BEAD HELMET - THE CHIEF, JOCTIAN, AND HIS IMPORTUNITY -NUEHR SALUTATION - THE DINKA TRIBE AND ITS WARLIKE CHARACTER - ZENEB TO THE RESCUE -FEUD WITH THE SHILLOOKS AND BAGARAS - DRESS OF THE DINKA - TREACHERY, AND THE TABLES TURNED-THE DINKA MARKET-AN EMBASSY OF PEACE-THE SHILLOOKS, THEIR LO-CALITY, DRESS, AND APPEARANCE - THEIR PREDATORY HABITS - SKILL IN BOATING - A PAS-TORAL COLONY AND ITS MANAGEMENT - FISU-SPEARING - A SHILLOOK FAMILY - GOVERNMENT AMONG THE SHILLOOKS - MUSICAL INSTRUMENTS.

As the Shir tribe are frequently mentioned pose. They are about three feet in length, by those travellers who have passed through and without feathers, so that they can only Central Africa, a brief mention of them will be used at a short distance. be necessary. The Shir country extends on either side of the Nile, in lat. 6° N., and long. 30° E.

The men are remarkable for never stirring out of their villages without all their personal property about them. Clothes, in our sense of the word, are not considered as property, the principal article of costume being a tuft or two of cock's-feathers on the top of the head. But they always carry their little stools slung on their backs, and no one ever moves without his loved pipe. Upon their pipe they lavish all their arthis powers, which, however, are not very this the powers, which, however, are not very considerable. Precious as is iron in this country, being used, like gold in Europe, as the power of country, being used, like gold in Europe, as a medium of currency, the pipes are all mounted with this costly metal. The bowls are made of clay, conical in shape, and hav-ing a couple of prongs on which to rest. They are very large, holding quite a handful of tobacco, and their mouthpieces are almost invariably made of iron invariably made of iron.

Besides the implements of peace, the Shir always carry with them their weapons of war. These consist of clubs, made of a kind of ebony, black, solid, and heavy, a couple of lances, a bow, and a bundle of arrows, so that their hands are quite full of wcapons.

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The women, however, have some preten-sions to dress. To a belt which goes round the waist is attached a small lappet of leather, which hangs in front. This is balanced bchind by a sort of tail or long tassel of very down to the knees. Captain Speke remarks that this article of dress is probably the foundation of the reports that in Central Africa there is a race of men who have tails like horses. Such reports are rife, not only among Europeans, but among the Central Africans themselves, each tribe seeming to

A very amusing instance of such a belief is narrated by Mr. Petherick, a native having given him a most circumstantial account of tribes among which he had been, and where he had seen some very singular people. In one tribe, for example, he had scen people who, like the white man, could kill at a great distance. But instead of having odd-shaped pieces of wood and iron, which made a noise, they had bows and arrows, which latter could not be extracted. Had he stopped here he might have been believed, the only exaggeration being in the range of the The bows are always kept strung, and the weapons. Unfortunately for his own charac-arows are pointed with some hard wood, iton being too costly a metal for such a purplaces and two behind, and who could there-tore walk backward as well as forward -- like the decapitated lady in the fairy tale, whose head was replaced wrong side forward, "which was very useful in dressing her back hair."

The next tribe through which he passed frightened him exceedingly. They had the usual number of eyes, but one eye was under each arm, so that, when they wanted to look about them, they were obliged to lift up their arms. Not liking these strange companions, he went still farther southward, and there he saw people with tails a yard in length, and with faces like monkeys. But the most horrible people among whom he travelled were dwarfs, who had such enormous ears that, when they wished to rest for the night, they spread one ear beneath them for a mattress, and the other above them by way of cover-

ing. The strange part in connection with these To be a strange of them are new. To wild tales is, that none of them are new. To the lovers of old legends all these monstrous races of men are perfectly familiar. Moreover, in that wonderful old book, the "Nuremberg Chronicle," there are woodcuts of all the strange people. There are the Acephali; whose eyes are in their breasts; there are the tailed men, the ape-faced men, the dwarfs, and the large-eared men. The origin of several of these wild notions is evi-dent enough, and it seems probable that the idea of the large-eared race arose from the enormous ears of the African elephant, one of which is large enough to shelter a man beneath its covert.

To return to the Shir women. They are very fond of ornament, and nearly all the iron in the country which is not used in the decoration of pipes, or for the "spademoney," is worn upon the legs of the women. Rings of considerable thickness are fastened round the ankles, and a woman of consideration will often have so many of these rings that they extend far up the leg. As the with their flour and meal. women walk, these rings make a clanking

people who had four eyes, two in the usual sound, as if they wore iron fetters; but places and two behind, and who could there- among the Shir belles this sound is thought to be very fashionable, and they cultivate the art of walking so as to make the anklets elauk as much as possible. There is another ornament of which they are very fond, They take the shells of the river mussel. and cut into small circular pleces, about the size of ordinary pearl buttons. These are strung together with the hair of the gi-rafie's-tail, which is nearly as strong as iron wire and energitar affective when go i match wire, and are rather effective when contrasted with the black skins of the wcarers. Like the Wanyoro and other tribes, the Shir of both sexes knock out the incisor teeth of the lower jaw.

These women are skilful as basket makers, the principal material being the leaf of the dome or doom palm. I have a mat of their manufacture, which is woven so neatly and closely, and with so tasteful an arrangement of colors, that it might easily be taken for the work of an European. It is oval, and about eighteen inches in diameter. The centre is deep-red, surrounded by alternate rings of red and black, which have a very admirable effect upon the pale-yellow of the mat itself.

The food of the Shir tribe consists largely of the lotus-seed, the white species being that which is commonly used. Just before the seed is ripe it is gathered in the pod, which looks something like an artichoke, and contains a vast quantity of little grains, rather like those of the poppy both in size and flavor. When gathered, the pods are bored and strung upon reeds about four feet in length. They are then taken into the village, dried in the sun, and stored away for food. The fruit of the doom palm is also ground and used as flour.

There is one very strange kind of diet which prevails along the upper part of the White Nile. The people have large herds of cattle, and they not only live on the milk, but bleed them monthly, and cook the blood

THE BARI.

33' E. there are several tribes so peculiar as to deserve a brief notice before we pass westward to the land of the negroes. The umbrella was left to the mercies of the Bari first of these is the Bari tribe, which is situated on the eastern bank of the Nilc.

They are a warlike and dangerous tribe, being well armed, and capable of using their weapons, so that a traveller who wishes to pass safely through their land must be able to show an armed front. When Captains strangers is supposed — and mostly with being well armed, and capable of using their far as Gondokoro, the capital of the Bar Speke and Grant passed through their coun-try, an umbrella was accidentally left behind, and some of the men sent to fetch it. The it is courted by the other. The quarrelsome

BETWEEN lat. 4° and 8° N. and long. 31° | Bari, however, drcw up in battle array, evdently knowing that without their leaders the men might be safely bullied, so that the chief

Owing to their position on the Nile, they do a great business in the slave trade, for as

disposit thein in might h diseiplin a super troubles are alwa of extor under a its shade

When was lool the slave greater 1 aeknowle And as : eated ma sub-tribe from ano was certa ably wou

Onee t the party side of a 1 ran, and of their p of the na paint, ha and prepa ing the a like mon to discha running o They show coming v armed es which the the men v aim, and, ket somev it, though required. Howeve

archers, an Many wer branches . boo, while easily avoi and stiffne project the the skirmi of the ex while to f one of the the body, somebody be wounde and ran of

During about the surrounded ible unless and contri forms abov audacions and dischar in the hop re iron fetters; but this sound is thought , and they cultivate to make the anklets ble. There is another they are very fond, of the river mussel, circular pieces, about earl buttons. These th the hair of the glarly as strong as iron etive when contrasted f the wearers. Like er tribes, the Shir of ie incisor teeth of the

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tribe consists largely white species being ly used. Just before gathered in the pod, g like an artichoke antity of little grains, e poppy both in size thered, the pods are reeds about four feet then taken into the n, and stored away for e doom palm is also ur.

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ion on the Nile, they the slave trade, for as e capital of the Bari been able to ascend ntly, every party of - and mostly with g expedition, and is the population, while er. The quarrelsome

disposition of the Bari has often brought them into collision with the traders, and, as might be imagined, the superior arms and discipline of the latter have given them such a superiority, that the Bari are not as troublesome as they used to be. Still, they

When Sir S. Baker was at Gondokoro, he was looked upon as a spy and opposer of the slave-trade, and consequently ran much greater risk of being killed than among the acknowledged savage tribes of the interior. And as the slave dealers had further complicated matters by stealing cattle from one sub-tribe, with which they bought slaves from another, the journey through Bari-land was certain to be most perilous, and probably would be rendered impossible.

Once they organized a regular attack upon the party, stationing themselves on either side of a rocky gorge through which the road ran, and keeping up a continual discharge of their poisoned arrows. Fortunately, some of the natives, brilliant in their searlet war paint, had been seen ahead of the gorge, and preparations had been made for receiving the attack. They ran along the rocks like monkeys, every now and then halting to discharge a poisoned arrow, and then running on in readiness for another shot. They showed much courage on the occasion, eming within fifty or sixty yards of the armed escort, in spite of their fire-arms, which they seemed justifiably to despise, as the men who carried them had no idea of aim, and, provided that they pointed a musrequired.

However, the Bari were quite as bad as archers, and not a single arrow took effect. Many were diverted from their line by the branches of trees and the clusters of bamboo, while those that flew straight were easily avoided, on account of the weakness and stiffness of the bow, which would only project them feebly and slowly. The end of the skirmish was that, although the leader one of the Bari was somehow shot through

During the march the Bari still hung about the caravan, and at night completely surrounded it, their forms being quite invis ible unless the sentinel lay on the ground, and contrived to see the ontline of their forms above the horizon. They even were

found next morning, lying about thirty yards from the camp, the bow was in his hand, and a supply of polsoned arrows by his side. Four of his arrows were afterward found in troublesome as they used to be. Such they a supply of poisoned arrows by his side, are always on the watch for an opportunity of extortion, and, if a traveller even sits under a tree, they will demand payment for the earny, and their ingeniously barbed heads charged with deadly poison showed that the death of the former owner was well deserved.

It was fortunate for the travellers that the Bari are such wretched archers, as the arrows, when they do strike a man, are tolera-bly sure to kill him. The poison with which they are imbued has not the rapidity of action which distinguishes that of the Bosjesman, but it is searcely less formidable, though less swift. The effect of the poison is to destroy the life of the surrounding flesh, so that a limb which has been pierced by one of the arrows is attacked by a slow kind of mortification, and thus the wound ensures death, which is far more painful, because so much slower, than that which is caused by the poison-grub, the euphorbia juice, or the venom of the serpent.

Unpleasant as these Bari are in their ordinary state, they can be trained into good and faithful attendants, and are excellent material for soldiers. On one occasion, when a large party of the Madi had attacked a body of traders, killed the standard-bearer, and nearly carried off the standard itself, a young Bari boy came to the rescue, shot with his pistol the man who was carrying off the standard, snatched it from him, and took it safely to his master,

One of these Bari lads, a drummer named Arnout, saved the life of his master by a ket somewhere toward the enemy, and fired stratagem. While the latter was reloading it thought that they had done all that was his gun, he was attacked by several natives. his gun, he was attacked by several natives, when young Arnout ran up, and, though wcaponless, presented his drumstick at the enemy. Thinking it to be some novel kind of fire-arm, the assailants ran away, leaving Arnout master of the field.

The appearance of the Bari is rather remarkable. Their heads are round and bullet-shaped, with low foreheads, and much development behind the ears and at the nape of the neck, so that the general conof the expedition did not think it worth formation of the head is ything but pleas-while to fire at so insignificant an enemy, ing, and is a good index to the character of ing, and is a good index to the character of the people. As they shave their heads, the formation of the skull is easily scen. They the body, probably by a bullet aimed at somebody else, and a few were thought to be wounded. They then took to their heels thus being a great contrast to the Kytch and wear but little elothing, they contrive to spend much time on personal adornment. The men shave the whole of their heads, with the exception of a little tuft of hair on the top, which is preserved as an attachment for a few feathers from a cock's tail. When audacions enough to ereep close to the camp, they go to war, and even in their own viland discharge their arrows at random into it, lages, they rub themselves with a kind of in the hope of hitting some one; but this vermilion mixed with grease, and cover the

whole of their persons with this pigment. | valued. They also adorn themselves by The men never stir without their weapons, which consist of a bow, arrows, and a on the body, from the breast down to the spear.

The bow is fully six feet in length, and looks a very formidable weapon; but it is so stiff and inelastic that, as has been already mentioned, it cannot propel the heavy ar-rows with much force. The arrows are cruclly barbed, and the butt of the shaft is spread out so as to allow a wide notch to be eut in it. This widened butt is seen in ar-rows throughout a large part of Africa; and there is now before me a Zanzibar quiver, full of arrows, kindly presented by J. A. Wood, Esq., R.N. These arrows aro made with wonderful neatness, but are spoiled in appearance by the width of the butt. How the natives can use these arrows without having their left hand cut to pieces by the butt is really wonderful; and as it must strike against the bow, and deflect the arrow from its intended course, the wretched archery of the natives is accounted for.

Besides his weapon, the Bari man always earries his stool, slinging the latter behind him. When he stands, he has an odd mode of reposing himself, which reminds the observer of the stork, flamingo, and other long-shanked birds. One foot rests on the ground, while the other is pressed against the leg just below the knee, and the man steadies himself by resting the butt of the spear on the ground. Generally, the bow, arrows, and pipe are tucked between the

legs while the owner is standing. The women shave the whole of their heads, and, by way of dress, wear a little apron about six inches square, sometimes made of beads strung together, and some- of a Bari, a tuft of eock's feathers is fastened times of iron rings linked in each other like chain mail. These last aprons are much which the deceased once bore on his head.

waist, so that at a little distance they look as if they wore a enirass of seales. They are as fond of the vermilion and grease as their husbands, and the effect of this pigment on the sears is to increase the resemblanee to scale armor.

The houses are neatly built. Each family resides within a considerable space surrounded by a hedge of enphorbia, and the whole of the interior is levelled, and carefully laid down with a sort of cement, composed of wood-ashes, cow-dung, and clay. This mixture soon dries in the sun, and forms a kind of asphalt, so that it can be swept easily. The huts are floored with the same material, and both they and the enclosure are kept scrupulously clean. The homestead (see engraving) consists of a number of huts, according to the size of the family; and near them are placed the granaries, which are carefully raised on posts.

As Is the case in so many parts of Africa, the roof of the circular hut projects for some distance beyond the low walls, so as to form a sort of shady veranda. The door of the hut is not more than two feet high. This form of hut reminds the traveller of the Beelmana houses, while another custom is almost exactly identical with one which is practised among the Damaras. If the reader will refer to page 302, he will see a repre-sentation of a Damara tomb. The Bari bury their dead within the enclosure of the homestead, and in like manner fix a pole in the ground, and tie to it the horns and skulls of oxen. In order to show that it is the tomb to the top of the pole, in imitation of that

THE DJIBBA.

PROCEEDING still northward, and diverging a little to the east, we come to a large and formidable tribe called the Djibba. Their territory is situated about lat. 7° N. and long. 34° E., and occupies a large tract of country almost eneireled by the Sobat River, one of the many tributaries of the Nile.

The Djibba are a bold and warlike tribe. They are not negroes, neither are they black, their color being a dark brown. Their stature is tall, and, except in color, they bear much resemblance to the Shillooks, who will be presently described. It has been thought that they may be an offshoot of that tribe, but they indignantly deny any relationship either to the Shillook or any other tribe; and even hold themselven aloof from the warlike Dinkas, with is to be used. They also have elubs and whom so many inferior tribes are only too axes of different shapes. The most common glad to elaim relationship.

These people are essentially warriors, and have a most remarkable set of weapons, Spears of course they possess, and he is a happy man who has a weapon with an iron head. Iron is scaree in the Djibba country, and, in consequence, many of the warriors are obliged to content themselves with fastening the sharp horns of antelopes to their spear shaft, until they can manage to procure the eoveted iron head. When a Djibba warrior does possess so valuable a weapon, he takes very great care of it, keeping the edges as sharp as a razor, and covering the head with a hide sheath. The sheath is attached to the shaft by a thong, so that there shall be no danger of losing it, and it is never uncovered except when the spear elub is formed from a dark, hard, and heavy

orn themselves by of semi-circular scars breast down to the e distance they look ass of scales. They nilion and grease as the effect of this piginerease the resem-

y built. Each family iderable space sur-"emphorbia, and the sort of cement, comcow-dung, and clay. ies in the sun, and ies in the sun, and it, so that it can be ts are floored with l both they and the puloasly clean. The wing) consists of a mg to the size of the are placed the granly raised on posts.

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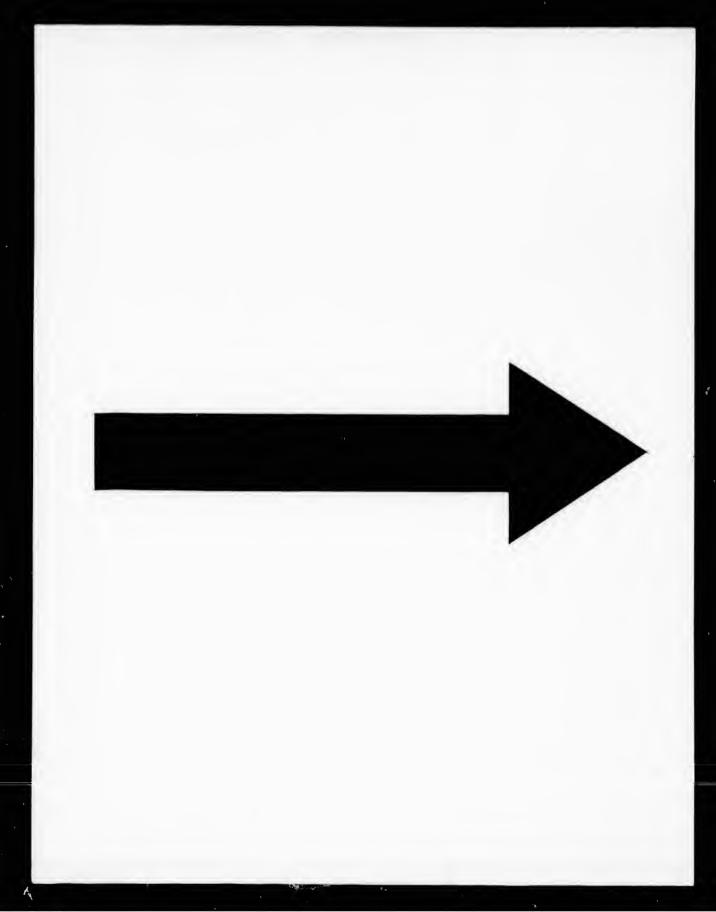
ntially warriors, and ble set of weapons, possess, and he is a veapon with an iron the Djibba country, any of the warriors hennselves with fastof antelopes to their can manage to proad. When a Djibba or valuable a weapon, re of it, keeping the or, and covering the ath. The sheath is by a thong, so that or of losing it, and it ept when the spear lso have clubs and The most common ark, hard, and heavy

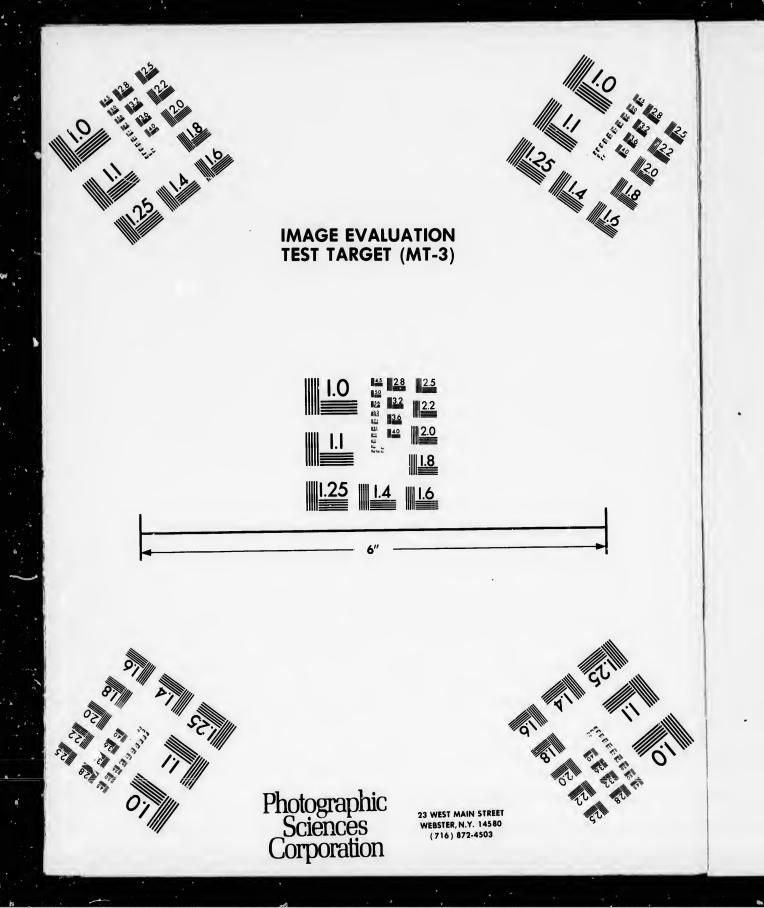


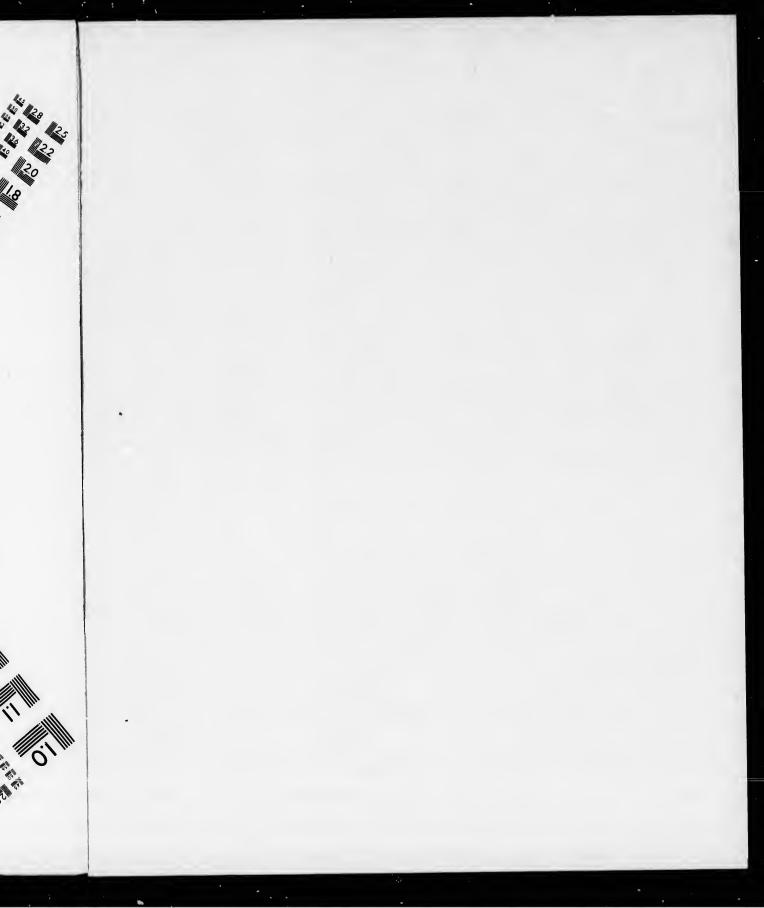
(1.) A BARI HOMESTEAD. (See page 461.)

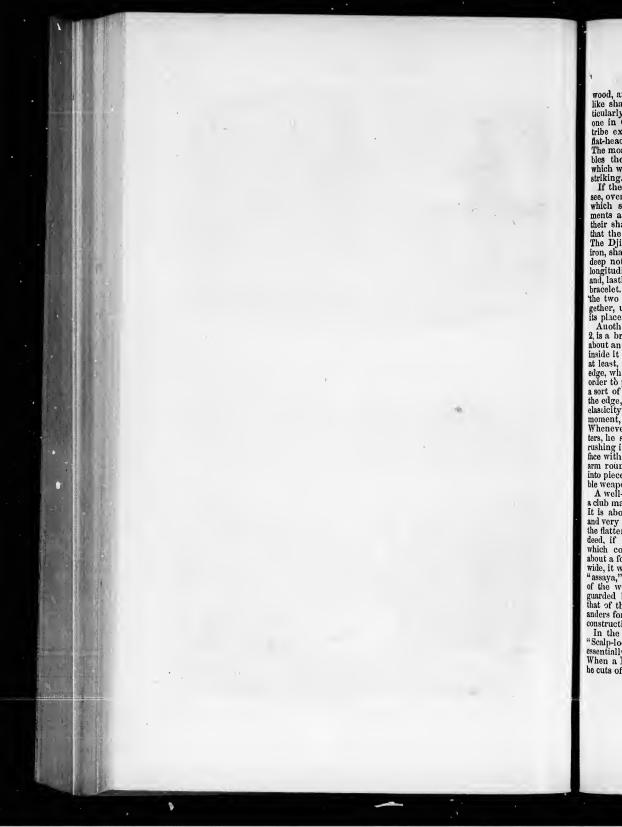


(2.) FUNERAL DANCE, (See page 459.)









wood, and is remarkable for the mushroom-like shape of the head. This shape is par-ticularly mentioned, because it is a favorite of the energy, and hands them both to a one in Central Africa, and among the Dôr tribe expands until it is exactly like a large flat-headed mushroom, with sharp edges. The most characteristic form of axe resembles the battle-axe of the Middle Ages, which was equally adapted for thrusting or striking.

If the reader will refer to p. 449, he will see, over the title "Bracelets," two objects which serve the double purpose of ornaments and weapons. As is evident from their shape, they are worn on the wrist, so that the wearer is never entirely unarmed. The Djibba workman takes a thin plate of iron, sharpens the edges, and cuts a row of deep notches along them; he then rolls it longitudinally, so as to form half a cylinder; and, lastly, bends it round into the form of a bracelet. When it is placed on the wrist, the two ends are pressed or hammered together, until the bracelet is held firmly in its place.

Auother far more formidable weapon, fig. 2, is a bracelet made of a flat plate of iron, about an inch and a half in width. On the inside it is very thick, a quarter of an inch at least, and it is thinned gradually to the edge, which is kept exceedingly sharp. In order to prevent it from injuring the wearer, a sort of sheath of stout leather runs round the edge, and is held in its place by its own elasticity, so that it can be pulled off in a moment, and replaced almost as quickly. Whenever the warrior comes to close quarters, he strips off the leathern sheath, and, rushing in upon his adversary, strikes at the face with the sharp edge, or, flinging the left arm round him, cuts his naked body almost into pieces with rapid strokes of this terrible weapon.

A well-armed Djibba warrior also carries a club made on exactly the same principle. It is about the size of an ordinary racket, and very nearly the same shape, except that the flattened portion is not so regular. Indeed, if an ordinary golf-club had a head which could be flattened out until it was about a foot long, and seven or eight inches wide, it would almost exactly resemble the "assaya," as this club is called. The edge of the weapon is kept very sharp, and is guarded by a sheath of hide exactly like that of the knife-bracelet. The New Zealanders formerly used an axe-club of similar construction, though very much larger.

In the illustration on page 449, entitled "Scalp-locks," is shown another proof of the essentially warlike nature of the Djibba tribe. When a Djibba warrior kills a foe in battle, he cuts off his head, and takes it home with

of the energy, and hands them both to a friend, who undertakes the office of decorating the victor with the proofs of valor.

First the thongs are plaited into sixteen or seventeen bands, a part of one being shown of its original size at fig. 2. One end of the bands is then woven firmly into the back of the head, and is so managed, that as the hair grows it renders the fastening more and more secure. The hair of the dead man is then matted together into a sort of felt, about a quarter of an inch in thickness, and sewed firmly to the under side of the leathern bands. This process being accomplished, the Djibba warrior stalks proudly forth, feeling himself every inch a man, and enjoying the envy and admiration of those who have not as yct been fortunate enough to attain such an

honorable trophy. Whenever he kills another enemy, he adds to the length, but not to the width, of this singular ornament; and as he despoils the slain man of all his ornaments, he is able to buy cowries with which to enhance the beauty of his scalp-locks, fastening them in rows along the leathern bands. A warrior of eminence will sometimes have this trophy of inordinate length. I have seen one that was brought over by Mr. Petherick, which was so long that, when a man of ordinary height placed it on his head, the end trailed on the ground. It was so thickly covered with cowries, that the leathern bands and hair could not be seen until it was lifted up, and the proud owner had also extended the cowries over the top of his head nearly to the eyes in front, and over the ears on either side. The weight of this ornament was enormous, and it is really wonderful that any amount of pride could have induced any man to subject himself to such discomfort. The celebrated pearl suit of Prince Esterhazy must have been singularly uncomfortable, but then it was only worn on special occasions, whereas the Djibba warrior cannot relieve himself of his honorable but weighty decoration.

The existence of such an ornament shows that the Djibba are fond of decoration. They are moderately well clothed, wearing goat-skin dresses, with the hairy side outward. The dress passes over the left shoulder, leaving the right arm free, and then goes round the waist, descending to midthigh. Ivory armlets of good workmanship are worn on the upper arm, heavy belts of cowries are tied round the waist, and both the ankles and waist are ornamented with polished iron rings.

THE NUEHR.

WE now come to another of those remarkable tribes which inhabit Central Africa.

About lat. 9° N. and long. 25° E. there is a large district inhabited by a tribe called the Nuchr or Nouaer. Contrary to the usual custom, this tribe possesses land on both sides of the Nile, which in the midst of their territory spreads itself into a lake. The Nuchr are a fine-looking race of sav-ages, and very like savages they look. The men are tall, powerful, and well-formed, but their features approach the negro type, and are heavier and coarser than those of the tribes which have been previously mentioned. The women are not nearly so goodlooking as the men, and are rather clumsily built.

Neither sex is much troubled with clothes. The males never wear any clothes at all; nor do the females, until they are married, when they tic a fringe of grass round their waists, some of the wealthier women being able to use a leathern fringe, of which they are very proud. Their ornaments really secm to serve no other purpose but to disfigure the wearers as much as possible. Begin-ning with the head, the men stain their woolly hair of a dusty red by a mixture of which ashes form the chief part. They then take a sort of pipe-clay, and plaster it thickly into the hair at the back part of the Nuchr man has one of these pipes, which head, dressing it up and shaping it until it is formed into a cone, the shape of the ornament varying according to the caprice of the individual. By means of this clay head-dress the hair is thrown back from the face, the expression of which is not improved by the horizontal lincs that are tattooed across it.

A headdress of remarkable beauty was brought from this tribe by Mr. Petherick, and is now in the collection of Coloncl Lane Fox. It is white, in imitation of the white clay with which the head is usually deco-rated, and is made of cylindrical beads shaped as if they were pieces of tobacco pipe. These beads, or bugles, as they ought perhaps to be called, are threaded on string, and fastened together in a very ingenious manner. The singular point in this headdress is the exact resemblance to the soldicr's casque of ancient Egypt, and to the helmets now in use in India, and other parts

of the world. (See "Helmet," page 449.) The natural glossy black of the skin, which has so plcasing an appearance, is utterly destroyed by a coating of wood ashes, which gives to the surface a kind of gravish look. On the upper arm they generally wear a large armlet of ivory, and have heavy coils of beads round their necks. The wrists are adorned with rings of copper and other ornaments, and on the right wrist they carry an iron ring armed with project- determined on taking them home, where

ing blades, very similar to that which is worn by the Latookas.

Joctian, the chief of the Nuchr tribe, was asked by Sir S. Baker what was the use of this weapon, and by way of answer he simply pointed to his wife's arms and back, which were covered with scars produced by this primitive wife-tamer. Hc seemed quite proud of these marks, and evidently considered them merely as ocular proofs that his wife was properly subservient to her husband. In common with the rest of his tribe, he had a small bag slung round his neck by way of a pocket, which held bits of wood, beads, and all kinds of trifles. He asked for everything he saw, and, when anything of small size was given him, it straightway went into the bag.

Still, putting aside these two traits of cruelty and covetousness, Joctian seems to have been a tolerably agreeable savage, and went away delighted with the presents he had received, instead of grumbling that he could not get more, as is the usual way among savage chiefs. It was rather strange that, although he was so charmed with beads and bracelets, he dcclined to accept a knife saying that it was uscless to him. He had in his hands a huge pipe, holding nearly a quarter of a pound of tobacco. Every he always carries with him, and, should his supply of tobacco be exhausted, he lights a piece of charcoal, puts it into 'his pipe, and inhales the vapor that it draws from the tobacco-saturated bowl.

The women are not so much adorned as the men, probably because the stronger sex prefer to use the ornaments themselves. At a little distance the women all look as if they were smoking eigarettes. This odd appearance is caused by a strange ornament which they wear in their upper lip. They take a piece of iron wire, about four inches in length, and cover it with small beads. A hole is then pierced in the upper lip, and the ornament inserted, so as to project forward and rather upward.

The Nuchr are very fond of beads, and are glad to exchange articles of food for them. One kind of bead, about the size and shape of a pigeon's egg, is greatly valued by them; and, when Mr. Petherick was travelling through their country, he purchased an ox for eight such beads. The chief came on board the boat, and, as usual, asked for everything he saw. Among other old things, he set his affections on Mr. Petherick's shoes, which, as they were nearly worn out, were presented to him. Of course they were much too small for him, and the attempts which he made to put them on were very amusing. After many failures, he

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he thought he might be able to get them on ing kindness only, I vented my rage by

saw the wonders of civilized life, he was quite overcome with the novel grandeur, and proceeded to kneel on one knee, in chief. Grasping my right hand, and turn-ing up the palm, he quietly spat into it, and then, looking into my face, he deliberately repeated the process. Staggered at the man's audaeity, my first impulse was to friend, and does not really do so. knock him down, but, his features express-

by greasing his feet well. When the chief entered the cabin, and interest. His delight seemed excessive, and, and proceeded to kneel on one knee, in order to give the salutation due to a great chief. "Grasping my right hand, and turn-ing up the palm, he quietly spat into it and

THE DINKA.

STILL south of the Nuchr tribe we come | tion of smashing the lances of the vanto a singular district extending on either side of the Nile. This country is inhabited by two tribes, who are both warlike, both at deadly feud with each other, and both fond of making unexpected raids into the ene-my's country. The tribe that inhabits the that which occupies the eastern bank is the Dinka or Denka tribe. We will take the Dinkas first.

They have more of the negro in their aspect there include the which has just been described. They include many smaller or sub-tribes, all of which speak the same language, or at least a dialect of it. Without peculiarity of each division, we will simply take the leading characteristics of the great and formidable Dinka tribe. That they are exceedingly warlike has already been stated. Indeed, had they not been so, they would long ago have been exterminated; for, what with the incessant inroads of the Shillooks and Bagaras from the west, and various Arab tribes from the north and east, they could not have held their own had they not been brave men, and trained to arms.

The martial spirit extends even to the women, and was once of very great service to Sir Samuel Baker, while on his travels. A dangerous quarrel had suddenly arisen, A ungerous quarter had suddenly arisen, and a number of Arabs were attacking the white leaders, some being armed with swords and the others with spears. One of the latter had got behind Sir Samuel's headman, and was about to make a thrust with his lance. There happened to be with the Exploring party a Dinka woman, named Zenab, and, as soon as she saw the *émette*, she suatched up the heavy handle of an axe, rushed into the thickest of the fray, knocked down the Arab with a blow on his head, and instantly twisted his spear out of his hand, while he was stunned with the unexpected blow. This timely aid was the turning

quished Arabs, and boiling the coffee with the fragments.

The principal weapon of the Dinkas is the lance, but they also use clubs of various shapes. In form they strongly remind the observer of certain clubs in use among the Polynesians, and indeed might easily be mistaken for such weapons. The elub is employed for a double purpose. It is held in the left hand, and used as a shield, with which to turn aside the lance thrust of the enemy, and, when the enemy has been wounded, the club is ready for the operation of knocking out his brains.

Warlike as they may be, the Dinkas are going into any minute details as to the not so actively aggressive as their neigh-peculiarity of each division, we will simply bors, the Shillooks, and never frequent the banks of the Nile unless compelled to so by drought. They are agriculturists after a fashion, and keep vast heris of eattle, and it is chiefly on account of their eattle that they are sometimes forced to approach the river bank, and so to expose themselves to the attacks of their inveterate focs, the Shillooks and Bagaras, who not only steal their cattle, but earry off their women and children. The Bagaras are excellent horsemen, and swim their steeds across the river, placing one hand on the animal's quarters, and swimming alongside. They are also great elephant hunters, pursuing their mighty game on horseback, armed only with a spear, leaping from the horse and inflicting a mortal wound, and springing on their steeds again before the elephant has had time to turn himself.

The dress of both sexes is simple enough. The men wear a piece of skin attached to a girdle, but it hangs behind and not before, except on occasions of eeremony, when it is earefully brought round to the front. Beads are of course worn, the quantity varying according to the means of the possessor. The married women wear small aprons, and the girls and children nothing at all, with the exception of beads and other ornapoint in the skirmish, and in a minute or two the Arabs were conquered and dis-armed. Zeneb had afterward the satisfac-

place in it a little bit of stick covered with | for the purchase of ivory, and threatened beads. The women are not at all pretty, whatever good looks they may have had being completely neutralized by the habit of shaving the head. The girls are very fond of an ornament, which is a series of hollow iron cones, about half an inch or so in dismetting the heater and the series of in diameter at the bottom, and tapering to a point above. Through the upper part a hole is bored, so that the cones can be strung on a leathern thong. They are of very different lengths; those which come in front being about four inches long, while those at the back measure barely two inches. As the girl walks about, this waistband gives forth a pleasant tinkling, of which the wearer is extremely proud. Such an ornament is extremely prized, and, as it is almost indestructible, it is handed down from mother to child, and so there is scarcely a Dinka maiden who doos not possess one.

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The pursuits of the Dinkas in time of peace are mostly limited to hunting and tending cattle. Agriculture is rather despised, and left to the women, and the consequence is, that the capabilities of the soil are never fairly developed. Indeed, they only till small patches of ground near their huts, and there cultivate maize, millet, gourds, yams, nuts, cotton, capsicum, and similar plants. They seldom eat the flesh of their cattle, unless a cow happens to die a natural death, in which case a great feast is held: for their supplies of meat they trust almost entirely to their skill in hunting. The rich live principally on the milk of their cattle, and, should they have more milk than they can consume, they barter it with other tribes for grain. They arc clever fishermen, and those who are not well off are accustomed to frequent the banks of rivers or lakes, trying to kill the hippopotamus, and in the mean timo subsisting on fish. They have an ingenious method of transporting fish to a distance by wrapping them in thick clay, and, as this covering can be made air-tight, the fish can be kept for several days even in so hot a country.

Agriculture being thus neglected, it naturally follows that great distress is occasionally felt in the country, great numbers being reduced to spend the whole of their time in searching for grains and berries. Sometimes they hire themselves as servants, and take care of the herds; and in bad years it is not uncommon to find in the bush the bodies of men, women, and children, who have died from hunger in a country which is capable of supplying both the necessaries and luxuries of life.

With one branch of the Dinka tribe, Mr. Petherick remained for some time, and had a good opportunity for studying their manners. His first reception was not a promis-ing one, as the chief fully intended to take

destruction to the whole party if this modest notion were not at once carried out, However, the discharge of a gun, and its effects at a distance, terrified the chief to such an extent, that he was very glad to assume a more humble tone. The next stratagem was to frighten away all the porters, so that the merchandise could not be carried out of the country, and to cut off the supply of water and provisions, in order to force Mr. Petherick and his party to leave the district. Indeed, the chief stated plainly that, as they could not remove their goods out of his country, the best plan would be to hand them over at once, and proceed on their journey.

Previous to these events, the life of the same traveller had been endangered by an alliance of six Dinka tribes against him, they having imbibed the usual notion that the only object of a white man in coming into their territory was to destroy the slave-trade, and bring white enemies among them. This was while he was among the Dor tribe, with some of whom the Dinkas had already contrived to pick a quarrel. He therefore erecting a kind of bastion at each angle, made it so formidable a fortress that the Dinkas were afraid to attack it. They hung about the place for six weeks, and at last Mr. Petherick determined on striking a bold stroke, and turning the tables upon them. Knowing the exceeding value which they placed on cattle, he thought that if he could carry off one of their herds they would be brought to their senses. He sent off a detachment of his party, who seized six hun-dred head of cattle, besides sheep and goats innumerable. As had been anticipated, the Dinkas, who really value their cattle much more than human life, were terror-stricken, and came humbly suing for peace. This was granted, on their giving in their sub-mission, and the cattle were handed over to a Dôr chief, in order to provide food for his village. However, the Dinkas kept bad faith, for they continually hung upon Mr. Petherick's line of march; and once a subtribe, called Ajack, had the temerity to make an open charge. Of course they were at once repulsed, with a loss of several dead and wounded; but in consequence of these repeated attacks it was found necessary to halt for the night in some cattle-shed, and to loop-hole the walls for musketry.

A considerable trade in beads and tusks was done among the Dinka tribe, who at last became rather sharp dealers. Mr. Mr. Petherick gives an amusing account of one of their markets: -- "After fifteen days" tedious tracking, we made fast under some Dinka villages situated on its southern bank, where we succeeded in bartering numerous tusks from the natives, who received us with by force all the beads that had been brought open arms, in tho hope that we would defend tl aggres

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ory, and threatened e party if this modt once carried out. e of a gun, and its errified the chief to he was very glad to le tone. The next ten away all the porandiso could not be ry, and to cut off the ovisions, in order to d his party to leave e chief stated plainly remove their goods pest plan would be to , and proceed on their

vents, the life of the n endangercd by an tribes against him, ie usual notion that liite man in coming to destroy the slave-nemies among them. mong the Dor tribe, Dinkas had already arrel. He therefore ry strongly, and, by stion at each angle, a fortress that the ttack it. They hung k weeks, and at last ed on striking a bold e tables upon them. g value which they ught that if he could herds they would be . He sent off a dewho seized six hunides sheep and goats bcen anticipated, the ie their cattle much were terror-stricken, ng for pcace. This giving in their subwere handed over to provide food for his Dinkas kept bad ally hung upon Mr. ch; and once a subthe temerity to make rse they were at once of several dead and quenee of these refound necessary to ome eattle-shed, and or musketry.

in beads and tusks Dinka tribe, who at harp dealers. Mr. ising account of one After fifteen days' de fast under some on its southern bank, bartering numerous who received us with e that wo would de-

I proceeded on shore to meet them, accompanied by an interpreter, a man bear-ing a bag of various kinds of beads, and half a dozen armed men, to guard against treacha dozen armea men, to guard against treach-ery, which, considering the negroes were armed with clubs and lances, was a neces-sary precaution. My interpreter and my-self seated ourselves opposite to the owner of the tusk, who obstinately retained his seat, refusing us an inspection of it. Plac-ing a hide on the ground a variaty of heads ing a hide on the ground, a variety of beads, cowrie-shells, and copper bracelets were dis-played thereon. The beauty of these provoked striking signs of approbation, the vender and bystanders grinning and rub-bing their stomachs with both hands. A consultation then took place between the party and his friends as to the relative mer-its of the beads, which resulted in the fol-

la of the board of the second of great price.' "Self. — 'Truly the beauty of the bride is

undeniable; but, from what I can see of her, she is cracked, whilst my beads are perfeet.'

"Vendor. - 'The beads you offer aro truly settiful, but I think they must have been gathered before they were ripe." "Self. — 'Oh, nol they were gathered when

mature, and their color is peculiar to them, and you will find that they will wear as well as the best red; they came from a different country."

"Vendor. - 'Well, let me have some more of them.'

"His request being complied with, rising from the tusk and throwing himself upon the beads, he collected them greedily; at the same time the possession of the tusk was disputed by half a dozen negroes, who, stat-ing they had assisted to carry it on their shoulders, claimed a recompense. On this being complied with by a donation to each man, another set of men came forward under the same pretence, and the tusk was seized by my men at one extremity, whilst they had hold of the other, and in perfect good humor struggled for its possession : at last, to cut the matter short, I threw handfuls of beads among the crowd, which resulted in the immediate abandonment of the tusk for a scramble after them. In the meantime the purchase was carried off and safely lodged on board."

same country in 1856, the Ajack sub-tribe mented the alliance.

fend them, in case of emergency, from the thought that they had better make peace aggressions of the Nuehr. the chief Anoln begged him to rest for the night at one of their villages, and favorably concluded a treaty of amity. As soon as the camp had been made, and the sentries the camp hat been made, and the schules set, a number of young girls — some of them really good-looking, for Africans — arrived with milk and flour, and were delighted with some beads, which they added to their attire; this consisting of bead strings round their necks, waists, and ankles. Encouraged by their reception, others arrived ln succession, and set to work at grinding corn and boiling porridge as if they had bolonged to the expedition all thoir lives.

Suddenly a whistle was heard in the dis-tance, and scarcely had the sound died away, when all the women had vanished, and a dead silence succeeded to the merry chatter which had filled the place. After a while a strange voice was heard in the surrounding darkness, asking for permission to approach, and, when an assuring answer was returned. Anoin and his brother stepped into the light of the watch-fires, followed by a number of men leading an ox. They were fully armed; but their dress consisted merely of a piece of leopard skin slung over Anoin's shoulder as a mark of rank. Anoin wore bracelets of copper, while those of his companions were of iron. Both hc and his brother wore caps made of white beads sewed tightly on soft hide. The beads were strung on cotton threads, spun by themselves with a distaff and spindle, and a thorn had served the purpose of a needle.

After seating themselves, Anoin began a speech, offering peace, and presenting the bullock as a proof of sincerity. The animal was accepted, and in less than an hour the only relics of the ox were the white and polished bones scattered on the ground. A number of smaller chiefs then assembled, and all proceeded to greet Mr. Petherick by the usual, though scarcely agreeable, custom of spitting in his face, and they then proceeded to business.

First, the Dinka chiefs laid their spears and clubs in the middle of the circle, and then Mr. Petherick laid upon them his rifle and pistols. The chief next stepped over the heap several times, and vowed that neither he nor any of his tribe would ever use the weapons against the white man, and wishing that, if the oath were broken, he should be the first to perish by the weapons of the aggrieved party. Mr. Petheriek went through the same ceremony himself, and a When Mr. Petherick passed through the copious indulgence in beer and pipes ce-

THE SHILLOOKS.

THE SHILLOOKS.

EXACTLY on the opposite bank of the White Nile is found the great Shillook tribe, with which the Dinka is always at feud. The Shillooks are a tall and finely-made race of men, approaching very closely to the negro, being black, with woolly hair. The flat nose and enormous lips of the true negro are, however, absent, and only in a few cases is there an approach toward that structure. The Shillook men are very fond of orna-

ment, though dress is not considered neces-Their ornaments are similar to those sary. which have already been described, and consist chiefly of Iron bracelets, anklets, and bead necklaces. They have also one rather singular decoration. This is an enormous ivory ring, which is worn above the elbow of the right arm. It is concave on the inside, and is so large that it is used as a poeket for holding small objects. Small caps of black ostrich plumes decorate their heads, and many of these eaps are ornamented with a circle of cowrle shells in the middle. Their weapons are clubs and lances, the latter being very long, and having iron wire twisted round the butt, so as to counterbal-ance the head. They also carry the remarkable bow-like shield which has been already mentioned.

The women wear no clothing until merriage, and then assume a couple of pleces of dressed hide, one in front and the other behind. These hides reach nearly to the ankles, and are decorated round the lower edge with iron rings and bells. The heads are shaved, and the ears are borcd all round their edges with a number of holes, from which hang small clusters of beads.

The villages of the Shillooks are built very regularly, and in fact are so regular as to be stiff and formal in appearance. The houses are made of reeds, tall, of nearly the same height, and placed close to each other in regular rows or streets, and when seen from a distance are compared by Sir S. Baker to rows of button mushrooms.

The Shillooks are quite an accomplished people, being warlike, pastoral, agricultural, piscatorial, and having a well-defined gov-ernment. Not only do they keep up the continual feud with their powerful neighbors, the Dinkas, but they take advantage of the overflowing of the Nile to launch their eanoes, drop quietly down the river, and attack the Arab population on either bank. So bold are they, that on several occasions they descended the river nearly half way to Khartoum, hld their canoes in the reeds, and crossed the country to Sennaar or the Blue Nile. Taking the inhabitants by surprise, they earried off numbers of women and ehildren as slaves, drove away large herds of eattle, re-embarked, and got safely home with their spoil. At length the Egyptian drawn ashore by a hooked stick. The Shil-

Government was obliged to interfere, and had to place troops between the White and Blue Nile. Besides their canoes, the Shillooks make most ingenious vessels, which are a sort of compromise between a raft and a canoe.

In this part of Africa there is a tree called the ambatch, or ambadj (Anemone mirabilis). This tree grows tolerably straight, and tapers gradually from the ground to the tip. It never grows to any great size, and the wood is almost as light as cork. To make a raft, the Shillook cuts a sufficient number of ambadj trees, lays them side by side, and The lashes them firmly to each other. tapering ends are then drawn together with cords, and also lashed firmly, and the result is a singularly effective and buoyant raft, easily gulded from its shape, and so light that a man can earry it on his shoulders. When these rafts are taken out of the water. they are placed uptight on their bases, and two or three are supported against each other, just as soldiers pile their arms. One of these rafts, nine feet in length, and only four feet wide at the stern, can earry two men.

The Shillooks are very elever in the management of their rafts, which they propel with small paddles; and even the little boys may be seen paddling about, not in the least afraid of the swarming crocodiles, but always carrying a lance with which to drive off the horrid reptiles if they attempt an attack.

When Mr. Petheriek was passing through this country, the daring Shillooks had established a small colony on the castern or Dinka bank of the river, on account of the good pasturage. As soon as the Dinka had with-drawn toward the interior, the Shillooks crossed over, built a number of reed huts, ran an extemporized fence round them, and then brought over their cattle. They had plenty of outposts inland, and as soon as the enemy were reported the Shillooks enibarked in their rafts, and paddled over to their own side of the river, the cattle plunging into the water in obedience to a well-known call, and following the eanoes and rafts of their masters. Strange to say, the eroeodiles do not meddle with eattle under such circumstances

Aided by their rafts, the Shlllooks employ much of their time in fishing. They do not use either net or hook, but employ the more sportsmanlike spear. This weapon is abeut ten feet in length, and has a barbed iron head loosely stuck into the end of the shaft, both being connected by a slack cord. As soon as the fish is struck, the shaft is disengaged from the head, and being of light looks throug strikln water.

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the Shillooks employ ishing. They do not but employ the more This weapon is about has a barbed iron the end of the shaft, by a siack cord. As k, the shaft is disenand being of light face, and so "plays" hausted, and ean be ked stick. The Shillooks often catch fish at random, wading never care for them until they are able to through the river against the stream, and striking their spears right and left into the water.

Polygamy is of course practised among the people. Mr. Petherick gives a very amusing description of an interview with a

chlef and his family. "At one of these villages, Gosa, with a view to establishing a trade in hides, or if Yow to establishing a trade in hides, or if possible in Ivory, I made the acquaintance of its chief, Dood, who, with several of the village elders, entered my boat, the bank being erowded with every man, woman, and child of the village. The chief, a man past middle age, struck me by his inteiligent remarks, and a bearing as straightforward as it was diquifed and superior to the child of the it was dignified and superior to that of his companions. A few presents of beads were greedily clutched by his attendants, he, however, receiving them as if they were his due; and, passing an order to one of his men, the and, passing an order to one of his men, the trifle I had given him was returned by a counter-present of a sheep. Or his leaving I requested he would call before surfise, attended by his sons only, when I would make him and them suitable presents. "Long before the appointed time Dood and a crowd of men and striplings with

and a crowd of men and striplings, with their inseparable accompaniments of clubs and lances, on the shore, woke me from my sumbers; and, as I appeared on deck, a rush took place toward me, with cries of 'The Benjl the Benjl' (the chief), followed by salutations innumerable. As soon as these shouts subsided, Dood, discmbarrassing his mouth with some difficulty of a quid of tobaceo the size of a small orange, sat down by my side.

"My first remark was astonishment at the number of his followers, having expected none but his sons. 'Oh, 'tis all right: you sons, who many a time have stuck to me against the Dinka, whose eatlle have enabled them to wed.'

"Notwithstanding a slight knowledge of negro families, I was still not a little surprised to find his valiant progeny amount to

lay a snare.' "Like all negroes, not being able to count beyond ten, he called over as many names, which he marked by placing a piece of reed on the deck before him; a similar mark denoted another ten, and so on until he had named and marked the number of his chil-dren. The sum total, with the exception, as he had explained, of babies and children unable to protect themselves was fifty three unable to protect themselves, was fifty-three

boys and twenty girls — viz. seventy-threel "After the above explanation I could no longer withhold presents to the host on the shore; and, pleased with my donations, he invited me to his house, where I partook of mersisa and broiled fowl, in which, as a substitute for fat, the entrails had been left. Expressing a desire to see his wives, he willingly conducted me from hut to hut, where my skin, hair, and clothes underwent a most scrutinizing examination. Each wife was located in a separate batch of luts; and, after having distributed my pocketfuls of loose beads to the lady chieftains and their young families, in whose good graces I had installed myself, I took leave of the still sturdy village chief."

The code of government among the Shil-looks is simple enough. There is a sultan or superior officer, who is called the "Meek," and who possesses and exercises powers that are almost irresponsible. The Meck seems to appreciate the proverb that "familiarity breeds contempt," and keeps himself aloof from his own subjects, seldom venturing beyond the limits of his own homestead. He will not even address his subjects directly, but forces them to communicate with him through the medium of an official. Any one who approaches him must do so on his knees, and no one may either stand where but his solid. For, its an right, you on his knees, and no one may effect state your kind promises, I sent to the cattle-kraals for the boys;' and with the pride of a father he said, 'These are my tighting his subjects, the culprit being sentenced to

Theft and murder, however, when committed against other tribes, are considered mitted against other tribes, are considered meritorious, and, when a marauding party returns, the Meck takes one-third of the plunder. He also has a right to the tusks of all elephants killed by them, and he also expects a present from every trader who passes through his territory. The Meck will not allow strangers to sattle within the prised to find his valiant progeny amount to forty grown-up men and hearty lads. 'Yes,' of all elephants killed by them, and he also he said, 'I did not like to bring the girls and little boys, as it would look as if I wished to impose upon your generosity.' "'WhatI more little boys and girls! What may be their number, and how many wives have you?' "'Well, I have divorced a good many wives: they get old, you know: and now I wires; they get old, you know; and now I have only ten and five.' But when he began to count his children, he was obliged to have recourse to a reed, and, breaking it up into small pieces, said, 'I take no notice of babies, as they often die, you know; women are so foolish about children that I

ivory, but his officials watch the proceedings | and the sound produced by the instrument in the market, and exercise a supervision is of a wailing and lugubrious character, over every bargain. Inside the flute is fitted an odd implement in the market, and exercise a supervision over every bargain. Probably on account of the presence of strangers, the Meck does not live at Kaka, but takes up his residence out in a village some ten miles up the river. I have in my collection a curious musical instrument, which we may call a flute, in lieu of a better word. It is made of some hard wood, and is rudely covered with a spiral belt of iron and leather. An iron ting is also fastened through it, through which passes the leathern strap by which it is carried. The top hole is very small,

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by the instrument gubrious character. an odd implement cleaner. It is comr to render it long bottom of the flute, oden handle, to the a tuft of hairs from mament. In length er more than cighconsequence of the the weight is more

CHAPTER XLV.

THE ISHOGO, ASHANGO, AND OBONGO TRIBES.

WESTERN AFRICA -- THE ISHOGO TRIBE AND ITS LOCALITY -- DRESS AND ASPECT OF THE PEOPLE --THE SINGULAR HEADDRESS OF THE WOMEN - THEIR SKILL IN WEAVING - THE OUANDJAS, OR NATIVE FACTORIES - THE LOOM AND SHUTTLE - ARCHITECTURE OF THE ISHOGOS - CURIOUS DOORS - THE VILLAGE TREE - THE M'PAZA OR TWIN CEREMONY - GENERAL CHARACTER OF THE ISHOGOS - THE ASHANGO TRIBE - CHARACTER OF THE PEOPLE - AN UNLUCKY SHOT AND ITS CONSEQUENCES -WAR CEREMONIES - THE TEMPLE, OR M'BUITI HOUSE, AND THE RELIGIOUS RITES PERFORMED IN IT -- SUPERSTITIONS OF THE ASHANGOS -- THE KENDO, OR BELL OF ROYALTY -- RECEPTION OF A VISITOR - THE OBONGO TRIBE, OR BUSHMEN OF WEST AFRICA - THEIR SHORT AND STUNTED LOOK - KINDNESS OF THE ASHANGOS TOWARD THEM - THE OBONGO MARKET - DOMESTIC CUS-TOMS AND FUNERAL CEREMONIES.

A little below the equator, and between 10 and 12° E. longitude, is a district inhabited by the Ishogo, a very large and remarkable ribe. The Ishogo live along a rather nar-row tract of country that extends diago-nelly southwestward, parallel with the Remrange of hills.

The Ishogo are a fine race of men, black, with woolly hair, but not exhibiting the extreme negro development which characterizes the aborigines of the west coast. They decorate themselves in rather a sinlieg to their native black by rubbing them-selves with a red powder obtained by scrap-ing two pieces of bar-wood together, and they also disfigure themselves by removing the two middle teeth of the upper jaw.

Like other woolly-haired races, the Ishogo are very proud of their heads, and diminish the already scanty supply of hair with which Nature has supplied them. Eyelashes and eyebrows are unfashionable among them, and are carefully erased, while the hair of the head is dressed in the most extraordinary style. The men shave a circle round their heads,

WE are now coming among some of the negro tribes, and shall see them as they are in their normal state before their customs and mode of life have been altered by the influence of Europeans. A liftle below the counter and between 100

the process is completed, shave away all the hair that is not required for the purpose. When the headdress is complete, it stands some eight or ten inches from the head, and consequently a term of years elapses before this odd ornament reaches perfection. In fact, a complete headdress is never seen on any one under five-and-

twenty. The "chignon," if we may apply such a term to the headdress, has four partings, one in front, one behind, and one at each side. of course this elaborate ornament cannot be dressed by the owners, and, as a general rule, it is intrusted to professional hauds, several women in every town making hairdressing a regular business. After being arranged, the head is not touched for several months, when the structure is taken to pieces, and elaborately rebuilt, the fresh growth of hair being woven into it. The only allowing a round patch to remain on operation of taking down and rebuilding the crown. This is separated into three one of these towers is a very long and tedivisions, each of which is plaited into a dious one, and occupies a full day.

Four modes of arranging the tower, if it may be called so, prevail among the Ishogo. The ordinary plan is to raise it perpen-dicularly from the top of the head, so that at a distance it looks exactly as if the woman were carrying a cylindrical basket on her head. Sometimes, when the base of the tower is placed half way between the top of the head and the neck, the direction is diagonal, and, when the hair at the back of the head is retained, the tower projects backward and horizontally. These are the usual fashions; but some of the women wear, in addition to the tower, a tuft of hair, which is allowed to remain at each slde of the head, and is trained into a bali just above the ear.

The dress of the Ishogo is "grass cloth" of their own manufacture. They are celebrated for the soft and close texture of this cloth, which is, however, not made from grass, but from the cutlele of young palm leaves, stripped off dexterously by the fin-gers. M. du Chaillu gives the following account of the weavers:

"In walking down the main street of Mokenga a number of ouandjas, or houses without walls, are seen, each containing four or five looms, with the weavers seated before them, weaving the cioth. In the middle of the ouandja a wood fire is seen burning, and the weavers, as you pass by, are sure to be seen smoking their pipes, and chatting to one another whilst going on with their work. The weavers are all men, and it is men also who stitch the 'bongo' to gether to make 'denguis' or robes of them. The stitches are not very close together, nor is the thread very fine, but the work is very neat and regular, and the needles are of their own manufacture. The bongos aro very often striped, and sometimes made even in check patterns. This is done by their dyeing some of the threads of the warp, or of the warp and woof, with various simple colors. The dyes are all made of decoctions of different kinds of wood, except for black, when a kind of iron ore is used. The bongos are employed as money in this part of Africa.'

Two of the words in this passage need explanation. The loom of the Ishogo is made as follows: — A bar of wood, about two feet in length, is suspended horizon-tally from the roof of the weaving hut, and over this bar are passed the threads which constitute the warp, their other ends being fastened to a corresponding bar below, which is fixed tightly down by a couple of forked sticks thrust into the ground. The alter-nate threads of the warp are divided by two slight rods, the ends of which are held in the finger of the left head which are the fingers of the left hand, which cross into strips, and against the walls are stored them alternately, while the woof is inter-the bundles of palm fibres from which the laced by means of a sword-shaped shuttle, bongos are woven. Tobacco is also stored which also serves to strike it down and lay it regularly.

In consequence of this form of loom it is only possible to weave pieces of cloth of a ilmited length, and, as these cloths are used as currency, they are all made of the same length. Each of these pieces is called a "bongo," and when two are sewed together they become "denguis."

The women are only allowed to wear two of these pieces of cloth, the size of the wearer not being taken into consideration. One is hung at each side, and the edges are joined before and behind, so that a large and fat woman presents a very absurd appearance, the pleces of cloth being too short to meet properly. The Ishogos seldom go armed, and al-

though they have spears, and bows and arrows, they do not carry them except when actually required. It is thought etiwhen actuarly required. It is thought either guette, however, for them to take their swords with them when they go to visit an-other village. They are a quiet and peaced people, and although they have at hand the means of intoxicating themselves, they are remarkable for their sobriety, in which virtue they present a pleasing contrast to their noisy, quarrelsome, and Intemperate neigh-bors, the Apono tribe.

The villages of the Ishogo tribe are often very large, containing two hundred or more huts. Each hut is, on an average, twentytwo feet in length, and ten or twelve feet in width, and is divided by partitions into three compartments. The mud walls are not quite five feet in height, and the top of the roof is about nine feet from the ground. The doors are placed in the middle of the central compartment, and are very small, only a little more than two feet and a half in height, and are not hung on hinges, but turn in the middle on a couple of pivots, one at the top and the other at the bottom. Perhaps one reason for this diminutive size is, that the natives have no saws, and their only method of making a door is by felling the trunk of a tree, cutting it into the proper length, and laboriously chipping away the wood at each side. The doors are decorated with various devices, complicated and even elegant patterns being painted on them in red, black, and white, &c. Most of the houses have the outer surface of the walls covered with the bark of trees.

The furniture of these huts is scarcely equal to the excellence of the architecture. Hanging from the roof are a quantity of calabashes, which contain water, palm wine, and oil, and are accompanied by plenty of A wellcotton bags and cooking vessels. furnished hut has also a number of plates and dishes, made either from reeds or from the rind of a plant called "astang," divided within the hut, and Is completely enveloped in leaves.

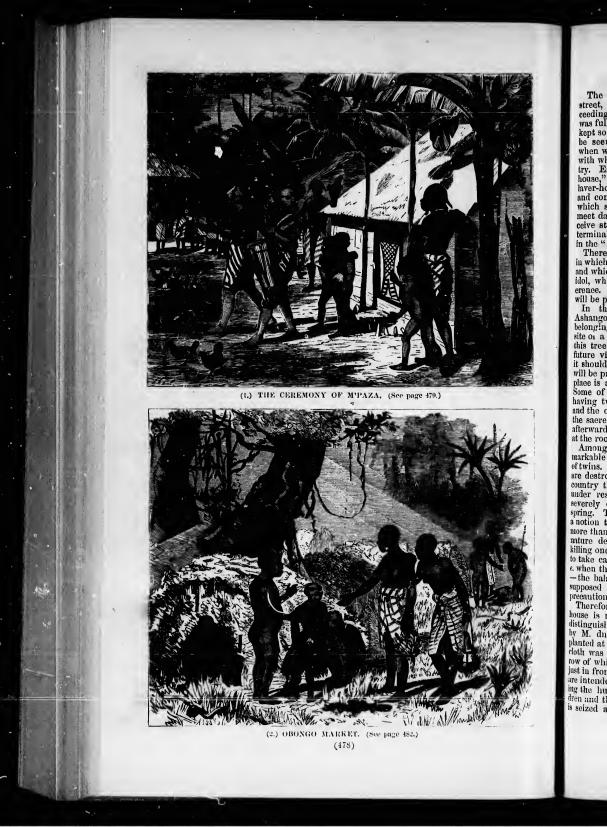
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The usual form of a village is a single street, of great length, and sometimes ex-ceedingly wide. The street of one village and cooking pots of the hut cannot be used. was fully a hundred yards in width, and was was thilly a hundred yards in width, and was kept so neatly that not a single weed was to be seen in it, — a really remarkable fact when we remember the exceeding rapidity with which vegetation grows in this coun-try. Each village has at least one " palaver-house," while many have several. The " pa-house," is more of a shed then a burge laver-house " is more of a shed than a house, and consists chiefly of a roof aud the posts which support it. In this house the men which support it. In this house the first meet daily, to smoke, to hold trials, to re-ceive strangers, and to indulge in that in-terminable gossip of which a relic still exists in the "discoorsing" of Ireland.

There is also a temple, or M'buiti house, in which a kind of religious service is held, and which always contains a large wooden idol, which the people hold in great rev-erence. The proceedings within this edifice will be presently described.

In the middle of every Ishogo and Ashango village there is a single large tree, belonging to the genus Ficus. When the site on a village is first laid out, a sapling of this tree is planted, the prosperity of the future village being connected with it. If it should live and flourish, the new village will be prosperous; but, if it should die, the place is abandoned and a new site chosen. Some of the villages are distinguished by and the other female, stuck on poles under the sacred tree, and M. du Chaillu learned afterward that certain charms were buried at the root of the same tree.

Among the Ishogos there is a very remarkable custom connected with the birth of twins. In many parts of the world twins are destroyed as soon as born, but in this country they are permitted to live, though severely on the mother than on her off-spring. The Ishogo have a vagne kind of a notion that no woman ought to produce more than a single infant at a time, and that nature desires to correct the mistake by killing one of the children before it is able to take care of itself. After that time e when the children are about six years old - the balance of the births and deaths is supposed to be equalized, and no further precantious need be taken.

Therefore, as soon as twins arc born, the house is marked off in some way so as to distinguish it. In one instance, mentioned by M. dn Chaillu, two long poles were planted at each side of the door, a piece of cloth was hung over the entrance, and a row of white pegs driven into the ground just in front of the threshold. These marks are intended to warn strangers from entering the hnt, as, if any one except the children and their parents do so, the delinquent

In consequence of this curious law, there is nothing, next to being childless, which the women dread so much as having twins born to them, and nothing annoys an Ishogo woman to taken, and noting almost at isnogo sure to have twins. Perhaps the most irri-tating restriction is that which forbids the woman to talk. She is allowed to go into the forest for firewood, and to perform such necessary household tasks, as otherwise she and her children must starve. But she is strictly forbidden to speak a word to any one who does not belong to her own family —a prohibition annoying enough to any one, but doubly so in Africa, where perpetual

talk is almost one of the necessaries of life. At the expiration of the sixth year, a ceremony takes place by which all parties are released from their long confinement, and allowed to enter the society of their fellows. At daybreak proclamation is made in the street, and two women, namely, the mother and a friend, take their stand at the door of the hut, having previously whit-ened their legs and faces. They next march slowly down the village, beating a drum in time to the step, and singing an appropriate song. A general dance and feast then takes place, and lasts throughout the night, and, after the ceremony is over, all restrictions are removed. This rite is called "M'paza," a word which both signifies twins and the ceremony by which they and their mother are set free from their imprisonment. It is

are set free from their imprisonation and illustrated on the 478th page. As in other parts of Africa, the natives have a way of keeping up their dancing and drumming and singing all night, partly on account of the coolness, and partly because they are horribly superstitious, and have an idea that evil spirits might hurt them under cover of the night, if they were not fright-ened away by the fires and note.

One of these dances is called M'muirri, on account of the loud reverberating sound produced by their lips. It is properly a war-dance, and is performed by men alone. They form in line, and advance and retreat simultaneously, stamping so as to mark the time, beating their breasts, yelling, and making the reverberating sound which has been already mentioned. Their throats being apparently of brass and their lungs of leather, the Ishogo villagers keep up this horrid uproar throughout the night, without a mounch's cessation, and those who are for the moment tired of singing, and do not own a drum, contribute their share to the general noise by clapping two pieces of wood together.

With all their faults, the Ishogos are a pleasant set of people, and M. dn Chaillu, who lived with them, and was accompanied is seized and sold into slavery.' The twins by Islogos in his expedition, says that they are the gentlest and kindest-hearted negroes journey westward, and the whole population that he ever met. After his retreat from of the villages turned out of their houses and accompanied him a little distance on his way.

ASHANGO.

EASTWARD of the Ishogos is a people called the Ashango. They speak a different dialect from the Ishogo, and call themselves a different race, but their manners and customs are so similar to those of the Ishogos that a very brief account of them is all that is needed.

Ashango-land was the limit of M. du Chaillu's scoond expedition, which was suddenly brought to a close by a sad accident. The people had been rather suspicious of his motives, and harassed him in his camp, so that a few shots were fred in the air by way of warning. Unfortunately, one of the guns was discharged before it was raised, and the bullet struck an unfortunate man in the head, killing him instantly. The whole village flew to arms, the war-drum sounded, and the warrior s crowded to the spot, with their barbed spears, and bows and poisoned arrows.

For a moment there was a lull: the interpreter, whose hand fired the unlucky shot, explained that it was an accident, and that the price of twenty men should be paid as compensation. Beads and cloth were produced, and one of the headmen had just assented to the proposal, when a loud wailing was heard, and a woman rushed out of a hut, announcing that the favorite wife of the friendly headman had been killed by the same fatal bullet, which, after scattering the brains of the man, had passed through the thin walls of the hut, and killed the poor woman within.

After this announcement all hopes of peace were at an end; the husband naturally cried for vengeance; and, amid a shower of arrows, one of which struck the interpreter, and another nearly severed M. du Chaillu's finger, the party retreated as long as they could, refraining from firing as long as they could, but at last being forced to fire in self-defence. In order to cscape as fast as they could, the porters were obliged to throw away the instruments, specimens of natural history, and photographs, so that the labor of months was lost, and scarcely anything except the journal was saved. Each village to which they came sent out its warriors against them. M. du Chaillu was dangerously wounded in the side, and had at last to throw away his best but heaviest rifle. It was only after the death of several of their number that the Ashangos perceived that they had to contend with a foe who was more than a match for them, and at last gave up the pursuit.

It was necessary, however, to conceal the fact of being wounded, for several of the tribes had an idea that their white visitor was invulnerable to spears and arrows, and it was a matter of great consequence that such a notion should be encouraged. All kinds of wild rumors circulated about him: some saying that the Ashango arrows glanced off his body without hurting him, just as the Scotch believed that the bullets were seen hopping like hail off the body of Claverhouse; while others improved on the tale, and avowed that he had changed himself into a leopard, a gorilla, or an elephant, as the case might be, and under this strange form had attacked the enemies and driven them away.

The Ashangos are even better clothed than the Ishogos, wearing denguis of considerable size, and even clothing their children, a most unusual circumstance in Central Africa. The women wear haitowers like those of the Ishogos, but do not seem to expend so much trouble upon them. They seem to lead tolerably happy lives, and indeed to have their own way in most things.

The Ashango warriors are well armed, carrying swords, spears, and poisoned arrows. The spear and arrow-heads and swords are not made by themselves, but by the Shimba and Ashangui tribes, who seem to be the acknowledged smiths in this part of the country. The sword is carried by almost every Ashango, and when one of these weapons is bought or sold, the transaction is always carried on in private.

Before the Ashanges go out to war, they have a sort of magical ceremony, called "Cooking the War-dish." The witch-dectr is summoned, and sets to work preparing a kind of porridge of all sorts of herbs and fetishes in an enormous pot. None but the warriors are allowed to see the preparation, and, when the mess is cooked, each warrior eats a portion. None of it is allowed to be left, and after they have all eaten, the remainder is rubbed over their bodies, until they have excited themselves to the necessary pitch of enthusiasm, when they rush out and at once proceed to the attack.

There are a number of minor ceremonies connected with food; one of which is, that the women are not allowed to eat goat flesh or fowls, the probable reason being, according to M. du Chaillu, that the men want to eat these articles themselves. In Ishoge the ine the p their ceeded house, which "Th

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er of minor ceremonies ; onc of which is, that llowed to eat goat flesh e reason being, accordthat the men want to inselves.

In Ashango-land, as well as among the | length, wearied out with the noise, and being Ishogos, the temple, or idol hut, is one of the most conspicuous buildings. Generally, the people did not like strangers to enter the people did not like strangers to enter their temples, but in one village he succeeded in entering a temple, or M'buiti house, and seeing the strange worship which was conducted.

"This idol was kept at the end of a long, narrow, and low hut, forty or fifty feet long, Among them were conspicuous two M'buiti Allog them were conspicted to the other men, or, as they might be called, priests, dressed in cloth of vegetable fibre, with their skins painted grotesquely in various colors, one side of the face red, the other white, and in the middle of the breast a bread while a the size the size of the breast a broad, yellow stripe; the circuit of the eyes was also daubed with paint. These colors are made by boiling various kinds of wood and mixing the decoction with clay.

"The rest of the Ashangos were also streaked and daubed with various colors, and by the light of their torches they looked like a troop of devils assembled in the lower regions to celebrate some diabolical rite; around their legs were bound white lcaves. from the heart of the palm tree; some wore from the near of the paint tree; some were feathers, others had leaves twisted in the shape of horns behind their ears, and all had a bundle of palm leaves in their hands. "Soon after I entered, the rites be-gan: all the men squatted down on their

haunches, and set up a deafening kind of wild song. There was an orchestra of instrumental performers near the idol, consisting of three drummers with two drumsticks each, one harper, and a performer on the sounding-stick, which latter did not touch the ground, but rested on two other sticks, so that the noise was made the more resonant. The two M'buiti men, in the mean time, were dancing in a fantastical manner in the middle of the temple, putting their bodies into all sorts of strange contortions. Every time the M'buiti men opened their mouths to speak, a dead silence ensued.

"As the ceremony continued, the crowd rose and surrounded the dancing men, redoubling at the same time the volume of their songs, and, after this went on for some time, returning to their former positions. This was repeated several times. It seemed to me to be a kind of village feast.

"The M'buiti men, I ought to mention, had been sent for from a distance to officiate on the occasion, and the whole affair was similar to a rude sort of theatrical representation. The M'buiti men, like the witch- for which no pardon is expected. craft doctors, are important persons among these inland tribes; some have more reputa-

Being exceedingly superstitious, the Ashangos generally thought that their white visitor was not a man, but a spirit, as he could perform such wonders. He had a musical box, and set it playing, to the great consternation of the people. Their awe was and ten feet broad, and was painted in red, increased by his leaving the box where it white, and black colors. When I entered the hut, it was full of Ashango people, ranged in order on each side, with lighted play with no one near it was still more ter-torches stuck in the ground before them. rible, and a crowd of people stood round in Among them were compisiones two Miniti dead silence — a very convincing proof of dead silcnce - a very convincing proof of their awe-stricken state. An accordion produced even a greater sensation, and none but the chief dared to utter a sound. Even he was very much frightened, and continued beating his "kendo," or magic bell of office, and invoking help from the spirits of his ancestors

This chief was a very pious man in his own fashion. He had a little temple or oratory of his own, and every morning and evening he repaired to the oratory, shut him-self up, beat his bell, and invoked the spirits, and at night he always lighted a fire before

beating the bell. beating the bell. The "kendo" is a very remarkable badge of office. It is bell-shaped, but has a long iron handle bent in a hook-like shape, so that the "kendo" can be carried on the shoulder. Leopard's fur is fastened to it, much to the deadening of the sound, and the whole in-strument forms an emblem which is respected as much as the sceptre among ourselves. As the chief walks along, he rings the bell, which announces his presence by a sound like that of a common sheep or cow bell

When M. du Chaillu was among the Ashango, scarcely any articles of civilized manufacture had penetrated into the country. The universal bead had reached them, and so had a few ornaments of brass. There was an article, however, which was sometimes found among them, and which was about the last that could be expected. It was the common black beer-bottle of England. These bottles have penetrated almost as far as the beads, and are exceedingly prized by the chiefs, who value no article of property more than a black bottle, which they sling to their belts, and in which they keep their plantain wine. Calabashes would. of course, answer their purpose better, being less fragile, but the black bottle is a chief's great ambition. Mostly, the wives do as they like; but, if a wife should happen to break a bottle, she has committed an offence

The Ashangos have an odd custom of receiving a visitor. When they desire to do tion than others, but in general those who live furthest off are much esteemed. At some dishes of their red paint, with which

he is expected to besmear himself. If a happy, and, if the pigment should not be stranger approach a house, and the owner asks him to make himself red, he is quite slight.

OBONGOS, OR BUSHMEN OF ASHANGO-LAND.

SOMEWHERE near the equatorial line, and between long. 11° and 12° E., there is a tribe of dwarfed negroes, called the Obongos, who seem to be among the very lowest of the human race, not only in stature, but in civilization.

The Obongos have no settled place of residence, their houses being simply huts made of branches, and constructed so slightly that no home interests can possibly attach to them. They are merely made of leafy boughs stuck in the ground, and are so slight that a whole village of Obongos will change its residence with scarcely a warning. The principal cause of abandonment seems to be summed up in the single word "vermin," with which the huts swarm to such an extent that, long after they have been abandoned, no one can enter without being covered with swarms of these offen-sive little insects. The huts are merely made of green boughs, and the hole which serves as a door is closed with a smaller bough. They are scattered about without any order in the open space left among the trecs.

The resemblance between the Obongos and the Bosjesmans of Southern Africa is really wonderful. Like them, the Obongos are short, though not ill-shaped, much lighter in hue than their neighbors, and have short so numerous that even by daylight it is dif-hair growing in tufts, while the Ashangos ficult to avoid them. Being a wandering are tall, dark, and have rather long bushy hair.

Their color is pale yellow-brown, their foreheads narrow, and their cheek-bones high. The average height is about four feet seven inches, according to M. du Chaillu's measurements, though he found one woman who was considered very tall, and who was five feet and a quarter of an inch high. The men are remarkable for having their breasts and legs covered with hair, which grows in tufts like that of the head.

This diminutive stature is not entirely owing to the small size of the whole figure, but to the shortness of the legs, which, unlike those of African races in general, are very short in proportion to the size of the body. Thus, instead of looking like ordi-nary but well-shaped men seen through a diminishing glass, as is the case with the Bosjesman of Southern Africa, they have a dwarfish and stunted appearance, which, added to the hairy limbs of the men, gives them a weird and elfish appearance.

case - consists entirely of old and worn out | evident that they can have but little matri-

and encourage them to take up then rest-dence near villages, so that a kind of traffic can be carried on. Degraded as these little beings seem to be, they are skilful trappers, and take great quantities of game, the sup-plies of which they sell to the Ashangos for electronic acceleration of the set of the plantains, iron cooking pots, and other implements. (See illustration No. 2, on p. 478.) On one occasion M. du Chaillu sawa dozen Ashango women going to the huts of the Obongos, carrying on their heads plan-tains which they were about to exchange for The men had not returned from game. women were suffering from hunger, and forced to live on some very unwholesome looking nuts, they left nearly all the plan-tains, and came away without the game.

The woods in which they live are so filled with their traps that a stranger dares not walk in them, lest he should tumble into a pitfall which was constructed to catch the leopard, wild boar, or antelope, or have his legs caught in a trap which was laid for monkeys. There is not a path through the trees which does not contain a pitfall or two, and outside the path the monkey traps are so numerous that even by daylight it is difrace, the Obongos never cultivate the ground, but depend for their food on the game which they take, and on the roots, berries, and nuts which they find in the woods. Animal food is coveted by them with astonishing eagerness, and a promise of goat's flesh will bribe an Obongo when even beads fail to touch him.

The origin of the Obongos is a mystery, and no one knows whether they are the aboriginal inhabitants of the soil, or whether they came from a distance. The probability is, that they were the original inhabitants, and that the Ashangos, being a larger and more powerful race, have gradually pos-sessed themselves of that fertile land, whose capabilities were wasted by the nomad and non-laboring Obongos.

It is strange that they should have retained their individuality throughout 80 long a period, in which phenomenon they present a curious resemblance to the gipsies of Europe, who have for centuries been among us, though not of us. The Obongos never marry out of their own tribe, and as they livein The dress of the Obongos - when they marry out of their own tribe, and as they live in have any dress at all, which is seldom the little communities of ton or twelve huts, it is

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they should have reuality throughout 80 ich phenomenon they emblance to the gipsies r centuries been among

The Obongos never tribe, and as they live in ton or twelve huts, it is have but little matrithat the Obongos permit marriages to take place between brothers and sisters. This circumstance may perhaps account for their dwarfed stature.

They are a timid people, and when M. du Chaillu visited them he could hardly catch wood as soon as they all dashed into the wood as soon as they saw the stranger. It was with the greatest difficulty that he succeeded in intercepting several women and some children, and by presents of beads and promises of meat conciliating some of them, and inducing them to inspire confidence in their comrades. One little old woman named Missuada, who was at first very shy, because quite confident, and began to laugh at the men for running away. She said that they were as timid as the squirrel, which cried "Qué, Qué," and squeaked in imitation

monial choice. Indeed, the Ashangos say that | of the animal, at the same time twisting her the ties of kinship are totally neglected, and | odd little body into all sorts of droll contortions, intended to represent the terror of her

frightened companions. When an Obongo dies, it is usual to take the body to a hollow tree in the forest, and the body to a hollow tree in the forest, and drop it into the hollow, which is afterward filled to the top with earth, leaves, and branches. Sometimes, however, they em-ploy a more careful mode of burial. They take the body to some running stream, the course of which has been previously di-verted. A deep grave is dug in the bed of the stream, the body placed in it, and cov-ered over carefully. Lastly, the stream is restored to its original course, so that all restored to its original course, so that all traces of the grave are soon lost. This remarkable custom is not peculiar to the Obongos, but has existed in various parts of the world from the earliest known time.

CHAPTER XLVI.

THE APONO AND APINGI TRIBES.

LOCALITY OF THE APONO TRIBE-THEIR LIVELY CHARACTER-DRESS AND ORNAMENT-THE GIANT DANCE -- WEAPONS -- APONO ARCHITECTURE -- RELIGION AND SUPERSTITION -- SICKNESS, DEATH, AND BURIAL - AN APONO LEGEND - THE APINGI TRIBE - THEIR GENERAL APPEARANCE AND MODE OF DRESS-SKILL IN WEAVING-DEXTERITY AS BOATMEN-A SCENE ON THE REMBO-CURIOUS MATRIMONIAL ARRANGEMENT - SLAVERY AMONG THE APINGI - A HUNTER'S LEOPARD-CHARM - FUNERAL CUSTOMS.

Africa, we now come to the Apono tribe, which inhabit a district just below the Equator, and between long. 11° and 12° E.

They are a merry race, and carry to excess the African custom of drumming, dancing, and singing throughout the entire night. Drinking, of course, forms a chief part of the amuscments of the night, the liquid used being the palm wine, which is made in great quantities in many parts of tropical Africa. Perhaps the innate good nature of the Apono people was never shown to greater advantage than on one occasion when M. du Chaillu determined to stop the revelry that cost him his repose at night, and the services of his intoxicated porters by day. He did so by the very summary process of going to the hut where the feast was held, kicking over the vessels of palm wine, and driving the chiefs and their attendants out of the hut. They were certainly vexed at the loss of so much good liquor, but contented themselves with a grumble, and then obeyed orders

The Aponos proved to be very honest men, according to the African ideas of honcsty; and, from M. du Chaillu's account, did not steal his property, and always took his part in the numberless squabbles with diffcrent chiefs. They are not pleasing in appearance, not so much from actual ugliness of feature, but from their custom of disfiguring themselves artificially. In the first Apono people are constantly intoxicated,

PROCEEDING toward the western coast of of the upper jaw, and file all the rest to sharp points. Tattooing is carried on to a considerable extent, especially by the women, who have a habit of raising little elevated scars in their foreheads, sometimes arranged in the form of a diamond, and situated be-tween the eyes. Several marks are made on the cheeks, and a few on the chest and abdomen.

The dress of the Aponos resembles that of the Ishogo tribe, and is made of grass cloth. The men wear the denguis or mantles, composed of several grass cloths sewed together, while the women are restricted to two, one of which is attached on either side. and made to meet in the back and front if they can. While the women are young, the dress is amply sufficient, but when they become old and fat, the cloths, which are always of uniform size, cannot be made to meet by several inches. However, the dress in question is that which is sanctioned by ordinary custom, and the Aponos are perfectly satisfied with it.

The palm wine which has just been mentioned is made by the Aponos in a very simple manner. When the front is nearly ripe, the natives climb the trees and hang hollowed gourds under the fruits for the purpose of receiving the precious liquor. They are so fond of this drink, that even in the early morning they may be seen climb-ing the trees and drinking from the sus-pended calabashes. During the season the place, they knock out the two middle teeth and, in consequence, are apt to be quarrel-

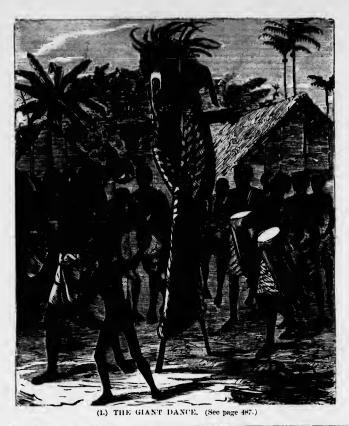
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some and lazy, willing to take offence at any slight, whether real or imagined, and to neglect the duties which at other times of

stranger, the sound of the drum, the dance, and the song scarcely ever ceasing night or day, while the people are so tetchy and quarrelsome that a day never passes without a fight, which often leaves considerable scars behind it.

One of their dances is very pecullar, and ls called by the name of Ocuya, or Glant Dance. The reader will find it illustrated

on the previous page. This curious dance is performed by a man who enacts the part of the giant, and raises himself to the necessary height by means of stilts. He then endues a wicker-work frame, shaped like the body of a man, and dressed like one of the natives, in large grass cloths. The dress reaches to the ground, so as to conceal the stilts, and, in spite of this drawback, the performer walks and dances as if he were using his unaided feet. Of course he wears a mask, and this mask is mostly of a white color. It has large, thick lips, and a mouth partly open, showing the gap in which the upper incisor teeth had once existed. The headdress is much like a lady's bonnet of 1864 or 1865. The material of which it is made is monkey skin, aud it is ornamented with feathers.

The Aponos are not distinguished as warriors, their weapons being very formidable in appearance, and very inefficient in practice. Each Apono has his bow and arrows. The former is a stiff, cumbrous kind of weapon. It is bent nearly in a semi-circle, the string being nearly two feet from the centre of the bow. The string is of vegetable fibre. The arrows are ingeniously armed with triangular iron heads, each being attached to a hol-low neck, through which the shaft passes loosely. The head is poisoned, and when it penetrates the flesh it remains fixed in the wound, while the shaft falls to the ground, just as is the case with the Bosjesman arrows already described.

Their spears are also rather clumsy, and are too heavy to be thrown. They are, however, rather formidable in close combat. The weapon which is most coveted by the Apono tribe is a sort of sword, or rather scimitar, with a wooden handle and a boldly curved blade. An ambitious young Apono is never happy until he has obtained one of these scimitars, and such a weapon, together with a handsome cap and a well-made " dengui," will give a man a most distinguished appearance among his fellows. Although the curved form is most common, some of these

themselves, but by the Abombos and Iljavis, who live to the east of them. The blade of this weapon is four feet in length, and the handle rortunately for themselves, the palm wine season lasts only a few months, and during the remainder of the year the Aponos are perforce obliged to be sober. While it lasts, the country is most unpleasant to tribes they procure their anvils, which are too large for their resources; their only meiting pots being scarcely able to hold more than a pint of iron ore. The shields of the Apono are circular and made of basket work.

The villages of the Apono are weil and neatly bullt. One of them, belonging to Nchiengain, the principal chief of the Apono tribe, was measured by M. du Chaillu, and found to consist of one long street, nearly four hundred and fifty yards long, and eighteen yards wide. The houses were all separated by an interval, and each house was furnished with a little veranda in front, under which the inhabitants sit and smoke their pipes, eat their meals, and en-joy a chat with their neighbors. The material of the houses is chiefly bamboo, and strips of the leaf-stalks of palm trees, and the average height of a hut is about seven feet

One of the villages, named Mokaba, deserved the name of a town, and was arranged in a somewhat different manner. The houses were arranged in three parallel rows, forming one wide principal street in the middle, and a narrow street on either side. The houses are arranged in hollow squares, each square belonging to one family. As often as a man marries a fresh wife, he builds a separate house for her, and all these new houses are arranged in the form of a quadrangle, the empty space being planted with palm trees, which are the property of the headman of each group, and which pass at his death to his heir. These palm trees are valuable property, and are especially prized as furnishing material for the palm wine which the Apono tribe drink to such an extent.

Superstition is as rife among the Aponos as among other tribes which have been mentioned, and preserves its one invariable characteristic, *i. e.* an ever-present fear of evil. When M. du Chaillu visited them, they were horribly afraid of such a monster as a white man, and jumped to the conclusion that any one who was unlike themselves must be both evil and supernatural.

It was with some difficulty that the chief Nchiengain was induced to allow the travellers to pass through his territories; and even after permission had been granted, it was thought better to send a man who was the personal friend of the chief, and who would serve to calm the fears with which he regarded the approach of his visitors. There was certainly some reason for his fear, for, by some unfortunate mischance, the small-pox swords are straight, and are not made by swept through the country during the time of

M. du Chaillu's travels, and it was very natural that the people should think that disease.

When, at last, the traveller entered the Apono village, there was a general consternation, the men running away as fast as their legs could carry them, and the women fleeing to their huts, clasping their children in their arms, and shrieking with terror. The village was, in fact, deserted, in spite of the example set by the chief, who, although as much frightened as any of his subjects, bore in mind the responsibilities of his office, and stood in front of his house to receive his visitor. In order to neutralize as much as possible the effects of the white man's witchery. he had hung on his neck, body, and limbs all the fetishes which he possessed, and had besides covered his body with mysterious lines of alumbi chalk. Thus fortified, he stood in front of his hut, accompanied by two men, who bravely determined to take part with their chief in his perilous adventure.

At first Nchiengain was in too great a fright to look at his visitor, but before very long he ventured to do so, and accept some presents. Afterward, when he had got over the fear with which he regarded the white man, he acted after the fashion of all African chiefs, i. e. he found all sorts of excuses for not furnishing his guests with guides and porters; the real object being to keep in his hands the wonderful white man who had such inexhaustible treasures at command. and who might make him the richest and most powerful chief in the country.

The idols of the Apono tribe are hideously gly. When M. du Chaillu was in Aponougly. land, he naturally wished to bring home a specimen of a native idol, and after some trouble induced Nchiengain to present him with a specimen. The chief obligingly sent his wife to the temple to fetch an idol, which he generously presented to his guest. It was a wooden image, so large that the woman could scareely carry it, and was of such a character that it could not possibly be exhibited in Europe.

These pcople seem to possess inventive faculties of no small extent, if we may judge from a strange legend that was told by one of them. According to this tale, in former times there was a great chief called Red-jiona, the father of a beautiful girl called Arondo. He was very fond of this daughter, and would not allow any one to marry her, of Agambouai.

unless he promised that, if his daughter died before her husband, he should die with her the white stranger was connected with the and be buried in the same grave. In consequeuce of this announcement, no one dared to ask for Arondo's hand, and she remained unmarried for several years.

At last a suitor showed himself, in the person of a man named Akenda Mbanl. This name signifies "he who never goes twice to the same place;" and he had taken it in consequence of a law or command of his father, that he must never go twice to the same place. He married Arondo, and, being a mighty hunter, he brought home plenty of game; but if he had by chance killed two large animals, such as antelopes or boars, together, he brought home one, and made his father-in-law fetch the other, on the plea that he could not go twice to the same place.

After some years Arondo was taken ill with a headache, which became worse and worse until she died, and, according to agreement, Akenda Mbani died with her. As soon as she was dead, her father gave has boon as the what the track, net interest gave orders to prepare a large grave for the hus-band and wife. In the grave was placed the bcd of the married pair, on which their bodies were laid, and they were accompanied by a slave killed to wait on them in the land of spirits, and by much wealth in the shape of ivory, plates, mats, and ornaments. Akeuda Mbani was also furnished with his sword, spear, and hunting bag. The grave was then filled up, and a mound of sand heaped upon it.

When Agambouai, the village orator, saw these arrangements, he disapproved of them and told Redjiona that the hyænas would scratch up the mound of sand, and devour the bodies of his daughter and her husband. So Redjiona ordered the grave to be made so deep that the hyænas could not get at the bodies. Accordingly, the sand was removed, and the bodies of Akenda Mbani and his wife were seated on stools while the grave was deepened. When it was deep enough, the people replaced the bed, and lowered the slave and Arondo into the grave. They then proceeded to place Akenda Mbani by her, but he suddenly revived, and declined to take his place in the grave a second time, on the ground that he never went twice to the same place. Redjiona was very angry at this, but admitted the validity of the excuse, and consoled himself by cutting off the head

THE APINGI.

PASSING westward toward the coast, we The Apingi are not a nanosome race. come to the Apingi tribc. These people inhabit a tolerably large tract of country, and extend along the west side of a range of hills which separates them from the Ishogo.

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grass eloth round the walst, and the women are restricted to two of the squares, each twenty-four inches long by eighteen wide, as is the custom throughout a large portion of West Africa. They do not, however, look on clothing In the same light as we do, and so the seantlness of their apparel is of no consequence to them.

This was oddly shown by the conduct of the head wife of Remandji, an Apingi chief. She came with her husband to visit M. du Chaillu, who presented her with a piece of light-colored cotton cloth. She was delighted with the present, and, much to her host's dismay, proceeded to disrobe hcrself of her ordinary dress, in order to indue the new garment. But, when she had laid aside the grass-eloth pettieoat, some object attracted her attention, and she began to inspect it, forgetting all about her dress, chattering and looking about her for some time before she bethought herself of her cotton robe, which she put on quite leisurely. This woman was rather good-looking, but,

as a rule, the Apingi women are exceed-ingly ugly, and do not improve their beauty By ingry, and up not improve their beauty by the eustom of filing the teeth, and cover-ing themselves with tattooing. This prac-tice is common to both sexes, but the women are fond of one pattern, which makes them look much as if they wore braces, a broad shoulder, and meeting in a V-shape on the breast. From the point of the V, other lincs are drawn in a eurved form upon the abdomen, and a similar series is earried over the back. The more of these lines a woman ean show, the better dressed she is supposed to be.

The grass eloths above-mentioned are all The grass cloths above-mentioned are all woven by the men, who can make them either plain or colored. A square of the former kind is a day's work to an Apingi, and, a colored cloth requires from two to three days' labor. But the Apingi, like other savages, is a very slow workman, and has no idea of the determined industry with which an European pursues his daily labor. Time is nothing to him. and whether a Time is nothing to him, and whether a grass cloth takes one or two days' labor is a grass cloun takes one of two days labor is a matter of perfect indifference. He will not dream of setting to work without his pipe, and always has his friends about him, so that he may lighten the labors of the loom by social converse. Generally, a number of looms are set up under the projecting eaves of the houses, so that the weavers ean talk as much as they like with each other.

The Apingi are celebrated as weavers, and are said to produce the best cloths in the country. These are held in such estimation that they are sold even on the coast, and are much used as mosquito eurtains, these cloths, the Apingl thinking that their tattooing is quite enough clothing for all social purposes. Indeed, they openly say that the tattooing is their mode of dress, and that it is quite as reasonable as cov-ering up the body and limbs with a number of absurd garments, which can have no object but to restrain the movements. Sometimes the Apingl wear a cloth over one shoulder, but this is used as a sign of wealth, and not intended as dress.

Like most tribes which live on the banks of rivers, the Aplagl, who inhabit the dis-trict watered by the Rembo River, are elever boatmen, and excellent swimmers. The latter accomplishment is a necessity, as the cances are generally very small and frail, flat-bottomed, and are easily capsized. They draw scarcely any water, this structure being needful on account of the powerful stream of the Rembo, which runs so swiftly that even these practised paddlers ean scarcely make more than three or four

miles an hour against the stream. When M. du Chaillu was passing up the Rembo, he met with an accident that showed the strength of the eurrent. An old woman was paddling her boat across the stream, but the light bark was swept down by the stream, and dashed against that of Du Chaillu, so that both upset. As for the old woman, who had a bunch of plantains in her boat, she thought of nothing but her her boat, she thought of nothing but her fruit, and swam down the stream bawling out lustily, "Where are my plantains? Give me my plantains!" She soon eap-tured her cance, took it ashore, emptied out the water, and paddled off again, never ceasing her lamentations about her lost bunch of plantains. bunch of plantains.

There is a eurious matrimonial law among the Apingl, which was accidentally discovered by M. du Chaillu. A young man, who had just married the handsomest woman in the country, showed all the marks of pov-erty, even his grass cloth dress being ragged and worn out. On being asked the reason of his shaby appearance, he pointed to his young wife, and said that she had quite ruined him. On further interrogation, it was shown that among the Aningi is a more was shown that among the Apingi, if a man fell in love with the wife of a neighbor, and she reciprocated the affection, the lover might purchase her from the husband, who was bound to sell her for the same price that he originally paid for her. In the present instance, so large a sum had been paid for the acknowledged belle of the coun-try that the lover had been obliged to part with all his property before he could secure her

As is often the case in Africa, the slaves are treated vcry well by their masters. Should a slave be treated harshly, he can at The men generally wear a robe made of any time escape by means of a eurious and eight or nine squares. Barter, and not per-sonal use, is the chief object in making of slipping away, and goes to another vil-

lage, where he chooses for himself a new | with a fine leopard which he had killed. He master. This is done by "beating bongo," i. e. by laying the hands on the head and saying, "Father, I wish to serve you. I choose you for my master, and will never go back to my old master." Such an offer may not be refused, neither can the fugitive slave be reclaimed, unless he should return to the village which he left,

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The Apingl are very fond of palm wine, and, like other neighboring tribes, hang eal-abashes in the trees for the purpose of receiving the juice. Being also rather in the early morning, empty the calabashes into a vessel, and then go off into the woods and drink the wine alone, lest some acquaintance should happen to see them, and ask for a share.

Hospitality is certainly one of the virtues of the Apingi tribe. When M. du Chaillu visited them, the chief Remandji presented him with food, the gift consisting of fowls, eassava, plantains, and a young slave. The latter article was given in accordance with the ordinary negro's Idea, that the white men are cannibals, and purchase black men for the purpose of eating them. "Kill him for your evening meal," said the hospitable chief; "he is tender and fat, and you must be hungry." And so deeply was the idea of cannibalism implanted in his mind, that nothing would make this really estimable gentleman comprehend that men could possibly be wanted as laborers, and not as artlcles of food.

However, a very fair meal (minus the slave) was prepared, and when it was served up, Remandji appeared, and tasted every dish that was placed before his gnests. He even drank a little of the water as it was poured out, this custom being followed throughout the tribe, the wives tasting the food set before their husbands, and the men that which they offer to their guests. It is singular to see how aneient and universal is the office of "taster," and how a custom which still survives in European courts as a piece of state ceremonial is in active operation among the savage tribes of Western Africa.

The religious, or rather the superstitions, system of the Apingi differs little from that which we have seen in other districts, and seems to consist chiefly in a belief In fetishes, and charms of various kinds. For example, when M. du Chaillu told Remandji that he would like to go on a leopard hunt, the chief sent for a soreerer, or "ouganga," who knew a charm which enabled him to kill any number of leopards without danger to himself. The wizard eame, and went through his ceremonies, remarking that the white man might laugh as much as he please, bu that on the next day he would see that his charm (monda) would bring a leopard.

asked such an exorbitant price for the skin that the purchase was declined, and the skin was therefore put to its principal use, namely, making fetish belts for warrlors. A strip of skin is cut from the head to the tall, and is then charmed by the onganga, whose incantations are so powerful that neither bullet, arrow, nor spear, can wound the man who wears the belt. Of course such a belt commands a very high price. which accounts for the unwillingness of the sorcerer to part with the skin.

As is usual in many parts of the world, when twins are born, one of them is killed, as an idea prevails that, if both are allowed to live, the mother will die. Only one case was known where twins, boys seven years of age, were allowed to survive, and, as their mother did not die, she was respected as a very remarkable woman.

Seeing the treasures which their white visitor brought among them, the Apingi could not be disabused of the notion that he made, or rather created, them all hinself, and that he was able, by his bare word, to make unlimited quantities of the same articles. One day a great consultation was held, and about thirty chiefs, with Remandji at their head, earne and preferred the modest request that the white man would make a pile of beads as high as the tallest tree, and another of guns, powder, cloth, brass kettles, and copper rods. Noth-Ing could persuade them that such a feat was impossible, and the refusal to perform the expected miracle was a severe disap-polntment to the Aplngi chiefs, who had come from great distances, each bringing with him a large band of followers. There was even an Ashango chief, who had come from his own country, more than a hundred miles to the eastward, bringing with him a strong party of men to carry away his share of the goods.

This scene appears to have made a great Impression on the natives, for when Re-mandjl and his son died, an event which happened not long after Du Challlu had left the country, the people firmly believed that the latter had killed him on account of his friendship for him, delsring that they should be companions in the spirit land, which they believed was the ordinary habitution of white men.

Their burial customs and pather enrious, and not at all agreeable. The body is left in the house where the sick person has died, and is allowed to remain there as long as it can hold together. At last, the nearest relation of the deceased comes and carries off the body on his shoulders, bearing it to some convenient spot at a little distance from the village. No grave is dug, but the corpse is laid on the ground, some pieces of On the following morning he started into the woods, and in the afternoon returned by it, and the funeral ceremony is at an end. DISTLICT!

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CHAPTER XLVII.

THE BAKALAL

DISTLICTS DULABITED BY THE BARALAI - THEIR BOYING AND UNSETTLED HABITS - SKILL IN HUNTING - DIET AND MODE OF COOKING - A FISH BATTUE - CLEANLY HABITS OF THE BAKALAI -- FOR-BIDDEN MEATS - CRUEL TREATMENT OF THE SICK, AND SUPERSTITIONS OF THE BAKALAI -THEIR IDOLS-THE WOMEN AND THEIR RELIGIOUS RITES-AN INTRUSION AND ITS CONSE-QUENCES - THE "KEEN" OVER A DEAD PERSON.

is not tenanted by themselves alone, but they occupy so much space in it that it may fairly be called by their name. They have a pecul-iar facuity for eolonization, and have ex-tended their settlements in all directions, ome being close to the western coast, and others far to the east of the Ashangos. Of course, their habits differ according to the kind of country in which they are placed, but in all situations they are bold and enter-prising, and never fail to become masters of the district.

One clan or branch of this tribe, however, has abandoned these roving habits, and has settled permanently at a place called Obindji, after the chief of the clan. Being conven-iently situated at the junction of the Onenga and Ofouboa rivers, Obindji has a commanding position for trade, and, having contracted an alliance with the great chief Quengueza, an aniance with the great chief queries only carries on a prosperous commerce, ebony being their special commodity. In conclu-uing his alliance with them, Quengueza showed his wisdom by insisting upon their showed his wisdom by insisting upon their maintaining peace with all their neighbors, this indeed having been his policy throughout his life.

When Du Chaillu was passing along the Rembo River, Quengueza addressed the por-ters who carried the goods, and gave them excellent advice, which, if they would only have followed it, would have kept them clear of many subsequent quarrels and mis-

THE large and important tribe of the Ba-kala inhabit a considerable tract of country between the Equator and 2° S., and long. 10° to 13° E. The land in which they dwell the between the Equator and 2° S., and long. of the host to supply the food, and not to set his guests to fetch it for themselves. They were specially enjoined not to enter other houses but those allotted to them, not to sit on strange seats, and to keep clear of the women.

Obindji's town showed clearly the charac-ter of the inhabitants. Bound to keep the peace by the treaty with Quengueza, they were still prepared against the incursions of inimical tribes. Usually, the houses are made of bamboo, but those of Obindji had regular walls, made of broad strips of bark lashed firmly to the bamboo uprights. When the house is made of bamboo alone, the inhabitants can be seen nearly as well as if they were birds in cages, and consequently the enemy can shoot at them between the bars. In Obindji, however, the houses were not only defended by the bark walls, but were further guarded by being separated into two rooms, the inner chamber being that in which the family sleep. So suspicious are they, that they never spread the couch on the same spot for two successive

nights. Their great ambition seems to be the possession of the rivers, by means of which they can traverse the country, make raids, or plant new settlements in any promising spot. Thus all along the great river Rembo are found districts inhabited by Bakalai, and each of the settlements is sure to be the fortunes. He advised them never to pick up bunches of plantain or nuts that might be (491)

denly breaking up their village, taking away what portable stores they can carry, aban-doning the rest, and settling down like a flight of locusts in some fresh spot. The causes for this curious habit are several, but superstition is at the better of the will be seen when we come to that branch of the subject.

The eomplexion of the Bakalai is dark, but not black, and, as a rule, they are of fair height and well made. They wear the usual grass eloth as long as they eannot procure American or European goods, but, whenever they can purchase a piece of cotton print, they will wear it as long as it will hang together. Of washing it they seem to have no conception, and to rags they have no objec-tion. Neither do the Bakalai wash themselves. Those who live on the banks of the river swim like ducks, and, as their aquatie excursions often end in a capsize, they are perforce washed in the stream. But washing in the light of ablution is never performed by them, and those who live inland, and have no river, never know the feeling of water on their oily bodies.

On account of their migratory habits, they have but little personal property, concen-trating all their wealth in the one article of wives. A Bakalai will go to hunt, an art in which he is very expert, and will sell the tusks, skins, and horns for European goods. As soon as he has procured this wealth, he sets off to buy a new wife with it, and is not very particular about her age, so that she be young. A girl is often married when quite a child, and in that case she lives with her parents until she has reached the marriageable age, which in that country is attained at a very early period. In consequence of this arrangement, chil-

dren are eagerly expected, and joyfully welcomed when they make their appearance. As a rule, African women are not prolifie mothers, so that a wife who has several children is held in the highest estimation as the producer of valuable property, and earries things with a high hand over her husband and his other wives. The ideas of consanguinity are very curious among the Bakalai. A man will not marry a wife who belongs to the same village or elan as himself, and yet, if a man dies, his son takes his wives as a matter of course, and, if he has no son old senough to do so, they pass to his brother. Slaves also constitute part of a Bakalai's property, and are kept, not so much for the purpose of d ing their master's work, which is little enough, but as live stock, to be sold to the regular slave-dealers whenever a convenient opportunity may oceur.

The principal food of the Bakalai is the eassaya or manioe, which is prepared so that it passes into the acid state of fermentation, and becomes a sour, but otherwise flavorless mess. The chief advantage of this mode of

its, settling down for a time, and then sud-preparation is, that it will keep from six weeks or two months, and at the end of that time is no nastier than it was when eom-paratively fresh. They have also a singularly unpleasant article of diet called njavi oil. It is made from the seeds of the njavi, one of the large forest trees of the country, and is prepared by first boiling the seed, then erushing it on a board, and lastly squeezing out the oil in the hand. Much oil is wasted by this primitive process, and that which is obtained is very distasteful to European palates, the flavor resembling that of seorehed lard. It is chiefly used in cooking vegetables, and is also employed for the hair, being mixed with an odoriferous powder, and plastered liberally on their woolly heads. It is principally with this oil that the skin is anointed, a process which is really needful for those who wear no clothing in such a climate. Palm oil is sometimes employed for the same purpose, but it is too dear to be in general use. Even the natives cannot endure a very long course of this manice, and, when they have been con-demned to eat not. _____ but vegetable food demned to eat not. but vegetable food for several weeks, have a positive eraving for meat, and will do anything to procure it.

This eraving after animal food sometimes becomes almost a disease. It is known by the name of gouamba, and attacks both white and black men alike. Quengueza himself was occasionally subject to it, and was actually found weeping with the agony of gouamba, a proceeding which seems absurd and puerile to those who have never been subjected to the same affliction. Those who suffer from it become positive wild beasts at the sight of meat, which they devour with an eagerness that is horrible to witness. Even M. du Chaillu, with all his guns and other means of destroying gaine, oceasionally suffered from gouanba, which he describes as "real and frightful torture."

The Bakalai do not think of breeding their goats and chickens for food, their wandering habits precluding them from either agriculture or pastoral pursuits, and they are obliged, therefore, to look to fish-ing and hunting for a supply of animal food. The former of these pursuits is principally earried on during the dry season, when the waters of the river have receded, and pools have been left on the plains. To those pools the Bakalai proceed in numbers, men, women, and children taking part in the work. Each is furnished with a pot or bowl, with which they bail out the water until the fish are left struggling in the mud. The whole party then rush in, seeure the fish, and take them home, when a large portion is consumed on the spot, but the greater quantity dried in the smoke and laid up for future

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g, as is mentioned by

M. du Chaillu. "The Bakalai were cooking generally learn from savages. The usual a meal before setting out on their travels. amount of inconsistency is found in their It is astonishing to see the neatness with which these savages prepare their food. I which these savages prepare their food. 1 watched some women engaged in boiling plantains, which form the bread of all this region. One built a bright fire between two stones. The others peeled the plan-tains, then carefully washed them — just as a clean white cook would — and, cutting them in several pieces, put them in the earthen pot. This was then filled with water, covered over with leaves, over which were placed the banana peelings, and then were placed the banana pcelings, and then the pot was put on the stones to boil. Meat they had not, but roasted a few ground-nuts instead; but the boiled plantains they ate with great quantities of Cayenne pepper." From this last circumstance, it is evident that the Relation is and a part of the set of the set of the that the Bakalai do not share in the superstitious notion about red pepper which has been lately mentioned.

With all this eleanliness in cooking, they are so fond of animal food that they will eat it when almost falling to pieces with decom-position. And, in spite of their love for it, there is scarcely any kind of meat which is not prohibited to one family or another, or at all events to some single individual. For example, when one of the party has shot a wiid bull (Bos brachiceros), their principal chief or king refused to touch the flesh, say-ing that it was "roonda," or prohibited to himself and his family, because, many gen-erations back, a woman of his family had given birth to a ealf. Another family was prohibited from eating the flesh of the erocodile, for similar reasons. So carcful are the Bakalai on this subject that even their love for meat fails before their dread of the love for meat taus before their dread of the "roonda," and a man will sooner die of starvation than eat the prohibited food. Of course, this state of things is singularly inconvenient. The kindred prohibitions of Judaism and Mahometanism are trying

Among the Bakalai, however, if the traveller should happen to employ a party of twenty men, he may find that each man has some "roonda" which will not permit him to join his comrades at their repast. One man, for example, may not eat monkey's flesh, while another is prohibited to eat pork, and a third is forbidden to touch the hippopotamus, or some other animal. So strict is the law of "roonda," that a man will often refuse to eat anything that has been cooked in a kettle which may once have held the forbidden food.

This brings us naturally to other superstitions, in which the Bakalai seem to be either

religion, if we may dignify with such a name a mere string of incongruous super-stitions. In the first place, there is nothing which they dread so much as death, which they believe to be the end of all life; and yet they have a nearly equal fear of ghosts and spirits, which they believe to haunt the woods after dark.

This fear of death is one of their principal inducements to shift their dwellings. If any one dies in a village, Death is thought to have taken possession of the place, and the inhabitants at once abandon it, and settle down in another spot. The preva-lence of this idea is the cause of much cruelty toward the sick and infirm, who are remorselessly driven from the villages, lest they should die, and so bring death into

the place. M. du Chaillu gives a very forcible illus-tration of this practice. "I have twice seen old men thus driven out, nor could I persuade any one to give comfort and shelter to these friendless wretches. Onee, an old man, poor and naked, lean as death himself, and barely able to walk, hobbled into a Bakalai village, where I was staying. Seeing me, the poor old fellow came to beg some tobacco - their most cherished solace. I asked him where he was going. "'I don't know.'

"'Where are you from?'

"He mentioned a village a few miles off. "'Have you no friends there?'

"'No son, no daughter, no brother, no sister?

"'None.'

"'You are sick?'

"'They drove me away for that.'

"'Die!'

"A few women came up to him and gave invariably the same, there is little difficulty about the Babalai howayar if the trav wood. His troubles were ended."

This is the "noble savage," whose unsophisticated virtues have been so often lauded by those who have never secn him, much less lived with him.

The terror which is felt at the least suspicion of witchcraft often leads to bloody and cruel actions. Any one who dies a natural death, or is killed by violence, is thought to have been bewitehed, and the first object of his friends is to find out the soreerer. There was in a Bakalai village a little boy, ten years of age, who was accused of sorcery. The more accusation of a crime which cannot be disproved is quite enough in this peculiarly rich, or to have betrayed more of land, and the population of the village rushed their religious system than strangers cau on the poor little boy, and cut him to pieces

several hours afterward.

The prevalence of this superstition was a sad trial to M. du Chailu when he was seized with a fever. He well knew that his black friends would think that he had been beneficient and and in case of his death would bewitched, and, in case of his death, would be sure to pounce upon some unlucky wretch, and put him to a cruel death as a wizard. Indeed, while he was ill one of his men took up the idea of witchcraft, and at night paraded the village, threatening to kill the sorcerer who had bewitched his master.

Idolatry is carried on here, as in most heathen countries, by dancing, drumming, and singing, neither the songs nor dances being very decent in their character. One of the chief idols of the Bakalai was in the keeping of Mbango, the head of a clan. The image is made of wood, and represents a grotesque female figure, nearly of the size of life. Her eyes are copper, her feet are cloven like those of a deer, one cheek is yellow, the other red, and a neck-lace of leopard's teeth hangs round her neck. She is a very powerful idol, speaks on great occasions, and now and then signifies approbation by nodding her head. Also she eats meat when it is offered to her, and, when she has exhibited any of

Besides the ordinary worship of the idol, the women have religious ceremonies of their own, which strangely remind the readcr of the ancient mysteries related by sundry classic authors. To one of these ceremonies M. du Chaillu became a spectator in rather an unexpected manner.

"One day the women began their peculiar worship of Njambai, which it seems is their good spirit: and it is remarkable that all the Bakalai clans, and all the females of tribes I have met during my journeys, wor-ship or venerate a spirit with this same ship or venerate a spirit with this same name. Near the sea-shore it is pronounced Njembai, but it is evidently the same. without knowing it, and my only course was to declare myself irresponsible. "However, the women would not give

"This worship of the women is a kind of mystery, no men being admitted to the ceremonies, which are carried on in a house very carefully closed. This house was covered with dry palm and banana leaves, and had not even a door open to the street. To make all close, it was set against two other houses, and the entrance was through one of these. Quengueza and Mbango warned fathoms of native cloth, and the men came me not to go near this place, as not even they were permitted so much as to take a ground; some plates, some knives, some look. All the women of the village painted mugs, some beads, some mats, and various their faces and bodies, beat drums, marched about the town, and from time to time entered the idol house, where they danced all but I refused. In fact, I dared not set such one night, and made a more outrageous a precedent. So when all had given what

with their knives. They were positively They also presented several antelopes to mad with rage, and did not cool down for the goddess, and on the fourth all but a few the goddess, and on the fourth all but a few went off into the woods to sing to Njambai,

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"I noticed that half-a-dozen remained, and in the course of the morning entered the Njambai house, where they stayed in great silence. Now my curiosity, which had been greatly excited to know what took place in this secret worship, finally overcame me. I determined to see. Walking several times up and down the street past the house to allay suspicion, I at last suddenly pushed aside some of the leaves, and stuck my head through the wall. For a moment I could distinguish nothing in the darkness. Then I behcld three perfectly naked old hags sitting on the clay floor, with an immense bundle of greegrees before them, which they seemed to be silently adoring.

"When they saw mc they at once set up a hideous howl of rage, and rushed out to call their companions from the bush; in a few minutes these came hurrying in, crying and lamenting, rushing toward mc with gestures of anger, and threatening me for my offence. I quickly reached my house, and seizing my gun in one hand and a revolver in the other, told them them I would shoot the first one that came inside my door. The house was surrounded by above three hunthose tokens of power, she is taken into the middle of the street, so that all the people may assemble and feast their eyes on the wooden divinity. there sent a deputation of the men, who were to inform me that I must pay for the palaver I had made.

"This I peremptorily refused to do, telling Quengueza and Mbango that I was there a stranger, and must be allowed to do as I pleased, as their rules were nothing to me, who was a white man and did not believe in their idols. In truth, if I had once paid for such a transgression as this, there would have been an end of all travelling for me, as I often broke through their absurd rules

up, but threatened vengeance, not only on me, but on all the men of the town; and, as I positively refused to pay anything, it was at last, to my great surprise, determined by Mbango and his male subjects that they would make up from their own possessions such a sacrifice as the women demanded of me. Accordingly Mbango contributed ten one by one and put their offerings on the other articles. Mbango came again, and asked if I too would not contribute something, noise than even the men had made before. they could, the whole amount was taken to

several antelopes to he fourth all but a few is to sing to Njambai. alf-a-dozen remained. the morning entered where they stayed in my curiosity, which ted to know what took worship, finally over-ned to see. Walking down the street past spicion, I at last sudme of the leaves, and ugh the wall. For a nguish nothing in the eheld three perfectly ng on the elay floor, ndle of greegrees besecmed to be silently

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and there the quarrel ended. Of course I and there that a quarter enter. Or consolations into their mysteries. The Njambai feast lasts about two weeks. I could learn very little about the spirit which they call by this name. Their own ideas are quite vague. They know only that it protects the women against their male enemies, avenges their wrongs, and serves them in various ways if they please it."

extend to those cases where a man has been killed by accident. On one occasion, a man had been shot while bathing, whereupon the whole tribe fell into a panic, thought that the village had been attacked by witches,

the ireful women, to whom Mbango said that I was his and his 'men's guest, and that they could not ask me to pay in such a mat-ter, therefore they paid the demand them-selves. With this the women were satisfied. With this the women were satisfied. Of ourse I began the mournful chant with which they eelebrate the loss of their friends. The women were loud in their lamentations, as they poured out a wailing song which is marvellously like the "keen" of the Irish peasantry.

"You will never speak to us any more!

"We cannot see your face any more!

"You will never walk with us again!

"You will never again settle our palavers for us ! "

CHAPTER XLVIII.

THE ASHIRA.

APPEARANCE AND DRESS OF THE NATIVES — A MATRIMONIAL SQUABBLE — NATURAL CUNNING OF THE ASHIRA — VARIOUS MODES OF PROCURING FOOD — NATIVE PLANTATIONS — THE CHIEF'S "KOMBO," OR SALUTATION — ASHIRA ARCHITECTURE — NATIVE ACKICULTURE — SLAVERY AMONG THE ASHIRA — MEDICINE AND SURGERY — AN "HEROLC" TREATMENT — SUPERSTITIONS — HOW TO CATCH GAME — TRIAL OF THE ACCUSED — THE ORDEAL OF THE RING — THE ASHIRA FAREWELL — FUNERAL CEREMONIES — DEATH AND BURIAL OF OLENDA.

THE tribe next in order is the Ashira. These people are not so nomad in their habits as the Bakalai, and are therefore more concentrated in one locality. They certainly are apt to forsake a village on some great occasion, but they never move to any great distance, and are not so apt to take flight as the Bakalai. The Ashira are a singularly fine race of men. Their color is usually black, but individuals among them, especially those of high rank, are of a comparatively light hue, being of a dark, warm bronze rather than black. The features of the Ashira are tolerably good.

The dress of the natives has its distinguishing points. The men and married women wear the grass-cloth robe, and the former are fond of covering their heads with a neat cap made of grass. So much stress do they lay on this article of apparel, that the best way of propitiating an Ashira man is to give him one of the searlet woollen caps so affected by fishermen and yachtsmen of our country. There is nothing which he prizes so highly as this simple article, and even the king himself will think no sacrifice too great provided that he can obtain one of these caps.

The men also carry a little grass bag, which they sling over one shoulder, and which is ornamented with a number of pendent strings or thongs. It answers the purpose of a pocket, and is therefore very useful where the clothing is of so very limited a character. Both sexes wear necklaees, bracelets, and anklets, made of thick copper bars, and they also display some amount of artistic taste in the patterns with which they dye their robes.

The strangest part of Ashira fashion is, that the females wear no clothing of any kind until they are married. They certainly tie a small girdle of grass cloth round the waists, but it is only intended for ornament, not for dress. As is usual in similar cases. the whole of the toilet is confined to the dressing of the hair and painting of the body. The woolly hair is tcased out with a skewer, well rubbed with oil and clay, and worked up until it looks something like a cocked hat, rising high on the top of the head and coming to a point before and behind, Mostly, the hair is kept in its position by a number of little sticks or leaves, which are passed through it, and serve as the framework on which it rests. Filing the teeth is practised by the Ashira, though very few of them earry the practice to such an extent as

to reduce the teeth to points. Among the West Africans, the women are not so badly treated as in the south, and indeed, are considered nearly as the equals of men. They can hold property of their own, and are quite aware of the importance which such an arrangement gives them. Mayolo, one of the chiefs, had a most absurd quarrel with his favorite wife, a young woman of twenty years of age, and remarkable for her light-colored skin and hazel eyes. She had contrived either to lose or waste some of his tobacco, and he threatened to punish her by taking away the pipe, which, among these tribes, belongs equally to the husband and wife. She retorted that he could not do so, because the plantain stem of the pipe was cut from one of her own trees, and if he quarrelled with her, she would take away the stem, and not allow him to cut another from the plantain

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Ashira aeter. possesse can lie savage,' ing carc porters Du Cha inercase fused to another. unions, belongin handle a

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they were account of two or the pened to fered ther trees, which belonged to her and not to him. | had been so remorselessly plundering. Even which the women hold in domestic affairs.

As is often the ease with savages, the Ashira exhibits a strange mixture of char-Asimic exponent though he may be, he is possessed of great natural eunning. No man can lie with so innocent a face as the "noble savage," and no one is more capable of tak-ing care of his own interests. The Ashira porters were a continual source of trouble to Du Chaillu, and laid various deep plans for increase of wages. Those of one elan re-fused to work in company with those of another, and, on the principle of trades' mions, struck work unanimously if a man belonging to another clan were permitted to handle a load.

Having thus left the traveller with all his packages in the forest, their next plan was to demand higher wages before they would cousent to re-enter the service. In the course of the palaver which ensued on this demand, a curious stroke of diplomacy was discovered. The old men appeared to take his part, declared that the demands of the young men were exorbitant, and aided him in beating them down, asking higher wages for themselves as a percentage on their hon-orable conduct. When the affair was settled, and the men paid, the young men again struck work, saying that it was not fair for have higher wages than themselves, and this was a deeply-laid scheme, planned by both parties in order to exact higher wages for the whole.

These people can be at the same time dishonest and honorable, hard-hearted and kind, disobedient and faithful. When a number of Ashira porters were accompany-ing Du Chaillu on his journey, they robbed him shamefully, by some unfortunate coin-cidence stealing just those articles which could not be of the least use to them, and the loss of which would be simply irreparable. That they should steal his provisions was to be expected, but why they should rob him of his focussing glasses and black curtains of the camera was not so clear. The eunning of the Ashira was as remarkable as their dishonesty. All the villages knew the whole circumstances. They knew who were the thieves, what was stolen, and where the property had been hidden, but the secret was so well kept that not even a child gave the least hint which would lead to the discovery of the stolen goods.

Yet when, in the eourse of the journey, they were reduced to semi-starvation, on account of the negro habit of only carrying

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The quarrel was soon made up, but the fact when he refused to take them to himself, that it took place at all shows the position they insisted on his retaining the lion's share, and were as pleasant and agreeable as if no differences had existed.

Next day, however, those impulsive and unreflecting creatures changed their con-duct again. They chose to believe, or say they believed, that the expedition would eome to harm, and tried to get their pay in advance, for the purpose of running off with When this very transparent device was detected, they openly avoved their intention of running away, and threatened to do so even without their pay. Fortunately, the dreaded name of Quengueza had its effect on them, and, as it was represented to them that war would certainly be made on the Ashira by that chief if they dared to forsake the white traveller whom he had committed to those the second the neuron with the second terms. to their charge, they resumed their burdens. In the course of the day supplies arrived, and all was peace again.

The reason why the natives dislike taking much food with them is that the plantains which form the usual rations are very heavy, and the men would rather trust to the chance of coming on a village than trouble themselves with extra loads. How-ever, there are the koola and mpegai nuts, on which the natives usually live while travelling in the nut season.

The koola is a singularly useful nut. It the old men, who had no burdens to earry, to grows in such abundance on the tree, that have higher wages than themselves, and demanding that all should be paid alike. In course of investigation it was discovered that of fruit. It is round, about as large as a eherry, and the shell is so hard that it has to be broken between two stones. Thirty of these nuts are considered sufficient for a meal, even for a native African, and, as a general rule, the trees are so plentiful that the natives do not trouble themselves about earrying food in the nut season. M. du Chaillu, however, was singularly unfortunate, for he contrived to miss the koola trees on his journey, and hence the whole party suffered great privation.

The wild swine know the value of the koola nuts as well as the natives, and in

the season become quite fat and sleek. The mpegai nut is round, like the koola, but the kernel is three-lobed. It is so full of oil that it is formed into cakes by the simple operation of pounding the kernel, folding the paste in leaves, and smoking them over a wood fire. When thus treated, it can be kept for a considerable time, and is generally eaten with pepper and salt, if these ean be obtained. Neither the koola nor the inpegai are cultivated by the improvident natives.

About ten miles from Olenda's residence was a village belonging to a chief named two or three days' provision, the men hap-pened to kill a couple of monkeys, and of-fered them both to the leader whom they

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TURAL CUNNING OF THE - THE CHIEF'S "KOMBO," VERY AMONG THE ASHIRA NS - HOW TO CATCH GAME A FAREWELL - FUNERAL

of Ashira fashion is. r no elothing of any rried. They certainly grass eloth round the ntended for ornament, usual in similar cases, s confined to the dressbainting of the body. sed out with a skewer, and elay, and worked ething like a eocked the top of the head t before and behind. ot in its position by a or leaves, which are d serve as the frame-5. Filing the teeth is ra, though very few of e to such an extent as

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tree produced five or six shoots, but the cul-tivators cut away all but two or three of the finest, in accordance with true arboricultural principles. On an average, thirty pounds' weight of fruit were grown on each tree, and the natives managed so as to keep up a tolerably constant supply by planting several varietics of the tree, some bearing fruit in six months after planting, some ten months, and others not until eighteen months, the last being the best and most fertile.

While describing the journeys of certain travellers, mention is frequently made of the porters and their loads. The burdens The men have a sort of oblong basket, called "otaitai," which is made of canes woven closely along the bottom, and loosely along the sides. The elasticity of the sides enables it to accommodate itself to varioussized loads, as they can be drawn together if the loads should be small, or expanded to admit a larger burden. Three broad straps, made of rushes, are fixed to the otaitai, one passing over each shoulder of the porter and the other one over his forehead

Some of the ccremonies employed by the Ashira are very curious. Each chief has a sort of salutation, called "Kombo," which he addresses to every one of importance whom he meets for the first time. For example, when M. du Chaillu met Olenda, the head chief of a sub-tribe of the Ashira, a singular scene took place. After waiting for some time, he heard the ringing of the "kando" or sacred bell, which is the emblem of royalty in this land, and which is only sounded on occasions of cercmony.

Presently the old chief appeared - a man of vencrable aspect, and very old indeed. His woolly hair was perfectly white, his body bent almost double with age, and his face one mass of wrinkles. By way of adding to the beauty of his countenance, he had covered one side of his face with red and the other with white stripes. He was so old that he was accompanied by many of his children, all old, white-headed, and wrinkled men. The natives held him in great respect, believing that he had a powerful fetish against death.

As soon as he had recovered from the sight of a clothed man with straight hair, steady eyes, and a white face, he proceeded to make a speech which, when translated, was as follows: "I have no bowels. I am like the Ovenga River; I cannot be cut in two. But also, I am like the Niembai and Ovenga rivers, which unite together. Thus my body is united, and nothing can divide it." This address was rather puzzling be-cause no sense could be made from it, but the interpreter explained that this was merely the kombo, and that sense was not a necessary ingredient in it.

sand trees, set about five feet apart. Each after Olenda had made his salutation, he offered his presents, consisting of three goats, twenty fowls, twenty bunches of plantains, several baskets of ground-nuts, some sugar-cane, and two slaves. That the last-mentioned articles should be declined was a most astonishing phenomenon to the Ashira. This mode of salutation is finely represented in an engraving on the next

page. The villages of the Ashira arc singularly neat and cleanly, a most remarkable fact, considering the propensity to removal on the death of an inhabitant. They consist mostly of one long street, the houses being built of bark, and having the ground cleared at the back of the houses as well as in the front, — almost the only example of such industry in this part of Africa. Paths invariably lead from one village to another.

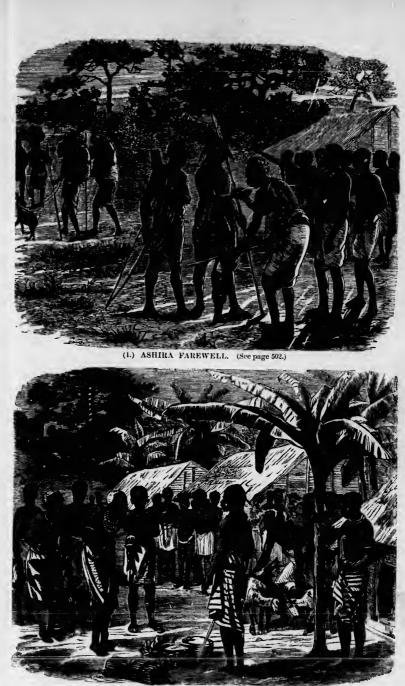
The Ashira are a tolerably industrious tribe, and cultivate the land around their villages, growing tobacco, plantains, yans, sugar-cane, and other plants with much success. The tobacco leaves, when plucked and dried, are plaited together in a sort of flat roots and or there will be drived in the flat rope, and arc then rolled up tightly, so that a considerable quantity of tobacco is contained in a very small space. Of course, they drink the palm wine, and, as the method of procuring this universally favorite beverage is rather peculiar, it will be briefly explained. The native, taking with him an empty calabash or two, and a kind of auger, climbs the tree by means of a hoop made of pliant creepers; tying the hoop loosely round the tree, he gets into it, so that his back is pressed against the hoop and his feet against the tree. By a succes-sion of "hitches," he ascends the tree, much as a chimney-sweep of the old times used to ascend the wide chimneys, which are now superseded by the narrow, machine-swept flues, lifting the hoop at every hitch, and so getting up the tree with wonderful rapidity. When he has reached the top, he takes the auger out of the little bag which is hung round his neck, and bores a deep hole, just below the crown of the palm. A leaf is then plucked, rolled up in a tubular form, and one end inserted into the hole, the calabash being hung just below the other end. During the night the sap runs freely into the calabash, several quarts being procured in a single night. In the morning it is removed and a fresh calabash substituted. Even in its fresh state the juice is a very pleasant drink, but after standing for twenty - four hours it ferments, and then becomes extremely intoxicating, the process of fermentation being generally hastened by adding the remains of the previous day's brewing. The supply of juice decreases gradually, and, when the native thinks that erely the kombo, and that sense was not a the tree will produce no more, he plugs up the holo with clay to prevent insects from According to the etiquette of the country, building their nests in it, and so killing

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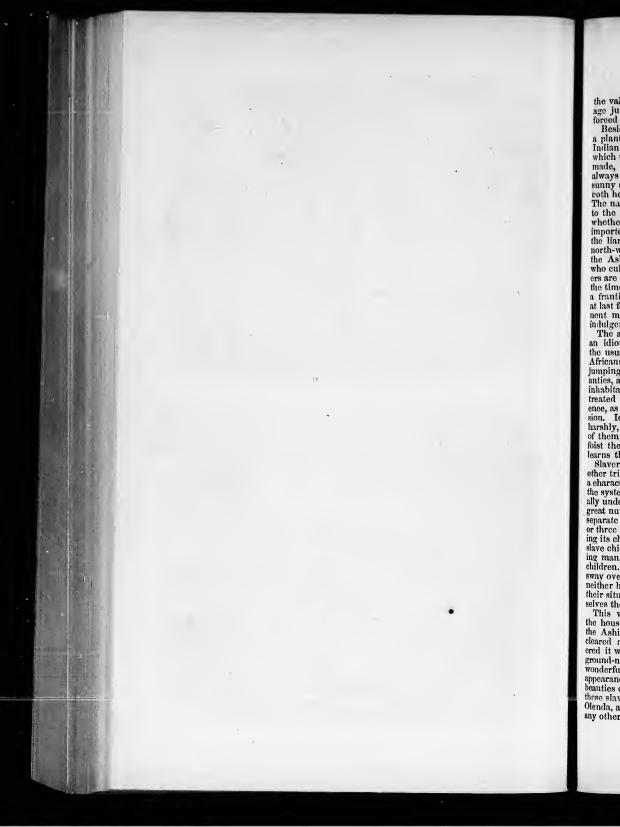
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(2.) OLENDA'S SALUTATION TO AN ISHOGO CHIEF. (See page 495.) (499)



the valuable tree. Three weeks is the average julce-producing time, and If a tree be forced beyond this point it is apt to dle.

Besides the tobaceo, the Ashlra cultivate plant called the llamba, i. e. Cannabis, or Indian hemp, either the same species from which the far-famed hasehish of the East is made, or very closely allied to it. They always choose a rich and moist soil on the sunny side of a hill, as the plant requires coth heat and moisture to attain perfection. The natives seem to prefer their liamba even to the tobacco; but there are some doubts whether both these plants have not been imported, the tobacc from America and ably sure to succeed abroad, the liamba from Asia, or more likely from The natives have one gr north-western Africa. Du Chaillu says that all kinds of disorders, the s the Ashira and Apingl are the only tribes who cultivate it. Its effects upon the smokers are terrible, eausing them to become for the time insane, rushing into the woods in a frantie state, quarrelling, screaming, and at last falling down in convulsions. Permanent madness is often the result of over-

indulgence in this extraordinary luxury. The above-mentioned traveller met with an idiot among the Ashira. Contrary to the usual development of idioey among the Africans, the man was lively and jocular, jumping about with all kinds of strange antics, and singing joyous songs. The other inhabitants were very fond of him, and treated him well, and with a sort of reverence, as something above their comprehen-sion. Idiots of the dull kind are treated hurshly, and the usual mode of getting rid for them is to sell them as slaves, and so to foist them upon the purchaser before he learns the quality of his bargain.

Slavery exists among the Ashira as among other tribes, but is conducted in so humane a character that it has little connection with the system of slavery as the word is generally understood. Olenda, for example, had great numbers of slaves, and kept them in separate settlements, each consisting of two or three hundred, each such settlement having its chief, himself a slave. One of these slave chiefs was an Ashango, a noble-looktheir situation at all degrading, calling them-selves the ehildren of Olenda.

the houses were better built than those of the Ashira generally. The inhabitants had cleared a large tract of ground, and eovappearance when contrasted with the wild beauties of the surrounding forest. Most of it effectually prevents a recurrence of the these slave families had been inherited by Olenda, and many of them had never known any other kind of life.

Medielne and surgery are both practised among the tribes that live along the Rembo, and In a very singular manner. The oddest thing about the practitioner is, that the natives always try to procure one from another tribe, so that an Ashango patient has a Bakalai doetor, and vice versa. The African prophet-has little honor in his own country, but, the farther he goes, the more he is respected. Evil spirits that have defied all the exoreisms of home-bred prophets arc sure to quail before the greater powers of a soreerer who lives at a distance; while the same man who has failed at home is toler-

The natives have one grand panacea for all kinds of disorders, the same being used for both lumbago and leprosy. This con-sists of searifying the afflicted part with built making a grant angle of slight a knife, making a great number of slight cuts, and then rubbing in a mixture of pounded capsicum and lime juice. The agony caused by this operation is horrible, and even the blunt nerves of an African can barely endure the pain. If a native is seized with dysentery, the same remedy is applied internally, and the patient will sometimes drink half a tumblerful for a dose. There is some ground for their faith in the eapsieum, for it really is beneficial in the West African elimate, and if a traveller feels feverish he ean generally relieve the malady by taking plenty of red pepper with his food. Some-times, when the disease will not yield to the lime juice and pepper, stronger remedies are tried. M. du Chaillu saw a eurious instance of the manner in which a female practitioner exercised her art on Máyolo, whose quarrel with his wife has already been mentioned.

The patient was seated on the ground, with a genet skin stretched before him, and the woman was kneading his body with her hands, muttering her incantations in a low voice. When she had finished this manipulation, she took a piece of the alumbi ehalk, and drew a broad stripe down the middle of his chest and along each arm. Her next process was to chew a quantity of roots and seeds, and to spirt it over the body, dirceting ing man, with several wives and plenty of children. He exercised quite a patriarchal sway over the people under his charge, and twisted them into a kind of torch, lighted it, twisted them into a kind of toreh, lighted it, neither he nor the slaves seemed to consider and applied the flame to various parts of the body and limbs, beginning at the feet and lives the children of Olenda. This village was remarkably neat, and burned itself out, she dashed the glowing end against the patient's body, and so ended her operations. Mayolo sat perfectly still during the proceedings, looking on with euriosity, and only wineing slightly as the ground-nuts, all of which were thriving fame scorehod his skin. The Africans have a great faith in the efficacy of fire, and seem a great faith in the efficacy of fire, and seem to think that, when it has been applied, disease.

The worship of the Ashira is idolatry of the worst description. One of their ongaras,

ehased by Du Chaillu. It was, of course, hideously ugly, represented a female figure, and was kept in the house of a chief for the purpose of protecting property. The natives were horribly afraid of it, and, so long as the Honsekeeper was in her place, the owner might leave his goods in perfect security, knowing that not a native would dare to touch them.

Skilful hunters as they are, they never start on the chase without preparing them-selves by sundry charms. They hang all kinds of strange fetishes about their persons, and eut the backs of their hands for luck, the flowing blood having, according to their ideas, a wonderful efficaey. If they can rub a little powdered sulphur into the cuts, the power of the eharm is supposed to be doubled, and any man who has thus prepared himself never misses his aim when he shoots. Painting the face red is also a great assistance in hunting; and, in consequence of these strange beliefs, a party of natives just starting for the chase presents a most absurd appearance.

Along the river. Rembo are certain sacred spets, on which the natives think themselves bound to land and dance in honor of the spirit. In one place there is a ceremony analogous to that of "crossing the line" in our own vessels. When any one passes the spot for the first time, he is obliged to disembark, to chant a song in praise of the local deity, to pluck a bough from a tree and plant it in the mud. When Du Chaillu passed the spot, he was requested to follow the usual custom, but refused, on the ground of disbelief in polytheism. As usual, the natives admitted his plea as far as he was concerned. He was a great white man, and one God was enough for the rich and wise white men. But black men were poor and ignorant, and therefore wanted plenty of gods to take eare of them.

Many superstitions seem to be connected with trees. There is one magnificent tree ealled the "oloumi," perhaps the largest species that is to be found in Western Africa. The bark of the oloumi is said to possess many healing qualities, and, if a man washes himself all over with a decoetion of the bark before starting on a trading expedition, he will be sure to make good bargains. Consequently, the oloumi trees (which are rather searce) are always damaged by the natives, who tear great strips of bark from the trunk for the purpose of making this magic decoetion.

A rather remarkable ordeal is in use A rather remarkable ordeal is in use this wrots being and heir, dying after a very is so exactly like the ordeals of the Middle short illness. Then Olenda himself took the disease. Day after day the poor old Ages

A Bakalai eanoe had been injured, and a little boy, son to Aquilai, a far-famed Bakalai soreerer, said that the damage had been had destroyed his clan, and one morning done by one of Quengueza's men. Of he complained of fever and thirst, the sure

or idols, named the Housekeeper, was pur-ehased by Du Chaillu. It was, of course, called for the ordeal, and, as the matter concerned the Bakalai, an Ashira wizard was summoned, according to the usual cus-tom. He said that "the only way to make the truth appear was by the trial of the ring boiled in oil." Hereupon the Bakalai and the Goumbi (i. e. Camma) men gathered

the counding (c. c. chaining) mell gattered together, and the trial was at once made. "The Ashira doetor set three little bil-lets of bar wood in the ground, with their ends together, then piled some smaller pieces between, until all were laid as high pieces between a mellium pothed foll as the three pieces. A native pot half full of palm oil was set upon the wood, and the oil was set on fire. When it burned up brightly, a brass ring from the doctor's hand was east into the pet. The doctor stood by with a little vase full of grass, soaked in water, of which he threw in now and then water, of which he threw in how and then some bits. This made the oil burn up afresh. At last all was burnt out, and now eame the trial. The accuser, the little bey, was required to take the ring out of the pot. He hesitated, but was pushed on by his father. The people eried out, 'Let us see if he lied or told truth.' Finally he put his hand in, seized the redhot ring, but quickly dropped it, having severely burned his fingers. At this there was a shout, 'He lied! He lied!' and the Goumbi man was declared innocent."

The reader will remember that when Du Chaillu visited the Ashira, he was received by the wonderful old ehief Olenda, whose salutation was of so extraordinary a char-acter. The mode in which he dismissed his guests was not less curious. Gathering his old and white-haired sons round him, Olenda addressed the travellers, wishing them success, and uttering a sort of benediction. He then took some sugar-enne, bit a piece of the pith out of it, chewed it, and spat a small portion into the hand of each of the travellers, muttering at the same time some words to the effect that he hoped that all things would go pleasantly with them, and be sweet as the breath which he had blown on their hands. The reader will find this "Farewell" illustrated on page 409.

Advanced as was his age, he lived for some years longer, until he succumbed to the small-pox in common with many of his relatives and people. The circumstances attending his death and burial were very

characteristic of the people. First Olenda's head wife died of it, and then the disease spread with frightful rapidity through the district, the whole of the ehief's wives being taken with it, and Mpoto, man's plaintive voice was heard chanting

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atterward Olenda was dead, having pre-viously exhorted the people that if he died they were not to hold the while man respon-sible for his death. The exhortation was needful, as they ind already begun to accuse

him of bringing the small-pox among them.

His body was disposed of ln the usual Ashira mauner. It was taken to an open place outside the village, dressed in his best

clothes, and scated on the earth, surrounded

set three little blle ground, with their piled some smaller all were laid as high A native pot half full on the wood, and the When it burned up om the doctor's hand The doctor stoed by of grass, soaked in ew in now and then de the oil burn up burnt out, and now ecuser, the little boy, e ring out of the pot. s pushed on by his ied out, 'Let us see if Finally he put his dhot ring, but quickly verely burned his finmbi man was declared

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and burial were very people. d wife died of it, and

d with frightful rapidiet, the whole of the cn with it, and Mpoto, r, dying after a very Olenda himself took fter day the poor old was heard chanting the pestilence which an, and one morning er and thirst, the sure

On the third day sepulture, the people broke out in wild dead, having pre-plaintive erles, addressing the deceased, and asking him why he left his people. Around him were the bones of many other chiefs who had preceded him to the spirit-world; and as the Ashira do not bury their dead, but merely leave them on the surface of the ground, it may be imagined that the place presented a most dismal aspect.

For several days after Olenda's death the people declared that they had seen their deceased ehlef walking among them, and saying that he had not left them entirely, but would guard and watch over them end with various articles of property, such as deceased chief walking among them, and chests, plates, jugs, cooking utensils, plpes, saying that he had not left them entirely, and tobaceo. A fire was also made near him, and kept burning for several weeks. would return occasionally to see how they As the bedy was carried to the place of were going on.

CHAPTER XLIX.

THE CAMMA, OR COMMI.

THE FERNAND VAZ, OR REMBO RIVER - KING QUENGUEZA AND HIS DOMINIONS - APPEARANCE OF THE CAMMA - CHARACTER OF THE PROPLE AS EXEMPLIFIED BY THEIR KING - THE "PALAVER" AND ITS DISCIPLINE - HONESTY OF THE CAMMA - THE COURSE OF JUSTICE AND LAW OF REPRISAL-CODE OF ETIQUETTE - CAMMA DIGNITY - DANCING AMONG THE CAMMA - THE GORILLA DANCE -SUPERSTITION, ITS USE AND ABUSE - QUENGUEZA'S TEMPLES - HIS PERILOUS WALK - GOOD AND EVIL SPIRITS - THE OVENGUA, OR VAMPIRE - THE TERRORS OF SUPERSTITION - INITIATION INTO THE SACRED MYSTERIKS -- EXORCISM -- THE SELF-DECEIVER -- THE GODDESS OF THE SLAVES --THE ORDEAL OF THE MBOUNDOU - A TERRIBLE SCENE - SICKNESS, DEATH, AND BURIAL -DISPOSITION OF THE DEAD - BREAKING UP OF MOURNING - THE WATER CUSTOM.

IF the reader will look on the west coast of | thought themselves honored by placing their Africa, just below the Equator, he will see a large and important river ealled the Fernand Vaz. This river skirts the coast for some distance, and is very wide, but, when it turns eastward, it suddenly narrows its ehannel, and is known by the name of Rembo. which the Rembo flows, as far as long. 10° E., which the Rembo flows, as far as long. 10° E., is inhabited by the great Camma or Commi tribe, which is evidently another band of the same family that supplies all the tribes along the Rembo. along the Rembo.

This tribe is broken up into a vast number of sub-tribes or clans, and each of these clans is ruled by a chief, who acknowledges himself to be a vassal of one great chief or king, named Quengueza. This man was fond of ealling himself King of the Rembo, by which we must understand, not that he was king of all the tribes that inhabit its banks, but that he had authority over the river, and could prevent or encourage traffic as he chose. And, as the Rembo is the great highway into Central Africa, his position was necessarily a very important one.

Still, although he was not absolutely the king of these tribes, several of them acknowledged his superiority, and respected him, and respect, as is well said in "Eöthen,"

wives at the disposal of so eminent a personage. And he certainly claimed an authority over the river itself and its traffic. The Bakalai had submitted themselves to him for the sake of alliance with so powerful a chief, and found that he was by no The whole of the district through means disposed to content himself with the across the river, leaving only a small gap, which could easily be defended. On coming to this obstacle, Quengueza became very angry, ealled for axes, and in a minute or two the fence was demolished, and the pas-sage of the river freed. The Bakalai stood on the banks in great numbers, and, although well armed, dared not interfere.

The mode of government which prevails through all these tribes may be called the patriarehal. Each tribe is divided into a number of sub-tribes or clans, each of which resides in a separate locality, that is usually ealled after the name of the chief or patri-This man is always reverenced, beareh. cause he is sure to be old and rich, and age edged his superiority, and respected him, and respect, as is well said in "Eöthen," implies the right of the respected person to take the property of those who respect him. Consequently Quengueza had a right— and exercised it—to the wife of any Bakalai or Ashira, and even the chiefs of those tribes

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The Bakalai stood mbers, and, although terfere.

nent which prevails may be called the e is divided into a clans, each of which ality, that is usually f the chief or patriays reverenced, beid and rich, and age venerated in this eir authority, howited, and they are of their clan than to real monarchy, the Kaffir tribes, rtant chief is sometimes greeted with the title of king. The honor, however, is an empty one, as the other chiefs have no idea of submitting themselves to one whom they consider to

be but primus inter pures. The Camma are a flue race of people, aud, like the Ashira, are not entirely black, but vary much lu hne, some having a declded olive or chocolate tint of skin. Nel-ther are their features these of the true rescubling that of a North American In-dian rather than that of an African. The character of the Camma is well typlfied by that of their chief, Quengueza. He exhibthed a singular mixture of nobility, mean-ited a singular mixture of nobility, mean-erosity, as is well shown by the visits of M. du Challlu and Mr. W. Reade — the former thinking much more highly of him than the latter.

Like other savage chiefs, Quengueza could not bear his white visitors to leave him. He openly thwarted Mr. Reade, and It is evident from M. du Chaillu's account that, while he was pretending to procure porters for the journey to the Bakalal, he was in reality throwing every obstacle in the way. The possession of a white man is far too valuable to a black chief to be surrendered visitors to leave his land as long as he could detain them in it.

Once Mr. Reade had succeeded in slipping off, in spite of the king's assertion that he would accompany his "dear friend " and his continual procrastination. He had paddled to some distance, when "suddenly my men stopped, and looked at each other with anxious faces. Lazily raising myself, I looked back, and could see at a great distance a large black spot, and semething rising and falling like a streak of light in the sunshine. The men put their hands to their ears: I listened, and could hear now the wind.

"'What's that, Mafuk ?'

"' King, sir.'

"O, he is coming, is he?' said I, langhing. 'Well, he can easily eatch us, now he is so near. Kabbi!' (i. e. Paddle!)

" My stewards gave an uneasy smile, and did not answer me.

"The men dipped their paddles into the water, and that was all. Every man was listening with bent head, as if trying to de-tect the words, or the tune. I looked round again. I could see that it was a large canoe, munned by about twenty men, with a kind of thatched heuse in its stern. The song still continued, and could now be heard cited manner.

"What is the matter?' said I, pettishly. the staff.

"The sweat was running down Mafuk's forehead. He knew what he had to fear, if I did not,

". It is the war song!'

"On eame the canoe, low and dark, black with men, the paddles tossing the white water in the air. On it came, shot swiftly past us, arched reund, and came close along-side. Then arose a storm of angry volces,

Quengueza's raised above the rest. ""What does he say, Mafuk ?" "'Says we must go back." And go back they were forced to do, for just at that moment another war-boat came gliding along, and the whole party were taken prisoners, Quengneza embracing his "dear friend," and being quite lively and jocular by reason of his success in recaptur-ing him. Yet this man, superstitious as he was, and dreading above all things the smallpox, that scourge of savage nations, took into his own hnt a favorite little slave, who had been seized with small-pox, laid the boy on a mat clese to his own bed, and insisted on nursing him throughout the Illness,

Afterward, when the small-pox had swept through the country, and almost desolated it, the sorrow of Quengueza was great and valuable to a black chief to be surrendered in a hurry, and Quengueza knew his own interests too well to allow such profitable the town of Goumbi, where he lived, was deserted; and the poor old chief was obliged to collect the few survivors of his clan, and establish a new settlement on the opposite side of the river. His lamentations had all the sublimity of Intense grief, and he sat chanting his monody over the dead, just as Catlin describes a North American chief when his tribe had perished by the same fearful disease.

No malady is so terrible to the savage as small-pox. Searcely susceptible of bodily pain, enduring the most frightful wounds with quiet composure, and tenacious of life to an astonishing degree, he succumbs inand then a faint note borne toward us on stantly to sickness; and an ailment which a white man resists and finally throws off, will in nine cases out of ten be fatal to the black one. Yet for himself Quengueza had no fears, and his sole lamentation's were for his friends. "The Bakalai," said he, "are all gone; the Rembo people are all gone; my beloved Monbou (his head slave) is gone; I am alone in the world."

In spite of the many barbarous customs of the Camma tribes, they have a code of minutely regulated etiquette. If, for ex-ample, the king holds a council, he takes his seat on an elevated throne, and bears in his hand a wooden staff. When he has had his say, he passes the staff to the person who is still continued, and could now be heard plainly. My men flung their paddles down, and began to talk to one another in an ex-preserved, and no one thinks of interrupting the speaker so long as he has possession of

spectral difference in the configuration of the staff which gives the permis-sion to speak. They are exceedingly jealous well enough what the result of the palaver if a fine be not show, and yet it has been conferred well enough what the result of the palaver upon two white men, one being M. du will be to him, and accordingly makes the Chaillu, and the other a Captain Lawlin of The latter individual eaused New York. quite a revolution in his district, abolishing the many impediments to trade, inflicting severe penalties on quarrelsome chiefs who made warlike aggressions on their neighbors, and establishing a strict code of eriminal laws.

Some such arrangements as the possession of the orator's staff is absolutely necessary for the due regulation of the innumerable "palavers," or native parliaments, that are continually being held on all sorts of subjeets. If one trader overreaches another, and ean be detected in time. a palaver is held; and a similar ceremony is gone through if a trader pays for goods in advance and does not receive them. Runaway wives are the most fertile source of palavers, and, if the accused be proved guilty, the penalty is very severe. Generally the offending wife has her nose and ears eut off, and a similar punishment is inflieted on the man with whom she is found; but the latter has the privilege of commuting this sentence for a fine-generally a slave. Murder is a frequent cause of and such as a state of the second state of the Death is not necessarily the punishment of homieide, but, as a rule, a heavy fine is substituted for the capital penalty.

If the eulprit eannot be eaptured, the injured husband has a singular mode of proeuring a palaver. He goes out and kills the first man he meets, proclaiming that he has done so because some one has run away with his wife. The course of justice then passes out of his hands. The relatives of the murdered man are now bound to take up the quarrel, which they do by killing, not the murderer, but some one of another village. His friends retaliate upon a third village, and so the feud passes from one village to another until the whole district is in arms. The gates are barricaded, no one dares to go out alone, or unarmed, and at last one unfortunate elan has a man murdered and can find no chance of retaliation. The chief of the clan then holds a palaver, and puts forward his claim against the man who ran away with the wife. The chief of the delinquent's clan then pays a fine, the affair is settled, and peace is restored.

Too often, however, when a wife is, or appears to be, unfaithful, her husband is in collusion with her, for the purpose of extorting money out of some imprudent young man. She gets up a flirtation with the sus-South, the young never enter the presence

It is not every one who has the right of ceptible victim, and appoints a meeting at a speech in the council. This is a privilege spot where the husband has placed himself best of the business and pays his fine. So completely established is this system, that even the most powerful chiefs have been known to purchase pretty wives for the express purpose of using them as traps wherewith to ensnare the young men.

As time is not of the least consequence to the Camma, and they are rather pleased than otherwise when they can find some and otherwise when they can find some sort of amusement, a palaver will some-times expend a week upon a trivial cause. All these palavers are held in the simple buildings creeted for the purpose. These edifices are little more than sheds, composed of a roof supported on poles, and open on all sides. The king sits in the middle on an elevated throne made of grass, and eovered with leopard skins as emblems of his rank, while all the others are obliged either to

stand or to sit on the ground. When palavers are of no avail, and nothing but war can be the result of the quarrel, both parties try to frighten the enemy by the hideousness of their appearance. They are perfectly aware that they could not withstand a charge, and, knowing that the enemy is not more gifted with courage than themselves, try to inspire terror by their menaeing aspect. They paint their faces white, this being the war color, and sometimes add bars and stripes of red paint. The white paint, or chalk, is prepared in their greegree or idol houses, and is thought to be a very powerful charm. They also hang fetishes of various kinds upon their bodies, and then set off in their eanoes, yelling, shouting, flourishing their weapons, and trying to intimidate their adversaries, but taking very good eare not to come within two hundred yards of the enemy's boats.

The Camma seem to be a better principled people than the Ashira. When Da Chaillu was troubled with the strikes among his Ashira porters, his Camma men stood by him, and would not consent to his plan of sending them forward with part of the goods. They feared lest he should be poi-soned among the Ashira, and insisted on leaving some of their party with their ehief.

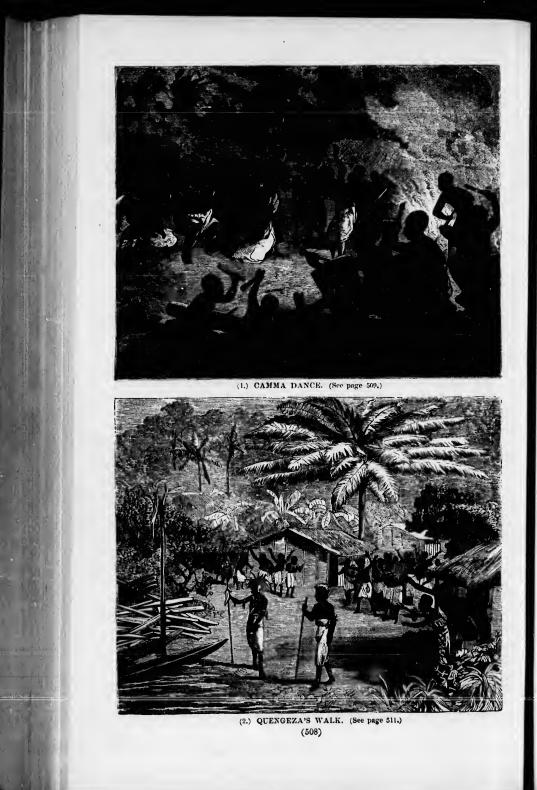
The reader may remember that the old chief Olenda was held in great respect by his people. Among the tribes of Equatorial Africa much reverence is paid to age, an old person being looked upon as nearly akin to the spirits into whose land he is soon to points a meeting at a 1 has placed himself soon as the couple blace, out comes the a palaver if a fine be e young man knows result of the palaver cordingly makes the nd pays his fine. So is this system, that ful chiefs have been oretty wives for the sing them as traps the young men.

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of an old man or woman without bending if the drummers and log-beaters did not iow, and making a genuine school-girl courtesy. When they seat themselves, it is always at a respectful distance; and if they are asked for a pipe, or for water, they pre-sent it on one knee, addressing a man as "Father" and a woman as "Mother." It is, moreover, contrary to etiquette for a young man to tell bad news to an old one. Even the dead bodies of the old are honored, and the bones and skulls are laid up in little temples made expressly for them. They are usually laid in chalk, which is therefore thought to possess sundry virtues, and with that ehalk the relations of the dead man mark their bodies whonever they are about to engage in any important undertaking. The skull is also put to practical uses. If a trader comes to make purchases, the vender trader comes to make purchases, the vender always entertains him hospitably, but has a definite purpose in so doing. Before he prepares the banquet, he goes to the fetish house, and scrapes a little powder from the skull. This he mixes with the food, and thus administers it to his guest. The spirit of the dead pupp is then supposed to apte of the dead man is then supposed to enter into the body of the person who has eaten a

village, he is rather surprised at the number of boxes which he sees. The fact is, that among the Camma boxes are conventionally held to represent property, the neighbors giving them the eredit of being filled with valuables. Consequently it is the ambition of every Camma man to collect as many chests as he can, leaving the chance of filling them to a future opportunity. When his white visitors gave Quengueza their presents, the old chief was quite as much struck with the number of boxes as with their contents, and expressed his gratitude accordingly.

The dances of the Camma have much in common with those of other tribes, but they A fat old head-chief, or king, as their rulers are generally called — though, by the way, the term " patriarch " would be much more appropriate — gave a grand dinner in honor of his white visitor. Noise is one of the ehief elements in a negro's enjoyment, as it is in the case of a child. The negro, in fact, is the veriest child in many things, and always remains a child. On this occasion the "band" distinguished themselves by making a noise disproportionately loud for their numbers.

There was a row of drummers, each beating his noisy instrument with such energy that a constant succession of drummers took make sufficient noiso, the musicians had hung a row of brass kettles on poles, and were banging them with sticks as if they had been drums. Add to this the shouts and screams of the excited dancers, and the noise may be tolerably well appreciated. The artist has sketched this singular dance on the previous page. Great quantities of palm wine were drunk,

and the consequence was, that before very long the whole of the dancers and musi-cians, including the king himself, were in various stages of intoxication. As to the king, being rather more inebriated than his subjects, he must needs show his own skill in the dance, and therefore jumped and leaped about the ground with great agility for so heavy a man, while his wives bowed down to his feet as he daneed, clapped their hands in time to the music, and treated him with the deepest veneration.

As to the dance itself, the less said about it the better. It is as immodest as the unrestrained savage temperament can make it, inflamed by strong drink and by the sound of the detail that is then supposed to enter into the body of the person who has eaten a portion of his skull, and to impress him to make good bargains with his host—in other When a stranger first enters a Camma village, he is rather surprised at the number of hoves which he sees. The fact is that

There is, however, one dance in which the immodest element does not exist. It is ealled the Gorilla Danee, and is performed as a means of propitiating the deities before starting on a gorilla hunt: for this is part of the great gorilla country, in which alone is found that huge and powerful apc which has lately attracted so much attention. An account of a gorilla hunt will be given when we come to tho Fan tribe, but at present we will content ourselves with the gorilla dance, as seen by Mr. W. Reade. He had made several unavailing attempts to kill a gorilla, and had begun to despair of success, although the place was a well-known haunt of these animals.

"One morning Etia, the chief hunter of the village, came and told me that he had heard the cry of a njina (i. e. gorilla) elose to one of the neighboring plantations. He said that we should certainly be able to kill him next day, and that during the night he and his friends would celebrato the gorilla dance.

"This Etia was a Mchaga slave. His skin, to use Oshupia's comparison, was like that of an old alligator - all horny and wrinkled; his left hand had been erippled by the teeth of a gorilla; his face was absurdly hideous, and yet reminded me of that a constant succession of drummers took the instruments, the stoutest and strongest being worn out in less than an hour. There were also a number of boys beating with sticks mon hollow pieces of wood and an antipatric stock of the Derived and the der sticks upon hollow pieces of wood, and, as at the Princess' which Etia resembled so

closely. That night I could have imagined a negress on her way to ehureh, accompa-him less man than monster. nied by a beautiful little glrl.

"In the house allotted to the slaves three old men, their faces grotesquely chalked, played the drums, the sounding log, and the one-stringed harp. To them daneed Etia, imitating the uncouth movements of the gorilla. Then the iron bell was rung, and Ombuiri, the evil spirit, was summoned to attend, and a hoarse rattle mingled with the other sounds. The daneers rushed yelling into the midst, and sprang into the air. Then would be a pause, broken only by the faint slow tinkling of the harp, then the drum would be beaten, and the sticks thun-

dered on the log. "In another dance Caliban assumed the various attitudes peculiar to the ape. Now he would be seated on the ground, his legs apart, his elbows resting on his knees, his head drooping, and in his faec the vacant expression of the brute; sometimes he folded his hands on his forehead. Suddenly he would raise his head with prone ears and flaming eyes, while a loud shout of applause would prove how natural it was. In the chorus all the daneers assumed such postures as these, while Etia, elimbing ape-like up the pole which supported the roof, towered above them all.

"In the third dance he imitated the gorilla attacked and being killed. The man, who played the hunter inimitably, aeted terror and irresolution before he pulled the trigger of his imaginary gun. Caliban, as gorilla, charged upon all fours, and fell dead at the man's feet, in the aet of attempting to seize him with one hand.

"You may be sure that nothing short of seeing a gorilla in its wild state could have afforded me so much interest or given me so good a clue to the animal's real habits. For here could be no imposture. It was not an entertainment arranged for my benefit, but a religious festival held on the eve of an enterprise."

This dance brings us to the religion, or rather the superstition, of the Camma people. Superstition has its estimable, its grotcsque, and its dark side, and there is searcely any people among whom these three phases are more strongly marked.

The cstimable side is, of eourse, the value of superstition as a substitute for true religion — a feeling of which the savage never has the least idea, and which it is almost impossible to make him comprehend. He often takes very kindly to his teacher, picks up with wonderful readiness the phrases which he hears, regulates his external life in accordance with the admonitions he has received; but it is very, very seldom indeed that any real conviction has touched his heart; and, as soon as the direct influence heart; and, as soon as the direct influence of his teacher is removed, he reverts to his old mode of life. Mr. Reade relates a rather striking example of this tendency. He met

Addressing the child, he asked whether she was the woman's daughter. The mother she was the woman's daughter. The nother answered in the affirmative; and, in the same breath, offered to sell her. This was the original negro nature. Just then the bell stopped, and her education made itself apparent. "Hei-ghl" she eried, "you no hear bell stop? Me go now. After church we palaver, give me plenty dash (*i. e.* pres-onte) day we drink rum day you take him ents), den we drink rum, den you take him (i. e. the girl); palaver said." Superstition, therefore, takes the place of

personal religion, and, in spite of the dread excesses into which it leads the savages, it does at all events keep before them the idea of a spiritual world, and impresses upon them the faet that there exist beings higher and greater than themselves. That their superstitions, debased and gross as they are, have yet the power of impressing the native mind with a feeling of veneration, is evident by the extreme unwillingness of these people to utter the name by which they desig-nate the Great Spirit. Of course their idea of a God is very imperfect, but still it is suf-ficient to impress them with such awe that they can scarcely be induced to pronounce the sacred name. Only twice did Mr. Reade hear it. Once, when they were in a dangerous storm, the men threw up their arms, and ejaculated the holy name as if it were some great eharm; and on another occasion, when a man was asked suddenly what was the native name for God, he pointed np-ward, and in a low voice uttered the word

"Njambi." The eeremonies observed at the time of full moon have been several times mentioned in the eourse of the present work. Du Chaillu gives an account of one of these eercmonies as performed by the Camma, which is useful in showing the precise

object of the eremony. One day Quengueza sent word that he was ill, and that the people must consult Ilogo, the splrit of the moon, and ask him whether he was bewitched, and how he was to be eured. Accordingly, just before the full moon, a crowd of women assembled in front of Quengueza's house, accompanied by the drums and the usual noisy appurtenances of a negro festival. They formed themselves into a hollow eirele, and sang songs in honor of Ilogo, clapping their hands in unison with the beating of the drums.

In the midst of the circle sat a woman steadfastly gazing at the moon, and waiting for inspiration. Two women tried this post unsuccessfully, but the third soon began to tremble, her limbs to work convulsively,

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e eirele sat a woman he moon, and waiting women tried this post third soon began to work convulsively, ast she fell insensible arose the chant to energy, the singers vords over and over

again for about half an hour, until the prostrate form of the woman began to show signs of returning sensibility. On being questioned, she said that she had seen Hogo, and that he had told her that the king was and that he had but her that the king was not bewitched, but that he could be healed by a remedy prepared from a certain plant. She looked utterly prostrated by the inspira-tion, and not only her hearers, but also her-self, thoroughly believed in the truth of her strange statement.

It will be seen that Quengucza was nearly as superstitious as his subjects. He never stirred without his favorite fetish, which was have been brought from the eastern coast of the continent. Whenever he ate or drank, the fetish always bore him company, and before eating he saluted it by passing the four sacred cowrics over his lips. Before drinking he always poured a few drops over the feet of the image by way of a libation. When travelling, he liked to have with

him one of his medicine men, who could charm away rain by blowing with his magic horn. So sure was the doctor of his powers, that on one occasion he would not allow the party to repair a dilapidated hut in which they passed the night. As it happened, a violeut shower of rain fell in the middle of the night, and drenched the whole party. The doetor, however, was not at all dis-concerted, but said that if he had not blown the horn the min would have been much heavier. Still his natural strength of mind sometimes assorted itself, and on one remarkable occasion, when the small-pox had destroyed so many people, and the survivors were crying out for vengeance sgainst the sorcerers who had brought the disease upon them. Quengueza forbade any more slaughter. The small-pox, he said, was a wind sent from Njambi (pronounced N'yamyé), who had killed cnough people already.

Like most native chiefs, Quengueza had a pet superstition of his own. At his own town of Goumbi (or Ngumbi, as it is sometimes spelt), there was a very convenient and dry path leading from the houses to the which it was necessary to run as fast as possible, in order to avoid sinking in the tiver. The reason was, that when he came to the throne he had been told that an to the throne he had been told that an enemy had placed an evil spirit in the path, and that he would die if he went along it. "Quengueza, I knew, was brave as a hun-ter and as a warrior. He was also intelli-gent in many things where his people were

who was mentioned in page 502 as the father of the boy who was tried by the ordeal of the hot ring,

"The people gathered in great numbers under the immense hangar or covered space in which I had been received, and there lit fires, round which they sat. . . . About ten o'elock, when it was pitch dark, the doctor commenced operations by singing some boasting songs recounting his power over witches. This was the signal for all the people to gather into their houses, and about their fires under the hangar. Next, all the fires were carefully extinguished, all with a row of four sacred cowries are not in-its abdomen. These cowries are not in-digenous to Western Africa, and seem to rule made in such eases, and this was allowed. The most pitchy darkness and the most complete silence reigned everywhere. No voice could be heard, even in a whisper, among the several thousaud people gathered in the gloom. "At last the eurious silence was broken

by the doctor; who, standing in the centre of the town, began some loud babbling of which I could not make out the meaning. From time to time the people answered him in chorus. This went on for an hour; and was really one of the strangest scenes I ever took part in. . . . The hollow voice of the witch-doetor resounded curiously through the silence, and when the answer of many mingled voices came through the darkness, it really assumed the air of a

"At last, just at midnight, I heard the doctor approach. He had bells girded about him, which he jingled as he walked. He went separately to every family in the town, and asked if the witch which obstructed the and asked in the when when obstructure the king's highway belonged to them. Of course all answered 'No.' Then he began to run up and down the bewitched street, calling out loudly for the witch to go off. Presently he came back, and announced that he could no longer scc the aniemba, and that doubtless she had gone never to come back. At this all the people rushed out and shouted, 'Go away! go away! and never come back to hurt our king.' Then fires were lit, and we all sat down to eat. This donc, all the iver. Quengueza, however, never would ise this path, but always embarked or landed at an abominable mud bank, over which it was pathered to run as fast set the whole sound time set again lit. At survise the whole population gathered to accom-pany their king down the dreaded street to the water.

so powerful was this spirit, that several unavailing attempts had been made to drive now horribly afraid. He was assured that ta way, and at last Quengueza was obliged to send for a renowned Bakalai wizard named Aquilai. This was the same man death. He would have refused to go if it manfully down to the river and back amid the plaudits of his loyal subjects." The artist has represented this victory over

superstitious fear, on the 508th page. Throughout the whole of this land are many of these prohibitory superstitions. When, for example, a woman is about to become a mother, both she and her husband are prohibited from seeing a gorilla, as all the natives firmly believe that, in such a case, the expected child would be a gorilla eub, and not a human baby. Drinking the water of the Rembo is also prohibited, because the bodies of those who are executed for witcheraft are chopped up and flung into it, and the natives imagine that, if they were to drink of the water, they would become sorecrers against their will. Yet, as if to show the inconsistency of superstition, there is a rite, which will be presently mentioned, in which tasting the water is the principal eeremony.

There is a certain island in the Rembo of which the natives have the greatest dread. It is thickly covered with trees, and the people fully believe that in the midst of this island there lives a huge crocodile covered with brass seales. This eroeodile is an enchanter. and by his ineantations every one who lands on the island either dies suddenly, or goes mad and wanders about until he dies. Du Chaillu of eourse did land, and traversed the island in different directions. The people were stupefied with astonishment; but even the fact of his safe rcturn made no difference in their belief, because he was white, and and makes his bed of skeletons. In order to the great enchanter had no power over white men.

As to the fetishes, they are innumerable. Weather fetishes are specially plentiful, but, unlike the charms of Southern Africa, they are used to keep off the rain, not to produce it. One fetish gave our traveller a vast amount of trouble. He had purchased, from a petty chief named Rabolo, a small deserted village, and had built a new house. The edifice was completed all but the veranda, when the builders refused to work any longer, as they had come upon a great health fetish that Rabolo had placed there when the village was first built. They flatly refused to touch it until Rabolo eame, and even after his permission had been gained, they were very nervous about the seeming deseeration.

The fetish was a good example of such articles. Buried in the sands were two skulls, one of a man and another of a chimpanzee, this combination having a high reputation among the Camma. These were buried at the foot of the two posts that constituted the entrance to the village. Then came a quan-tity of eroekery and broken glass, and then some more chimpanzee skulls, while a couple hut, the villagers pass by in awe-struck of wooden idols kept company with the com- silence, none knowing whether at that mo-

had been possible. He hesitated, but at ponent parts of the charm. A sacred creeper last determined to face his fate, and walked was also planted by the posts, which it had eovered with its branches, and tho natives believe that as long as the erceper survives, so long does the fetish retain its power. Rabolo was very proud of his, health fetish, as no ono had died in the village since it had been set up. But, as there had never been more than fifteen inhabitants, the low deathrate is easily accounted for.

From their own accounts, the Camma must have a very unpleasant country. It is noverrun with spirits, but the evil far out-number the good, and, according to the usual eustom of ignorant nations, the Camma pay their chief reverence to the former, beeause they can do the most harm.

As specimens of these spirits, three will be mentioned. The first is a good spirit called Mbuiri, who traverses the country, and occa-sionally pays a visit to the villages. He has taken under his protection the town of Aniambia, which also has the privilege of being guarded by an evil spirit of equal power, so that the inhabitants enjoy a peace of mind not often to be found in the Camma country. There is only one drawback to the repose of the place, and that is the spirit of an insane woman, who made her habitation outside the village when she was alive, and continues to cultivate her plantation, though she is a spirit. She retains her dislike to human beings, and, if she ean eatch a man alone, she seizes him, and beats him to death.

The evil spirit which protects Aniambiais a very wicked and mischievous being named Abambou, who lives chiefly in burial-places, propitiate Abambou, offerings are made to him daily, consisting entirely of food. Some-times the Camma cook the food, and lay it in lonely places in the wood, where Abambou would be sure to find it; and sometimes they propitiate him by offerings of plantains, sugar-eane, and nuts. A prayer accompanies the offering, and is generally couched in the universal form of asking the protecting spirit to help the Camma and destroy inimical tribes. It is rather eurious that, when a free man makes an offering to Abambou, he wraps it in leaves; but the slaves are obliged to lay it on the bare ground.

Fetish houses are appropriated to Mbuiri and Abambou, and are placed elose to each other. They are little huts, about six feet high and six wide. No image is placed in the huts, but only a fire, which is always kept burning, and a chest, on the top of which are laid some sacred chalk and red parrot's feathers.

A bed is usually prepared in Abambou's house, on which he may repose when he is tired of walking up and down the eountry; and, as the medicine-man takes care that no one but himself shall open the door of the

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ment the dreadful Abambou may not be sceping within. Now and then he is ad-and a woman had been convicted, by her own confession, of having bewitched him. being that everybody is quite well and per-It is true that the confession had been ex-

The evil spirit, however, who is most feared by this tribe is the Ovengua or Vampire. It is most surprising to find the Hun-garian and Servian superstition about the wampire existing among the savages of Western Africa, and yet it flourishes in all its details along the banks of the Rembo.

No worship is paid to the Ovengua, who is not thought to have any power over diseases, nor to exercise any influence upon the tenor of a man's life. He is simply a destructive demon, capricious and eruel, murdering without reason, and wandering ceaselessly through the forests in search of victims. By day he hides in dark caverns, so that travel-lers need not fear him, but at night he comes out, takes a human form, and beats to death all whom he meets. Sometimes when an Ovengua comes across a body of armed men, they resist him, and kill the body in which he has taken up his residence.

When an Ovengua has been thus killed, the conquerors make a fire and burn the body, taking particular care that not a bone shall be left, as from the bones new Oven-guas are made. The natives have a eurious death." idea that, if a person dies from witchcraft, the body decays until the bones are free from flesh. As soon as this is the case, they leave the grave one by one, form themselves end to end into a single line, and then gradually resolve themselves into a new Ovengua. Several places are especially dreaded as being favorite resorts of this horrible demon, and neither bribes, threats, nor persuasions, can induce a Camma to venture near them after nightfall. It is very probable that eunning and revengeful men may take advantage of the belief in the vampire, and, when they have conceived an antipathy against any one, may waylay and murder him treacheron the Ovengua.

The prevalence of this superstition may perhaps account for much of the eruelty exercised upon those who are suspected of witcheraft, the fear of sorcery being so overwhelming as to overcome all feelings of humanity, and even to harden the heart of the parent against the child. The slightest appearance of disbelief in such an accusation would at once induce the terrified multitude to include both parties in the accusation, and the consequence is that, when any one is suspected of witcheraft, none are so loud who ought to be the natural protectors of the accused.

Mr. C. Reade, in his "Savage Africa," gives an example of the cruelty which is inspired by terror.

A petty chief had been lll for some time, fectly happy, and hopes that he will not hurt torted by flogging, but this fact made no difference in the minds of the natives, who had also forced her to accuse her son, a boy only seven years old, of having been an accom-plice in the crime. This was done lest he should grow up to manhood, and then avenge his mother's death upon her murderers.

"On the ground in their midst erouched the child, the mark of a severe wound visible on his arm, and his wrists bound together by a piece of withy. I shall never forget that child's face. It wore that expression of dogged endurance which is one of the traditional characteristics of the savage. While I was there, one of the men held an axe before his eyes — it was the brute's idea of humor. The child looked at it without showing a spark of emotion. Some, equally fearless of death, would have displayed contempt, anger, or acted curiosity; but he was the perfect stoie. His eye flashed for a moment when his name was first mentioned, but only for a moment. He showed the same indifference when he heard his life being pleaded for, as when, a little while before, he had been taunted with his

Both were killed. The mother was sent to sea in a canoe, killed with an axe, and then thrown overboard. The unfortunate boy was burnt alive, and bags of gunpowder were tied to his legs, which, according to the account of a spectator, "made him jump like a dog." On being asked why so eruel a death had been inflicted on the poor boy, while the mother was subjected to the com-paratively painless death by the axc, the man was quite astounded that any one should draw so suble a distinction. Death was death in his opinion, however inflicted, and, as the writhing of the tortured child one, may waylay and murder him treacher ously, and then contrive to throw the blame they should deprive themselves of the gratification.

" This explains well enough the cruelty of the negro: it is the eruelty of the boy who spins a coekehafer on a pin; it is the eruelty of ignorance. A twirling cockchafer and a boy who jumps like a dog are ludierous sights to those who do not possess the sense of sympathy. How useless is it to address such people as these with the logic of reason, reli-gion, and humanity! Such superstitions can only be quelled by laws as ruthless as them-solves " selves."

Another eurious example of this lack of and virulent in their execrations as those feeling is given by the same author. Sometimes a son, who really loves his mother after his own fashion, thinks that she is getting very old, and becoming more infirm and unable to help him. So he kills her, under the idea that she will be more useful to him as a spirit than in bodily form, and, before dismissing her into the next world, charges her with messages to his friends and relatives who have died. The Camma do not think that when they dle they are cut off, even from tangible communication with their friends. "The people who are dead," said one of the men, "when they are tired of staying in the bush (*i. e.* the burying-ground), then they come for one of their people whom they like. And one ghost will say, 'I am tired of staying in the bush; please to build a little house for me in the town close to your house.' He tells the man to dance and sing too; so the men call plenty of women by night to dance and sing."

In aecordance with his request, the people build a miniature hut for the unquict spirit, then go to the grave and make an idol. They then take the bamboo frame on which the body was carried into the bush, and which is always left on the spot, place on it some dust from the grave, and carry it into the hut, the door of which is closed by a white cloth.

Among the Camma, as with many savage tribes, there is a ceremony of initiation into certain mysteries, through which all have to pass before they can be acknowledged as men and women. These ceremonies are kept profoundly secret from the uninitiated, but Mr. Reade contrived to gain from one of his men some information on the subject.

On the introduction of a novice, he is taken in a fetish house, stripped, severely flogged, and then plastered with goat's dung, the ceremony being accompanied by music. Then he is taken to a screen, from behind which issues a strange and uncouth sound, supposed to be produced by a spirit named Ukuk. There seems, however, to be a tacit understanding that the spirit is only supposed to be present in a vicarious sense, as the black informant not only said that the noise was made by the fetish man, but showed the instrument with which he produced it. It was a kind of whistle, made of hollowed mangrove wood, and closed at one end by a piece of bat's wing.

During five days after initiation an apron is worn, made of dry palm leaves. These ceremonies are not restricted to certain times of the year, but seem to be held whenever a few candidates are ready for initiation. Mr. Reade had several times seen lads wearing the mystic apron, but had not known its signification until Mongilomba betrayed the secrets of the lodge. The same man also gave some information regarding the initiation of the females. He was, however, very reticent on the subject, partly, perhaps, because the women kept their secret close, and partly because he was afraid lest they might hear that he had acted the spy upon them, and avenge their insulted rites by mobbing and beating him.

Some of the ceremonies are not concealed very carefully, being performed in the open air. The music is taken in hand by elderly women, called Ngembi, who commence operations by going into the forest and clearing a space. They then return to the village, and build a sacred hut, into which no male is allowed to enter. The novice, or Igonij, is now led to the cleared space – which, by the way, must be a spot which she has never before visited – and there takes her place by a fire which is carefully watched by the presiding Ngembi, and never suffered to go out. For two days and nights a Ngembi sits beside the fire, feeding it with sticks, and continually chanting, "The fire will never die out." On the third day the novice is rubbed with black, white, and red chalk, and is taken into the sacred hut, where certain unknown ceremonies are performed, the men surrounding it and beating drums, while the novice within continually responds to them by the cry, "Okandal yol yol yol" which, as Mar. Reade observes, reminds one of the "Evoel" of the ancient Bacclantes.

The spirit Ukuk only comes to light on such occasions. At other times he lives deep below the surface of the earth in his dark cavern, which is imitated as well as may be by the sacred hut, that is thickly covered with leaves, so that not a ray of light may enter. When he enters the hut, he blows the magic whistle, and on hearing the sound all the initiated repair to the house. As these spirits are so much feared, it is natural that the natives should try to drive them out of every place where they have taken up an unwelcome residence.

With some spirits the favorite spot is the body of a man, who is thereby made ill, and who will die if the spirit be not driven out of him. Now the Camma believe that evil spirits cannot bear noise, especially the beating of drums, and so, at the call of the fetish man, they assemble round the sick man, beat drums and kettles close to his head, sing, dance, and shout with all their might This hubbub goes on until either the patient dies, as might naturally be expected, or manages to recover in spite of the noise. The people who assist in the operation do so with the greatest vigor, for, by some strange coincidence, it happens that the very things which disgust an evil spirit, such as dancing, singing, drum-beating, an noise-making in general, are just the things which please them best, and so their duties and inclinations are happily found to coineide.

Sometimes the demon takes up his residence in a village, and then there is a vast to-do before he can be induced to go out. A fetish man is brought from a distance the farther the better — and immediately set to work. His first business is to paint and adorn himself, which he does in such a manner as to look as demoniacal as possible This a stool and on the mag parts o river a not hav ror, and water. full of t rattle co stood no sticks.

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on him, able hou the peo They ca down th inhabita white m of whom to follow obliged his guest serted vi houses t trouble, tives to 1 bacco co spirit.] men tric new villa had been The s

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ion takes up his resii then there is a vast be induced to go out. ht from a distance-- and immediately set siness is to paint and ne does in such a manmoniacal as possible.

A string of little bells encireled his waist.

This ghastly figure had seated himself on

a stool before another box full of charms. and on the box stood a magic mirror. Had the magician been brought from the inland

parts of the country, and away from the river along which all traffic runs, he could

After the ineantations had been continued

for some time, tho wizard ordered that tho names of all tho inhabitants of the villago

should be called out, and as each name was

shouted he looked in the mirror. However,

he decided at last that the evil spirit did not

live in any of the inhabitants, but had taken up his residence in the village, which he wanted for himself, and that he would be

very angry if any one tried to share it with

Du Chaillu saw that this was a sly attack on him, as he had just built some comfort-able houses in the village. Next morning

the peoplo began to evacuato tho place.

down the houses, and by nightfall not an inhabitant was left in the village except the

white man and two of his attendants, both

of whom were in great terror, and wanted to follow the others. Even the chief was

obliged to go, and, with many apologies to his guest, built a new house outside the de-

serted village. Not wishing to give up the houses that had cost so much time and trouble, Du Chaillu tried to induce the na-

tives to rebuild the huts ; but not even to-

baceo could overcome their fear of the evil

spirit. However, at last some of the bolder

men tried the experiment, and by degrees a new villago arose in the place of that which

above-mentioned ceremony was an unmiti-

had been destroyed.

One of these men, named Damagondai, seen and as nightfall came on he always began to by Du Chaillu, had made himself a horrible be frightened, wailing and excerating all by Dr control of the spletured the weire-looking creature of the 517th page. His ing because he knew that some one was try-looking creature of the 517th page. His face was whitened with chalk, a rod circle ing to bewitch him, and at last working himself up to such a pitch of excitement band of the same color surrounded each eye, the the inhabitants of the village had to turn out of their huts, and begin dancing and singing. and singing. Perhaps this self-deception was involunfrom the shoulders to the wrists, and one hand was completely whitened. On his head was a tall plumo of black feathers; strips of leopard skin and a variety of

tary, but Damagondai wilfully cheated the peoplo for his own purposes. In his double enpacity as chief and fetish man ho had the chargo of the villago idols. He had a very charms were hung upon his body; and to his neek was suspended a little box, in which he kept a number of familiar spirits. potent idol of his own, with copper eyes and a sword-shaped protruding tongue. With the eyes she saw coming events, and with the tonguo she foretold tho future and cut to pieces the encmies of Damagondai's people. M. du Chaillu wanted to purchase this idol, but her owner refused to sell her. He hinted, however, that for a good price the goddcss of the slaves might be bought. Accordingly, a bargain was struck, the idol Accordingly, a bargain was struck, the idol water. By the mirror lay the sacred horn full of the fetish powder, accompanied by a rattle containing snake bones. II is assistant stood near him, belaboring a board with two sticks give the slaves when they came home and found their idol house empty, but at last he decided to tell them that he had seen the goddess leave her house, and walk away into the woods. The idol in question was an absurd-looking object, something like a compromise between one of the figures out of a "Noah's Ark" and a Dutch wooden doll

Various as are all these superstitions, there is one point at which they all converge, namely, the dread Mboundou ordeal, by which all who are accused of witchcraft by when an who are accused of whenhat are tested. The mboundou is a tree belong-ing to the same group as that from which strychnine is made, and is allied to the scarcely less celebrated "vine" from which the Macoushie Indians prepare the wourali poison. From the root of tho mboundou a drink is prepared, which has an intoxicating as well as a poisonous quality, and which is used for two purposes, the one being as an ordeal, and the other as a means of divination.

The medicine men derive most of their importance from their capability of drinking the mboundou without injury to their health; and while in the intoxicated state they utter sentences more or less incoherent, which are taken as revelations from the particular spirit who is consulted. The ew villago arosc in the place of that which ad been destroyed. The same magician who conducted the is scraped and put into a bowl, together with a pint of water. In a minute or so a slight gated cheat, and seems to havo succeeded in cheating himself as well as his country-men. He was absurdly afraid of darkness, has subsided, the water becomes of a pale | lng their feet until the effects of the poison reddish tlnt, and the preparation is com- had passed off, and were accordingly pro-

plete. Its taste is very bitter. The effects of the mboundou vary greatly in different individuals. Thore was a hardened old sorcerer, named Olanga, who was greatly respected among his people for his capability of drinking inboundou in large quantities, and without any permanent effect. It is very probable that he may have had some autidote, and prepared himself beforehand, or that his constitution was exceptionally strong, and that he could take with Impunity a dose which would kill a weaker man. Olanga was constantly drinking mboundou, using it chiefly as a means of divination. If, for example, a man fell ill, his friends went off to Olanga, and asked him to drink mboundou and find out whether the man had been bewitched. The illustration No. 2, on the next page, represents such a scene. As soon as he had drunk the poison, the men sat round him, crying out the formula— "If he is a witch, let the mboundou kill

him.

"If he is not, let the mboundou go out." In about five minutes symptoms of intox-ication showed themselves. The old man began to stagger, his speech grew thick, his eyes became bloodshot, his limbs shook convulsively, and he began to talk incohe-rently. Now was the time to ask him questions, and accordingly several queries were propounded, some of which he answered: but he soon became too much intoxicated to understand, much less to answer, the questions that were put to him. Sleep then came on, and in less than half an hour Olanga began to recover.

With most persons, however, it has a different and a deadly effect, and M. du Chaillu mentions that he has seen persons fall dead within five minutes of drinking the mboundou, the blood gushing from the mouth, eyes, and nose.

It is very seldom that any one but a professional incdicine man escapes with life after drinking mboundou. Mostly there is an absence of the peculiar symptoms which show that the poison is working itself out of the system, and in such a case the speciators hasten the work of death by their knives. Sometimes the drinkers rally from the effects of the poison, but with constitutions permanently injured; and in a few cases they escape altogether. Du Chaillu was a witness to such an event. Three young men, who were accused of witehcraft, were adjudged, as usual, to drink the mboun-dou. They drank it, and boldly stood their ground, surrounded by a yelling multitude, armed with axes, spears, and knives, ready to fall upon the unfortunate vietims if they showed symptoms that the draught would be fatal. However, they succeeded in keep-

nounced innocent. According to custom, the medicine man who prepared the draught in the distribution in the property of the draught finished the ceremony by taking a bowl him-self, and while in the stage of intoxication he gladdened the hearts of the people by saying that the wizards did not belong to their village, but came from a distance.

It is evident that those who prepare the mboundon can make the draught stronger or weaker, according to their own enprice; and Indeed it is said that, when any one who is personally disliked has to drink the polson, it always proves fatal. The accused persons are not allowed to see that it is prepared fairly, but they are permitted to send two friends for that purpose.

A most terrible scene was once witnessed by Du Chaillu. A chief named Mpomo had died, and the people were in a state of frenzy about it. They could not believe that a young and strong man could be seized with illness and die unless he were bewltehed, and accordingly a powerful doctor was brought from a distance, and set to work, For two days the doctor went through a number of eeremonles, like those which have been described at page 515, for the purpose of driving out the evil spirits, and at last he announced that he was about to name the wizards. The rest must be told in the narrator's own words:-

"At last, on the third morning, when the excitement of the people was at its height - when old and young, male and female, were frantie with the desire for revenge on the sorcerers — the doctor assembled them about him in the centre of the town, and began his final Incantation, which should disclose the names of the murderous sorcerers.

"Every man and boy was armed, - some with spears, some with swords, some with guns and axes; and on every face was shown a determination to wreak bloody revenge on those who should be pointed out as the criminals. The whole town was wrapped in an indescribable fury and horrid thirst for human blood. For the first time, I found my voice without authority in Goumbi. I did not even get a hearing. What I said was passed by as though no one had spoken. As a last threat, when I saw proceedings begun, I said I would make Quengueza punish them for the murders they had done in his absence. But, alas! here they had outwitted me. On the day of Mpomo's death they had sent seeretly to Quengueza to ask if they could kill the witches. He, poor man—sick himself, and always afraid of the power of sorcerers, and without me to advise him - at once sent word back to kill them all without mercy.

effects of the poison ere accordingly proccording to custom, prepared the draught by taking a bowl himstage of intoxication cts of the people by is did not belong to be from a distance.

show the distance. ose who prepare the the draught stronger that, when any one ked has to drink the s fatal. The accused l to see that it is prere permitted to send pose.

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y was armed, —some h swords, some with on every face was on to wreak bloody should be pointed out he whole town was bable fury and horid i. For the first time, ithout authority in even get a hearing. ed by as though no a last threat, when I , I said I would make em for the murders absence. But, alas! d me. On the day of had sent secretly to they could kill the a — sick himself, and wer of sorcerers, and him — at once sent h all without merey.

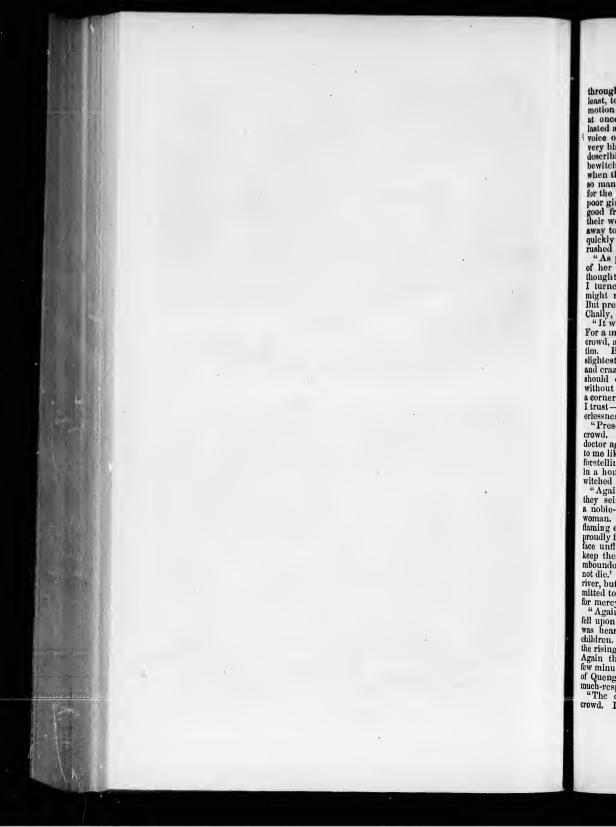
endeavors vain, and hed was to be carried



(1.) EJECTING A DEMON. (See page 515.)



(2.) OLANGA DRINKING MBOUNDOU, (See page 5.0.) (517)



through to its dreadful end, I determined, at of which these women were accused. The jeast, to see how all was conducted. At a first taken, Okandaga, had — so he said — some weeks before asked Mpomo for some motion from the doctor, the people became at once quite still. This sudden silence lasted about a minute, when the loud, harsh voice of the doctor was heard: 'There is a very black woman, who llves ln a house' describing it fully, with its location - 'she bewitched Miromo.' Scarce had he ended when the erowd, roaring and sereaming like so many hideous beasts, rushed frantically for the place indicated. They selzed upon a poor girl named Okandaga, the sister of my good friend and guide Adouma. Waving helr weapons over her head, they bore her away toward the water-side. Here she was quickly bound with cords, and then ali

"As poor Okandaga passed in the hands of her murderers, she saw me, though I thought I had concealed myself from view. I turned my head away, and prayed she might not see me. I could not help her. But presently I heard her ery out, 'Chaily, Chally, do not let me diel

"It was a moment of terrible agony to me. For a minute I was minded to rush into the crowd, and attempt to rescue the poor vie-tim. But it would have been of not the slightest use; the people were too frantie and erazed to even notice my presence. I should only have saerifieed my own life, without helping her. So I turned away into a corner behind a tree, and -I may confess, I trust-shed bitter tears at my utter powerlessness.

"Presently, silence again fell upon the crowd. Then the harsh voice of the devilish doctor again rang over the town. It seemed to me like the hoarse croak of some deathforetelling raven. 'There is an old woman in a house'-describing it-'she also bewitched Mpomo.'

"Again the crowd rushed off. This time they seized a niece of King Quengueza, a neble-incarted and rather majestic old woman. As they erowded abont her with faming eyes and threats of death, she rose proudly from the ground, looked them in the face unflinchingly, and, motioning them to keep their hands off, said, 'I will drink the mboundou; but woe to my accusers if I do mitted to all without a tear, or a murmur

was heard: 'There is a woman with six children. She lives on a plantation toward the rising sun. She too bewitched Mpomo.' Again there was a furious shout, and in a

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salt, he being her relative. Salt was searce, and he had refused her. She had said un-pleasant words to him then, and had by sor-

cery taken his life. "Then Quenguçza's niece was accused. She was barren, and Mpomo had children. She envied him. Therefore she had bewltched him.

"Quengueza's slave had asked Mpomo for a looking-glass. He had refused her. There-fore she had killed him with sorcery.

"As each accusation was recited the people broke out into eurses. Even the relatives of the poor victims were obliged to joln in this. Every one rivalled his neighbor in cursing, each fearful lest lukewarmness in the ceremony should expose him to a like fate.

"Next the victims were put Into a large cance, with the exceutioners, the doctor, and a number of other people all armed. Then a number of other people all armed. Then the tam-tams were beaten, and the proper persons prepared the mboundou. Quabi, Mpomo's cldest brother, held the poisoned cup. At sight of it poor Okandaga be-gan again to ery, and even Quengueza's niece turned pale in the face – for even the page has a such times a nallor, which negro face has at such times a pallor, which is quite perceptible. Three other cances now surrounded that in which the victims were. All were crowded with armed men. Then the mug of mboundou was handed to the old slave-woman, next to the royal nicee, and last to Okandaga. As they drank, the multitude shouted: 'If they are witches, let the mboundou kill them; if they are innocent, let the mboundou go out.

"It was the most exciting scene of my life. Though horror almost froze my blood, my eyes were riveted upon the spectacle. A dead silence now occurred. Suddenly the slave fell down. She had not touched the boat's bottom ere her head was hacked off by a dozen rude swords.

"Next came Quengueza's niece. In an instant her head was off, and the blood was dycing the waters of the river. Meantime poor Okandaga staggered, and struggled, and eried, vainly resisting the working of the poison in her system. Last of all she not die.' Then she, too, was escorted to the river, but without being bound. She sub- fell too, and in an instant her head was hewn off. Then all became confused. An almost "Again, a third time, the dreadful silence fell upon the town, and the doctor's voice was heard: 'There is a women with the lock of the the bodies were end the bodies river.

"When this was done, the erowd dispersed to their houses, and for the rest of the day the town was very silent. Some of these few minutes they brought to the river one rade people felt that their number, in their of Quengueza's slave-women - a good and already almost extinguished tribe, was be-"The doctor now approached with the crowd. In a loud voice he recited the crime came secretly to my house, to unburden his sorrowing heart to me. He, too, had been the ceremony by eating a magic porridge, compelled to take part in the dreadful scene. composed by the medicine man, and are He dared not even refrain from joining in the eurses heaped upon his poor sister. He dared not mourn publicly for her who was considered so great a criminal."

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The ceremonies which attend the death of members of the Camma tribe are really remarkable. As soon as the end of a man is evidently near, his relations begin to mourn for him, and his head wife, throwing herself for him, and his head wife, throwing herself rest of the people arrange themselves in on the bed, and encircling the form of her little groups in front of the houses, and to dying husband with her arms, pours out her wailing lamentations, accompanied by the tears and cries of the villagers who assemble round the house. The other wives take their turns in leading the lamentations, and after his death they bewail him in the most pitiful fashion. These pitiful lamentations are partly owing to real sorrow, but there is no doubt that they are also due to the fear lest any one who did not join in the mourning might be accused of having bewitched her husband to death.

For several days they sit on the ground, covered with ashes, their heads shaved, and their clothing torn to rags; and when the body can no longer be kept in the place, the relatives take it to the cemetery, which is usually at some distance down the river. That, for example, of Goumbi was situated at nearly fifty miles from the place. No grave is dug, but the body is laid on the ground, and surrounded with different valuables which belonged to the dead man in his lifetime. The corpses of the chiefs or headmen are placed in rude boxes, but those of ordinary men are not defended in any way whatever.

For at least a year the mourning con-tinues, and, if the dead man has held high rank, it is sometimes continued for two years, during which time the whole tribe wear their worst clothes, and make a point of being very dirty, while the widows retain the shaven head and ashes, and remain in perfect seclusion. At the end of the appointed time, a ceremony called Bola-ivoga is performed, by which the mourning is broken up and the people return to their usual dress.

One of these ceremonies was seen by Du Chaillu. The deceased had been a tolerably rich man, leaving seven wives, a house, a plantation, slaves, and other property, all which was inherited, according to custom, by his elder brother, on whom devolves the task of giving the feast. Great preparations were made for some days previously, large quantities of palm wine being brought to the village, several canoe loads of dried fish prepared, all the best clothes in the village made ready, and every drum, kettle, and anything that could make a noise when beaten being mustered

On the joyful morning, the widows begin care of the departing guest.

then released formally from their widowhood. They then throw off their torn and soiled garments, wash away the ashes with which their bodies had been so long covered, and robe themselves in their best clothes, covering their wrists and ankles with iron and copper jewelry. While they are adorning their persons, the

each group is given an enormous jar of palm wine. At a given signal the drinking begins, and is continued without interruption for some twenty-four hours, during which time dancing, singing, and drum-beating are carried on with furious energy. Next morning comes the final ceremony. A large crowd of men, armed with axes, surround the house formerly occupied by the deceased, and, at a signal from the heir, they rush at once at it. and in a few minutes nothing is left but a heap of fragments. These are heaped up and burned; and when the flames die away, the ceremony is over, and the heir is considered as having entered into possession of the property.

There are one or two miscellaneous customs of the Camma people which are de-serving of a brief notice. They seem to be rather quarrelsome among themselves, and when they get into a fight use a most formidable club. This weapon is made of heavy and hard wood, and is nearly seven feet long. The thick end is deeply notehed, and a blow from the "tongo," as it is called, would smash the skull of an Euro-pean. The native African, however, sustains heavy blows without being much the worse for it; and, although every tongo will be covered with blood and woolly hair, the combatants do not seem to have sustained much injury

As they fight, they heap on their adversarics every insulting epithet they can think of: "Your chief has the leg of an clephant," eries one; "Ho! his eldest brother "Ho! you have no food in your village," bawls a third; and, according to the narrator, the words really seem to do more dam-

age than the blows. When a canoe starts on a long journey, a enrious ceremony is enacted. Each man dips his paddle in the water, slaps it on the surface, raises in the air, and allows one drop of the water to fall into his mouth. After a good deal of singing, shouting, and antic-playing, they settle down to their work, and paddle on steadily for hours. When a chief parts from a guest, he takes his friend's hands within his own, blows into them, and solemnly invokes the spirits of his ancestors, calling on them to take LOCALIT

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s on a long journey, a enacted. Each man water, slaps it on the air, and allows one fall into his mouth. singing, shouting, and ettle down to their steadily for hours. rom a guest, he takes thin his own, blows ly invokes the spirits ng on them to take guest.

CHAPTER L.

THE SHEKIANI AND MPONGWE.

LOCALITY OF THE SHEKIANI - MODE OF GOVERNMENT - SKILL IN HUNTING - SHEKIANI ABCHITECTURE -MEDICAL TREATMENT - NATIVE SORCERERS - FATE OF THE WIZARD - A VICTIM TO SUPERSTI-TION - TREATMENT OF THE POSSESSED - LOCALITY OF THE MPONGWÉ - NATIVE FASHIONS -MPONGWE MOURNING-SKILL IN LANGUAGES-THE SUCCESSFUL TRADER AND HIS RELATIONS-DEATH OF THE MONARCH AND ELECTION OF A NEW KING-A MPONGWÉ CORONATION-OLD KING GLASS AND HIS CHARACTER - HIS SICKNESS, DEATH, BURIAL, AND SUCCESSOR.

SCATTERED over a considerable track of they pay seven shillings and sixpence. The country between the Muni and Gaboon rivers, on the western coast of Africa, are agined, and it is really wonderful how the numerous villages of the Shekiani or Che-kiani tribe. The Shekiani are divided into numerous sub-tribes, which speak a com-mon language, but call themselves by vari-

and indeed searcely deserves the name; for although the chiefs of the different tribes are often ealled kings, their titles are but empty honors, and their authority is but partially recognized even by the headmen of the elans. The kings, indeed, are searcely distinguishable from their so called subjects, their houses being the same, and their mode of living but little superior. Still, they are respected as advisers; and, in cases of difficulty, a few words from one of these kings will often settle a dispute which threatens to be dangerous.

Owing to their proximity to the coast, the Shekiani are great traders, and, in eonsequence of their contact with the white man, present a most eurious mixture of savageness and civilization, the latter being Birmingham manufacturer contrives to furnish for so small a sum a gun that deserves the name.

Of course it is made to suit native ideas, ous names, such as the Moondemo, the Moousha, the Mbieho, & Each of these heavy, a negro contemptional rejecting a heavy, a negro contemptuously rejecting a lesser tribes is again subdivided into elaus or families, each of which has its own head. The mode of government is very simple, spring of the lock is of prodigious strength, and the hammer and pan of proportionate size. Inferior, of eourse, as is the material, the weapon is really a wonderful article; and, if properly handled, is expable of doing good service. But a negro never handles anything carefully. When he cocks his musket, he wrenches back the hammer with a jerk that would break a delieate lock; when he wants to carry home the game that he has killed, he hangs it to the muzzle of the piece, and so slings it over his shoulder, and, as he travels, he allows it to baug against the trees, without the least care for the straightness of the barrel.

But it is in loading the weapon that he most distinguishes himself. First he pours down the barrel a quantity of powder at random, and rams upon it a tuft of dry grass. Upon the grass come some bullets ageness and crymanon, the latter being grass. Upon the grass come some bullets example, the Shekiani mode of managing or bits of iron, and then more grass. Then fire-arms. When they go to hunt the cle-phant for the sake of its tusks, they always fore; and not until then does the negro fre-arms. When they go to hunt the cle-plant for the sake of its tusks, they always arm themselves with trade guns, for which flatter himself that he has loaded his musket. That a gun should burst after such a encampments in the woods, their rude huts method of loading is not surprising, and being composed of four sticks planted in indeed it is a wonder that it can be fired at the ground, tied together at the top, and all without flying to pieces. But the negro insists on having a big gun, with plenty of powder and shot, and he cares nothing for a weapon unless it goes off with a report like a small cannon, and has a recoil that almost dislocates the shoulder.

The Shekiani arc of moderate size, not very dark-colored, and in character are apt to be quarrelsome, passionate, revengeful, and utterly careless of inflicting death or pain. Owing to their unsettled habits, they are but poor agriculturists, leaving all the culture of the ground to the women. Their mode of making a plantation is very sim-ple. When they have fixed upon a suitable spot, they begin to clear it after a very primitive fashion. The men ascend the trees to some ten or twelve feet of height, just where the stem narrows, supporting themselves by a flexible, vine branch twisted hoop-fashion round the tree and their waist. They then chop away at the timber, and slip nimbly to the ground just as the upper part of the tree is falling. The trunks and branches are then gathered together until the dry season is just over, when the whole mass is lighted, and on the ground thus cleared of trees and brushwood the women plant their manioc, plantains, and maize.

Their villages are built on one model. The houses are about twelve or fifteen feet in length by eight or ten wide, and are set end to end in a double row, so as to form a long street. The houses have no windows, and only one door, which opens into the street. At night the open ends of the street are barricaded, and it will be seen that each village thus becomes a fortress almost impregnable to the assaults of native warriors. In order to add to the strength of their position, they make their villages on the crests of hills, and contrive, if possible, to build them in the midst of thorn brakes, so that, if they were attacked, the enemy would be exposed to their missiles while engaged in forcing their way through the thorns. When such a natural defence cannot be obtained, they content themselves with blocking up the approaches with cut thorn branches.

The houses are made of the so called bamboo poles, which are stuck in the ground, and lashed to each other with vine ropes. The interior is divided at least into two apartments, one of which is the eating and the other the sleeping chamber. Each Shekiani wife has a separate apartment, with its own door, so that the number of wives may be known by the number of doors opening out of the sitting-room. Although their houses are made with some care, the Shekiani are continually deserting their villages on some absurd pretext, usually of a superon some absurd pretext, usually of a super-stitions character, and, during their travels natural powers; told him that God did not

the ground, tied together at the top, and then covered with leaves.

It has been mentioned that the Shekiani arc careless about inflicting torture. One day M. du Chaillu was staying with one of the so-called Shekiani "kings," named Njambai; he heard terrible shrieks, and was coolly told that the king was only punishing one of his wives. He ran to the spot, and there found a woman tied by her waist to a stout stake, and her feet to smaller stakes. Cords were tied round her neck, waist, wrists, and ankles, and were being slowly twisted with sticks, cutting into the flesh, and inflicting the most horrible torture. The king was rather sulky at being interrupted in his amusement, but, when his guest threatened instant departure unless the woman were released, hc made a present of the victim to her intercessor. The cords had been so tightly knotted and twisted that they could not be untied, and, when they were eut, were found to have been forced deeply into the flesh.

The same traveller gives an account of the erucl manner in which the Shekiani treated an unfortunate man who had been accused of witcheraft. He was an old man belonging to the Mbousha sub-tribe, and was supposed to have bewitched a man who had lately died.

"I heard one day, by accident, that a man had been apprehended on a charge of causing the death of one of the chief men of the village. I went to Dayoko, and asked him about it. He said yes, the man was to be killed; that he was a notorious wizard, and had done much harm. So I begged to see this terrible being. I was taken to a rough hut, within which sat an old, old man, with wool white as snow, wrinkled face, bowed form, and shrunken limbs. His hands were tied behind him, and his feet were placed in a rude kind of stocks. This was the great wizard. Several lazy negroes stood guard over him, and from time to time insulted him with opprobrious epithets and blows, to which the poor old wretch submitted in silence. He was evidently in his dotage.

"I asked him if he had no friends, no relations, no son, or daughter, or wife to take care of him. He said sadly, 'No one.' "Now here was the secret of his persecu-

tion. They were tired of taking care of the helpless old man, who had lived too long, and a charge of witchcraft by the grec-gree man was a convenient pretext for putting him out of the way. I saw at once that it would be vain to strive to save him. I went, how-ever, to Dayoko, and argued the case with him. I tried to explain the absurdity of toward another site, they make temporary permit witches to exist; and finally made

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cret of his persecutaking care of the l lived too long, and the gree-gree man for putting him out ce that it would be im. I went, how-gued the case with i the absurdity of man with superand finally made

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"Dayoko replied that for his part he would be glad to save him, but that the people must decide; that they were much excited against him; but that he would, to please me, try to save his life. During all the night following i heard singing all over the town, and a great uproar. Evidently they were preparing themselves for the murder. Even these savages cannot kill in cold blood, but work themselves into a frenzy of excitement first, and then rush off to do the bloody deed.

"Early ir the morning the people gath-ered together, with the fetish man—the infernal rascal who was at the bottom of the murder—in their midst. His bloodshot eyes glared in savage excitement as he went around from man to man, getting the votes to decide whether the old man should die. In his hands he held a bundle of herbs, with which he sprinkled three times those to whom he spoke. Meantime a man was stationed on the top of a high tree, whence he should from time to time in a loud voice, 'Jocool Jocool' at the same time shaking the tree violently. 'Jocoo' is devil among the Mbousha, and the business of this man was to drive away the evil spirit, and to give notice to the fetish man of his approach.

"At last the sad vote was taken. It was declared that the old man was a most malignant wizard; that he had already killed a number of people; that he was minded to kill many more; and that he must die. No onc would tell me how he was to be killed, and they proposed to defer the execution rest, and compose my spirits a little. After a while, I saw a man pass my window almost like a flash, and after him a horde of silent but infuriated men. They ran toward the river. In a little while, I heard a couple of sharp, piercing cries, as of a man in great agony, and then all was still as death.

"I got up, guessing the rascals had killed the poor old man, and, turning my steps toward the river, was met by a crowd returning, every man armed with axe, knife. cutlass, or spear, and these weapons, and their own hands and arms and bodies, all sprinkled with the blood of their victim. In their frenzy they had tied the poor wiz-ard to a log near the river bank, and then

an offer to buy the old wretch, offering to would have seemed as though the country give some pounds of tobacco, one or two had just been delivered from a great eurse. By night the men — whose faces for two but its work had been give some pounds of tobacco, one or two had just been delivered from a great eurse. goods which would have bought me an days had filled me with loathing and horror, as though they had never heard of a witch tragedy."

Once, when shooting in the forest, Du Chaillu came upon a sight which filled him with horror. It was the body of a young woman, with good and pleasant features, tied to a tree and left there. The whole body and limbs were covered with gashes, into which the torturers had rubbed red pepper, thus killing the poor creature with sheer agony.

Among other degrading superstitions, the Shekiani believe that men and women can be changed into certain animals. One man, be changed into certain antinais. One man, for example, was said to have been suddenly transformed into a large gorilla as he was walking in the village. The enchanted ani-mal haunted the neighborhood ever after-ward, and did great mischief, killing the men, and carrying off the women into the forest. The people often hunted it, but is a very popular one, and is found in all parts of the country wherever the gorilla lives.

The Shekiani have another odd belief regarding the transformation of human beings into animals. Seven days after a child is born, the girls of the neighborhood assemble in the house, and keep up singing and dancing all night. They fancy that on the seventh day the woman who waited on the mother would be possessed of an evil spirit, which would change her into an owl, and cause her to suck the blood of the child. till my departure, which I was, to tell the truth, rather glad of. The whole seene had considerably agitated mc, and I was willing to be spared the end. Tired, and sick at heart, I lay down on my bed about noon to standard the spirit at the same time that they gratify themselves. As in a large village a gratify themselves. As in a large village a good many children are born, the girls contrive to insure plenty of dances in the

Sometimes an cvil spirit takes possession of a man, and is so strong that it cannot be driven away by the usual singing and dancing, the struggles between the exorcisers and the demon being so fierce as to cause the possessed man to fall on the ground, to foam at the mouth, and to writhe about in such powerful convulsions that no one can hold him. In fact, all the symptoms are those which the more prosaic white man

attributes to epilepsy. Such a case offers a good opportunity to deliberately hacked him into many pieces. See the illustration on the 526th page. They finished by splitting open his skull, and scattering the brains in the water. Then they returned; and, to see their behavior, it the medicine man, who comes to the relief strong drink. Every one thinks it a point of honor to ald in the demolition of the ural result of such a proceeding occurs, the witch, and, accordingly, every one who can eat gorges himself until he can eat no more; of his senses by the ceaseless and deafening every one who has a drum brings it and beats it, and those who have no musical firmed maniac.

up within the hut, not unaccompanied with | instruments can at all events shout and sing until they are hoarse. Sometimes the natuproar, and darting into the forest a con-

THE MPONGWÉ.

negro tribe ealled Mpongwé.

Perhaps on account of their continual admixture with traders, they approach nearer to eivilization than those tribes which have been described, and are peculiarly refined in their manners, appearance, and language. They are very fond of dress, and the women in particular are remarka-ble for their attention to the toilet. They wear but little clothing, their dark, velvetlike skin requiring scarcely any covering, and being admirably suited for setting off the ornaments with which they plentifully bedeck themselves.

Their heads are elaborately dressed, the woolly hair being frizzed out over a kind of cushion, and saturated with palm oil to make it hold together. Artificial hair is also added when the original stock is deficient, and is neatly applied in the form of rosettes over the ears. A perfumed bark is scraped and applied to the hair, and the whole edifice is finished off with a large pin are devoured by flattery in the town." of ivory, bone, or ebony. When their husbands die, the widows are

obliged to sacrifiec this cherished adornment and go about with shaven heads, a custom which applies also to the other sex in time of monrhing. In this country mourning is in his honor, they extol his generosity, cat-implied by the addition of certain articles ing and drinking all the while at his exto the ordinary clothing, but, among the Mpongwé, the case is exactly reversed. When a woman is in mourning she shaves her head and wears as few and as bad clothes as possible; and when a man is in mourning, he not only shaves his head, but abandons all costume until the customary period is over.

The women wear upon their ankles huge brass rings made of stair rods, and many of them are so laden with these ornaments that their naturally graceful walk degenerates into a waddle; and if by chance they should fall into the water, they are drowned by the weight of their brass anklets.

The Monorge of a low state and the state of guese, using their accomplishments for the purpose of cheating both of the parties for whom they interpret. They are very clever by their headmen, the principal chief of a at an argument, especially of that kind district being dignified with the title of king.

UPON the Gaboon River is a well-known which is popularly known as "special plead-egro tribe called Mpongwé, ing," and will prove that black is white, not to say blue or red, with astonishing cool-

clever, however, as they are, they are liable to be cheated in their town by their own people—if indeed those can be said to be cheated who deliberately walk into the trap that is set for them. They will come down to the coast, impose upon some unwary trader with their fluent. and plausible tongues, talk him into ad-vancing goods on credit, and then slink off to their villages, delighted with their own ingenuity. As soon, however, as they reach their homes, the plundcrers become the plundered. Indeed, as Mr. W. Reade well remarks, "There are many excellent busi-ness men who in private life are weak, vain, extravagant, and who seem to leave their brains behind them. Such are the Mpongwés, a tribe of commercial travellers, men who prey upon ignorance in the bush, and

As soon as the successful trader returns to his village, he is beset by all his friends and relations, who see in him a mine of wealth, of which they all have a share. They sing his praises, they get up dances ing and drinking all the while at his ex-pense, and never leaving him until the last plantain has been eaten and the last drop of rum drunk. He has not strength of mind to resist the flattery which is heaped upon him, and considers himself bound to reward his culogists by presents. Consequently, at the end of a week or two he is as poor as when he started on his expedition, and is obliged to go off and earn more money, of which he will be robbed in a similar manner when he returns.

These feasts are not very enticing to the European palate, for the Mpongwé have no idea of roasting, but boil all their food in carthen vessels. They have little scruple about the different articles of diet, but will eat the flesh of almost any animal, bird, or reptile that they can kill.

Among the Mpongwé, the government is much the same as that of the other tribes in Western Equatorial Africa. The different vents shout and sing Sometimes the natocceeding occurs, the ng fairly driven out seless and deafening to the forest a con-

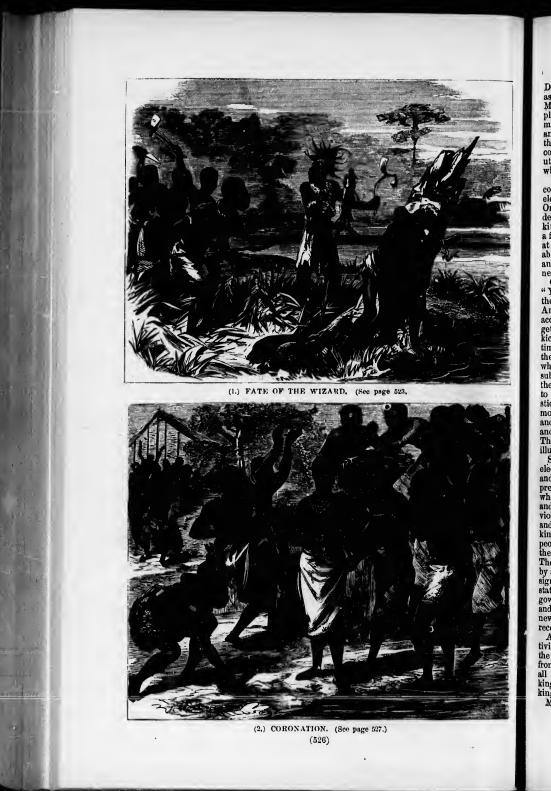
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and the ner. "You the wo Anoth accomp gets be kick, a time th them u while a subject their f to cont sticks more for and his and all This p illustra Sudd elect, 1 and exl predector whole co and sile violenc and say king; v people then th The cro by some sign of state ro gown, u and, ar new kin A ful tivities the king from gro all insis king. I king all M. du

Dignity has, as we all know, its drawbacks markable ceremony which has just been as well as its privileges, and among the described, and which took place on the coro-mpongwé it has its pains as well as its nation of a successor to the old King Glass, pleasures. When once a man is fairly made king, he may do much as he likes, and is scarcely ever crossed in anything that he may desire. But the process of coronation was anything but agrecable, and utterly unlike the gorgeous ceremony with which civilized men are so familiar.

The new king is secretly chosen in solemn conclave, and no one, not even the king elect, knows on whom the lot has fallen, On the seventh day after the funeral of the deceased sovereign, the name of the new ting is proclaimed, and all the people make a furious rush at him. They shout and yell at him; they load him with all the terms of abuse in which their language is so prolific; and they insult him in the grossest manner.

One man will run up to him and shout, "You are not my king yet!" accompanying the words with a sound box on the car. Another flings a handful of mud in his face, accompanied by the same words, another gets behind him and administers a severe kick, and a third slaps his face. For some time the poor man is hustled and beaten by them until his life seems to be worthless, while all around is a crowd of disappointed subjects, who have not been able to get at their future monarch, and who are obliged to content themselves by pelting him with sticks and stones over the heads of their more fortunate comrades, and abusing him, and his parents, and his brothers, sisters, and all his relatives for several generations. This part of the ceremony of coronation is illustrated on the previous page.

Suddenly the tumult ceases, and the king elect, bruised, mud-bespattcred, bleeding, and exhausted, is led into the house of his predecessor, where he seats himself. The whole demeanor of the people now changes, and silent respect takes the place of frantic violence. The headmen of the tribe rise and say, "Now we acknowledge you as our king; we listen to you, and obey you." The people repeat these words after them, and then the crown and royal robcs are brought. The crown is always an old silk hat, which, by some grotcsque chance, has become the sign of royalty in Western Africa. The state robes are composed of a red dressinggown, unless a bcadle's coat can be procured, and, arrayed in this splendid apparel, the new king is presented to his subjects, and receives their homage.

A full week of congratulations and fes-tivities follows, by the end of which time the king is in sad need of repose, strangers from great distances continually arriving, and all insisting on being presented to the new king. Not until these rites are over is the bol. king allowed to leave the house.

nation of a successor to the old King Glass, who, as is rather quaintly remarked, "stuck to life with a determined tenacity, which al-most bid fair to cheat Death. He was a disagreeable old heathen, but in his last days became very devout — after his fash-ion. His idol was always freshly painted and highly decorated; his fetish was the best cared-for fetish in Africa, and every faw days acome great decrea was here be best cared for fetsa in Africa, and every few days some great doctor was brought down from the interior, and paid a large fee for advising the old king. He was afraid of witchcraft; thought that every-body wanted to put him out of the way by bewitching him; and in this country your doctor does not try to cure your sickness: doctor does not try to cure your sickness; his business is to keep off the witches." The oddest thing was, that all the people

thought that he was a powerful wizard, and werc equally afraid and tired of him. He had been king too long for their ideas, and they certainly did wish him fairly dead. But when hc became ill, and was likely to die, the usual etiquette was observed, every one going about as if plunged in the deep-est sorrow, although they hated him sin-cerely, and were so afraid of his supernatural powers that scarcely a native dared to pass his hut by night, and no bribe less than a jug of rum would induce any one to enter the house. At last he died, and then every one went into mourning, the women wailing and pouring out tears with the astonishing lachrymal capability which distinguishes the African women, who can shed tears copiously and laugh at the same time.

On the second day after his death old King Glass was buried, but the exact spot of his sepulture no one knew, except a few old councillors on whom the duty fell. By way of a monument, a piece of scarlet cloth was suspended from a pole. Every one knew that it only marked the spot where King Glass was not buried. For six days the mourning continued, at the end of which time occurred the coronation, and the chief Njogoni became the new King Glass.

The mode of burial varies according to the rank of the dcceased. The body of a chief is carefully interred, and so is that of a king, the sepulchrc of the latter being, as has just been mentioned, kept a profound has just been menoried, kept a protonic secret. By the grave arc placed certain implements belonging to the dead person, a stool or a jug marking the grave of a man, and acalabash that of a woman. The bodies of slaves are treated less ceremoniously, being merely taken to the burying-ground, thrown down, and left to perish, without the honors of a grave or accompanying sym-

Like other dwellers upon river banks, the M. du Chaillu was a witness of the re- Mpongwé are admirable boatmen, and dispiay great ingenuity in making cances. The tree from which they are made only grows inland, and sometimes, when a iarge vessel is wanted, a suitable tree can only be found some eight or ton miles from the shore. If a cance maker can find a tree within two or three miles from the water, he counts birmed to heat the trees are felled, and cut to the proper length — sixty feet being an ordinary measurement — they are ingeniously hel-is wated and guided until the interior is our three miles from the water, he counts burnt away. The outside of the tree is then immed the trees are find a tree with the action the same and immed the shore. himself a lucky man; but, as the trees are being continually cut up for canoe making, it is evident that the Mpongwé are continu-

ally driven further inland. When a Mpongwé has settled upon a tree which he thinks will make a good cance, he transplants all his family to the spot, and builds a new homestead for himself, his wives, his children, and his slaves. Some-times he will accomprize bis labor and pitch times he will economize his labor, and pitch the sea than the river, the maker takes it

and the canoe is ready. A clever man, with such a family, will make several such cances during a single dry scason.

The next and most important business is to get the eanoes to the water. This is done by cutting a pathway through the wood, and laboriously pushing the eanoe on rollers. In some cases, when the canoe tree is nearer his encampment near three or four canoe direct to the beach, launches it, and then trees, all of which he intends to fashion into paddies it round to the river.

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portant business is water. This is done rough the wood, and e canoe on rollers. canoe tree is nearer the maker takes it unches it, and then iver.

CHAPTER LI.

THE FANS.

LOCALITY OF THE TRIBE - THEIR COLOR AND GENERAL APPEARANCE - THE KING OF THE FANS-AN UGLY QUEEN - A MIXED CHARACTER - HOSPITALITY AND CURIOSITY - FIERCE AND WARLINE NATURE - THEIR CONQUERING PROGRESS WESTWARD - WAR-KNIVES, AXES, AND SPEARS - SKILL IN IRON WORK - THE FAN CROSS-BOW AND ITS DIMINUTIVE ARROWS - WAR SHIELDS AND THEIR VALUE - ELEPHANT HUNTING - THE WIRE NET AND THE SPEAR TRAP - FAN COOKERY, AND DIET IN GENERAL - MORTARS AND COOKING POTS - EARTHEN PIPE-BOWLS - CRAVING FOR MEAT -FATE OF THE SHEEP.

THE remarkable tribe which now comes downward. They have a way of adding to above the Equator, and on the easternmost

That they are truly a singular people may be inferred from the terse summary which has been given of them, — namely, a race of cannibal gentlemen. Their origin is un-known; but, as far as ean be gathered from various sources, they have come from the north-east, their bold and warlike nature having overcome the weaker or more timid tribes who originally possessed the land, and who, as far as can be ascertained, scem to have been allied to the eurious dwarfish race which has been described on page 482

They cannot be called negroes, as they are not black, but coffee colored; neither do they possess the enormous lips, the elongated skull, nor the projecting jaws, which are so conspicuous in the true negro. In many individuals a remarkable shape of the skull is to be seen, the forehead running up into a conical shape. Their figures are usu-ally slight, and their upper jaw mostly protrudes beyond the lower, thus giving a strange expression to the countenance.

The men are dressed simply enough, their chief costume being a piece of bark cloth, or, in ease the wearer should be of very high

before our notice inhabits a tract of land just their natural heads of hair a sort of queue, above the Eduator, and on the easternmost known limits of the Gaboon River. Their son's days, making the queue partly out of son's days, making the queue partly out of son's days, making the queue partly out of their own hair, and partly from tow and other fibres. It is platted very firmly, and is usually decorated with beads, cowries, and other ornaments. The beard is gathered exactly like that of the British sailor in Nelinto two tufts, which are twisted like ropes, and kept in shape by abundant grease. The king of the Fans, Ndiayai by name,

was noted for his taste in dress. His queue Was noted for his taste in dress. His queue divided at the end into two points, each of which was terminated by brass rings, while a number of white beads were worn at the top of his head. His entire body was painted red, and was also covered with boldly-drawn tattoo marks. Round his waist be hed twinted a small price of heads also he had twisted a small piece of bark eloth, in front of which hung the tuft of leopard skin that designated his royal authority. The whole of the hair which was not gathered into the queue was teased out into lit-tle ropelets, which stood well out from the head, and were terminated by beads or small rings. His ankles were loaded with brass rings, which made a great jingling as he walked, and his head was decorated with the red feathers of the touraco. His teeth were filed to points, and painted black, and his body was hung with quantities of charms and amulets.

The women wear even less costume than the mcn. Unmarried girls wear none at all, rank, the skin of a tiger-cat, with the tail and, even when married, a slight apron is

all that they use. On their heads they gen- At the same time, every man talked as if he eraily wear some ornament, and the wife of had two voices. Oshupu obtained me a Ndiayai — who, as Du Chaillu remarks, was the ugliest woman he had ever scen — had a cap covered with white shells, and had made tattoolng, with which her whele body was covered, take the place of clothing. She certainly wore a so called dress, but it was only a little strip of red Fan cloth, about four inches wide. Two enormous copper rings were passed through the iobes of her ears, which they dragged down in a very unsightly manner, and on her ankies were iron rings of great weight. These were her most precious ornaments, iron being to the Fans even more valuable than gold is among ourselves. Apparently from constant exposure, her skin was rough like the bark of a tree.

Most of the married women wear a bark belt about four inches wide, which passes over one shoulder and under the other. This is not meant as an article of dress, but only a sort of cradle. The chi'd is scated on this belt, so that its weight is principally sustained by it, and it can be shifted about from side to side by merely changing the belt from one arm to the other. The womthe men, and are not at all pretty, what pretence to beauty they may have being destroyed by their abominable practice of painting their bodies red, and filing their teeth to sharp points.

From the accounts of those who have mixed with them, the Fans present a strange jumble of characters. They praetise open and avowed cannibalism - a custom which is as repulsive to civilized feel-ings as can well be imagined. They are fierce, warlike, and ruthless in battle, fighting for the mere love of it, with their hand against every man. Yet in private life they are hospitable, polite, and gentle, rather afraid of strangers, and as mildly inquisitive as exter Beth Du Chailu and Mr. Boole as cats. Both Du Chaillu and Mr. Reade agree in these points, and the latter has given a most anusing account of his intro-duction to a Fan village. He had been pre-viously challenged on the Geboon River by a Fan, who forbade the boat to pass, but, on being offered a brass rod per diem as a recompense for his services as guide, "grinned horribly a ghastly smile," which showed his filed teeth, and agreed to conduct the party to the next village. He kept strange. And then they all felt my checks his word like a man, and brought the boat and my straight hair, and looked upon me

est of a traveller; they hailed me with the enthusiasm of a mob. The chief's house, to which I had been conducted, was surrounded by a crowd of cannibals, four deep; and the length one of them happened to pull back slight modicum of light which native architecture permits to come in by the door was intercepted by heads and parrots' feathers. They had been arguing whether my coat

short respite by explaining to them that it was the habit of the animal to come out to air himseif, and to walk to and fro in the one street of the village. Being already inurcd to this kind of thing, I went out at sunset and sat before the door. Osiupu, squatting beside me, and playing on a musical instrument, gave the proceeding the appearance of a theatrical entertainment, "And this taught me how often an actor

can return the open merriment of the house with sly laughter in his sleeve. One seldom has the fortune to see anything so ludierous on the stage as the grotesque grinacci of a laughing audience. But oh, if Hogarth could have seen my cannibals! Here stood two men with their hands upon each other's shoulders, staring at me in mute wonder, their eyes like saucers, their mouths like open sepulchres. There an old woman, in a stooping attitude, with her hands on her knees, like a cricketer 'fielding out;' a man was dragging up his frightened wife to look at me, and a child cried bitterly with averted After the Fans had taken the edge eves. off their curiosity, and had dispersed a little, which possibly appears to him rather the action of a beast than of a human being.

"It was not long before they contrived to conquer their timidity. I observed two or three girls whispering together and looking at me. Presently I felt an inquisitive finger laid on my coat, and heard the sound of bare feet running away. I remained in the same position. Then one bolder than the rest approached me, and spoke to me smiling. I assumed as amiable an expression as Nature would permit, and touched my ears to show that I did not understand. At this they had a great langh, as if I had said something good, and the two others began to draw near like cats. One girl took my hand between hers, and stroked it timidly; the others, raising toward me their beautiful black eyes, and with smiles showing teeth which were not filed, and which were as white as snow, demanded permission to touch this hand, which seemed to them so to a village, where our author made his first acquaintance with the tribe. "I examined these people with the inter-

"Now ensued a grand discussion; first my skin was touched, and then my coat, and the two were carefully compared. At my coat, and on seeing my wrist they gave a cry, and clapped their hands unanimously. was of accider "Iw

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and discussion; first and then my coat, fully compared. At ppened to pull back my wrist they gave hands unanimously. g whether my coat

"I was soon enclreled by women and children, who wished to touch my hands, and to peep under my cuffs—a proceeding which I endured with exemplary patience. Nor did I ever spend half an hour in a Fan village before these weaker vessels had forgotten that they had cried with terror when they first saw me; and before I also had forgotten that these amlcable Yaricos would stew me in palm oil and serve me up before their aged sires, if so ordered, with as little reluctance as an English cook would erimp her cod, skin her eels alive, or boil her lobsters into red agony."

The Fans are a flerce and warlike people, and by dint of arms have forced their way into countries far distant from their own, wherever that may have been. No tribes have been able to stand against them, and even the large and powerful Bakalai and Shekiani have had to yield up village after village to the invaders, so that in some parts all these tribes are curiously intermingled; ousy will not permit them to do; and by slow degrees the Bakalai and Sheklani are places. They have even penetrated into places. They nave even penetrated into beard. The progress made by the Ferret astonishingly read

astonishingly rapid. Before 1847 they were only known traditionally to the sea-shore tribes as a race of warlike cannibals, a few villages being found in the mountainous region from which the head waters of the Gaboon River take their orlgin. Now they have passed westward until they are within traders.

Every. Fan becomes a warrior when he bitains the age of manhood, and goes sys-tematically armed with a truly formidable array of weapons. Their principal offensive weapon is the huge war-knife, which is sometimes three feet in length, aud seven inches or so in width.

Several forms of these knives are shown in the illustration on page 558. The gen-eral shape is much like that of the knives used in othor parts of Western Africa. That on the left hand (fig. 1) may almost be called a sword, so large and heavy is it. In using it, the Fan warrior prefers the point to the edge, and keeps it sharpened for the express purpose. Another form of knife is seen in fig. 2. This has no point, and is

was of the same material as my skin, and an purposes, reserving the large knives en-aceident had solved the mystery.

All these knives are kept very sharp, and are preserved in sheaths, such as are seen in the illustration. The sheaths are mostly made of two flat pieces of wood, slightly hollowed out, so as to receive the blade, and covered with hide of some sort. Snake skin forms a favorite covering to the sheaths, and many of the sheaths are covered with human skin, torn from the body of a slain enemy. The two halves of the sheath are bound together by strips of raw hide, which

hold them quite firmly in their places. Axes of different kiuds are also employed by the Fans. One of these bears a singular resemblance to the Neam-Nam war-knifc, as seen on page 437, and is used in exactly the same manner, namely, as a missile. Its head is flat and pointed, and just above the handle is a sharp projection, much like that on the Neam-Nam knife. When the Fan warrior flings his axe, he aims it at the head of the enemy, and has a knack of hurling it so that its point strikes downward, and thus

as the shield which accompanies them, were brought to England by M. du Chaillu, to whom we are indebted for most of our knowledge concerning this remarkable tribe. Some of the spear heads are quite plain and leaf-shaped, while others are formed in rather a funtastical manner. One, for example has several large and field backs example, has several large and flat barbs have passed westward until they are within a few miles of the sea-coast and are now and then seen among the settlements of the indication of the set in the end

of a shaft, and so converted into a spear. All their weapons are kept in the best order, their owners being ever ready for a fray; and they are valued in proportion to the execution which they have done, the warriors having an almost superstitious regard for a knife which has killed a man. Their weapons are all made by themselves, and the quality of the steel is really sur-prising. They obtain their iron ore from the surface of the ground, where it lies about plentifully in some localities. In order to evolt it there out a vertice where order to smelt it, they cut a vast supply of wood and build a large pile, laying on it a quantity of the ore broken into pieces. More wood is then thrown on the top, and the whole is lighted. Fresh supplies of wood are continually added, until the iron used as a cutting instrument. Many of is fairly melted out of the ore. Of course them have also a smaller knife, which they use for cutting meat, and other domestic siderable percentage of the metal is lost,

but that is thought of very little consequence.

The next business is to make the castiron malleable, which is done by a series of beatings and hummerings, the result being a wonderfully well-tempered steel. For their purposes, such steel is far preferable to that which is made in England; and when a Fan wishes to make a particularly good knife or spear head, he would rather smelt and temper iron for himself than use the best steel that Sheffield can produce.

The bellows which they employ are made on exactly the same principle as those which have several times been mentioned. They are made of two short holiow cylinders, to of soft hide. A wooden handle is fixed to of soft hide. A wooden handle is fixed to of soft hide. A wooden handle is fixed to collection ders a wooden pipe is led, and the two pipes converge in an iron tube. The end of this tube is placed in the fire, and the bellowsman, by working the inandles up and down alternately, drives a constant stream of air into the fire.

Their anvils and hammers are equally simple; and yet, with such rude materials, they contrive, by dint of patient working, to turn out admirable speelmens of blacksmith's work. All their best weapons are decorated with intricate patterns engraven on the blades, and, as time is no object to them, they will spend many mouths on the figuring and finishing of a single axe blade. The patterns are made by means of a small chisel and a hammer. Some of their ruder knives are not intended as weapons of war, but merely as instruments by which they ean cut down the trees and brushwood that are in the way when they want to clear a spot for agriculture. It will now be seen why iron is so valuable a commodity among the Fans, and why a couple of heavy anklets made of this precious metal should be so valued by the women.

There is one very singular weapon among the Fans. Perhaps there is no part of the world where we could less expect to find the crossbow than among a cannibal tribe at the head of the Gaboon. Yet there the erossbow is regularly used as an engine of war, and a most formidable weapon it is, giving its possessors a terrible advantage over their foes. The ingenuity exhibited in the manufacture of this weapon is very great, and yet one cannot but wonder at the odd mixture of cleverness and stupidity which its structure shows. The bow is very strong- and when the warrior wishes to bend it he seats himself on the ground, puts his foot against the bow, and so has both hands at liberty, by which he can haul the cord into the notch which holds it until it is released by the trigger. The shaft is about five feet long, and is split for a considerable portion of its length. The little stick which is struct the sweet the split por-

tions constitutes the trigger, and the method of using it is as follows : --

Just below the notch which holds the string is a round hole through which passes a short peg. The other end of the peg, which is mude of very hard wood, is fixed into the lower half of the split shaft, and plays freely through the hole. When the two halves of the shaft are separated by the trigger, the peg is pulled through the hole, and allows the cord to rest in the notch. But as soon as the trigger is removed the two halves close together, and the peg is thus driven up through the hole, knocking the cord out of the notch. I have in my collection a Chinese crossbow, the string of which is released on exactly the same principle.

Of course, an accurate aim is out of the question, for the trigger-peg is held so tightly between the two halves of the shaft that it cannot be pulled out without so great an effort that any aim must be effectually deranged. But in the use of this weapon aim is of very little consequence, as the bow is only used at very short ranges, fifteen yards being about the longest distance at which a Fan eares to expend an arrow. The arrows themselves are not ealeulated for long ranges, as they are merely little strips of wood a foot or so in length, and about the sixth of an inch in diameter. They owe their terrors, not to their sharpness, nor to the velocity with which they are impelled, but to the poison with which their tips are imbued. Indeed, they are so extremely light that they compate the porcelulation with the generation of the cannot be merely laid on the groove of the shaft, lest they should be blown away by the wind. They are therefore fastened in their place with a little piece of gum, of which the archer always takes eare to have a supply at hand. Owing to their diminu-tive size, they cannot be seen until their force is expended, and to this eircumstance they owe much of their power. They have no feathers, neither does any particular care seem to be taken about their tips, which, although pointed, are not nearly as sharp as those of the tiny arrows used by the Dyaks of Borneo, or the Macoushies of the Essequibo.

The poison with which their points are imbued is procured from the juice of some plant at present unknown, and two or three coatings are given before the weapon is considered to be sufficiently envenomed. The Fans appear to be unaequainted with any antidote for the poison, or, if they do know of any, they keep it a profound secret. The reader may remember a parallel instance among the Bosjesmans, with regard to the antidote for the poison-grub.

the cord into the notch which holds it until it is released by the trigger. The shaft is about five feet long, and is split for a considerable portion of its length. The little stick which is thrust between the split porhuman erence The which i

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ch which holds the brough which passes are end of the peg, hard wood, is fixed the split shaft, and he hole. When the are separated by the ed through the heie, a rest in the notch. gger is removed the her, and the peg is a the hole, knocking otch. I have in my rossbow, the string on exactly the same

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s, they use others th, with iron heads, rch of large game; tle arrow is quite trate the skin of a

The only defensive weapon is the shield, which is made from the hlde of the elephant, It varies slightly in shape, but is generally oblong, and is about three feet long by two and a half wide, so that It covers all the vital parts of the body. The plece of hide used for the shield is cut from the shoulders of the elephant, where, as is the case with the pachyderms in general, the skin is thickest and strongest. No spear can penetrate this shield, the axe cannot hew its way through it, the missile knife barely indents it, and the crossbew arrows rebound harmlessly from its surface. Even a bullet will glance off if it sheuld strike obliquely on the shield. Such a shield is exceedingly valuable, be-cause the skin of an elephant will not afford material for more than one or two shields, and elephant-killing is a task that needs much time, patlence, courage, and ingenuity. Moreever, the elephant must be an old one. and, as the old elephants are proverblally flerce and eunning, the danger of hunting them is very great.

Like other savages, the Fan has no idea of "sport." He is necessarily a "pot-hun-ter," and thinks it the most foolish thing in the world to give the game a fair chance of cscape. When he goes to hunt, he intends to kill the animal, and eares not in the least as to the means which he uses. The manner of elephant hunting is exceedingly ingenious.

As soon as they find an elephant feeding, the Fans choose a spot at a little distance where the monkey vines and other creepers daugie most luxuriantly from the boughs. Quietly detaching them, they Interweave them among the tree trunks, so as to make a strong, net-like barrier, which is elastic enough to yield to the rush of an elephant, and strong enough te detain and entangle him. Moreover, the Fans know well that the elephant dreads anything that looks like a fence, and, as has been well said, may be kept prisoner in an enclesure which would not detain a calf.

When the barrier is completed, the Fans, armed with their spears, surround the elephant, and by shouts and cries drive him in the direction of the barrier. As soon as he strikes against it, he is filled with terror, and instead of exerting his gigantic strength, and breaking through the obstacle, he struggles in vague terror, while his enemics crowd round him, inflicting wound after wound with their broad-bladed spears. In vain does he strike at the twisted vines, or endeavor to pull them down with his trunk, and equally in vain he endeavors to trample them under foot. The elastic ropes yield to his efforts, and in the meanwhile the fatal

human being, and is therefore used in pref-erence to the larger and more cumbrons dart, the boughs; while the boider attack him the boughs; while the boider attack him openly, running away if he makes a charge, and returning as soon as he pauses, cluster-

ing round him like flies round a carcass. This mode of chase is not without its dan-gers, men being frequently killed by the elephant, which charges unexpectedly, knocks them down with a blow of the trunk, and then tramples them under foot. Semetimes an unfortunate hunter, when charged by the animal, loses his presence of mind, runs toward the vine barrier, and Is caught in the very meshes which he helped to weave. Tree climbing is the usual resource of a chased hunter; and, as the Fans can run up trees almost as easily as monkeys, they find themselves safer among the branches than they would be if they merely tried to dodge the animal round the tree trunks.

The Fans also use an elephant trap which is identical in principle with that which is used in killing the hippopotanus, — namely, a weighted spear hung to a branch under which the elephant must pass, and detached by a string tied to a trigger. The natives are assisted in their elephant-hunting expeditions by the character of the animal. Suspicious and crafty as is the elephant, it has a strong disInclination to leave a spot where it finds the food which it likes best; and in consequence of this peculiarity, whenever an elephant is discovered, the Fans feel sure that it will remain in the same place for several days, and take their measures accordingly.

When they have killed an elephant, they utilize nearly the whole of the enermous earcass, taking out the tusks for sale, using the skin of the back for shields, and cating the whele of the flesh. To European pal-ates the flesh of the elephant is distasteful, partly on account of its peculiar flavor, and partly because the cookery of the native African is not of the best character. M. du Chaille success of it in your contenue Chaillu speaks of it in very contemptuous terms. "The elephant meat, of which the Fans seem to be very fond, and which they have been coeking and smoking for three days, is the toughest and most disagreeable meat I ever tasted. I cannot explain its like it, but it seems full of muscular fibre or gristle; and when it has been boiled for two days, twelve hours each day, it is still tough. The flavor is not unpleasant; but, although I had tried at different times to accustom myself to it, I found only that my disgust grew greater."

Whether elephant meat is geverned by the same culinary laws as ox meat remains to be seen; but, if such be the ease, the cook who boiled the meat fer twenty-four hours his efforts, and in the meanwhile the fatal missiles are poured on him from every side, Some of the hunters erawl through the brush, and wound him from belew; others the result might have been different; but to | ened in the fire, and laid on the vessel like egg for the same period by way of making it soft.

As to their diet in general, the Fans do not deserve a very high culinary rank. They have pienty of material, and very slight notions of using it. The manice affords them a large portion of their vegeaccount of the ease with which it is culti-vated, a portion of the stem carelessly placed in the ground producing in a single season two or three large roots. The leaves are also boiled and eaten. Pumpkins of dif-ferent kinds are largely cultivated, and even the seeds are rendered edible. M. du another man, which gave me a crew of Chaillu says that during the pumpkin season the villages seem covered with the seeds, sheep, and upon this poor animal, as it lay which are spread out to dry, and, when dried, they are packed in leaves and hung in the smoke over the fireplace, in order to keep off the attacks of an insect which injures them.

When they are to be eaten, they are first boiled, and then the skin is removed. The seeds are next placed in a mortar together with a little sweet oil, and are pounded into a soft, pulpy mass, which is finally eooked over the fire, either in an earthen pot or in a plantain leaf. This is a very palatable sort of food, and some persons prefer it to the whom they had lavished all the privileges of pumpkin itself.

The mortars are not in the least like those of Europe, being long, narrow troughs, two feet in length, two or three inches deep, and seven or eight wide. Each family has one or two of these small implements, but there are always some enormous mortars for the common use of the village, which are em-ployed in pounding manice. When the seed is pounded into a paste, it is formed into eakes, and can be kept for some little time.

The cooking pots are made of clay, and formed with wonderful accuracy, seeing that the Fans have no idea of the potter's wheel, even in its simplest forms. Their eooking pots are round and flat, and are shaped something like milk pans. They also make elay water bottles of guite a classical shape, and vessels for palm wine are made from the same material. These wine jars are shaped much like the amphoræ of the ancients. The elay is moulded by hand, dried thoroughly in the sun, and then baked in a fire. The exterior is adorned with patterns much like those on the knives and axes.

The Fans also make the bowls of their pipes of the same elay, but always form the stems of wood. The richer among them make their pipes entirely of iron, and prefer them, in spite of their weight and apparent inconvenience, to any others. They also make very ingenious water bottles out of reeds, and, in order to render them water look and his tone drew them to their

boil meet for twenty-four hours by way of pitch. It has a very unpleasant flavor until it making it tender is as absurd as boiling an is quite seasoned, and is therefore kept under water for several weeks before it is used.

Like some other savage tribes, the Fans have a craving for meat, which sometimes becomes so powerful as to deserve the name of a disease. The elephant affords enough meat to quell this disease for a considerable time, and therefore they have a great liking for the flesh of this animal. But the great luxury of a Fau is the flesh of a sheep, an animal which they can scarcely ever procure. Mr. W. Reade, in his "Savage Africa," gives a most amusing description of the sensation

sheep, and upon this poor animal, as it lay shaekled in our prow, many a hungry eye was cast. When it bleated the whole crew burst into one loud earnivorous grin. Bush-men can sometimes enjoy a joint of stringy venison, a cut off a smoked elephant, a boiled monkey, or a grilled snake; but a sheep — a real domestic sheep ! — an animal which had long been looked upon as the pride of their village, the eyesore of their poorer neighbors - which they had been in the habit of ealling 'brother,' and upon a fellow-citizen !

"That fate should have sent the white and wealthy offspring of the sea to place this delicacy within their reach was some-thing too strong and sudden for their feeble minds. They were unsettled; they could not paddle properly; their souls (which are certainly in their stomachs, wherever ours may be) were restless and quivering toward that sheep, as (I have to invent metaphors) the needle ere it rests upon its star.

"When one travels in the company of cannibals, it is had policy to let them become too hungry. At mid-day I gave orders that the sheep should be killed. There was a yell of triumph, a broad knife steeped in blood, a long struggle; then three first blazed forth, three clay pots were placed thereon, and filled with the bleeding limbs of the deceased. On an occasion like this, the negro is endowed for a few moments with the energy and promptitude of the European. Nor would I eonplain of needless delay in its preparation for the tablewhich was red clay eovered with grass. The mutton, having been slightly warmed, was rapidly devoured.

"After this they wished to reeline among the fragments of the feast, and enjoy a sweet digestive repose. But then the white man arose, and exercised that power with which the lower animals are quelled. His tight, plaster them within and without with work, though they did not understand his a vegetuble gum. This gum is first soft-words."

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CHAPTER LII.

THE FANS - Concluded.

CANNIDALISM AND ITS DEVELOPMENT AMONG THE FANS -NATIVE IDEAS ON THE SUBJECT - EXCHANGE OF BODIES BETWEEN VILLAGES - ATTACK ON A TOWN AND ROBBERY OF THE GRAVES - MATRI-MONIAL CUSTOMS - BARGAINING FOR A WIFE - COPPER "NEPTUNES" - THE MARRIAGE FEAST -RELIGION OF THE FANS - THE IDOL HOUSES - LOVE OF AMULETS - DANCE IN HONOR OF THE NEW MOON - PLAYING THE HANDJA - ELEPHANTS CAUGHT BY THE FETISH - PROBABLE CHARACTER OF THE "FETISH" IN QUESTION - THE GORILLA AND ITS HABITS - A GORILLA HUNT BY THE FANS -USE OF THE SKULL.

THE preceding story naturally brings us relations when they died, although such a to the chief characteristic of the Fans,namely, their cannibalism.

Some tribes where this custom is praetised are rather asliamed of it, and can only be induced to acknowledge it by cautious cross-questioning. The Fans, however, are not in the least ashamed of it, and will talk of it with perfect freedom - at least until they see that their interlocutor is shoeked by their confession. Probably on this account missionaries have found some difficulty in extracting information on the sub-ject. Their informants acknowledged that human fiesh was eaten by their tribe, but not in their village. Then, as soon as they had arrived at the village in which canni-balism was said to exist, the inhabitants said that the timellaws had hean minim said that the travellers had been misinformed. Certainly their tribe did eat hu-man flesh, but no one in their village did so. But, if they wanted to see cannibalism, they must go back to the village from which they had just come, and there they would find it in full force.

Knowing this peculiarity, Mr. W. Reade took care to ask no questions on the subject until he had passed through all the places previously visited by white meu, and then questioned an old and very polite cannibal. Itis answers were plain enough. Of course Man's flesh was very good, and was "like monkey, all fat." He mostly ate prisoners of war, but some of his friends ate the disagree with him.

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statement is made, and has not as yet been disproved. Some travellers say that the Fans do not eat people of their own village, but live on terms of barter with neighboring villages, anicably exchanging their dead tor enlinary purposes. The Oshebas, another eannibal tribe of the same country, keep up friendly relations with the Fans, and exchange the bodies of the dead with them. The bodies of slaves are also sold for the pot, and are tolerably cheap, a dead for the pot, and are tolerably cheap. slave costing, on the average, one small elephant's tusk

The friendly Fan above mentioned held, in common with many of his dark countrymen, the belief that all white men were canni-bals. "These," said a Bakalai slave, on first beholding a white man, "are the men that eat us!" So he asked Mr. Reade why the white men take the trouble to send to Africa for negroes, when they could eat as many white men as they liked in their own land. His interlocutor having an eye to the possible future, discreetly answered that they were obliged to do so, because the flesh of white men was deadly poison, with which answer the worthy cannibal was perfectly satisfied.

Just before M. du Chaillu came among the Fans a strange and wild incident had they all ate men. He ate men himself, occurred. It has already been mentioned that the Fans have been for some years pushing their way westward, forming part of the vast stream of human life that conbodies of executed wizards, a food of which he was rather afraid, thinking that it might which divides Central Africa from the coast sagree with him. tribes. After passing through various dis-He would not allow that he ate his own tricts, and conquering their inhabitants,

they came upon a village of the Mpongwé, groom has to kill a great number of ele-and, according to their wont, attacked it. phants before he can claim his wife. The Mpongwé were utterly incapable of Bargaining for a wife is often a very resisting these warlike and ferocious invaders, and soon fled from their homes, leav-ing them in the hands of the enemy. The reader may find an illustration of this scene on the next page.

The Fans at once engaged in their favorite pastime of plunder, robbing every hut that they could find, and, when they had cleared all the houses, invading the burialgrounds, and digging up the bodies of the chiefs for the sake of the ornaments, weapons, and tools which are buried with them.

They had filled two canoes with their stolen treasures when they came upon a grave containing a newly-buried body. This they at once exhumed, and, taking it to a convenient spot under some mangrove trees, lighted a fire, and cooked the body in the very pots which they had found in the same grave with it. The reader will re-member that the Mpongwé tribe bury with the bodies of their principal men the articles which they possessed in life, and that a chief's grave is therefore a perfect treasure house.

All bodies, however, are not devoured, those of the kings and great chiefs being buried together with their best apparel and most valuable ornaments.

The matrimonial customs of the Fans deserve a brief notice. The reader may remember that, as a general rule, the native African race is not a prolific onc - at all events in its own land, though, when imported to other countries as slaves, the Africans have large families. Children are greatly desired by the native tribes because they add to the dignity of the parent, and the lack of children is one of the reasons why polygamy is so universally practised; and, as a rule, a man has more wives than children. Yet the Fans offered a remarkable exception to this rule, probably on account of the fact that they do not marry until their wives have fairly arrived at woman's estate. They certainly betroth their female children at a very early age, often as soon as they are born, but the actual marriage does not take place until the child has become a woman, and in the meantine the betrothed girl remains with her parents, and is not allowed that unrestricted license which provails among so many of the Afri-handed over to her husband, who has

This early betrothal is a necessity, as the price demanded for a wife is a very heavy one, and a man has to work for a long time before he can gather sufficient property for the purchase. Now that the Fans have forced themselves into the trading parts of the country, "trader's goods" are the only articles that the father will accept in return for his daughter; and, as those goods are until his skin shines like a mirror, blackens only to be bought with ivory, the Fan bride- and polishes his well-filed teeth, adorns his

amusing scene (see illustration on next page), especially if the father has been suffi-ciently sure of his daughter's beauty to re-frain from betrothing her as a child, and to but her up as it ways to evolve a sufficient of the second state. put her up, as it were, to auction when she is nearly old enough to be married. The dusky suitor dresses himself in his best apparel, and waits on the father, in order to open the negotiation.

His business is, of course, to depreciate the beauty of the girl, to represent that, although she may be very pretty as a child of eleven or twelve, she will have fallen off in her good looks when she is a mature woman of fourteen or fifteen. The father, on the contrary, extols the value of his daughter, speaks slightingly of the suitor as a man quite beneath his notice, and forthwith sets a price on her that the richest warrior could not hope to pay. 'Copper and brass pans, technically called "reptunes," are the chief articles of barter among the Fans, who, however, do not use them for cooking, preferring for this purpose their own clay pots, but merely for a convenient mode of carrying a certain weight of pre-cious metal. Anklets and armilets of copper are also much valued, and so are white beads, while of late years the abominable "trade-guns" have become indispensable. At last, after multitudinous arguments on both sides, the affair is settled, and the price of the girl agreed upon. Part is generally paid at the time by way of earnest, and the bridegroom promises to pay the remainder when he comes for his wife.

As soon as the day of the wedding is fixed, the bridegroom and his friends begin to make preparations for the grand feast with which they are expected to entertain a vast number of gnests. Some of them go off and busy themselves in hunting elephants, smoking and drying the flesh, and preserving the tusks for sale. Others prepare large quantities of manioc bread and plantains, while others find a congenial occupation in brewing great quantities of palm wine. Hunters are also engaged for the purpose of keeping up the supply of

already paid her price. Both are, of course, dressed in their very best. The bride wears, as is the custom among unmarried females, nothing but red paint and as many ornaments as she can manage to procure. Her hair is decorated with great quantities of white beads, and her wrists and ankles are hidden under a profusion of brass and copper rings. The bridegroom oils his bedy reat number of ele-

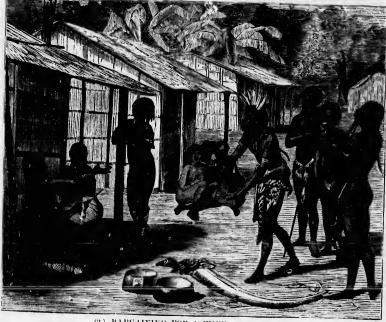
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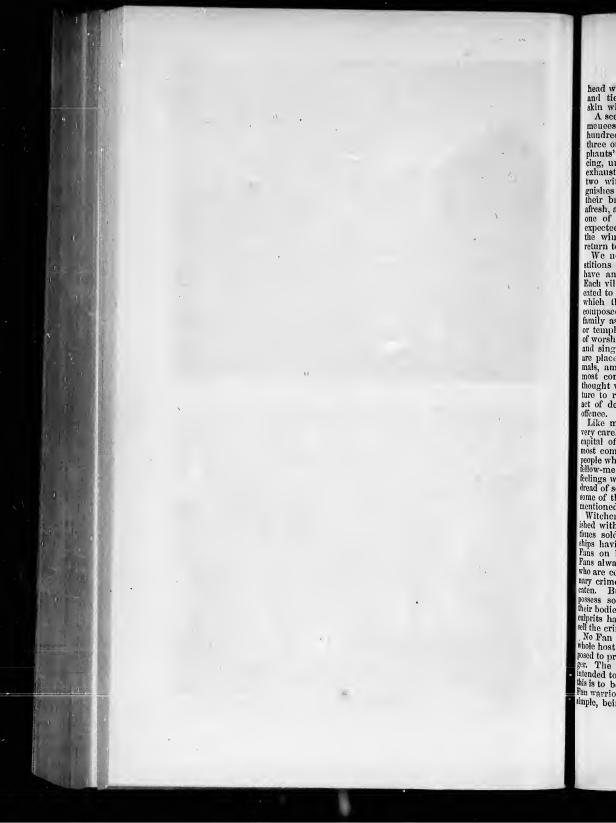
of the wedding is ad his friends begin for the grand feast peeted to entertain ts. Some of them tying the flesh, and r sale. Others premanice bread and find a congenial great quantities of re also engaged for g up the supply of

, all the inhabitants , and the bride is husband, who has Both are, of course, best. The bride among unmarried peint and as many nanage to procure. th great quantities r wrists and ankles usion of brass and groom oils his bedy a mirror, blackens dt tecth, adorns his





(2.) BARGAINING FOR A WIFE, (See page 536.) (537)



A scene of unrestrained jollity then com-A scene of unrestrained jollity then com-mences. The guests, sorvetimes several hundred in number, keep up the feast for three or four days in succession, eating ele-phants' flesh, drinking palm wine, and dan-exhausted, and then sleeping for an hour or two with the happy facility that distim-their brief slumber, they begin the feast aftesh, and after the first few hours scarcely one of the guests is sober, or indeed is expected to be so. At last, however, all the winc is drunk, and then the guests return to an involuntary state of sobriety.

We now come to the religion and super-stitions of the Fan tribe. As far as they shinos of the ran tribe. As har as they have any real worship they are idolaters. Each village has a huge idol, specially dedi-cated to the service of the family or clan of which the inhabitants of the village are composed, and at certain times the whole family assemble together at the idol house or temple, and then go through their acts of worship, which consist chiefly of dancing and singing. Around each of the temples are placed a number of skulls of wild animals, among which the gorilla takes the most conspicuous place. Such spots are thought very sacred, and no one would venture to remove any of the skulls, such an

Like many other savage tribes, they are very eareless of human life, and have many capital offences, of which witchcraft is the most eominon. It may seem strange that people who habitually eat the bodies of their ellow-mon should have any superstitious felings whatever, but among the Fans the dread of sorcery is nearly as great as among some of the tribes which have been already mentioned.

Witchcraft, however, is not always punished with death, the offender being sometimes sold into slavery, the "emigrant" ships having of late years received many Fans on board. It will be seen that the Fans always utilize their criminals. Those who are condemned for theft, or other ordimary crime, are executed, and their bodies eaten. But the wizards are supposed to possess some charms which would make their bodies as injurious after death as the eulprits had been during life, and so they sell the criminal for "traders' goods." No Fan ever dreams of going without a

whole host of amulets, each of which is supposed to protect him from some special danger. The most valuable is one which is intended to guard the wearer in battle, and beauty in the savage for the first time. The measure changed, and two women, this is to be found on the person of ϵ ery Pan warrior who can afford it. It is very simple, being nothing but an iron chain wild beasts, danced in the midst, where they

head with a tuft of brightly colored feathers, and ties round his waist the handsomcst skin which he possesses. to be very efficacious. Perhaps such a chain may at some time or other have turned the

> some rare animal, and have been specially consecrated by the medicine man. The warriors are often so covered with these and similar fetishes that they rattle at every step, much to the gratification of the wearer, and even the children are positivel, laden with fctish ornaments.

The reader will remember that throughout the whole of the tribes which have been described runs a custom of celebrating some kind of religious ceremony when the new moon is first scen. This custom is to be also found among the Fans. It has been graphically described by Mr. W. Reade, as follows: -

"The new moon began to rise. When she was high in the heavens, I had the fortune act of desceration being thought a capital to witness a religious dance in her honor. There were two musicians, one of whom had an instrument called handja, constructed on the principle of an harmonicon; a piece of hard wood being beaten with sticks, and the notes issuing from calabashes of different sizes fastened below. This instrument is found everywhere in Western Africa. It is called Balonda in Scnegambia; Marimba in Angola. It is also described by Froebel as being used by the Indians of Central America, where, which is still more curious, it is known by the same name - Marimba. The other was a drum which stood upon a pcdestal, its skin made from an elephant's The dull thud of this drum, beaten ear. with the hands, and the harsh rattle of the handja, summoned the dancers.

"They came singing in procession from the forest. Their dance was uncouth; their song a solemn tuneless chant; they revolved in a circle, elasping their hands as we do in prayer, with their cycs fixed always on the moon, and sometimes their arms flung wildly toward her. The youth who played the drum assumed a glorious attitude. As I looked upon him—his head thrown back, his eyes upturned, his fantastic headdress, his naked, finely moulded form-I saw

"The measure changed, and two women, eovercd with green leaves and the skins of

executed a pas-de-deux which would have Mpongwe for permission to hunt in their made a première danseuse despair. They grounds, they set out and built round an accompanied their intricate steps with miraculous contortions of the body, and obtained small presents of white beads from the spectators

"It has always appeared to me a special ordinance of Nature that women, who are so easily fatigued by the ascent of a flight of stairs, or by a walk to church, should be able to dance for any length of time; but never did I see female endurance cqual this. Never did I spend a worse night's rest. All drove sleep away, and the next morning these two infatuated women were still to be seen within a small but select circle of ' constant admirers,' writhing in their sinuous (and now somewhat odorous) forms with unabated ardor."

The form of marimba or handja which is used among the Fans has mostly seven notes, and the gourds have each a hole in them covered with a piece of spider's web, as has already been narrated of the Central African drums. The Fan handja is fastened to a slight frame; and when the performer intends to play the instrument, he sits down, places the frame on his knecs, so that the handja is suspended between them, and then beats on the keys with two short sticks. One of these sticks is made of hard wood, but the end of the other is covered with some soft material so as to deaden the The Fans have really some ear sound. for music, and possess some pretty though rudely constructed airs.

Of course the Fans have drums. The favorite form seems rather awkward to Europeans. It consists of a wooden and slightly conical cylinder, some four feet in length and only ten inches in diameter at the wider end, the other measuring barely seven inches. A skin is stretched tightly over the large end, and when the performer plays on it, he stands with bent knees, holding the drum between them, and beats furiously on the head with two wooden sticks.

To return to the Fan belief in charms.

It has already been mentioned that the Fans mostly hunt the elephant by driving it against a barrier artificially formed of vines, and killing it as it struggles to escape from the tangled and twisted creepers. They have also another and most ingenious plan, which, however, scarcely seems to be their own invention, but to be party bey have from the tribes through which they have their progress westward. This passed in their progress westward. This plan is called the Nghal, that being the name of the enclosure into which the animals are enticed. While Mr. Reade was in the country of the Mpongwé tribe, into which, it will be remembered, the Fans had forced their way, the bunters found out that three elephants frequented a certain por-tion of the forest. Honorably paying the enclosure, to leave an opening just large

open patch of ground an enclosurc, slightly made, composed of posts and railings, made, composed of posts and railings, Round the nghal were the huts of the Fan hunters. When Mr. Reade arrived there, he was told that the three elephants were within the nghal, sleeping under a tree; and sure enough there they were, one of them being a fine old male with a large pair of tusks. If he had chosen he could have walked through the fence without taking the trouble to alter his pace, but here he was, together with his companions, without the slightest idea of escaping. So certain were the hunters that their mighty prey was safe, that they did not even take the trouble to close the openings through which the animals had entered the nghal. They were in no hurry to kill the elephants. They liked to look at them as they moved about in the nghal, apparently unconscious of the continual hubbub around them, and certainly undisturbed by it. The elephants were to remain there until the new moon, which would rise in a fortnight, and then they would be killed in its honor.

On inquiring, it was found that the enclo-sure was not built round the clephants, as might have been supposed. No. It was built at some distance from the spot where the clephants were feeding. "The medicine men made fetish for them to come in. They came in. The medicine men made fetish for them to remain. And they re-mained.. When they were being killed, fetish would be made that they might not be angry. In a fortnight's time the new moon would appear, and the elephants would then be killed. Before that time all down, the fence would be strengthened, and interlaced with boughs. The elephants would be killed with spears, crossbows, and guns."

The natives, however, would not allow their white visitor to enter the nghal, as he wished to do, and refused all his bribes of beads and other articles precious to the soul of the Fan. They feared lest the presence of a white man might break the fetish, and the sight of a white face might frighten the clephants so much as to make them disregard all the charms that had been laid upon them, and rush in their terror against the fragile barrier which held them prisoners.

As to the method by which the elephants were induced to enter the enclosure, no other answer was made than that which had already been given. In India the enclosure is a vast and complicated trap, with an opening a mile or so in width, into which the elephants are driven gradually, and which is closed behind them as they

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with h still or believe the "fe suggest tion of have th lerian a they m by mea had be that the fence b and th them f simply The we phant r that th probabl some pa drugged Indian (anythin toxicati

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y which the elephants er the enclosure, no ade than that which iven. In India the and complicated trap; ile or so in width, into are driven gradually, behind them as they and smaller prisons. done was to build an in opening just large

believe the whole story, is of opinion that the "fetish" in question is threefold. He suggests that the first fetlsh was a preparation of some plant for which the elephants have the same mania that eats have for valerian and pigeons for salt, and thinks that they may have been enticed into the nghal by means of this herb. Then, after they had been induced to enter the enclosure, that they were kept from approaching the face by means of drugs distasteful to them, and that the "fetish" which prevented them from being angry when killed was simply a sort of opiate thrown to them. The well-known fastidiousness of the elephant may induce some readers to think pienty of elephants so that they may be that this last suggestion is rather im-probable. But it is also known that, in some parts of Africa, elephants are usually drugged by poisoned food, and that the Indian domesticated elephant will do almost anything for sweetmeats in which the in- for a considerable time. toxicating hemp forms an ingredient. That the elephants are prevented from

approaching the fence by means of a disa melancholy voice, and daubing the posts and rails with a dark brown liquid. This was aeknowledged to be the fetisli by which the eleplants were induced to remain within the enclosure, and it is very probable that it possessed some odor which disgusted the keen-seented animals, and kept them away from its influence.

Mr. Reade also suggests that this method of catching elephants may be a relic of the days when African elephants were taken alive and trained to the service of man, as they are now in India and Ceylon. That the knowledge of elephant training has been lost is no wonder, eonsidering the internecine feuds which prevail among the tribes of Africa, and prevent them from developing the arts of peace. But that they were so eaught and trained, even in the old classical days, is well known; and from all accounts the elephants of Africa were not one whit inferior to their Indian relatives in sagacity or docility. Yet there is now no part of Africa in which the natives seem to have the least idea that to the sway of man, and even in Abyssinia the sight of elephants acting as beasts of burden and traction filled the natives with be grandmother's bookshelves," — I quote the grandmother's bookshelves," — I quote the half incredulous awe.

enough to admit an elephant, to make fetish for the elephants, and in they came. The whole thing is a mystery. Mr. Reade, who frankly confesses that if he had not with his own eyes seen the nghal and its still open door he would have refused to built the story is of opinion that eemes and cuts off a neee of meat from one of the hind legs and places it in a basket, there being as many baskets as slain cle-phants. The meat is then cooked under the superintendence of the medicine man and the party who killed the elephant, and it is then carried off into the woods and offered to the idol. Of course the idol is supposed to eat it, and the chances are that he does so through the medium of his representative, the medicine man. Before the baskets are taken into the woods, the hunt-ers dance about them as they had danced simply a sort of opiate thrown to them. round the elephant, and beseech the idol The well-known fastidiousness of the ele-to be liberal toward them, and give them plant may induce some readers to think plenty of elephants so that they may be

The reader may remember that one of the principal ornaments of the idol temple is the skull of the gorilla, and the same object approximing the relieve by interns of a tirst the sketh of the grind, and the same object tasteful preparation seems likely from a piece of fetishism that Mr. Reade witnessed, At a certain time of the day the medicine man made his round of the fence, singing in vive are horribly afraid of the animal, and vive are horribly afraid of the animal, and feel for it that profound respect which, in the savage mind, is the result of fear, and fear only. A savage never respects any-thing that he does not fear, and the very profound respect which so many tribes, even the fierce, warlike, and well-armed Fans, have for the gorilla, show that it is really an animal which is to be dreaded.

There has been so much controversy about the gorilla, and the history of this gigantic ape is so inextricably intervoven with this part of South Africa, that the present work would be imperfect without a brief notice of it. In the above-mentioned controversy, two opposite views were taken-one, that the gorilla was the acknowledged king of the forest, supplanting all other wild animals, and even attacking and driving away the elephant itself. Of man it had no dread lying in wait for him and attacking him whenever it saw a chance, and being a terrible antagonist even in fair fight, the duel between man and beast being a combat à l'outrance, in which one or the other must perish.

half incredulous awe. When the Fans have succeeded in killing an elephant, they proceed to go through a

when it sees him. It is hardly necessary to mention that M. du Chaillu is responsible for many of the statements contained in the former of these theories — several, however, being confessedly gathered from hearsay, and that several others were prevalent throughout Europe long before Du Chaillu published his well-known work.

The truth scens to lie between these statements, and it is tolerably evident that the gorilla is a fierce and savage beast when attacked, but that it will not go out of its way to attack a man, and indeed will al-ways avoid him if it can. That it is capable of being a fierce and determined enemy is evident from the fact that one of Mr. W. Reade's guides, the hunter Etia, had his left hand erippled by the bito of a gorilla; and Mr. Wilson mentions that he has seen a man who had lost uearly the whole calf of one leg in a similar manner, and who said that he was in a fair way of being torn in pieces if he had not been rescued by his companions. Formidable as are the terrible jaws and teeth of the gorilla when it suceeeds in seizing a man, its charge is not nearly so much to be feared as that of the lcopard, as it is made rather leisurely, and permits the agile native to spring aside and avoid it.

On account of the structure common to all the monkey tribe, the gorilla habitually walks on all-fours, and is utterly incapable of standing upright like a man. It can assume a partially erect attitude, but with bent knees, stooping body, and incurved feet, and is not nearly so firmly set on its legs as is a dancing bear. Even while it stands on its feet, the heavy body is so ill supported on the feeble legs that the animal is obliged to balance itself by swaying its large arms in the air, just as a rope-dancer balances himself with his pole.

In consequence of the formation of the limbs, the tracks which it leaves are very curious, the long and powerful arms being used as crutches, and the short feeble hind legs swung between them. It seems that each party or family of gorillas is governed by an old male, who rules them just as the bull rules its mates and children.

The natives say that the gorilla not only walks, but charges upon all-fours, though it will raise itself on its hind legs in order to survey its foes. Etia once enacted for Mr. W. Reade the scene in which he had received the wound that crippled his hand. Directing Mr. Reade to hold a gun as if about to shoot, he rushed forward on allfours, seized the left wrist with one of his hands, dragged it to his mouth, made believe to bite it, and then made off on allfours as he had charged. And, from the remarkable intelligence which this hideous but polite hunter had shown in imitating other animals, it was evident that his story was a true one.

As to the houses which the gorilla is said to build, there is some truth in the story, Honses they can scarcely be called, inasmuch as they have no sides, and in their construction the gorilla displays an architectural power far inferior to that of many animals. The lodge of the beaver is a palace compared with the dwelling of the gorilla. Many of the descred residences may be found in the forests which the gorilla inhabits, and look much like herons' nests on a rather large scale. They consist simply of sticks torn from the trees and laid on the spreading part of a horizontal branch, so as to make a rude platform. This nest, if we may so call it, is occupied by the female, and in process of time is shared by her offspring. The males sleep in a large tree.

Shy and retiring in its habits, the gorilla retreats from the habitations of man, and loves to lurk in the gloomiest recesses of the forest, where it finds its favorite food, and where it is free from the intrusion of man. As to the untamable character of the gorilla as contrasted with the chimpanzee, Mr. Reade mentions that he has seen young specimens of both animals kept in a tame state, and both equally gentle.

State, and both equally gentle. We now come to the statement that, while the gorilla is working himself up to an attack, he beats his breast until it resounds like a great drum, giving out a loud booming sound that can be heard through the forest at the distance of three miles. How such a sound can be produced in such a manner it is not easy to comprehend, and Mr. Reade, on careful inquiry from several gorilla hunters, could not find that one of them had ever heard the sound in question, or, indeed, had ever heard of it. They said that the gorilla had a drum, and, on being asked to show it, took their interlocutor to a large hollow tree, and said that the gorilla seized two neighboring trees with his hands, and swung himself against the hollow trunk, beating it so "strongstrong" with his feet that the booming sound could be heard at a great distance. Etin illustrated the practice of the gorilla

Etia illustrated the practice of the gorilla by swinging himself against the tree in a similar manner, but failed in producing the sound. However, he adhered to his statement, and, as a succession of heavy blows against a hollow trunk would produce a sort of booming noise, it is likely that his statement may have been in the main a correct one.

Now that the natives have procured firarms, they do not fear the gorilla as much as they used to do. Still, even with such potent assistance, gorilla hunting is not without its dangers, and, as we have seen, many instances are known where a man has been severely wounded by the gorilla, though **Mr**. Reade could not hear of a single case where the animal had killed any of its **assailants**.

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have procured firethe gorilla as much till, even with such illa hunting is not nd, as we have seen, wn where a man has by the gorilla, though ear of a single case killed any of its

When the native hunters chase the go- large one. The preserved specimen can rilla, and possess fire-arms, they are obliged give you no idea of what this animal really to fire at very short range, partly because the dense nature of those parts of the forest which the gorilla haunts prevent them from seeing the animal at a distance of more than ten or twelve yards, and partly because it is necessary to kill at the first shot an animal which, if only wounded, attacks its foes, and uses fiercely the formidable weapons with which it has been of an adult gorilla, and noticed the skull of an adult gorilla, and noticed the vast jaw-boues, the enormous teeth, and the high bony ridges down the head which afford attachment to the muscles, can easily understand the terrible force of a gorilla's bite. The teeth, and not the paws, are the chief, if not the only weapons which the ani-nal employs; and, although they are given to it in order to enable it to bite out the pith of the trees on which it principally feeds, they can be used with quite as great effect in combat.

So the negro hunter, who is never a good shot, and whose gun is so large and heavy that to take a correct aim is quite out of the question, allows the gorilla to come within three or four yards before he delivers his fire. Sometimes the animal is too quick for him, and in that case he permits it to seize the end of the barrel in its hands and drag it to its mouth, and then fires just as the great jaws enclose the muzzle between the teeth. Seizing the object of attack in the hands, and drawing it to the mouth, seems to be with the gorilla, as with others of the monkey tribe, the ordinary mode of fighting. The hunter has to be very eareful that he fires at the right moment, as the gigantic strength of the gorilla enables it to make very short work of a trade gun, if it should happen to pull the weapon out of its owner's hands. A French officer told Mr. Reade that he had seen one of these guns which had been seized by a gorilla, who had twisted and bent the barrel "comme

une papillote." The same traveller, who is certainly not at all disposed to exaggerate the size or the power of the gorilla, was greatly struck by the aspect of one that had been recently killed. "One day Mongilambu came and told me that there was a freshly-killed goand saw it lying in a small canoc; which it almost filled. It was a male, and a very

is, with its skin still unshrivelled, and the blood scarcely dry upon its wounds. The hideousness of its face, the grand breadth of its breast, its massivo arms, and, above all, its hands, like those of a human being, impressed me with emotions which I had not expected to feel. But nothing is perfect. The huge trunk dwindled into a pair of legs, thin, bent, shrivelled, and decrepid as those of an old woman.

Such being the impression made on a eivilized being by the dead body of a gorilla lying in a canoe, the natives may well be excused for entertaining a superstitions awe of it as it roams the forest in freed m, and for thinking that its skull is a fit adornment for the temple of their chief idol.

To a party of native hunters unprovided with fire-arms, the chase of the animal is a service of real difficulty and danger. They are obliged to seek it in the recesses of its own haunts, and to come to close quarters with it. (See the illustration on page 457). The spear is necessarily the principal weapon employed, as the arrow, even though poisoned, does not kill at once, and the gorilla is only incited by the pain of a wound to attack the man who inflicted it. Their fcar of the animal is also increased by the superstition which has already been mentioned, that a man is sometimes transformed into a gorilla, and becomes thereby a sort of sylvan demon, who cannot be killed - at all events, by a black man - and who is possessed with a thirst for killing every human being that he meets.

Any specially large gorilla is sure to be eredited with the reputation of being a transformed man; and as the adult male sometimes measures five feet six inches or so in height, there is really some excuse for the native belief that some supernatural power lics hidden in this monstrous ape.

After a careful investigation, Mr. Reade has come to the conclusion that, except in point of size, there is no essential difference in the gorilla and the chimpanzee, both animals going usually on all-fours, and both building slight houses or platforms in the trccs, both changing their dwelling in scarch of food and to avoid the neighborhood of man, and both, without being gregarious, sometimes assembling together in considerable numbers.

CHAPTER LIII.

THE KRUMEN AND FANTL

LOCALITY OF THE KRUMEN - THEIR FINE DEVELOPMENT AND WONDERFUL ENDURANCE - THEIR SKILL IN BOATING - COLOR OF THE KRUMEN - THEIR VERY SIMPLE DRESS - DOUMLE NOMENCLATURE - THEIR USE TO TRAVELLERS - GOVERNMENT OF THE KRUMEN - THEIR LIVELY AND CHEERFUL CHARACTER - DOMESTIC LIFE OF THE KRUMEN - EARNING WIVES - RELIGION OF THE KRUMEN - THE DEITY "SUFFIN" - KRUMAN FUNERAL - THE GRAIN COAST - THE FANTI TRIBE - THEIR NATIVE INDOLENCE - FANTI BOATS AND THEIR MANAGEMENT - THE KRA-KRA DISEASE - A WILD LEGEND-DRESS OF THE FANTI-IDEAS OF A FUTURE STATE.

ALONG the Grain Coast of Western Africa | almost effeminate savages of the interior. there is a race of men who come too prominently before European eyes to be omitted from this work. They have, in a degree, lost the habits of their original savage life, but they illustrate so well the peculiar negro character that a small space must be devoted to them.

The name Kru, or Croo, and sometimes Carew, or Crew-so diversified is the orthography of native names — is a corruption of the Grebo word "Kráo," The tribe inhabits a district about twenty-five or thirty miles along the coast, and extending for a considerable, but uncertain, distance inland. A good many smaller tribes have been gradually absorbed into them, and, as they have adopted the language, manners, and eustoms, as well as the name of Kráo, we will treat of them all under the same title.

In the "Wanderings of a F. R. G. S." there is a curious account of the derivation of the word Grebo, one of the absorbed tribes. According to their own tradition, they originally inhabited the interior, and, finding that their district was too thickly populated, a large number of them determined to emigrate westward, and secretly prepared for departure, the majority being averse to the scheme. As they cmbarked in a hurry, a number of the eanoes were upset, but the remainder succeeded in bounding over the waves. The people who were capsized, and were left behind, were there-fore called "Waibo," or the Capsized, while the others took the name of Grebo, from the bounding gray monkey, called Gré.

They are extremely powerful, and are able to paddle for some forty miles at a stretch, without seeming to be the least fatigued at the end of their labors. They are the rec-ognized seamen of the coast, and have made themselves necessary to the traders, and even to Government vessels, as they can stand a wonderful amount of work, and are not affected by the climate like the white sailors.

A Kruman lays himself out for a sailor as soon as he becomes his own master, and is content to begin life as a "boy," so that he may end it as a "man"—i. e. he hires himself out in order to obtain goods which will purchase a wife for him, and by dint of several voyages he adds to the number of his wives, and consequently to the respect in which he is held by his countrymen.

He is a marvellous eanoe man, and manages his diminutive boat with a skill that must be seen to be appreciated. If drives it through the surf with fearless speed, and eares nothing for the boiling water around him. "The Kruman," writes Mr. Reade, "squats in it on his knees, and bales the water out with one of his feet. Sometimes he paddles with his hands; sometimes, thrusting a leg in the water, he spins the cance round when at full speed, like a skater on the 'outside-edge.' If it should capsize, as the laws of equilibrium sometimes demand, he turns it over, bales it out with a ealabash, swimming all the while, and glides in again, his skin shining like a seal's."

These singular little eanoes are pointed at The Krumen are a fine race, and present each end, and crescent-shaped, so that they a great contrast to the usual slim-limbed and | project fore and aft out of the water. They

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noe man, and mant with a skill that eeiated. He drives fearless speed, and iling water around writes Mr. Reade, nees, and bales the is feet. Sometimes hands; sometimes, vater, he spins the speed, like a skater f it should capsize, um sometimes debales it out with a he while, and glides like a seal's,"

noes are pointed at haped, so that they f the water. They

are very narrow, and are made out of the single trunk of a tree, usually cotton-wood, or a kind of poplar. The interior is first hellowed out with fire, next trimmed with an adze, and the rlbs are prevented from eollapsing by four or five cross-sticks. They are very massively constructed, and, as the wood is very light, they do not sink even if they are filled with water. So small are they, that at a little distance they eannot be seen, and the inmates appear to be treading water.

It is a eurlous sight to watch a fleet of these cances come off toward a ship. As soon as an English ship anchors, a swarm of these cances eomes dashing along, their black in-mates singing songs at the top of their volces, and shouting " Bateo! Bateo! Gi' way! Bargril" and similar exclamations, as they race with each other toward the vessel. No European has been known to manage one of these frail eanoes, the usual result of get-ting into one being that the boat turns over, and deposits the rash adventurer in the sea.

The appearance of the men has been graphically described by the "F. R. G. S." "Conceive the head of a Socrates, or a Silenus, upon the body of the Antinous, or Apollo Belvedere. A more magnificent de-velopment of musele, such perfect symmetry in the balance of grace and strength, my eyes had never yet looked upon. But the faces! Except when lighted up by smiles and good humor - expression to an African face is all in all — nothing could be more unprepos-sessing. The flat nose, the high check-benes, the yellow eyes, the chalky white teeth, pointed like the shark's, the muzzle protruded like that of a dog-monkey, com-bine to form an unusual amount of ugli-

"To this adds somewhat the tribe mark, a blue line of euts half an inch broad, from the forehead scalp to the nose tip - in some cases it extends over both lips to the chin, whence they are called Bluenoses - whilst a broad arrow or wedge, pointed to the face, and also blue, occupies each temple, just above the zygomata. The marks are made with a knife, little cuts into which the eily husk of a gum is rubbed. Their bodies are similarly ornamented with stars, European emblems, as anchors, &e., especially with broad double lines down the breast

and other parts. "Their features are distinctly African, without a mixture of Arab; the conjunctiva is brown, yellow, or tarnished — a Hamitie peculiarity — and some paint white gogglelike ovals round the orbits, producing the effect of a loup. This is sometimes done for sickness, and individuals are rubbed over their proportions ungainly, and their fea-with various light and dark colored powders. tures repulsive. Their style of dress, which The skin is very dark, often lamp-black; ethers are of a deep rich brown, or bronze plays nearly the whole of the figure, and tint, but a light-complexioned man is generally called Tom Coffee.

"They wear the hair, which is short and kinky, in crops, which look like a Buddha's skull-cap, and they shave when in mourning for their relations. A favorite 'fash' (i. e. fashion) is to scrape off a parallelogram be-hind the head, from the poll to the cerebel-lum; and others are decorated in that landscape or parterre style which wilder Africans love. The back of the cranium is often remarkably flat, and I have seen many heads of the pyramidal shape, rising narrow and pointed high to the apex. The beard is seldom thick, and never long; the moustachio is removed, and the plie, like the hair, often grows in tufts. The tattoo has often been described. There seems to be something attractive in this process—the English sailor can seldom resist the temptation.

"They also chip, sharpen, and extract the teeth. Most men cut out an inverted V between the two middle incisors of the upper jaw; others draw one or two of the eentral lower incisors; others, especially the St. Andrews men, tip or sharpen the Inelsors, like the Wahiao and several Central African tribes.

"Odontology has its mysteries. Dentists seem, or rather seemed, to hold as a theory that destruction of the enamel involved the loss of the tooth; the Krumen hack their masticators with a knife, or a rough piece of hoop iron, and find that the sharpening, instead of producing caries, acts as a preserv-ative, by facilitating the laniatory process. Similarly there are physiologists who attrib-ute the preservation of the negro's teeth to his not drinking anything hotter than blood heat. This is mere empiricism. The Arabs swallow their coffee nearly bolling, and the East African will devour his agali, or porridge, when the temperature would seald the hand. Yet both these races have pearls of teeth, except when they enew lime or to-baeeo."

The native dress of the men is simple enough, consisting of a pink and white or blue and white eheck cloth round the waist, and a variety of ornaments, made of skin, metal, glass, or ivory. The latter substance is mostly obtained either from the Gaboon or Cameroon, and is worn in the shape of large arm rings, cut slowly with a knife, and polished by drawing a wet cord backward and forward. Some of the sailor Krumen have their names (i. e. their nautieal names) engraved on their armlets, and some of them wear on the breast a brass plate with the name engraved upon it. Of course some of their ornaments are charms or fetishes.

The women present a disagreeable con-trast to the men, their stature being short, is merely a much-attenuated petticoat, dis-plays nearly the whole of the figure, and opinion of their personal appearance. Of eourse, the chief part of the work is done by case, no distinction is made between acci-the women, and this custom has doubtless dental manshaughter and murder with malsome effect in stunting and deteriorating the form.

All the Krumen have two names, one being that by which they are called in their own tongue, and one by which they are known to their employers. It really seems in his turn, a pity that these fine fellows should be de-That the grided by the Indicrous English names which are given to them. Their own names —e. g. Kofä, Nákú, Tiyá, &c. — are easy enough to speak, and it would be far better to use them, and not to "eall them out of their names," according to the domestic phrase. Here are the names of five men who engaged to take Mr. Reado to the Ga-boon: Smoke Jack, Dry Toast, Cockroach, Pot-of-Beer, and — of all the names in the world for a naked black man-Florence

Nightingalo. Thoy always demand rice, that being a get their pint and unlimited work. They eaok the rice for themselves in their primitive but effectivo manner, and feed themselves much as turkeys are crammed, seizing large handfuls of rice, squeezing them into balls, and contriving, in somo mysterious way, to swallow them whole without being choked. When they enter the naval sorvice they consider themselves as mado men, getting not only their rice, but allowaneo in lieu of other rations plenty of clothing, and high wages, so that when they go ashore they are rich men, and tako their rank. Of course they are fleeced by all their relations, who flock round them, and expect to be feasted for several days, but still the sailor Kruman ean buy a wife or two, and set up for a "man" at once. In his own phrase, he is "nigger for ship, king for eountry." One year is the usual term of engagement, and it is hardly possible to induco Krumen to engage for more than three years, so attached are they to "me country."

Their government is simple. They are divided into four classes, or eastes, namely, the elders, the actual warriors, the probationary warriors, and the priests; the latter term including the priests proper, the exoreists, and the physicians. They are strictly republican, and no one is permitted to accumulato, or, at all events, to display, wealth much abovo the average of his fellows. Should even one of the elders do so, lows. Should even one of the enters to so, a palaver is held, and his property is re-duced to proper level. This is described by the English-speaking Krumen as the pun-ishment for "too much sass." In fact, prop-erty is held on the joint stock principle, so that the word "commonwealth" is very ap-liable to their mode of government plieable to their mode of government.

deutal manslaughter and murder with mal-ice prepense." The polson ordeal is common here, the draught being prepared from the "sass-wood" of the gldden tree; and there is a wholesome rule that, if the accused survives the ordeal, the accuser must drink it

That they are arrant llars, that they are confirmed thleves, and that they have not the slightest notion of morality, is but to say that they aro savages, and those who havo to deal with them can manage well enough, provided that they only bear in mind these eharaeteristics. If they hear that they are going to some place which they dislike-probably on account of some privato feud, because they are afraid of some man wl.oce domestic relations they have disturbed – they will come with doleful faces to their master, and tell him the most astounding lies about it.

Yet they aro a cheerful, lively set of fellows, possessing to the full the negro's love of singing, drumming, and dancing. Any kind of work that they do Is alded by a song and an experienced travellor who is paddled by Krumen always takes with him a drum of some sort, knowing that it will make the difference of a quarter of the time occupied and the second s after midnight. Under such circumstauces the traveller will do well to grant his per-mission, under the condition that they removo themselves out of earshot. Even their ordinary talk is so much like shouting, that they must always bo quartered in outhouses, and when they become excited with their musie their noise is unendurable.

They are very fond of intoxicating liquids, and are not in the least particular about the quality, so that the intoxicating property be there.

It has already been mentioned that they are arrant thieves, and in nothing is their thieving talent more conspieuous than when they excreise it upon spirituous liquors. They even surpass the British sailor in the ingenuity which they display in discovering and stealing spirits, and there is hardly any risk which they will not run in order to obtain it. Contrary to the habit of most savage people, they are very sensitive to pain, and a flogging which would searcely be felt by a Bush boy will elicit shricks of pain from a Kruman. They dread the whip almost as much as death, and yet they will brave the terrors of a certain flogging in order to get at rum or brandy. No precautions seem to bo available

against their restless cunning, and the un-Capital punishment is rare, and is seldom used, except in eases of witeheraft or mur-der, and it is remarkable that, in the latter

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under his own eyes, and so have the rascals who have contrived to steal it. Even so experienced a traveller as Captain Burton, a man who knows the negro character better than almost any European, says that he never had the chance of drinking his last bottle of cognac, It always having been emptied by his Krumen.

Provisions of all kinds vanish in the same mysterious way: they will strangle goats, and prepare them so as to look as if they had been bitten by venonious serpents; and as for fowls, they vanish as if they had vol-untarily flown down the throats of the robbers. Anything bright or pollshed is sure to be stolen, and it is the hardest thing in the world to take mathematical instruments safely through Western Africa, on account of the thievish propensities of the Krumen.

Even when they steal articles which they cannot eat, it is very dlilleult to discover the spot where the missing object is hidden, and, as a party of Krumen always share their plunder, they have an interest in keep-ing their business secret. The only mode of extracting information is by a sound flogging, and even then it often happens that the eunning rascals have sent off their plunder by one of their own people, or have contrived to smuggle it on board some ship.

WE now come to the domestic habits of the Krumen as summed up in marriage, religion, death, and burial.

These people are, as has been seen, a prudent race, and have the un-African faculty of looking to the future. It is this faculty which causes them to work so hard for their wives, the fact being, that, when a man has no wife, he must work entirely for himself; when he has one, she takes part of the labor off his hands; and when he marries a dozen or so, they can support him in idleness for the rest of his days.

So, when a young man has seraped together sufficient property to buy a wife, he goes to the girl's father, shows the goods, and strikes the bargain. If accepted, he marries her after a very simple fashion, the whole eeremony consisting in the father receiving the goods and handing over the girl. He remains with her in her father's house for a week or two, and then goes off on another trip in order to earn enough money to buy a second. In like manner he

the first takes the chief rank, and rules the entire household. As is the ease in most

to all appearance, his spirit-case has been | head wife will generally urge her husband to add to his number, because every addi-tional wife is in fact an additional servant, and takes a considerable amount of work off her shoulders. And an inferior wife would always prefer to be the twelfilh or thirteenth wife of a wealthy man, than the solitary wife of a poor man for whom she will have to work like a slave.

Although the women are completely subject to their husbands, they have a remedy In their hands if they are very badly treated. They run away to their own family, and then there is a great palaver. Should a sep-aration occur, the children, although they love their mother better than their father, are considered his property, and have to go with him.

THEIR religion is of a very primitive character, and, although the Krumen have for so many years been brought in contact with eivilization, and have been sedulously taught by missionaries, they have not exchanged their old superstitions for a new religion. That they believe in the efficacy of anulets and charms has been already mentioned, and therefore it is evident that they must have some belief in the supernatural beings who are supposed to be influenced by these charms. Yet, as to worship, very little is known of it, probably because very little is practised. On one occasion, when a vessel was weeked, a Kruman stood all night by the sea-side, with his face looking westward, waving the right arm, and keeping up an incessant howling until daybreak. The others looked at him, but did not attempt to join him.

There is one religious eeremony which takes place in a remarkable cavern, called by the euphonious name of Grand Devil Cave. It is a hollow in an enormous rock, having at the end a smaller and interior eavern in which the demon resides. Evidently partaking that dislike to naming the object of their superstitions which caused the believing in fairies to term them the "Good people," and the Norwegians of "Good people," and the Norwegians of the present day to speak of the bear as the "Disturber," or "He in the fur coat," the Krunen prudently designate this demon as "Snffin," i. e. Something. When they go to worship they lay beads, tobaceo, provisions, and rum in the inner caveen which are at once reproved by the

eavern, which are at once removed by the on another trip in order to earn enough money to buy a second. In like manner he possesses a third and a fourth, and then sets up a domicile of his own, each wife having her own little hut. However many wives a Kruman may have, the first takes the chief rank and what the the first states the state of the first state and substantial the sets the first state the state of the state and substantial the state of Suffin as the Babylonians in the first states the chief rank and what the state of Suffin as the Babylonians in the state of Suffin as the Suffin as the Babylonians in the state of Suffin as the state of Suffin as the Babylonians in the state of Suffin as the Babylonians in the state of Suffin as the state of S the time of Daniel believed that Bell eouentire household. As is the case in most lands where polygamy is practised, the women have no objection to sharing the husband's affections. On the contrary, the incredulity, they point with awe to a tree the regular practitioners to wealth and which stands near the mouth of the Grand honor — his state after death is very terri-Devil Cave, and which was formerly a Kruman who expressed his disbelief in Suffin, and was straightway transformed into the tree in question.

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Their mode of swearing is by dipping the finger in salt, pointing to heaven and earth with it, as if invoking the powers of both, and then putting the tip of the finger in the mouth, as if calling upon the offended powers to avenge the perjury on the person of him who had nurtaken of the salt. Conof him who had partaken of the salt. Considering the wolfish voraeity of the Krumen, which they possess in common with other savages, they show great self-control in yielding to a popular superstition which forbids them to eat the hearts of cattle, or to drink the blood.

The dead Kruman is buried with many ceremonies, and, notably, a fire is kept up before his house, so that his spirit may warm itself while it is prepared for appreciating the new life into which it has been born. Food is also placed near the grave for the same benevolent purpose. Should he be a good man, he may lead the cattle which have been sacrificed at his funeral, and so make his way to the spirit land, in which he will take rank according to the number of cattle which he has brought with him. Sometimes he may enter the bodies of children, and so reappear on earth. But mom seed, pounded and mixed with water should he be a bad man, and especially into a paste; and, even during the hot fit of should he be a bad man, and especially into a paste; and, even during the hot fit of should he be a wizard — *i*. *e*. one who practises without authority the arts which raise certain restorative.

honor — his state after death is very terri-ble, and he is obliged to wander forever through gloomy swamps and fetid marshes.

It is a curious fact that the Krumen have some idea of a transitional or purgatorial state. The paradise of the Krumen is called Kwiga Oran, i. e. the City of the Ghosts, and before any one can enter it he must sojourn for a certain time in the intermediate space called Menu or Menuke.

It may be as well to remark here that the Grain Coast, on which the Krumen chiefly live, does not derive its name from corn, barley, or other cereals. The grain in ques-tion is the well-known cardamon, or Grain of Paradise, which is used as a medicine throughout the whole of Western Africa, and is employed as a remedy against various diseases. It is highly valued as a restorative after fatigue; and when a man has been completely worn out by a long day's march, there is nothing that refreshes him more than a handful of the cardamons in a fresh state, the juicy and partly acid pulp contrasting most agreeably with the aro-matic warmth of the seeds. The cardamom is used either internally or externally. It is eaten as a stomachic, and is often made into a poultice and applied to any part of the body that suffers pain. Headache, for example, is said to be cured by the carda-

THE FANTI.

now known by the general title of the Gold Coast, Ashantee, or Ashanti, is occupied by two tribes, who are always on terms of deadly fead with each other. Internecine quarrels are one of the many curses which retard the progress of Africa, and, in this case, the quarrel is so fierce and persistent, that even at the present day, though the two great tribes, the Fanti and the Ashanti, have fought over and over again, and the latter are clearly the victors, and have taken possession of the land, the former are still a targe and powerful tribe, and, in spite of their so called extermination, have proved their vitality in many ways.

The Fanti tribe are geographically separated from their formidable neighbors by the Bossumpea River, and if one among either tribe passes this boundary it is declared to be an overt act of war. Unfortunately, England contrived to drift into this war, and, as bad luck would have it, took the part of the Fanti tribe, and consequently shared in their defeat.

THE district of Western Africa, which is | should have been so completely conquered, as they have been termed by Mr. Duncan, a traveller who knew them well, the dirticst and laziest of all the Africans that he had seen. One hundred of them were employed under the supervision of an Englishman, and, even with this incitement, they did not do as much as a gang of fifteen English laborers. Unless continually goaded to work they will lie down and bask in the sun; and even if a native oversecr be employed, he is just as bad as the rest of his countrymen.

Even such work as they do they will only perform in their own stupid manner. For example, in fetching stone for building, they will walk, some twenty in a gang, a full mile to the quarry, and come back, each with a single stone weighing some eight or nine pounds on his head. Every burden is earried on the head. They were once supplied with wheelbarrows, but they placed one stone in each wheelbarrow, and then put the barrows on their heads. The reason why they are so lazy is plain enough. They It is really not astonishing that the Fanti can live well for a penny per diem, and

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mark here that the he Krumen chiefly name from corn, The grain in quesardamom, or Grain sed as a medicine f Western Africa, emedy against varivalued as a restorwhen a man has ut by a long day's that refreshes him the eardamoms in a nd partly acid pulp bly with the aro-ls. The cardamom or externally. It and is often made ied to any part of in. Headache, for sured by the cardamixed with water uring the hot fit of vder is applied as a

pletely conquered, ed by Mr. Duncan, m well, the dirtiest frieans that he had em were employed of an Englishman, ement, they did not of fifteen English nually goaded to and bask in the ative overseer be bad as the rest of

y do they will only ipid manner. For e for building, they a gang, a full mile back, each with a ome eight or nine Every burden is hey were once supbut they placed lbarrow, and then heads. The reason ain enough. They ny per diem, and

wife has to earn the necessaries of life, and the husband earns-and consumes-the luxuries.

The Fanti tribe are good canoe men, but their boats are much larger and heavier than those which are employed by the Krumen. They are from thirty to forty feet in length, and are furnished with weather boards for the purpose of keeping out the water. The shape of the paddle is usually like that of the ace of clubs at the end of a handle; but, when the canoes have to be taken through smooth and deep water, the blades of the paddles are long and leaf-shaped, so as to take a good hold of the water. The Fanti boatmen are great adepts in conveying passengers from ships to the shore. Waiting by the ship's side, while the heavy scas raise and lower their crank canoes like corks, they seize the right moand the state of the second se with shouts of exultation. On account of the surf, as much care is needed in landing the passengers on shore as in taking them out of the vessel. They hang about the outskirts of the surf-billows as they curl and twist and dash themselves to pieces in white spray, and, as soon as one large wave has dashed itself on the shore, they paddle along on the crest of the succeeding wave, and just before it breaks they jump out of the boat, run it well up the shore, and then ask for tobacco.

The men are rather fine-looking fellows, tall and well-formed, but are unfortunately liable to many skin diseases, among which the terrible kra-kra is most dreaded. This horrible disease, sometimes spelt, as it is pronounced, eraw-craw, is a sort of leprosy that overruns the entire body, and makes the surface most loathsome to the eye. Unfortunately, it is very contagious, and even white persons have been attacked by it merely by placing their hands on the spot against which a negro afflicted with kra-kra has been resting. Sometimes the whole crew of a ship will be seized with kra-kra, which even communicates itself to goats and other animals, to whom it often proves fatal

The natives have a curious legend re-specting the origin of this horrible disease. The first man, named Raychow, came one day with his son to a great hole in the ground, from which fire issues all night. They heard men speaking to them, but could not distinguish their faces. So Ray-

their only object in working is to procure man to ask for anything that he liked before rum, tobacco, and cotton cloths. So the he was restored to the upper air. The boon he was restored to the upper air. The boon chosen was a remedy for every disease that he could name. He enumerated every malady that he could recollect, and received a medicine for each. As he was going away, the fire king said, "You have forgotten one disease. It is the kra-kra, and by that you shall die."

Their color is rather dark chocolate than black, and they have a tolerably well-formed nose, and a facial angle better than that of the true negro. Their dress is simply a couple of cotton cloths, one twisted round the waist, and the other hung over the shoulders. This, however, is scarcely to be reekoned as clothing, and is to be regarded much as an European regards his hat, *i. e.* as something to be worn out of doors. Like the hat, it is doffed whenever a Fanti meets a superior; this curious salutation being found also in some of the South Sea Islands.

The women when young are uply in face and beautiful in form — when old they are hideous in both. In spite of the Islamism with which they are brought so constantly in contact, and which has succeeded in mak-ing them the most civilized of the West African tribes, the women are so far from veiling their faces that their costume begins at the waist and ceases at the knees. Un-fortunately, they spoil the only beauty they possess, that of shape, by an ugly append-age called the "cankey" *i.e.* a tolerably large onlong bag of calico, stuffed into cushion shape, and then tied by tapes to the wearer's back, so that the upper edge and two of the corners project upward in a very ludicrous way. It is, in fact, only a slight exaggeration of an article of dress which at one time was fashionable throughout Europe, and which, to artistic eyes, had the same demerit of spoiling a good shape and not concealing a bad one. The married women have some excuse for wearing it, as they say that it forms a nice cushion for the baby to sit upon; but the young girls who also wear it have no such excuse, and can only plead the fashion of the day.

Round the waist is always a string of beads, glass or clay if the wearer be poor, gold if she be rich. This supports the "shira," a sort of under-petticoat, if we may so term it, which is simply a strip of calieo an inch or so in width, one end being fastened to the girdle of beads in front, and the other behind. They all wear plenty of ornaments of the usual description, i. e.necklaces, bracclets, armlets, anklets, and even rings for the toes.

The hair of the married women is dressed chow scut his son down the pit, and at the bottom he met the king of the fire hole, who challenged him to a trial of spear throwing, the stake being his life. He won throwing, the stake being his life. He won the stake being his li with his prowess that he told the young hair, and the remainder of the locks, previ-

ously saturated with grease, and combed out | shasha, the malevolent ghost of a Brahmin, to their greatest length, are trained upward into a tall ridge. Should the hair be too short or too seanty to produce the required effect, a quantity of supplementary hair is twisted into a pad and placed under the veritable locks. This ridge of hair is sup-ported by a large comb stuck in the back of the head, and, although the shape of the hair tufts differ considerably, it is always present, and always made as large as possible. The Fanti have their peculiar superstitions, which have never yet been extirpated.

In accordance with their superstitious worship, they have a great number of holy days in the course of the year, during which they make such a noise that an European can scareely live in the town. Besides uttering the horrible roars and yells which seem unproducible by other than negro throats, they blow horns and long wooden trumpets, the sound of which is described as resembling the roar of a bull, and walk in procession, surrounding with their horns and trumpets the noisest instrument of all, -namely, the kin-kasi, or big drum. This is about four feet in length and one in width, and takes two men to play it, one carrying it, negro fashion, on his head, and the other walking behind, and belaboring it without the least regard to time, the only object being to make as much noise as possible.

Their fetishes are innumerable, and it is hardly possible to walk anywhere without sceing a fetish or two. Anything does for a fetish, but the favorite article is a bundle of rags tied together like a child's rag doll. This is placed in some public spot, and so great is the awe with which such articles are regarded, that it will sometimes remain in the same place for several weeks. A little image of clay, intended to represent a human being, is sometimes substituted for the rag doll.

The following succinct account of the religious system is given in the "Wander-ings of a F. R. G. S.:"-"The religious ideas of the Fanti are, as usual in Africa, vague and indistinct. Each person has his Samán diem, as the case may be-to bury an ex--literally a skeleton or goblin - or private posed corpse involves a risk that no one fetish, an idol, rag, fowl, feathers, bunch of .kes to run. grass, a bit of glass, and so forth; to this he pays the greatest reverence, because it is nearest to him.

"The Bosorus are imaginary beings, probably of ghostly origin, called 'spirits' by the missionaries. Abonsám is a malevolent being that lives in the upper regions. Sasa-bonsám is the friend of witch and wizard, hates priests and missionaries, and inhabits huge silk-cotton trees in the gloomiest forests; he is a monstrous being, of human shape, of red color, and with long hair. The reader will not fail to remark the similarity of Sasabonsám to the East Indian Rák-

brown in color, inhabiting the pipul tree. "Nyankupon, or Nyawe, is the supreme deity, but the word also means the visible firmament or sky, showing that there has been no attempt to separate the ideal from the material. This being, who dwells in Nyankuponfi, or Nyankuponkroo, is too far from earth to trouble himself about human affairs, which are committed to the Bosorus. This, however, is the belief of the educated, who doubtless have derived something from European systems-the vulgar confound him with sky, rain, and thunder. ""Kra,' which the vocabularics translate

'Lord,' is the Anglicised okro, or ocroe, meaning a favorite male slave, destined to be sacrificed with his dead master; and 'sun-sum,' spirit, means a shadow, the man's *umbra*. The Fantis have regular days of rest: Tuesdays for fishermen, Fridays for bushmen, peasants, and so on."

There is very little doubt that the conjecture of the author is right, and that several of these ideas have been borrowed from European sources.

The rite of circumcision is practised among the Fantis, but does not scem to be universal, and a sacred spot is always chosen for the eeremony. At Accra, a rock rising out of the sea is used for the purpose.

Burial is conducted with the usual accompaniments of professional mourners, and a funeral feast is held in honor of the deceased. A sheep is sacrificed for the occasion, and the shoulder bone is laid on the grave, where it is allowed to remain for a considerable time. Sometimes travellers have noticed a corpse placed on a platform and merely covered with a cloth. These are the bodies of men who have died without paying their debts, and, according to Fanti laws, there they are likely to remain, no one being bold enough to bury them. By their laws, the man who buries another succeeds to his property, but also inherits his debts, and is legally responsible for them. And as in Western Africa the legal rate of interest is far above the wildest dreams of European usurers-say fifty per cent. per annum, or per mensem, or per

One of their oddest superstitions is their belief in a child who has existed from the beginning of the world. It never cats nor drinks, and has remained in the infantile state ever since the world and it eame into existence. Absurd as is the idea, this mirac-ulous child is firmly believed in, even by persons who have had a good education, and who say that they have actually seen it. Mr. Duncan, to whom we are indebted for the account of it, determined to see it, and was so quick in his movements that he quite disconcerted its nurse, and stopped her preparations for his visit.

ost of a Brahmin, g the pipul tree. 'e, is the supreme means the visible ng that there has the the ideal from g, who dwells in bonkroo, is too far oself about human cd to the Bosorus, f of the educated, d something from vulgar confound thunder.

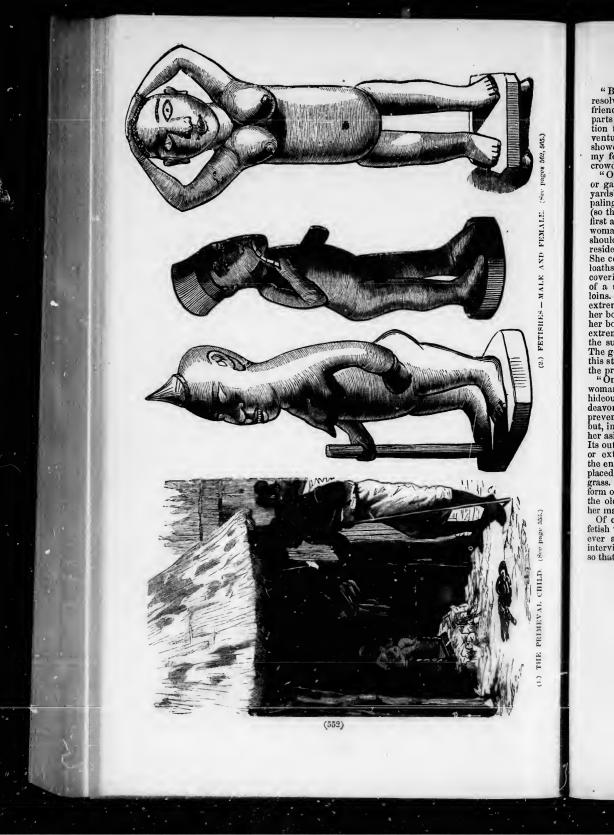
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rstitions is their existed from the t never cats nor in the infantile and it came into idea, this miracved in, even by d education, and actually seen it, are indebted for red to see it, and erts that he quite topped her prep17



"Being again delayed, I lost patience, and would have played the same trick with Mr. solved to enter the dwelling. My African Duncan, and, from the repeated obstacles resolved to enter the dwelling. My African friends and the multitude assembled from all parts of the town, warned me of the destruction that would certainly overtake me if I ventured to go in without leave. But I showed them my double-barrelled gun as my fctish, and forced my way through the crowd.

See pages 562, 565.

FETISHES - MALE AND FEMALE.

PRIMEVAL CHILD.

THE

"On entering through a very narrow door or gateway, into a circle of about twenty yards' diameter, fenced round by a close paling, and covered outside with long grass (so that nothing within could be seen), the first and only thing that I saw was an old woman who, but for her size and scx, I should have taken for the mysterious being resident there from the time of the creation. She certainly was the most disgusting and loathsome being I over beheld. She had no covering on her person with the exception of a small piece of dirty sloth round her loins. Her skin was deeply wrinkled and extremely dirty, with scarcely any ficsh on her bones. Her breasts hung half way down her body, and she had all the appearance of extreme old age. This ancient woman was the supposed nurse of the immortal child. The god's house and the principal actor in this strange superstition are represented on the previous page.

"On my entering the yard, the old fetish woman stepped before me, making the most hideous gestures ever witnessed, and endeavored to drive me out, that I might be prevented from entering into the god's house, but, in spite of all her movements, I pushed her aside, and forced my way into the house. Its outward appearance was that of a cone, or extinguisher, standing in the centre of the enclosure. It was formed by long poles placed triangularly, and thatched with long grass. Inside it I found a clay bench in the form of a chair. Its tenant was absent, and the old woman pretended that she had by her magic caused him to disappear.'

Of course, the plan pursued by the old fetish woman was to borrow a baby when-ever any one of consequence desired an interview, and to paint it with colored chalks, so that it was no longer recognizable. She and another pair take their place.

thrown in the way of his visit, was evidently trying to gain time to borrow a baby secretly.

At a Fanti funeral the natives excel themselves in noise making, about the only exertion in which they seem to take the least interest. As soon as a man of any note is dcad, all his relations and friends assemble in front of his hut, drink, smoke, yell, sing, and fire guns continually. A dog is sacrificed before the hut by one of the relations, though the object of the sacrifice does not seem to be very clear. Rings, bracelets, and other trinkets are buried with the body, and, as these ornaments are often of solid gold, the value of buried jewelry is vcry considerable. Of course, the graves arc some-times opened and robbed, when the corpse is that of a wealthy person. One ingenious Fanti contrived to enrich

himself very cleverly. One of his sisters had been buried for some time with all her jewelry, and, as the average value of a wellto-do woman's trinkets is somewhere about forty or fifty pounds, the affectionate brother thought that those who buried his sister had been guilty of unjustifiable waste. After a while his mother died, and he ordered her to be buried in the same grave with his sis-ter. The ingenious part of the transaction was that the man declared it to be contrary to filial duty to bury the daughter at the bottom of the grave, in the place of honor, and to lay the mother above her. The daughter was accordingly disinterred to give place to the mother, and when she was again laid in the grave all her trinkets

had somehow or other vanished. The dances of the Fanti tribe are rather absurd. Two dancers stand opposite each other, and stamp on the ground with each foot alternately. The stamping becomes faster and faster, until it is exchanged for leaping, and at every jump the hands are thrown out with the fingers upward, so that the four palms meet with a sharp blow. The couple go on dancing until they fail to strike the hands, and then they leave off,

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CHAPTER LIV.

THE ASHANTI.

ORIGIN AND GENERAL APPEARANCE OF THE ASHANTI - AN ASHANTI CAPTAIN AND HIS UNIFORM - THE GOLD COAST-GOLD WASHING - THE "TILIKISSI" WEIGHTS - INGENIOUS FRAUDS - THE CABOCEERS. OR NOBLES OF ASHANTI - PORTRAIT OF A MOUNTED CABOCEER - THE HORSE ACCOUTREMENTS-LAW OF ROYAL SUCCESSION - MARRIAGE RESTRICTIONS - THE YAM AND ADAI CUSTOMS - FETISH DRUM AND TRUMPET - RELIGIOUS SYSTEM OF ASHANTI - WORSHIP OF EARTH AND SKY - FE-TISHES - DERIVATION OF THE WOLD - THE "KLA," OR FAMILIAR SPIRIT.

WHENCE the Ashanti tribe came is not a spiral pattern, and tied under his chin by very certain, but it is probable that they a strap covered with cowries. His bow is formerly inhabited a more inland part of the continent, and worked their way westward, after the usual fashion of these tribes. Their traditions state that, about a hundrcd and fifty years ago, the Ashanti, with several other tribes, were gradually ousted from their own lands by the increasing followers of Islam, and that when they reached a land which was full of gold they took courage, made a bold stand for free-dom, and at last achieved their own independence.

At this time the people were divided into a considerable number of states - between forty and fifty, according to one historian. After having driven away their oppressors, they came to quarrel among themselves, and fought as fiercely for precedence as they had formerly doue for liberty, and at hey the Asherit in gravely due last the Ashanti tribe conquered the others, and so consolidated the government into a kingdom.

In general appearance, the Ashanti much resemble the Fanti, though they are not perhaps so strongly built. They are, however, quite as good-looking, and, according to Mr. Bowdich, the women are handsomer than those of the Fanti. As a rule, the higher classes arc. remarkable for their cleanliness, but the lower arc quite as dirty as the generality of savage Africans.

As a specimen of the remarkable style of costume in which the Ashanti indulge, a description of an army captain is here in-troduced. On his head is a vast double plume of eagles' feathers, surmounting a description of an army captain is here in-

slung at his back, and his quiver of small poisoned arrows hangs from his wrist, while in his other hand is held an ivory staff, carved in a spiral pattern. His breast is covered with a vast number of little leathern pouches gilt and painted in light col-ors, mostly scarlet, and from his arms hang a number of horse tails. Great boots of red hide cover his legs to mid thigh, and are fastened to his belt by iron chains.

This belt is a very curious piece of leather work. One of these articles is in my collection, and is furnished with the following implements. First comes a small daggerknife, with a blade about four inches long, and next to it is a little eircular mirror about as large as a crown picce, and enclosed in a double case like that which is now used for prismatic compasses. Then comes a razor, a singularly primitive-looking specimcn of cutlery, mounted in a handle which is little more than a picce of stick, with a slit in it. Next comes a leathern pouch about four inches square and one inch in depth, having its interior lined with coarse canvas, and its exterior decorated with little round holes punched in the leather, and arranged in a simple pattern. Lastly comes the razor strop, a very ingenious implement, consisting of a tube filled with emery powder, and sliding into a sheath so as to allow the powder to adhere to it. All these articles are protected by leathern sheaths

sort of helmet made of rams' horns, gilt in now live is popularly termed the Gold

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HIS UNIFORM - THE DS - THE CABOCEERS, E ACCOUTREMENTS-I CUSTOMS - FETISH RTH AND SKY-FE-

under his chin by ries. His bow is s quiver of small m his wrist, while ld an ivory staff, n. His breast is per of little leathited in light colm his arms hang Great boots of red id thigh, and are chains.

us piece of leather eles is in my colith the following a small daggerfour inches long, e circular mirror ieee, and enclosed vhich is now used

Then comes a ve-looking specin a handle which e of stick, with a leathern pouch and one inch in lined with coarse corated with little the leather, and rn. Lastly comes nious implement, with emery powth so as to allow the it. All these leathcrn sneaths nd arc suspended ut.

e Ashanti tribes ermod the Gold

the form of dust, and is obtained by a very rude and imperfect mode of washing. The women are the chief gold washers, and they set about their task armed with a hoe, a basin-shaped calabash, and several quills, to the weights, they soaked the tilikissi basin-shaped calabash, and several quills. With the hoe they scrape up a quantity of sand from the bed of some stream, and place it in the calabash. A quantity of water is then added, and, by a peculiar rotatory movement of the hand, the water and sand are shaken up, and made to fly gradually over the top of the basin. When this movement is adroitly per-formed, the water and lighter sand escape from the boyl, while the cold dust sinks by

from the bowl, while the gold dust sinks by its own weight to the bottom, and is thus is could would be the beauting. Much skill is required in handling the calabash, and one woman will find a fair supply of gold where another will work all day and scarcely find a particle of the metal.

Of course, by this rude method of work the quantity of gold obtained is in very small proportion to the labor bestowed in small proportion to the labor bestowed in obtaining it; and if the natives only knew the use of mcrcury, they would gain three or four times as much gold as they do at present. The quills, when filled with gold dust, are generally fastened to the hair, where they are supposed to be as orna-mental as they are precious. The best time for gold washing is after violent rains when for gold washing is after violent rains, when the increased rush of water has brought down a fresh supply of sand from the upper regions. As one of the old voyagers quaintly remarked, "It raineth seldom, but every shower of rain is a shower of gold unto them, for with the violence of the water falling from the mountains it bringeth from them the gold."

A good gold washer will procure in the course of a year a quantity of the dust which will purchase two slaves. The average price of a slave is ten "minkali," each minkali being worth about 12£.6s.; and being valued in goods at one musket, eighteen gun flints, twenty charges of powder, one cutlass, and forty-cight leaves of tobacco. The reader may judge what must be the quality of the musket and cutlass. Gold is weighed by the little familiar red and black seeds, called in Western Africa "tilikissi," and each purchaser always has his own balances and his own weights. As might be supposed, both vendor and pur-chaser try to cheat each other. The gold finder mixes with the real gold dust inferior sand, made by melting copper and silver together, or by rubbing together copper filings and red coral powder. If larger picecs of gold were to be imitated, the usual plan was to make little nuggets of copper, and surround them with a mere shell of gold. right arm bare; a silk fillet encircling the

Coast, on account of the richness with imposition of the three, because the gold which the precious metal is scattered over exact leading defied the test, and the fraud would

to the weights, they soaked the tilikissi seeds in melted butter to make them heavier, and sometimes made sham tilikissis

of pebbles neatly ground down and colored. In spite of all the drawbacks, the quantity of gold annually found in Ashanti-land is very great, and it is used by the richer natives in barbaric profusion. They know or care little about art. Their usual way of making the bracelets or armlets is this. The smith melts the gold in a little crucible of red clay, and then draws in the sand a so as to make a rude and irregular bar or stick of metal. When cold, it is hanuncred along the sides so as to square them, and is then twisted into the spiral shape which seems to have instinctively impressed itself on gold workers of all ages and in all countries.

The collars, earrings, and other ornaments are made in this simple manner, and the wife of a chief would scarcely think herself dressed if she had not gold ornaments worth some eighty pounds. The great nobles, or Caboceers, wear on state occasions bracelets of such weight that they are obliged to rest their arms ou the heads of little slave boys, who stand in front of them.

The Caboeeers are very important personages, and in point of fact were on the cve of becoming to the Ashanti kingdom what the barons were to the English kingdom in the time of John. Indeed, they were gradually becoming so powerful and so numerous, that for many years the king of Ashanti has steadily pursued a policy of repression, and, when one of the Caboceers died, has refused to acknowledge a successor. The result of this wise policy is, that the Caboccers arc now comparatively few in number, and even if they were all to combine against the king he could easily repress them.

An umbrella is the distinctive mark of the Cabocecrs, who, in the present day, exhibit an odd mixture of original savagery and partially acquired civilization. The Caboccers have the great privilege of sitting on stools when in the presence of the king. Morcover, "these men," says Mr. W. Reade, "would be surrounded by their household suites, like the feudal lords of ancient days; their garments of costly for-cign silks unravelled and woven anew into elaborate patterns, and thrown over the shoulder like the Roman toga, leaving the This, of course, was the most dangerous temples; Moorish charms, enclosed in small

cases of gold and silver, suspended on their | ship, the leather being stamped out in bold breasts, with necklaces made of 'aggry beads,' a peculiar stone found in the country, and resembling the 'glein-ndyr' of the ancient Britons; lumps of gold hanging from their wrists; while handsome girls would stand behind holding silver basins in their hands."

An illustration on page 564 represents a Caboceer at the head of his wild soldiery, and well indicates the strange mixture of barbarity and culturo which distinguishes this as well as other West African tribes. It will be seen from his seat that he is no very great horseman, and, indeed, the Caboceers are mostly held on their horses by two men, one on each side. When Mr. Dunean visited Western Africa, and mounted his horse to show the king how the English dragoons rode and fought, two of the retainers ran to his side, and passed their arms round him. It was not without some difficulty that he could make them understand that Englishmen rode without such assistance. The Caboceer's dress consists of an ornamental turban, a jacket, and a loin eloth, mostly of white, and so disposed as to leave the middle of the body bare. On his feet he wears a remarkable sort of spur, the part which answers to the rowel being flat, squared, and rather deeply notched. It is used by striking or scoring the horse with the sharp angles, and not by the slight pricking movement with which an English jockey uses his spurs. The rowels, to use the analogous term, pass through a slit in an oval piece of leather, which aids in blnding the spur on the heel. A pair of these curious spurs are now in my collection, and were presented by Dr. R. Irvine, R. N.

His weapons consist of the spear, bow, and arrows - the latter being mostly poisoned, and furnished with nasty-looking barbs extending for several inches below the head. The horse is almost hidden by its accoutrements, which are wonderfully like those of the knights of chivalry, save that instead of the brilliant emblazonings with which the housings of the chargers were covered, sentences from the Koran are substituted, and are scattered over the entire eloth. The headstall of the horse is made of leather, and, following the usual African fashion, is cut into a vast number of thongs.

One of these headstalls and the hat of the rider are in my collection. They are both made of leather, most earefully and elabo-rately worked. The hat or helmet is covered with flat, quadrangular ornaments also made of leather, folded and beaten until it is nearly as hard as wood, and from each of them depend six or seven leather thongs, so that, when the cap is placed on the head, the thongs descend as far as the mouth, and answer as a veil. The headstall of the

and rather artistic patterns, and decorated with three circular leathern ornaments, in which a star-shaped pattern has been neatly worked In red, black, and white. Five tassels of leathern thongs haug from lt, and are probably used as a means of keeping off the flies.

The common soldiers are, as may be seen, quite destitute of uniform, and almost of clothing. They wear several knives and daggers attached to a necklace, and they carry any weapons that they may be able to procure — guns if possible; and, in default of fire-arms, using bows and spears. Two of the petty officers arc seen blowing their huge trumpets, which are simply elephant tusks hollowed and polished, and sometimes carved with various patterns. They are blown from the side, as is the ease with African wind instruments generally.

In Ashanti, as in other parts of Africa, the royal succession never lies in the direct line, but passes to the brother or nephew of the deceased monarch, the nephcw in question being the son of the king's sister, and not his brother. The reason for this arrangement is, that the people arc sure that their future king has some royal blood in his veins, whereas, according to their ideas, no one can be quite certain that the son of the queen is also the son of the king, and, as the king's wives are never of royal blood, they might have a mere plebeian elaimant to the throne. Therefore the son of the king's sister is always chosen; and it is a curious fact that the sister in question need not be married, provided that the father of her child be strong, good-looking, and of tolerable position in life.

In Ashanti the king is restricted in the number of his wives. But, as the prohibition fixes the magie number of three thousand three hundred and thirty-three, he has not much to complain of with regard to the stringency of the law. Of course, with the exception of a chosen few, these wives are practically servants, and do all the work about the fields and houses.

The natives have their legend about gold. They say that when the Great Spirit first created man, he made one black man and one white one, and gave them their choice of two gifts. One contained all the treas-ures of the tropies — the fruitful trees, the fertile soil, the warm sun, and a calabash of gold dust. The other gift was simply a quantity of white paper, ink, and pens. The former gift, of course, denoted material advantages, and the latter knowledge. The black man chose the former as being the most obvious, and the white man the latter. Hence the superiority of the white over the black.

horse is a most elaborate piece of workman- are very jealous of their own advantages,

amped out in bold rns, and decorated ern ornaments, in rn has been neatly white. Five tashang from lt, and ans of keeping off

re, as may be seen, m, and almost of everal knives and tecklace, and they rey may be able to e; and, in default and spears. Two een blowing their e simply elephant ed, and sometimes terns. They are is the case with generally.

Is the class that generally. r parts of Africa, r lies in the direct ther or nephew of nephew in questhe king's sister, is people are sure some royal blood ceording to their e certain that the e son of the king, tre never of royal a mere plebeian Cherefore the son tys chosen; and it sister in question royided that the mg, good-looking, in life.

in life, restricted in the t, as the prohibier of three thouirty-three, he has rith regard to the ' course, with the ', these wives are do all the work es,

gend about gold. Great Spirit first e black man and hem their choice ted all the treasruitful trees, the and a calabash of ft was simply a s, and pens. The ienoted material knowledge. The ner as being the e man the latter, he white over the

an all the advanhis wisdom, they own advantages,



(558)

and resent all attempts of foreigners to work Sometimes the drums are of enormous size, their mines; if minos they can be called, the entire trunk of a tree being hollowed where searcely any subternancous work is needed. They will rather allow the precious the head is mostly that of an antelope, but metal to be wasted than permit the white man to procure it. As to the mulatto, they have the most intense contempt for him, who is a "white-black man, silver and copper, and not goid."

It has already been mentioned that more stress will be laid upon Dahome than Ashanti, and that in eases where manners and eustoms are common to both kingdoms, they will be described in connection with

two, occurs in the beginning of September, when the yams are ripe. Before the yams are allowed to be used for general consump-tion, the "Custom" is eelebrated; *i. e.* a number of human beings are saerifieed with sundry rites and eeremonies. There are lesser sacrifices on the Adai Custom, which take place every three weeks, and the destruction of human life is terrible. The sacrifices are attended with the horrible musie which ln all countries where human sacrifiees have been permitted has been its accompaniment.

On page 558, a Fetish drum and trumpet, both of which are in my collection, are illustrated, two of the instruments which are used as accompaniments to the sacrifice of human beings. The drum is carved with enormous perseverance out of a solid block of wood, and in its general form presents a most singular resemblance to the bicephalous or two-headed gems of the Gnosties. The attentive reader will notice the remarkable ingenuity with which the head of a and yet having a bold and distinct indlviduality of its own.

From the top of the united heads rises the drum itself, which is hollowed out of the same block of wood. The parehment bead of the drum is secured to the instrument by a number of wooden pegs, and it is probable that the heat of the meridian sun was quite sufficient to tighten the head of the drum whenever it became relaxed. of course, the plan of tightening it by means of a movable head is not known in Western Africa, and, even if it were known, it would not be practised. The natives never modify a custom. They exchange it for another, or they abolish it, but the reforming spirit never existed in the negro mind.

when the Ashantl wants a drum to be very powerful against strange fetishes, he makes the head of snake or erocodlle skin.

The former material holds a high place in the second instrument, which is a fetish trumpet. As is the ease with all African trumpets, it is blown, flute-fashion, from the slde, and not, like an European trumpet, from the end. It is made from the tusk of an they will be described in connection with the latter. In both kingdoms, for example, nished with a curlous apparatus, much the we find the terrible "Customs," or sacrifice of human life, and in Ashanti these may be reduced to two, namely, the Yam and the Adei to produce a sound from it; and at the best the notes must have been of a very insignificant character, deadened as they must be by the snake-skin covering. The skin ln question is that of a boa or python, which is a very powerful fetish among all Africans among whom the boa lives, and it covers almost the whole of the Instrument.

A most weird and uneanny sort of look is communicated to the trunpet by the horid trophy which is tied to it. This is the upper jaw of a human being, evidently a negro, by its peculiar development, the jaw being of the prognathous character, and the projecting teeth in the finest possible order. From the mere existence of these sacrifices it is evident that the religious system of the Ashantl must be of a very low character. They are not utter atheists, as is the already been mentioned; but they eanout be said even to have risen to deism, and barely to idolatry, their ideas of the Supreme Deity being exceedingly vague, and mixed up with a host of superstitious notions about man is combined with that of a bird, the demons, both good and evil, to whom they latter being kept subservient to the former, give the name of Wodsi, and which eertainly absorb the greater part of their devo-tions and the whole of their reverence, the latter quality being with them the mere outbirth of fear.

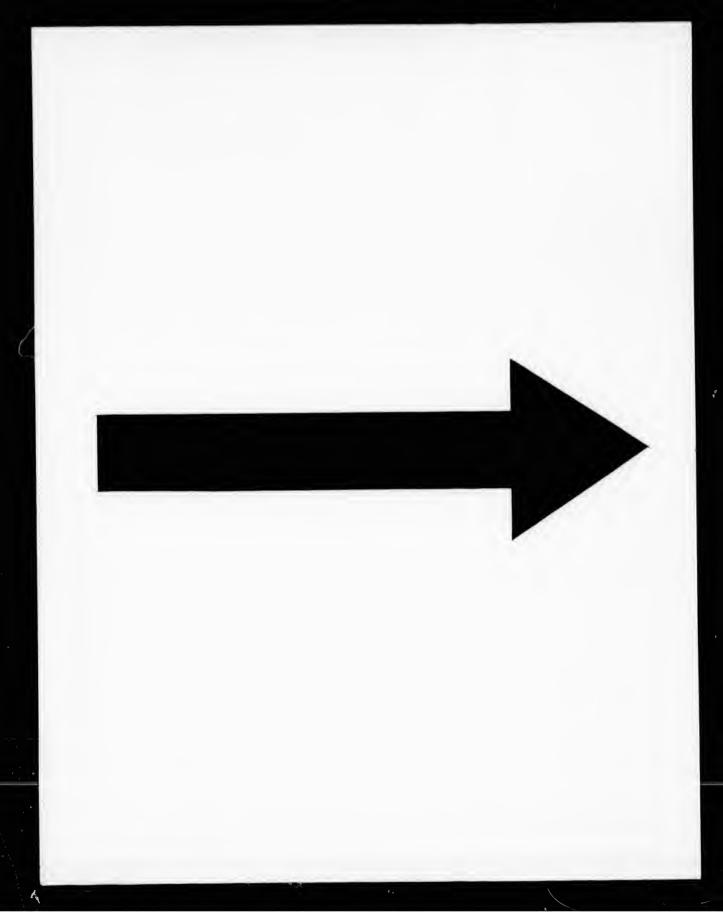
Their name for God is "Nyonmo," evidently a modification of Nyamye, the title which is given to the Supreme Spirit by the Cammas and other tribes of the Rembo. But Nyonmo also means the sky, or the rain, or the thunder, probably because they proceed from the sky, and they explain thun-der by the phrase that Nyonmo is knocking. As the sky is venerated as one deity, so the earth is considered as another though inferior deity, which is worshipped under the name of "Sikpois."

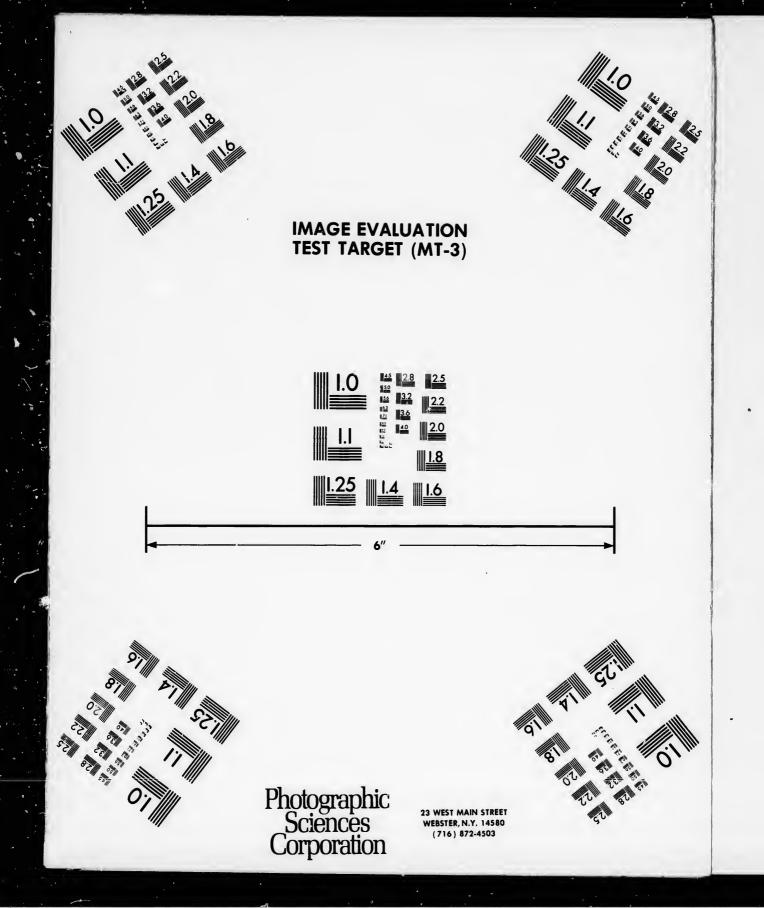
g spirit never existed in the negro mind. As to the Wodsi, they seem to be divided On the side of the druin may be seen the into various ranks. For example, the earth, air-hole, which is usually found in African the air, and the sea are Wodsi which exer-drums, and which is closed with a piece of cise their influence over all men; whereas spider web when the instrument is used. other Wodsi, which are visible in the forms

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WAR DRUM (See page 572.)







of trees or rivers, have a restricted power | chair or a stool. The word 'ietish,' by the

over towns, districts, or individuals. The scrap of rag, leopards' claws, sacred chains, peculiar beads, bits of bone, bird-beaks, &c., which are worn by the Wontse, or fetish men, have a rather curious use, which is well explained by the "F. R. G. S." :-- "The Wort A friends" is the in the Their the Their West Africans, like their brethren in the East, have evil ghosts and haunting evastra, which work themselves into the position of demons. Their various rites are intended to avert the harm which may be done to them by their Pepos or Mulungos, and perhaps to shift it upon their enemies. When the critical mo-ment has arrived, the ghost is adjured by the fetish man to come forth from the possessed, and an article is named - a leopard's

way, is a corruption of the Portuguese Fei-

way, is a corruption of the Volume to the transmission of the tico, i. e. witchcraft, or conjuring." Their belief respecting the Kra, or Kla, or soul of a man, is very peculiar. They believe that the Kla exists before the body, and that it is transmitted from one to an-other. Thus, if a child dies, the next is supposed to be the same child born again into the world; and so thoroughly do they believe this, that when a woman finds that she is about to become a mother, she goes to the fetish man, and requests him to ask the Kla of her future child respecting its ancestry and intended career. But the Kla has another office; for it is supposed to be in some sort distinct from the man, and, claw, peculiar beads, or a rag from the sick man's body nailed to what Europeans call the 'Devil's tree'— in which, if worn about the person, the haunter will reside. It is technically called Kehi, or Keti, *i. e.* a

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THER true 1 use wl civiliz would by his and m perhap in a m have b of the barbar barbar has ob Excl gun, a employ his des them ir whom respect sides w is that, much p be foun he mal thinks l to aboli sacrifico killed is WE 1 kingdon word 'fetish,' by the

f the Portuguese Fei-eonjuring." ing the Kra, or Kla, very peculiar. They xists before the body, itted from one to an-uld diag the protein ild dies, the next is me child born again thoroughly do they a woman finds that c a mother, she goes requests him to ask ehild respecting its eareer. But the Kla it is supposed to be from the man, and, rates, to give him ad-small Wodsi, eapable The Kla is also dual, e former urging the tter to good.

CHAPTER LV.

DAHOME.

CHARACTERISTIC OF THE WESTERN AFRICAN - LOCALITY OF DAHOME - THE FIVE DISTRICTS - DAHOMAN SHIP IN DAHOME - PUNISHMENT OF A SNAKE KILLER - ETIQUETTE AT COURT - JOURNEY OF A MAN OF RANK TO THE CAPITAL - AFRICAN HAMMOCK - SIGNIFICATION OF THE WORD DAHOME -CEREMONIES ON THE JOURNEY-KANA, OR CANANINA, THE "COUNTRY CAPITAL" - BEAUTY OF THE SCENERY - THE OYOS AND GOZO'S CUSTOM - APPROACH TO KANA - A GHASTLY ORNAMENT - "THE BELL COMES" - THE AMAZONS - THEIR FEROCITY AND COURAGE - THEIR WAB TROPHIES AND WEAPONS - REVIEW OF THE AMAZONS - ORGANIZATION OF THE FORCES.

THERE is a very remarkable point about the home; a kingdom begun in blood and cruelty, true negro of Western Africa, namely, the and having maintained its existence of more use which he has mado of his contact with civilization. It might be imagined that he would have raised himself in the social scale by his frequent intercourse with men wiser by its requent intercourse with men wiser and more powerful than himself, and who, if perhaps they may not have been much better in a moral point of view, could not possibly have been worse. But he has done nothing of the kind, and, instead of giving up his old barbarous eustoms, has only increased their harbarity by the additional means which he barbarity by the additional means which he has obtained from the white man.

Exchanging the bow and arrows for the gun, and the elub for the sword, he has employed his better weapons in increasing his destructive powers, and has chiefly used them in fighting and selling into slavery those whom he had previously fought, and who respected him as long as the arms on both sides were equal. And the strangest thing is that, even considering his captives as so much property, the only excuse which could be found for the savage eruelty with which he makes raids on every town which he thinks he can conquer, ho has not yet learned to abolish the dreadful "eustom" of human sacrifices, although each prisoner or eriminal killed is a dead loss to him.

than two centuries in spite of the terrible seenes continually enacted - seenes which would drive almost any other nation to revolt. But the fearful sacrifices for which the name of Dahome has been so long infamous are not merely the offspring of a despotic king's faney; they are sanctioned, and even forced upon him, by his people — fit subjects

It is situated in that part of Africa commonly known as the Slave Coast, as distinmonly known as the Slave Coast, as distin-guished from the Gold, Ivory, and Grain Coasts, and its shores are washed by the waters of the Bight of Benin. Dahome alone, of the four great slave kingdoms, Ashanti, Yomba, Benin, and Dahome, has retained its power, and, to the eye of an experienced observer, even Dahome, which best outlived the three will speedive follow

On its coast are the two celebrated ports, Lagos and Whydah, which have for so long been the outlets by which the slaves captured in the interior were sent on board tho ships. Lagos, however, has been al-ready eeded to Ergland, and, under a better management, will probably become one of the great ports at which a legitimate trado can be earried on, and which will be WE now come to one of the strangest come one of the blessings instead of the kingdoms on the face of the carth, that of Da-

Whydah, being one of the towns through quently give themselves — as lazy people proverbially do — a vast amount of needless to the interior of Dahome, is worth a trouble. There are no windows to the which a traveller is sure to pass in going into the interior of Dahome, is worth a passing notice. Captain Burton, from whom the greater part of our knowledge of this strange land is derived, states that the very name is a misnomer. In the first place, we have attributed it to the wrong spot, and in the next we have given it a most corrupted title. The place which we call Whydah is known to the people as Gre-hwe (Plantation House), while the real Hwe-dah — as the word ought to be spelt — belongs rightly

to a little kingdom whose capital was Savi. Originally a port belonging to the king of Savi, and given up cntirely to piracy, it passed into the hands of Agaia, king of Dahome, who casily found an excuse for attacking a place which was so valuable as giving him a direct communication from the interior to the sea, without the intervention of middle-men, who each take a heavy percentage from all goods that pass through their district. From 1725, when it thus passed into Dahoman hands, it rapidly increased in size and importance. Now it presents an extraordinary mixture of native and imported masters, and we will endeavor to cast a rapid glance at the former. The place is divided into five districts,

each governed by its own Caboceer; and it is a notable fact, that nowadays a Caboceer need not be a native. The post of Caboceer of the Soglaji, or English quarter, was offered to Captain Burton, who, however could not be tempted to accept it even by the umbrella of rank - equal to the blue ribbon of our own system.

At the entrance of every town there is the De-sum, or Custom-house, and close by it are a number of little fetish houses, wherein the trader is supposed to return his thanks to the propitiating demons. The streets are formed by the walls of enclosures and the backs of houses; and, as Dahoman architecture is regulated by law, a very uni-form effect is obtained. The walls are mud, popularly called "swish," sometimes mixed with oyster-shells to strengthen it, and built up in regular courses, cach about two feet and a half in thickness. By law, no walls are allowed to be more than four courses high.

The hot sun soon bakes the mud into the consistence of soft brick; and, were it not consistence of solt order, and, were it hot for the fierce rains of the tropics, it would be very lasting. As it is, the rainy season is very destructive to walls, and the early part of the dry season is always a busy time with native architects, who are engaged in repairing the damages caused by the rains. There is a small amount of sait in the mud, which increases the liability to damage. On the Gold Coast the natives

houses; but the roofs, made of grass and leaves fastened on a light framework, are made so that they can be partially raised from the walls, like the "fly" of a tent.

In spite of the presence of localized Christian missions, and the continual contact of Islamism, the system of fetishism is ram-pant in Whydah. No human sacrifices take place there, all the victims being forwarded to the capital for execution. But, according to Captain Burton, "even in the bazaar Wodun, a country rope with dead leaves dangling from it at spaces of twenty feet.

(Zo Vodun signifies fire-fetish.) "After a conflagration, this fetish fire-prophylactic becomes almost universal. Opposite the house gates, again, we find the Vo-siva defending the inmates from harm. It is of many shapes, especially a stick or a pole, with an empty old calabash for a head, and a body composed of grass, thatch, palm leaves, fowls' feathers, achatina shells. These people must deem lightly of an influence that can mistake, even in the dark, such a scarecrow for a human being

"Ncar almost every door stands the Legba-gbau, or Legba-pot, by Europeans com-monly called the 'Devil's dish.' It is a common clay shard article, either whole or broken, and every morning and evening it is filled, generally by women, with ceoked maize and palm oil, for the benefit of the turkey buzzard. 'Akrasu,' the vulture, is, next to the snake, the happiest animal in Debout. He headly are demonstrated ford Dahonie. He has always abundance of food, like storks, robins, swallows, crows, adju-tant-cranes, and other holy birds in differ-ent parts of the world. Travellers abuse this 'obscene fowl,' forgetting that without it the towns of Yoruba would be uninhabitable. . . . The turkey-buzzard perched on the topmost stick of a blasted calabash tree is to the unromantic natives of Africa what the pea fowl is to more engaging Asians. It always struck me as the most appropriate emblem and heraldic bearing for decayed Dahome.

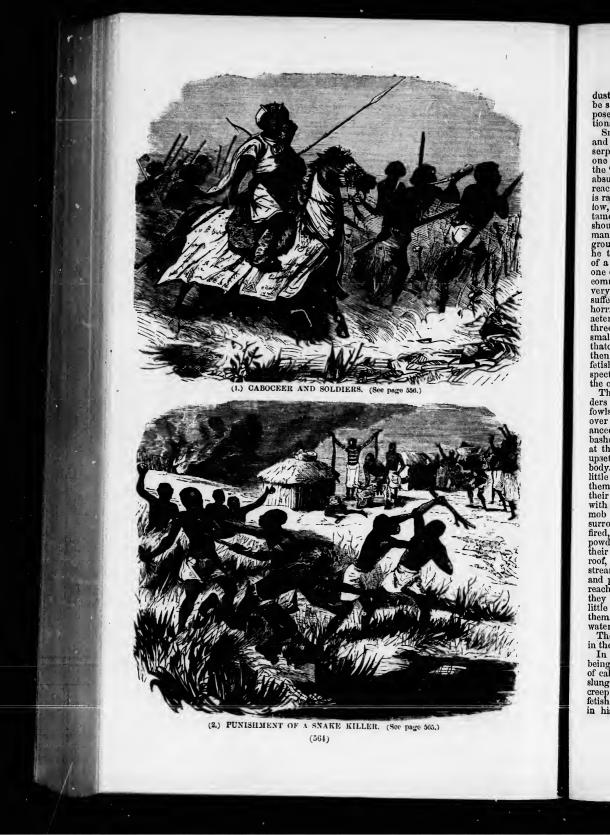
The Legba, or idol to whom the fowl is sacred, is an abominable image, rudely moulded out of clay, and represented in a squatting attitude. Sometimes Legba's head is of wood, with eyes and teeth made of cowries, or else painted whitc. Legba is mostly a male deity, rarcly a female, and the chief object of the idol maker seems to be that the worshipper shall have no doubt on the subject. Legba sits in a little hut open at the sides; and, as no one takes care of him, and no one dares to meddle with him, the country is full of these queer little ingeniously strengthen the swish walls by growing cactus plants; but the negroes of Dahome neglect this precaution, and consees—as lazy people amount of needless to windows to the made of grass and ght framework, are be partially raised "fly" of a tent. ce of localized Chris-

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whom the fowl is ble image, rudely d represented in a stimes Legba's head and teeth made of white. Legba's head of maker seems to hall have no doubt sits in a little hut s no one takes care es to meddle with of these queer little god is sometimes ration, but in most re heap of mud and



dust. Some of these wooden Legbas may reason of the paint with which he has cov-be seen on the 552nd page, but they are pur-ered his face. In the foreground is another

be seen on the outling page, but they are pur-posely selected on account of the excep-tional delicacy displayed by the carver. Snakes are fetish throughout Dahome, and are protected by the severest laws. All serpents are highly venerated, but there is one in particular, a harmless snake called the "Danhgbwe," which is held in the most absurd reverence. It is of moderate size, reaching some five or six feet in length, and is rather delicately colored with brown, yel-low, and white. The Danhgbwe is kept taine in fetish houses, and, if one of them should stray, it is earefully restored by the man who finds it, and who grovels on the ground and eovers himself with dust before he touches it as he would in the presence one of these snakes was death, but it is now commuted for a punishment which, although very severe, is not necessarily fatal to the sufferer. It partakes of the mixture of the horrible and the grotesque which is so characteristic of this land. Mr. Duncan saw unpractised eyes the lions carved on the three men undergo this punishment. Three stick would answer equally well for the small houses were built of dry sticks, and shark, and both would do well as "croco-thatched with dry grass. The eulprits were then placed in front of the houses by the fetish man, who made a long speech to the acteristic of this land. Mr. Duncan saw fetish man, who made a long speech to the spectators, and explained the enormity of the offence of which they had been guilty.

They then proceeded to tie on the shoulders of each culprit a dog, a kid, and two fowls. A quantity of palm oil was poured over them, and on their heads were balanced baskets, containing little open calabashes filled with the same material, so that at the least movement the calabashes were upset, and the oil ran all over the head and body. They were next marched round the little houses, and, lastly, forced to erawl into them, the dog, kid, and fowls being taken off them, the dog, kid, and fowls being taken off their shoulders and thrust into the house with them. The doors being shut, a large mob assembles with sticks and clods, and surrounds the house. The houses are then fired, the dry material blazing up like gun-powder, and the wretched inmates burst their way through the flaming walls and roof, and rush to the nearest running stream, followed by the erowd, who beat and pelt them unmercifully. If they can reach the water, they are safe, and should they be men of any consequence they have they be men of any consequence they have little to fear, as their friends surround them, and keep off the crowd until the his father's kingdom, and the youngest, water is reached.

The whole of the proceedings are shown in the illustration on the previous page.

In the distance is seen one of the culprits being taken to his fetish house, the basket of calabashes on his head, and the animals slung round his neek. Another is seen erceping into the house, near which the fetish man is standing, holding dead snakes eriminal rushing toward the water, just about to plunge into it and extinguish the flames that are still playing about his oilsaturated hair and have nearly burned off all his scanty clothing. The blazing hut is seen behind him, and around are the spectators, pelting and striking him, while his personal friends are checking them, and keeping the way clear toward the water.

We will now leave Whydah, and proceed toward the capital.

When a person of rank wishes to pay his respects to the king, the latter sends some of his officers, bearing, as an emblem of their rank, the shark-stick, *i. e.* a kind of themben the shark-stick ince control of tomahawk about two feet long, carved at the end into a rude semblance of the shark, another image of the same fish being made out of a silver dollar beaten flat and nailed to the end of the handle. One of the offi-eers will probably have the lion stick as his emblem of the trust reposed in him; but to

purely conventional. The mode of travelling is generally in hammocks, made of cotton cloth, but some-times formed of silk: these latter are very gaudy affairs. The average size of a ham-mock is nine feet by five, and the ends are head to a nele some nine or ten feet in lashed to a pole some nine or ten feet in length. Upon the pole is fixed a slight framework, which supports an awning as a defence against the sun. The pole is carried not on the shoulders but the heads of the bearers, and, owing to their awk-wardness and rough movements, an inex-perienced traveller gets his head knocked against the pole with considerable violence. Two men carry it, but each hammock requires a sct of seven men, some to aet as relays, and others to help in getting the vehicle over a rough part of the road. Each man expects a glass of rum morning and evening, and, as he is able to make an unpopular master very uncomfortable, it is better to yield to the general eustom, espeeially as rum is only threepence per pint.

Being now fairly in the midst of Dahome, let us see what is the meaning of the name. Somewhere about A. D. 1620, an old king died and left three sons. The oldest took Dako by name (some writers call him Tacudona), went abroad to seek his fortune, and settled at a place not far from Agbome. By degrees Dako became more and more powerful, and was continually eneroaching upon the country belonging to a neighboring king alled Danh, *i. e.* the Suake, or Rainborn, As the number of his followers increased, Dako pestered Danh for more and more in his hands, and horrible to look at by land for them, until at last the king lost

patience, and said to the pertinacions men-dicant, "Soon thou wilt build in my belly." Dako thought that this idea was not a bad one, and when he had collected sufficient warriors, he attacked Danh, kllied him, took possession of hls kingdom, and bullt a new deliberately fulfiling the prediction made in haste and anger by his conquered for. In honor of his victory, the conquerer called the place Danh-ome, or Danh's-belly. The "n" in this word is a nasal sound unknown to English ears, and the word is best pro-

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The great neighboring kingdom of Al-lada was friendly with Dahome for nearly a hundred years, when they fell out, fought, and Dahome again proved victorious, so that Allada allowed itself to be incorporated with Dahome.

It was a little beyond Aliada where Captain Burton first saw some of the celebrated Amazons, or female soldiers, who will be presently described, and here began the strango scries of ceremonies, far too nu-merous to be separately described, which recommended the progress of an important to accompanied the progress of so important a visitor to the capital. A mere slight outline

will be given of them. At every village that was passed a dance was performed, which the travellers were expected to witness. All the dances being exactly alike, and consisting of writhings of the body and stamping with the feet, they body of warriors rushed tumultuousiy into the cleared space of the village under its centre tree. They were about eighty headed by a sort of flag, and accompanied by the inevitable drum, they came on at full speed, singing at the top of their voices, and performing various agile anties. After the ground, beat up the dust with their hands, and flung it over their bodies. This is the royal salue of Western Africa, and was performed in honor of the Africa, and the followie of the solution was performed in honor of the Africa, and the followie of the solution of the followie of the solution of the followie of the followie of the solution the followie of the followie of the followie of the solution of the solution the followie of soon became very monotonous, but had to be endured. At a place called Aquine a body of warriors rushed tumultuousiy into was performed in honor of the king's canes of office, which he had sent by their bearers, accompanied by the great ornament of his court, an old liquor case, covered with a white cloth, and borne on a boy's head. From this case were produced bottles of water, wine, gin, and rum, of each of which the visitors were expected to drink three sheep times, according to etiquette.

After this ceremony had been completed, the escort, as these men proved to be, preceded the party to the capital, dancing and capering the whole way. After several halts, the party arrived within sight of Kana, the country capital. "It is distinctly Dahome, and here the traveller expects to look upon the scenes of barbaric splendor of which all the world has read. And it has its own

with the loveliest villages of fair Provence, while to Mr. Duncau it suggested 'a vast pleasure ground, not unlike some parts of

the Great Park at Windsor? "After impervious but sombre forest, grass-barrens, and the dismal swamps of grass-ourrens, and the dismal swamps or the path, the eye revels in these open pla-teaux; their scducing aspect is enhanced by scattered plantations of a leek-green stud-ding the slopes, by a background of gigantic forest dwarfing the nearer paim files, by homesteads buried in cultivation, and by calabashes and cotton trees vast as the view, tempering the fact summer to their subject tempering the flery summer to their subject growths, and in winter collecting the rains, which would otherwise bare the newly-burled seed. Nor is animal life wanting, The turkey buzzard, the kite, and the kesthe total of the upper heights; the brightest fly-catchers flit through the lower strata; the little gray squirrel nimbly climbs his lofty home; and a fine large spur-fowi rises

from the plantations of maize and cassava." As is usual with African names, the word Kana has been spelled in a different way by almost every traveller and every writer on the subject. Some call it Canna, or Cannah, or Carnah, while others write the word as Calmina, evidently a corruption of Kana-mina, the "mina" being an addition. All the people between the Little Popo and Acua are called Mina. We shall, however, be quite safe, if throughout our account of Western Africa we accept the orthography of Captain Burton. Kana was seized about

its general tenor may be ascertained from the following facts. One traveller, who visited Kana in 1863, saw cleven platforms on poles about forty feet high. On each platform was the dead body of a man in an creet position, well dressed in the peasant style, and having in his hand a calabash containing oil, grain, or other product of the land. One of them was set up as if leading a

When Mr. Duncan visited Kana, or Cananina, as he calls it, he saw relies of this "Custom." The walls of the place, which were of vcry great extent, were covered with human skulls placed about thirty feet apart, and upon a pole was the body of a man in an upright position, holding a basket on his head with both his arms. A little the scenes of barbaric splendor of which all further on were the bodies of two other the world has read. And it has its own beauty; a French traveller has compared it lows, about twenty feet high. They had

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out sombre forest, dismai swamps of in these open plapect is enhanced by a leek-green stud-kground of gigantic arer palm files, by cultivation, and by res vast as the vicw, ner to their subject ollecting the rains, baro the newlykite, and the kesghts; the brightest the iowcr strata; nimbiy climbs his rge spur-fowl rises aizo and cassava." in names, the word a different way by d cvery writer on Canna, or Cannah, write the word as an addition. All Little Popo and We shall, however, but our account of t the orthography a was scized about o liked the place, try capital — much and in the days of out tho fierce and d Aw-yaws), and portant a victory tom," i. e. a human ctims are dressed

Custom, and, ait precisely known, ascertained from traveller, who vistraveller, who vistraveller, who vistraveller, who vistraveller, who vistraveller, who visthe peasant style, catabash containoluct of the land, o as if leading a

ted Kana, or Canaw relices of this the place, which about thirty feet as tho body of a , holding a basket s arms. A little es of two other om a sort of galhigh. They had been in that position about two-months, and were hardly recognizable as human beings, and in fact must have presented as repulsive an appearance as the bodies hung in chains, or the heads on Temple Bar. Two more bodies were hung in a similar manner in the market-place, and Mr. Duncan was informed that they were criminals executed for intrigues with the king's wives.

At kana is seen the first intimation of the presence of royalty. A small stream runs by it, and supplies Kana with water. At daybreak the women siaves of the paiace are released from the durance in which they are kept during the night, and sent off to fetch water for the palace. They are not fighting women or Amazons, as they aro generally called; but the slaves of the Amazons, each of these women having at least one female slave, and some as many as fifty. The very fact, however, that they are ser-

The very fact, however, that they are servants of the Amazons, who are the servants of the king, confers on them a sort of dignity which they are not slow to assert. No man Is allowed to look at them, much less to address them, and in consequence, when the women go to fetch water, they are headed by one of their number carrying a rude boil suspended to the neck. When the leader sees a man in the distance, she shakes the bell vigorously, and calls out, "Gan-ja," i.e. "the bell comes." As soon as the tinkle of the bell or the cry reaches the cars of any men who happen to be on the road, they lumediately run to the nearest footpath, of which a numbor are considerately mado, leading into tho woods, turn their backs, and wait patiently until the long file of women has passed. This hurrying of men to the right and left, hiding their faces in the bushes and brakes, is admirably represented on the 560th page.

They had need to escape as fast as they can, for if even one of the water-pots should happen to be broken, the nearest man would inevitably be accused of having frightened the woman who carried it, and would almost certainly be sold into slavery, together with his wife and family.

Certainly oc sold into shavery, together with his wife and family. As might be expected, the attendants at the palace are very proud of this privilege, and the uglier, the older, and the lower they are, the more perseveringly do they ring the bell and utter the dreaded shout, "Gan-ja." The oddest thing is that even the lowest of the malo slaves employed in the palace assume the same privilege, and insist on occupying the road and driving all other travellers into the by-paths. "This," says Captain Burton. " is one of the greatest nuisances in Dahome. It continues through the day. In some parts, as around the palace, half a mile an hour would be full speed, and to mako way for these animals of burthen, bought perhaps for a fow pence, is, to say the least of it, by no means decorous."

The town of Kana has in itself few elements of beauty, however, pleturesque may be the surrounding scenery. It occupies about three miles of ground, and is composed primarily of the palace, and secondly of a number of houses scattered round it, set closely near the king's residence, and becoming more and more scattered in proportion to their distance from it. Captain Burton ostimates the population at 4,000. The houses are built of a rod sandy clay. The palace walls, which are of great ex-

The palace wails, which are of great extent, are surrounded by a cheerful adornment in the shape of human skulls, which are placed on the top at intervals of thirty feet or so, and striking, as it were, the key note to the Dahoman character. In no place in the world is human life sacrificed with such prodigality and with such ostentation.

In the work is human the secreted with such prodigality and with such ostentation. In most countries, after a criminal is executed, tho body is allowed to be buried, or, at the most, is thrown to the beasts and the birds. In Dahomo the skuli of the victim is cleansed, and used as an ornament of some building, or as an appendage to the court and its precincts. Consequently, the one object which strikes the cye of a traveller is the human skull. The walls are edged with skulls, skulls aro heaped in dishes before the king, skulls aro stuck on the tops of poles, skulls are tied to dancers, and all the temples, or Ju-ju houses, are almost entirely built of human skulls. How they come to be in such profusion we shall see presently. Horrible and repulsive as this system is, we canche to remember the course.

Horrible and repulsive as this system is, we ought to remember that even in England, in an age when art and literature were held in the highest estimation, the quartered bodies of persons executed for high treason were exposed on the gates of the principal cities, and that in the very heart of the capital their heads wero exhibited up to a comparatively recent date. This practice, though not of sc wholesalc a character as the "Custom " of Dahome, was yet identical with it in spirit.

As the Amazons, or female soldiers, have been mentioned, they will be here briefly described. This celebrated force consists wholly of women, offleers as well as privates. They hold a high position at court, and, as has already been mentioned, are of such importance that each Amazon possesses at least one slave. In their own country they are called by two names, Akhosi, i. e. the King's wives, and Mi-no, i. e. our mothers; the first name being given to them on the *lucus a non lucendo* principle, because they are not allowed to be the wives of any man, and the second being used as the conventional title of respect. The real wives of the king do not bear arms, and though he sometimes does take a fancy to one of his women soldiers, she may not assume the position of a regular wife.

About one-third of the Amazons have been married, but the rest are unmarried maidens. Of course it is needful that such a body should observe strict cellbacy, if their efficiency is to be maintained, and especial pains are taken to insure this object. In the pains are taken to insure this object. In the first place, the strictest possible watch is kept over them, and, in the second, the power of superstition is invoked. At one of the palace gates, called significantly Agbo-dewe, *i.e.* the Discovery Gate, is placed a potent fetish, who watches over the conduct of the Amazons, and invariable discovers of the Amazons, and invariably discovers the soldier who breaks the most important of the military laws. The Amazons are so afraid of this fetish, that when one of them has transgressed she has been known to confess her fauit, and to give up the name of her partner in erime, even with the knowledge that he will die a cruel death, and that she will be severely punished, and probably be executed by her feliow-soldiers. Besides, there is a powerful esprit de corps reigning among the Amazons, who are fond of boast-

ing that they are not women, but men. They certainly look as if they were, being, as a rule, more mascuiine in appearance than as a true, more internet in appearance in a pos-sessed of unfinching courage and ruthless cruelty. To help the reader to a clearer idea of this staiwart and formidable soldiery, two full-length portraits are given on the direction of the bullet very uncertain. next page. Bloodthirsty and savage as are Partly owing to the great windage caused the Dahomans naturally, the Amazons take by the careless loading and badly fitting the lead in both qualities sceming to avong the lead in both qualities, seeming to avenge themselves, as it were, for the privations to which they are doomed. The spinster sol-diers are women who have been selected by the king from the families of his subjects, he having the choice of them when they arrive at marriageable age; and the once married soldiers are women who have been detected in infidelity, and are enlisted instead of executed, or wives who are too vixenish toward their husbands, and so are appropriately drafted into the army, where their combat-ive dispositions may find a more legitimate

object. In order to increase their bloodthirsty spirit, and inspire a feeling of emulation, those who have killed an enemy are allowed to exhibit a symbol of their prowess. They remove the scalp, and preserve it for exhibition on all reviews and grand oceasions. They have also another decoration, equivalent to the Victoria Cross of England, namely, a cowrie sheil fastened to the butt of the musket. After the battle is over, the victorious Amazon smears part of the rifle butt with the biood of the falien enemy, and Just before it dries spreads another layer. This is done until a thick, soft paste is formed, into which the cowrie is pressed. The musket is then laid in the sun, and when properly dry the shell is firmly glued to the weapon.

coveted by the Amazons, and, after a battle, those who have not slain an enemy with their own hand are haif-maddened with envious jealousy when they see their more decoration. One cowrie is allowed for each dead man, and some of the boldest and flercest of the Anazons have their musket butts completely covered with eow-ries arranged in circles, stars, and similar patterns.

The dress of the Amazons varies slightly according to the position which they occupy. The ordinary uniform is a blue and white tunic of native cloth, but made without sleeves, so as to allow full freedom to the arms. Under this is a sort of shirt or kill, reaching below the knees, and below the shirt the soldier wears a pair of short linen trousers. Round the waist is girded the ammunition-beit, which is made exactly on the same principle as the bandolier of the Middle Ages. It consists of some thirty hollow wooden cylinders sticking into a leathern belt, each cylinder containing one charge of powder. When they load their guns, the Amazons merely pour the powder down the barrel, and ram the bullet after it without taking the transition to bullet after it, without taking the trouble to introduce wadding of any description, so that the force of the powder is much wasted, and the balls, and partly on account of the inferiority of the powder, the charges are twice as large as would be required by a European soldier.

Captain Burton rightly stigmatizes the existence of such an army as an unmixed evil, and states that it is one of the causes which will one day cause the kingdom of Dahome to be obliterated from the earth. "The object of Dahoman wars and invasions has always been to lay waste and to

destroy, not to aggrandize. "As the history puts it, the rulers have ever followed the example of Agaja, the second founder of the kingdom; aiming at conquest and at striking terror, rather than at accretion and consolidation. Hence there has been a decrease of population with an increase of territory, which is to nations the surest road to ruin. In the present day the wars have dwindled to mere slave hunts a fact it is well to remember.

"The warrior troops, assumed to number 2,500, should represent 7,500 children; the waste of reproduction and the necessary easualties of 'service' in a region so depop-ulated are as detrimental to the body politie as a proportionate loss of blood would be to the body personal. Thus the land is desert, and the raw material of all industry, man, is everywhere wanting."

The possession of this trophy is eagerly vere laws of all social ties, the women

s, and, after a battle, ain an enemy with half-maddened with they see their more ming the eoveted rio is allowed for or of the boldest mazons have their y eovered with eowstars, and similar

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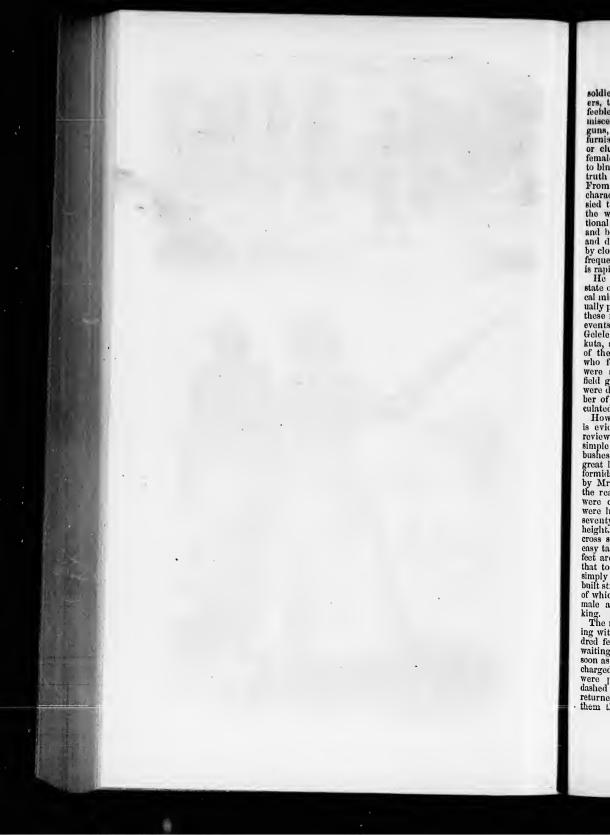
sumed to number 500 children; the 10 the necessary region so depopo tho body politic blood would be to the land is desert, 11 industry, man,

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(1.) "THE BELL COMES." (See page 567.)





soldiers of Dahome are the only real fighters, the men soldiers being comparatively feeble and useless. They are badly and feeble and useless. They are badly and miscellaneously armed, some having trade guns, but the greater number being only furnished with bow and arrow, swords, or elubs. All, however, whether male or female, are provided with ropes wherewith to bind their prisoners, slave hunts being in truth the real object of Dahoman warfare. From his profound knowledge of negro character, Captain Burton long ago prophe-sied that the kingdom of Dahome was on the wane, and that "weakened by tradithe wane, and that "weakened by tradi-tional policy, by a continual scene of blood, and by the arbitrary measures of her king, and demoralized by an export slave-trade, by close connection with Europeans, and by frequent failure, this band of black Spartans is rapidly falling into decay."

He also foretold that the king's constant state of warfare with Abeoknta was a political mistake, and that the Egbas would eventually prove to be the conquerors. How true these remarks were has been proved by the events of the last few years. The king Gelele made his threatened attack on Abeoknta, and was hopelessly beaten. In spite ef the reckless courage of the Amazons, who fought like so many mad dogs, and were assisted by three brass six-pounder field guns, his attack failed, and his troops were driven off with the loss of a vast number of prisoners, while the killed were calculated at a thousand.

How recklessly these Amazons can fight is evident from their performances at a review. In this part of the country the simple fortifications are made of the acacia bushes, which are furnished with thorns of great length and sharpness, and are indeed fermidable obstacles. At a review witnessed by Mr. Dunean, and finely illustrated for the worder on the 576th page, model forts the reader on the 576th page, model forts knife. Indeed, they are more for show than were constructed of these thorns, which for use, and wear by way of uniform a dress were heaped up into walls of some sixty or seventy feet in thickness and eight in height. It may well be imagined that to cress such ramparts as these would be no easy task, even to European soldiers, whose feet are defended by thick-soled boots, and that to a barefooted soldiery they must be simply impregnable. Within the forts were built strong pens seven feet in height, inside of which were cooped up a vast number of male and female slaves belonging to the king.

The review began by the Amazons forming with shouldered arms about two hundred feet in front of the strong fort, and waiting for the word of command. As soon as it was given, they rushed forward, charged the solid fence as though thorns were powerless against their bare feet, dashed over it, tore down the fence, and dashed over it, tore down the fence, and returned to tho king in triumph, leading with them the captured slaves, and exhibiting the enemy, the soldiers being armed with a

also the scalps of warriors who had fallen In previous battles, but who were conventionally supposed to have perished on the present occasion. So rapid and flerce was the attack, that searcely a minute had elapsed after the word of command was given and when the women were seen returning with their captives. The organization of the Amazonian army

is as peculiar as its existence. The reginent is divided into three battalions, namely, the centre and two wings. The centre, or Fanti battalion, is somewhat nualogous to our Guards, and its members distinguished by wearing on the head a narrow white fillet, on which are sewed blue crocodiles. This ornament was granted to them by the king, because one of their number once killed a crocodile. As a mark of courtesy, the king generally confers on his distinguished vis-itors the honorary rank of commander of the Fanti battalion, but this rank does not entitle him even to order the corps out for a review.

The Grenadiers are represented by the Blunderbuss Company, who are selected for their size and strength, and are each followed by a slave carrying ammunition. Equal in rank to them are the sharpshoot-ers, or "Sure-to-kill" Company, the Carbineers, and the Bayonet Company.

The women of most acknowledged cour-age are gathered into the Elephant Company, their special business being to hunt the elephant for the sake of Its tusks, a task which they perform with great courage and success, often bringing down an elephant with a single volley from their imperfect weapons.

more scanty than that of the regular army, and are distinguished also by an ivory bracelet on the left arm, and a tattoo extending to the knee. They are specially trained in dancing, and, when in the field, they are employed as messengers and in carrying off the dead and wounded. Their official title is Go-hen-to, i. e. the bearers of quivers.

The greater number of the Amazons are of course line-soldiers, and if they only had a little knowledge of military manœuvres, and could be taught to load properly, as well as to aim correctly, would treble their actual power. Their manœuvres, however, are compared by Captain Burton to those of a flock of sheep, and they have such little knowledge of concerted action that they would be scattered before a charge of the very worst troops in Europe.

large razor, that looks exactly as if it had been made for the clown in a pantomime. The blade is about two feet in length, and the handle of course somewhat larger, and, when opened, the blade is kept from shut-ting by a spring at the back. It is employed for decapitating criminals, but by way of a we pon it is almost worse than useless, and

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and re the Cit and ma the lat with th ever se country palace capital, poles a visited stronge built c taken.

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CHAPTER LVI.

DAHOME - Continued.

COURT - THE KING DRINKS - THE CALABASHES OF STATE - THE KING'S PROGRESS - THE ROYAL PROCESSION - THE FIRST DAY OF THE CUSTOMS - THE VICTIM-SHED AND ITS INMATES - THE ROYAL PAVILION --- PRELIMINARY CEREMONIALS -- THE SECOND DAY OF THE CUSTOMS -- THE "ABLE-TO-DO-ANYTHING" CLOTH - THE THIRD DAY - SCRAMBLING FOR COWRIES, AND PROCES-SION OF HUNCHBACKS - FETISHES - CONVERSATION WITH THE VICTIMS - THE FOURTH DAY AND ITS EVIL NIGHT-ESTIMATED NUMBER OF THE VICTIMS, AND MODE OF THEIR EXECUTION-OBJECT AND MEANING OF THE CUSTOMS - LETTER TO THE DEAD, AND THE POSTSCRIFT - EXECU-TION AT AGBOME - THE BLOOD DRINKER.

BEFORE proceeding to the dread "customs" of Dahome, we must give a brief notice of a remarkable point in the Dahoman state-traft. Like Japan, Dahome has two kings, but, instead of being temporal and spiritual but, instead of being temporal and spiritual a remarkable point in the Danoman state-craft. Like Japan, Dahome has two kings, but, instead of being temporal and spiritual as in Japan, they are City king and Bush king, each having his throne, his state, his court, his army, his officers, and his customs. When Captain Burton visited Dahome, the City king was Galale son of Gazo and the City king was Gelele, son of Gezo, and the Bush king was Addo-kpore.

The Bush king is set over all the farmers, and regulates tillage and commerce; while the City king rules the citics, makes war, and manages the slave trade. Consequently, the latter is so much brought into contact with the traders that the former is scarcely ever seen except by those who visit the country for the express purpose. If c has a palace at a place about six miles from the capital, but the building was only made of poles and matting when Captain Burton visited it, and is not likely to be made of stronger materials, as it was not to be built of "swish" until Abeokuta was taken.

We will now proceed to describe, as briefly to two, Mr. Duncan and Captain Burton, the latter having made many important corscription.

Gelcle is a finc-looking man, with a right used as attachments for beads and other trinkets of brass and silver. Contrary to the usual form, he has a firm and well-pronounced cliin, and a tolerably good forchead, and, in spite of his cruel and blood-thirsty nature, has a very agreeable smile. He wears his nails very long, and is said, though the statement is very doubtful, that he keeps under his talon-like nails a powerful poison, which he slily infuses in the drink of any of his Caboceers who happen to offend him. His face is much pitted with the small-pox, and he wears the mark of his race, namely, three perpendicular scars on the forehead just above the nose. This is the last remnant of a very painful mode of tatooing, whereby the cheeks were literally carved, and the flaps of flesh turned up and forced to heal in that position

He is not nearly so black as his father, his skin approaching the copper color, and

On ordinary occasions he dresses very rections in the statements of the former and of other travellers. The present tense will therefore be used throughout the de-purple silk. He wears but few ornaments,

the five or six iron bracelets which encircle (573)

his arms being used more as defensive armor | are placed before him three large calathan as jewelry.

Still, though dressed in a far simpler style than any of his Caboeeers, he is very punctilious with regard to etiquette, and preserves the smallest traditions with a minute rigidity worthy of the court of Louis XIV. Although he may be sitting on a mere earthen bench, and smoking a clumsy and very plain pipe, all his court wait upon him with a reverence that secms to regard him as a demi-god rather than a man. Should the heat, from which he is sheltered as much as possible by the royal umbrella, much as possible by the royal unifield, produce a few drops on his brow, they are delicately wiped off by one of his wives with a fine eloth; if the tobacco prove rather too potent, a brass or even a gold spittoon is placed before the royal lips. If he sneezes, the whole assembled company burst into a shout of benedictions. The chief armony takes place when he drinks chief ceremony takes place when he drinks. As soon as he raises a cup to his lips, two of his wives spread a white cloth in front of him, while others hold a number of gaudy umbrellas so as to shield him from view. Every one who has a gun fires it, those who have bells beat them, rattles are shaken, and all the courtiers bend to the ground, clapping their hands. As to the commoners, they turn their backs if sitting, if standing they dance like bears, paddling with their hands as if they were paws, bawl-ing "Poo-oo-oo" at the top of their voices. If a message is sent from him, it is done

in a most circuitous manner. He first delivers the message to the Dakro, a woman attached to the court. She takes it to the Meu, and the Meu passes it on to the Mingan, and the Mingan delivers it to the in-tended recipient. When the message is sent to the king, the order is reversed, and, as each officer has to speak to a superior, a salutation is used neatly graduated accord-ing to rank. When the message at last reaches the Dakro, she goes down on all-fours, and whispers the message into the royal ears. So tenacious of triffes is the native memory, that the message will travel through this circuitous route without the loss or transposition of a word.

When any one, no matter what may be his rank, presents himself before the king, he goes through a ceremony called "Ite d'ai," or lying on the ground. He pros-trates himself flat on his face, and with his bands founds. hands shovels the dust all over his person. He also kisses the ground, and takes care when he rises to have as much dust as possible on his huge lips. Face, hands, limbs, and clothes are equally covered with dust, the amount of reverence being measured by the amount of dust. No one approaches the king erect; he must crawl on all-fours, shuffle on his knees, or wriggle along like a snake.

bashes, each containing the skull of a pow-erful chief whom he had slain. - The exhibition of these skulls is considered as a mark of honor to their late owners, and not, as has been supposed, a sign of mockery or dis-grace. One is bleached and polished like ivory, and is mounted on a small ship made of brass. The reason for this curious arrangement is, that when Gezo died, the chief sent a mocking message to Gelek, saying that the sea had dried up, and men had seen the end of Dahome. Gelele retaliated by invading his territory, killing him, and mounting his skull on a ship, as a token that there was plenty of water left to float the vessel.

The second skull is mounted with brass so as to form a drinking cup. This was done because the owner had behaved treach. erously to Gelele instead of assisting him. In token, therefore, that he ought to have "given water to a friend in affliction" – the metaphorical mode of expressing sympathy — Gelele and his courtiers now drink water out of his skull. The third was the skull of a chief who had partaken of this treachery, and his skull was accordingly mounted with brass fittings which represented the common country trap, in order sented the continon country trap, in order to show that he had set a trap, and fallen into it himself. All these skulls were with-out the lower jaw, that being the most coveted ornament for umbrellas and sword handles. Sad to say, with the usual negro disregard of inflicting pain, the captor tears the jaw away while the victim is still alive, cutting through both cheeks with one hand . ad tearing away the jaw with the other.

.The same minute and grotesque etiquette accompanies the king as he proceeds to Agbome, the real capital, to celebrate the So-Sin Custom, and it is impossible to read the accounts of the whole proceeding without being struck with the ingenuity by which the negro has pressed into the service of barbarism everything European that he can lay his hands upon, while he has invariably managed thereby to make the rites ludicrous instead of imposing.

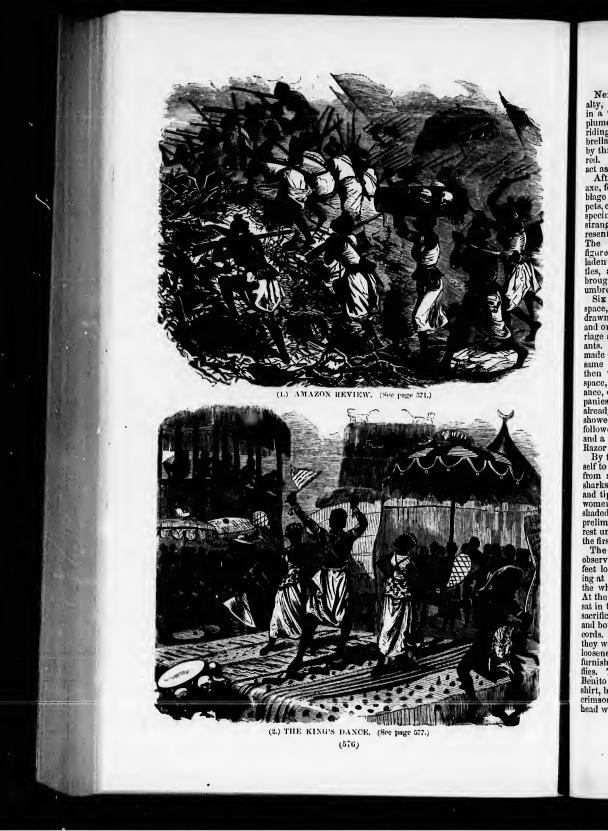
First came a long line of chiefs, distinguished by their flags and umbrellas, and, after marching once round the large space or square, they crossed over and formed Then came the royal procession itself, headed by skirmishers and led by a man carrying one of the skull-topped banners. After these came some five hundred musketeers, and behind them marched two men carrying large leathern shields painted white, and decorated with a pattern in black. These are highly valued, as remnants of the old times when shields were used in waruffle on his knees, or wriggle along like fare, and were accompanied by a guard of tall negroes, wearing brass helmets and Wherever Gelele holds his court, there black horse-tails.

him three large calang the skull of a powhad slain. - The exhibiconsidered as a mark of owners, and not, as has on of mockery or disthed and polished like on a small ship made n for this curious arwhen Gezo died, the g message to Gelele, had dried up, and men Dahome. Gelele relais territory, killing his skull on a ship, as as plenty of water left

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line of chiefs, distinand umbrellas, and, ound the large space ed over and formed pposite the gateway. al procession itself, s' and led by a man skull-topped banners. e five hundred musthem marched two thern shields painted ith a pattern in black. d, as remnants of the s were used in warbanied by a guard of brass helmets and



Next came the Kafo, or emblem of roy-alty, namely, an iron fetish-stlek enclosed in a white linen case, topped with a white plume; and after the Kafo came the king, seem to be unhappy, and looked upon the seem with manifest euriosity. riding under the shade of four white umbrellas, and further sheltered from the sun by three parasols, yellow, purple, and bluish red. These were waved over hlm so as to act as fans.

After the king was borne the great fetish axe, followed by the "band," a noisy assem-blage of performers on drums, rattles, trumpress, cymbals, and similar instruments. Two specimens of ivory trumpets, with various strange devices elaborately carved, are represented in an engraving on the 558th page. The right-hand trumpet has a crueified figure on lt. Lastly came a crowd of slaves Idel with chairs, baskets of cowries, bot-tles, and similar articles, the rear being brought up by a pair of white and blue umbrellas and a tattered flag. Six times the king was carried round the space, during two of the circuits being

drawn in a nondescript wheeled vehicle, and on the third eircuit being earrled, car-riage and all, on the shoulders of his attendants. The fourth and fifth elreults were and *in a Bath chair*, and the sixth in the same vehicle carried as before. The king then withdrew to the opposite side of the space, and the Amazons made their appearance, dashing into the space in three comshowed their agility in dancing, and were followed by a calabash adorned with skulls and a number of flags, escorted by twelve Razor women.

By this time the king had transferred himself to a hammock of yellow sllk, suspended from a black pole ornamented with silver sharks — this fish being a royal emblem and tipped with brass at each end. Twelve first day was ended. women carried the hammoek, and others shaded and fanned hlm as before. These preliminaries being completed, all retired to rest until the following day, which was to be the first of the So-Sin or Horse-tie Customs.

The first object that strikes the eye of the observer is a large shed about one hundred feet long, forty wide, and sixty high, hav-ing at one end a double-storied turret, and the whole being eovered with a red eloth. At the time of which we are treating there sat in the shed twenty of the vietims to be sacrificed. They were all seated on stools, and bound tightly to the posts by numerous cords. No unnecessary pain was inflicted : they were fed four times in the day, were loosened at night for sleeping, and were furnished with attendants who kept off the furnished with attendants who kept off the people, and daneing in each new dress, flies. They were dressed in a sort of San finishing with a fetish war-dress, *i. e.* a Benito costume, namely, a white calico shirt, bound with red ribbon, and having a trimson patch on the left breast. On the head was a tall pointed white cap, with blue

Next came the rite from which the eeremony takes its name. The chief of the horse came up with a number of followers, and took away all horses from their owners and tied them to the shed, whence they could

only be released by the payment of cowries. Another shed was built especially for the king, and contained about the same number of victims. Presently Gelele came, and proceeded to his own shed, where he took his seat, elose to the spot on which was pitched a little tent containing the relies of the old king, and supposed to be tempora-rily inhabited by his ghost. After some unimportant ceremonies, Gelele made an address, stating that his aneestors had only built rough and rude So-Sin sheds, but that Gezo had improved upon them when "making customs" for his predecessor. But he, Gelele, meant to follow his father's example, and to do for his father what he hoped his son would do for him. This discourse was accompanied by himself on the drum, and after it was over, he displayed his activity in danelng, assisted by his favorite wives and a professional jester. (See engraving on the previous page.) Leaning on a staff decorated with a human skull, he then turned toward the little tent, and adored in

impressive silence his father's ghost. The next business was to distribute decorations and confer rank, the most prominent example being a man who was raised from a simple eaptain to be a Caboceer, the newly-created noble floundering on the ground, and covering himself and all his new clothes with dust as a mark of gratitude. More daneing and drumming then went on until the night elosed in, and the

The second day exhibited nothing very worthy of notice except the rite which gives it the name of Cloth-changing Day. The king has a piece of patchwork, about six hundred yards long by ten wide, which is called the "Nun-ce-pace-to," i. e. the Able-to-do-anything eloth. This is to be worn by the king as a robe as soon as he has taken Abeokuta, and, to all appear-anees, he will have to wait a very long time before he wears it. It is unrolled, and held up before the king, who walked along its whole length on both sides, amid the acelamations of his people, and then passed to his shed, where he was to go through the cloth-changing. This rite consisted in changing his dress several times before the

but little of interest, being merely the usual | The So is an imitation demon, "a bull-faced processions and speeches, repeated over and over again to a wearisome length. The most notable feature is the cowrie-scrambling. The king throws strings of cowries among the people, who fight for them on perfectly equal terms, the lowest peasant and the highest noble thinking themselves equally bound to join in the scramble. Weapons are not used, but it is considered quite legitimate to gouge out eyes or bite out pieces of limbs, and there is scarcely a scramble that does not end in maining for life, while on some occasions one or two luckless individuals are left dead on the ground. No notice is taken of them, as they are, by a pleasant fiction of law, supposed to have died an honorable death in defence of their king.

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Lastly there came a procession of hunchbacks, who, as Captain Burton tells us, are common in Western Africa, and are assem-bled in troops of both sexes at the palace. The chief of them wielded a formidable whip, and, having arms of great length and muscular power, casily cut a way for his followers through the dense crowd. Seven potent fetishes were carried on the heads of the principal hunchbacks. They were very strong fetishes indeed, being in the habit of

walking about after nightfall. They are described as follows :- "The first was a blue dwarf, in a gray paque, with hat on head. The second, a blue woman with protuberant breast. The third, a red dwarf with white eyes, clad cap-à-pie in red and brown. The fourth was a small black mother and child in a blue loin-cloth, with a basket or calabash on the former's head. The fifth, ditto, but lesser. The sixth was a pigmy baboon-like thing, with a red face under a black skull-cap, a warclub in the right hand and a gun in the left; and the seventh much resembled the latter, but was lamp-black, with a white apron behind. They were carved much as the face cut on the top of a stick by the country bumpkins in England."

The king next paid a visit to the victims, and entercd into conversation with some of them, and presented twenty "heads" of cowries to them. At Captain Burton's re-quest that he would show mercy, he had nearly half of them untied, placed on their hands and knees in front of him, and then dismissed them.

The fourth day of the Customs is traditionally called the Horse-losing Day, from a ceremony which has now been abolished, although the name is retained. More a ceremony which has now been abolished, victims that are annually slain, and of the although the name is retained. More cance which is paddled by the king in a dances, more processions, and more boast-trench filled with human blood, they are ings that Abcokuta should be destroyed, and that the grave of Gelele's father should and that the grave of Gelele's father should by traders for the purpose of frightening be well furnished with Egba skulls. The Englishmen out of the country. Even in

mask of natural size, painted black, with glaring eyes and pcep-holes. The horns were hung with red and white rag-strips, and beneath was a dress of bamboo fibre covering the feet, and fringed at the ends. It danced with head on one side, and swayed itself about to the great amuse-ment of the people." The whole of the proceedings were termi-

nated by a long procession of slaves, bear-ing in their hands baskets of cowries. "It

was the usual African inconsequence – 100,000 to carry 20L" The evening of the fourth day is the dreaded Evil Night, on which the king walks in solemn procession to the market-place, where the chief executioner with his own hand puts to death those victims who have been reserved. The precise nature of the proceedings is not known, as none are allowed to leave their houses except the king and his retinue; and any one who is foolish enough to break this law is carried off at once to swell the list of victims. It is said that the king speaks to the men, charging them with messages to his dead father, telling him that his memory is revered, and that a number of new attendants have been sent to him, and with his own hand striking the first blow, the others being slain by the regular executioner. The bodies of the executed were now set

upon a pole, or hung up by their hcels, and exhibited to the populace, much as used to be done in England, when a thief was first executed, and then hung in chains.

The number of these victims has been much exaggerated. In the annual Customs, the number appears to be between sixty and eighty. Some thirty of these victims are men, and suffer by the hand of the chief executioner or his assistants; but it is well known that many women are also put to death within the palace walls, the blood-thirsty Amazons being the executioners, The mode of execution is rather remark-able. After the king has spoken to the victims, and dictated his messages, the executioners fall upon them and beat them to death with their official maces. These in-struments are merely wooden clubs, armed modes are employed.

As to the stories that have been so frequently told of the many thousand human nothing more than exaggerations invented same little fetishes already mentioned were again produced, and were followed by a ccase of a king the number of victims is curious pas-de-seul performed by a "So." barely five hundred.

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t have been so frey thousand human ly slain, and of the by the king in a an blood, they are ggerations invented country. Even in nich follow the dember of victims is

We may naturally ask ourselves what is the Grand Customs, some five hundred attendants, both male and female, are de-spatched to the dead king, and ever after-ward his train is swelled by those who are slain at the regular annual Customs.

Besides the Customs there is scarcely a day when executions of a similar character do not take place. Whatever the king does must be reported to his father by a man, who is first charged with the message and then killed. No matter how trivial the occasion may be—if a white man visits him, if he has a new drum made, or even if he moves from one house to another -a messenger is sent to tell his father. And if after the execution the king should find that he has forgotten something, away goes another messenger, like the postscript of a letter.

All this terrible destruction of human life, which is estimated by Burton as averaging five hundred per annum in ordinary years, five hundred per annum in ordinary years, and a thousand in the Grand Customs year, is bad enough, but not so bad as it has been painted. The victims are not simple sub-jects of the king selected for the sacrifice of bloodthirsty caprice, as has been generally supposed. They are cither criminals or prisoners of war, and, instead of being exe-cuted on the spot, are reserved for the cus-toms, and are treated as well as is consistent toms, and are treated as well as is consistent

with their safe custody. Indeed, considering the object for which they are reserved, it would be bad policy for the Dahoman king to behave cruelly toward his victims. They are intended as messengers to his father, about whom they are ever afterward supposed to wait, and it would be extremely impolitic in the present king to send to his father a messenger who was ill-disposed toward himself, and who might,

As a rule, the victims in question are quite cheerful and contented, and about as unlike our ideas of doomed men as can well be imagined. In the first place, they are constitutionally indifferent to human life, their own lives with those of others being equally undervalued; and, as they know that their lives are forfeit, they accept the position without useless murmurs. Nor is the mode of death so painful as seems at and how of the test of painting as seens at first sight to be the case, for the king, actu-ated by that feeling of pity which caused the Romans to stupefy with a soporific draught the senses of those who were condemned to the cross, mostly administers to for the most part insensible when killed.

the meaning of the Customs, or So-Sin. This ceremony is the accepted mode of doing honor to the late king, by sending to him a number of attendants befitting his rank. Immediately after his burial, at This humane alleviation of their sufferbe seen by the following account of a scene at Dahome by Mr. Duncan: --

"The ceremonies of this day were nearly a repetition of those of yesterday, till the time arrived (an hour before sunset) when the four traitors were brought into the square for execution. They marched through the mob assembled round appar-ently as little concerned as the spectators, ently as little concerned as the spectators, who seemed more cheerful than before the prisoners made their appearance, as if they were pleased with the prospect of a change of performance. The prisoners were marched close past me in slow time; consequently I had a good opportunity of minutely observing them, particularly as every person remained on his knees, with the exception of myself and the guard who accompanied the prisoners.

accompanied the prisoners. "They were all young men, of the middle size, and appeared to be of one family, or at least of the same tribe of Makees, who are much better-looking than the people of the coast. Each man was gagged with a short piece of wood, with a small strip of white cotton ticd round each end of the stick, and passed round the pole. This was to prevent them from speaking. They were arranged in line, kneeling before the king.

"The head gang-gang man then gave four beats on the gong, as one — two, and one two; the upper part of the gang-gang being smaller than the lower, and thus rendering the sounds different, similar to the public clocks in England when striking the quarters. After the four beats the gang-gang man addressed the culprits upon the enormity of their crime and the justice of their sentence. During this lengthened harangue the gangdisposed toward himself, and who might, disposed toward himself, and who might, therefore, garble his message, or deliver an evil report to the dead sovereign. gang was struck at short intervals, which on this occasion refused to witness the exe-cution. The men were then ordered to kneel in line about nine feet apart, their hands being tied in front of the body, and the elbows held behind by two men, the

"Poor old Mayho, who is an excellent man, was the proper executioner. He held the knife or bill-hook to mc, but I again declined the honor; when the old man, at one blow on the back of the neck, divided the head from the body of the first culprit, with the exception of a small portion of the skin, which was separated by passing the knife underneath. Unfortunately the second the victims a bottle or so of rum about an hour before the execution, so that they are fellow at the moment the blow was struck having raised his head, the knife struck in a

slanting direction, and only made a large culprit was not so fortunate, his head not wound; the next blow caught him on the being separated till after three strokes. The back of the head, when the brain protruded. The poor fellow struggled violently. The third stroke caught him across the shoul-ders, inflicting a dreadful gash. The next caught him on the neck, which was twice repeated. The officer steadying the crimi-nal now lost his hold on account of the blood which rushed from the blood-vessels on all who were near. Poor old Mayho, now quite palsied, took hold of the head, and after twisting it several times round, separated it from the still convulsed and struggling trunk. During the latter part of this disgusting execution the head presented an awful spectacle, the distortion of the head. features, and the eyeballs completely up-turned, giving it a horrid appearance. "The next man, poor fellow, with his loins."

eyes partially shut and head drooping forward near to the ground, remained all this time in suspense; casting a partial glance on the head which was now close to him, and the trunk dragged close past him, the blood still rushing from it like a fountain. Mayho refused to make another attempt, and another man acted in his stead, and with one blow separated the spinal bones, but did not entirely separate the head from the body. This was finished in the same

body afterward rolled over several times, when the blood spurted over my face and clothes.

"The most disgusting part of this abom-inable and disgusting exc. ition was that of an ill-looking wretch, who, like the numerous vultures, stood with a small calabash in his hand, ready to catch the blood from each individual which he greedily devoured be-fore it had escaped one minute from the veins. The old wretch had the impudence to put some rum in the blood and ask me to drink: at that moment I could with good heart have sent a bullet through his

"Before execution the victim is furnished with a clean white cloth to tie round the loins. After decapitation the body is immediately dragged off by the heels to a large pit at a considerable distance from the town, and thrown therein, and is imme-diately devoured by wolves and vultures, which are here so ravenous that they will almost take your victuals frem you."

Captain Burton says that he never saw this repulsive part of the sacrificial cere-mony, and states that there is only ene approach to cannibalism in Dahome. This is in connection with the worship of the manner as the first. However, the fourth thunder god, and is described on page 586.

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that he never saw the sacrificial cere-there is only one in Dahome. This the worship of the cribed on page 586.

CHAPTER LVII.

DAHOME -- Concluded.

THE GRAND CUSTOMS OF DAHOME - CELEBRATED ONCE IN A LIFETIME - "WE ARE HUNGRY" - THE BASKET SACRIFICE -- GELELE'S TOWER -- THE FIRE TELEGRAPH AND ITS DETAILS -- LAST DAY OF THE CUSTOMS - THE TIRED ORATORS - A GENERAL SMASH - CONCLUSION OF THE CEREMONY -DAHOMAN MARRIAGES - THE BELIGION OF DAHOME - FOLYTHEISM, AND DIFFERENT RANKS OF THE DEITIES - WORSHIP OF THE THUNDER GOD - CEREMONY OF HEAD WORSHIP - THE PRIESTS OR FETISHERS - THE FEMALE FETISHERS - IDEAS OF THE SPIRITUAL WORLD - INQUEST AFTER DEATH - BURIAL - THE DEATH OF A KING - THE WATER SPRINKLING CUSTOM - CAPTAIN BUR-TON'S SUMMARY OF THE DAHOMAN CHARACTER.

We now pass to the Grand Customs of Da-home, which only take place once in a mon-arch's lifetime. This fearful eeremony, or rather series of eeremonies, is performed in honor of a deceased king, and the duty of according to Dahoman ideas, in a most

It has already been stated that the victims are carefully saved for the purpose, Custom Day being the only general execution time in the year; and in consequence, if a new king finds that he has not a sufficicut number of victims to do honor to his father's memory, and at least to equal those whom his father saerifieed when he came to the throne, he must wait until the required number can be made up. The usual method of doing so is to go to

tacks, Abeokuta winning at first, but being afterward beaten back, as has been narrated. It is chiefly for this reason that the Amazons

Each king tries to out the his predecessor by sacrificing a greater number of victims, or videly painted the figures of various ani-rudely painted the figures of various ani-nuls. Around him are his favorite wives and his principal officers, each of the latter being distinguished by his great umbrella. Below is a vast and surging crowd of ne-scription would entail a narration of the fustor as performed by each successive gorgeous manner, with cloths on which are rudely painted the figures of various ani-nals. Around him are his favorite wives so exceedingly variable that a full de-scription would entail a narration of the Custom as performed by each successive king. ognition of their loyalty, he flings among them "heads" of cowries, strings of beads, rolls of eloth, and similar valuables, for which they fight and scramble and tear each other like so many wild beasts - and indeed, for the time, they are as fierce and as ruthless as the most savage beasts that the earth holds.

After these specimens of the royal favor are distributed, the crics and yells begin to The usual method of doing so is to go to war with some tribe with whom there is a feud; and for this reason, among others, both Gezo and Gelele made a series of at-tacks. Abcokuta winning at first, but being and this ominous demand is repeated with increasing fury, until the vast crowd have lashed themselves to a pitch of savage fury, are taught to rush so ficreely over the for-midable thorn walls by which the towns are blood they have in plenty. The victims are (581)

now brought forward, each being gagged in | hole, which was left uncovered all night, the order to prevent him from crying out to the king for merey, in which case he must be immediately released, and they are firmly secured by being lashed inside baskets, so that they can move neither head, hand, nor foot. At the sight of the vletlms the yelis of the crowd below redouble, and the air is rent with the ery, "We are hungry! Feed

us, O King." Presently the deafening yells are hushed into a death-like silence, as the king rises, and with his own hand or foot pushes one of the victims off the platform into the midst of the erowd below. The helpless wretch falls into the outstretched arms of the eager erowd, the basket is rent to atoms by a hundred hands; and in a shorter time than it has taken to write this sentence the man has been torn limb from limb, while around each portion of the stiil quivering body a mass of infuriated negroes are fighting like so many starved dogs over a bone. Gelele, following the habits of his ances-

tors, introduced an improvement on this practice, and, instead of merely pushing the victims off the platform, built a circular tower some thirty feet in height, decorated after the same grotesque manner as the platform, and ordered that the victims should be flung from the top of this tower. Should the kingdom of Dahome last long enough for Gelele to have a successor, some new variation will probably be introduced into the Grand Customs.

After Gelele had finished his gift throw-ing, a strange procession wound its way to the tower — the procession of blood. First eame a number of men, each carrying a pole, to the end of which was tied a living cock; and after them marched another string of men, each bearing on his head a living goat tied up in a flexible basket, so that the poor animals could not move a limb. Next came a bull, borne by a number of negroes; and lastly came the human vletims, each tied in a basket, and carried, like the goats, horizontally on a man's head.

Three men now mounted to the top of the tower, and received the victims in succession, as they were handed up to them. Just below the tower an open space was left, in which was a block of wood, on the edge of a hole, attended by the executioners. The tower, still attached to the poles; and it seemed to be requisite that every creature ing to the soldiers are fixed horizontally on which was then sacrifieed should be tied in forked sticks. They are ready loaded, and some extraordinary manner. As soon as they touched the ground, they were seized, dragged to the block, and their heads chopped off, so that the blood might be poured into the hole. The goats were thrown down after the fowls, the bull after hour. the goats, and, lastly, the unfortunate men shared the same fate. The mingled blood of mony in 1863, Gelele had not been con-

blood-stained block standing beside it. The illustration on the following page deplets the last feature of this terrible scene. On the right hand is the king, seated under his royal umbrelia, surmounted with a leop-ard, the emblem of royalty, and around hlm are his wives and great men. In the centre rises the cloth-covered tower, from which a human victim has just been hurled, while another is being carried to his fate, Below is one of the executioners standing by the block, and elustering in front of the tower is the mob of infurinted savages.

Just below the king is seen the band, the most prominent instrument of which is the great drum earried on a man's head, and heaten by the drummer who stands behind him, and one of the klng's banners is displayed behind the band, and guarded by a body of armed Amazons. In front are several of the fetishmen, their heads adorned with the conlcal cap, their bodies fantastieally painted, and the inevitable skull in their hands. The house which is supposed to contain the spirit of the deceased king is seen on the left

The last day of the Customs is eelebrated after a rather peculiar manner. A line of soldiers armed with guns is sta-

tioned all the way from Agbome to Whydah. These soldiers are placed at some little distance from each other, and their duty is to transmit a rolling fire all the way from the capital to the port and back again. This is a later invention, the former plan being to transmit a small present from hand to hand, starting from Whydah and having its des-tination in the palace. Another line of musketeers extended from the Komasi house to a suburb about a mile distant,

The method of arranging them is very curious. At intervals of three hundred yards or so are built little huts of grass, each being the lodging-place of two soldiers. Though slightly built, there is some attempt at ornament about them, as each hut has a pent roof, a veranda supported by light poles, and the side walls decorated with a diamond pattern of bamboo and a fetish shrub, which is supposed to repel lightning. A tuft of grass ornaments each end of the gables, and those huts that are situated nearest the palace are always the most dee-

the two are employed lest one of them should miss fire. There are nearly nine hundred of these huts upon the line to Why-

these victims was allowed to remain in the firmed at Allada, and in consequence was

neovered all night, the

anding beside it. the following page e of this terrible scene. he king, seated under royalty, and around d great men. In the a-covered tower, from a has just been hurled, g carried to his fate, executioners standing tering In front of the

furiated savages. is seen the band, the ment of which is the n a man's head, and er who stands behind king's banners is disnd, and guarded by a ons. In front are sev. , their heads adorned their bodies fantastie inevitable skull in ise which is supposed f the deceased king is

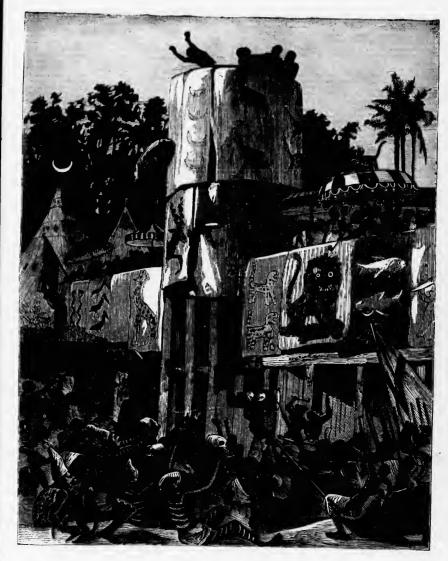
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the muskets belongfixed horizontally on are ready loaded, and d lest one of them pon the line to Why-that the time occuto be about half an

on attended this cerehad not been conin consequence was



THE BASKET SACRIFICE. (See page 582.)

(583)



However, on this occasion at all events the king tried to atone by barbarous finery for the wretched material of his "palace." The Agwajal gate led into an oblong court of matting, sprinkled with thick-leaved lit-tle fig trees of vivid green, and divided into two by the usual line of bamboos. At the bottom of the southern half was the royal

pavillon, somewhat like a Shakniyana in Bougai, with an open wing on each side. "The sloping roof of the central part, intended for the king, was of gold and lake damask, under two broad strips of red and demask, under two broad strips of red and green satin; the wings, all silk and velvet, were horizontally banded with red, white-edged green, purple and yellow, red-and green in succession, from the top, and, where the tongue-shaped lappets started, with chrome yellow. The hangings, play-ing loosely in the wind, were remarkable chiefly for grotesque figures of men and beasts cut out of colored cloth and sewed to

king were five ragged white unbrellas, shel-tering eleven small tables, and behind the tables was a small crowd of officials and captains, dressed in costumes somewhat similar to those of the women.

On the right of the throne was the court fool, a very important man indeed, his eyes surrounded with rings of white chalk, and his shoulders covered with an old red velvet mantle. Although not of sufficient rank to be permitted the use of an umbrella, he was sheltered from the sun by a plece of matting raised on poles. A model of a canoe was placed near him.

Just at the entrances eight muskets were tied horizontally, each supported on two forked sticks, as has already been described, and behind each musket stood the Amazon to whom it belonged.

After making his guests wait for at least twe hours, - such a delay being agreeable to reyal etiquette, — the king condescended to appear. This time he had arrayed himself after a very gorgeous and rather heteregeneous fashion. He wore a yellow silk tunic, covered with little searlet flowers, a great black felt Spanish hat, or sombrero, richly embroidered with gold braid, and a broad belt of gold and pearls (probably

not, by royal etiquette, allowed to live in a intrastructure for anything better than stakes his right side. Suspender to hand he ear-house built of anything better than stakes his right side. Suspender to hand he ear-and matting. Consequently, his officers a large crucifly, and in his left hand he ear-were obliged to follow his example, as it ried an hour-glass. An old rickety table would have been equivalent to treason had a subject presumed to live in a "swish" house when his monarch only dwelt in house when his monarch only dwelt in On taking his seat, he put the silver mug to its proper use, by drinking with all his guests, his own face being, according to cus-ton, hidden by a linen cloth while he drank.

After the usual complimentary addresses had been made, a woman rose at 1 P.M. and gave the word of command — "A-de-o." This is a corruption of Adios, or farewell. At this word two of the muskets in front of the king were discharged, and the firing was taken up by the Jegbe line. In three minutes the firing ran round Jegbe and returned to the palace. At 2 P.M. another "A-de-o" started the line of firing to Whydah, the time of its return having been calculated and marked by a rude device of laying cowries on the ground, and weaving a cioth in a loom, the number of threads that are laid being supposed to indicate a certain duration of time.

chiefly for grotesque figures of men and beasts cut out of colored cloth and sewed to the lining." As soon as the firing began, two officials marched up to the king and began an ora-tion, which they were bound to maintain until the firing had returned. Amild the until the firing had returned. In the the royal titles and a jester springing his rattle, they began their speech, but were sadly discomfited by a wrong calculation or a mismanagement of the firing. Instead of occupying only half an hour, it was not fin-ished for an hour and a half, and the poor orators were so overcome with heat and the tables was a small erowd of officials and As soon as the firing began, two officials fine dust which hovered about, that toward the end of the time they were nearly choked, and could hardly get out short sentences, at long intervals, from their parched throats. "There will be stick for this," remarks Captain Burton.

Stick, indeed, is administered very freely, and the highest with the lowest are equally liable to it. On one occasion some of the chief officers of the court did not make their appearance exactly at the proper time. The king considered that this conduct was an usurpation of the royal prerogative of making every one else wait, whereas they had absolutely made him wait for them. So, as soon as they appeared, he ordered the Amazons to take their bamboos and beat them out of the court, a command which they executed with despatch and vigor. The beaten ministers did not, however, seem to resent their treatment, but sat cowering at the gate in abject submission.

rum, and drank with his visitors to the health of his father's ghost, who, by the way, had been seen bathing in the sea, and had received two slaves, sacrificed in order to tell him that his son was pleased at his visit. After a few unimportant ceremonies, he After a few unimportant ceremonies, ne poured a little rum on the ground, and, dashing his glass to pieces on the table, rose and left the tent. His attendants followed his example, and smushed everything to pieces, even including the tables; this act probably accounting for the very mean and microst condition of the reard furniture rickety condition of the royal furniture. With this general smash the Customs terminated, much to the relief of the visitors.

Marriages among the Dahomans are an odd compound of simplicity and complexity. The bridegroom commences his suit by sending a couple of friends to the father of the intended bride, and furnishes them with a doubly potent argument in the shape of two bottles of rum. Should the father approve of the proposition, he graciously drinks the rum, and sends back the empty bottles-a token that he accepts the proposal, and as a delicate hint that he would like some more rum. The happy man takes the hint, fills the bottles, sends them to the father, together with a present for the young lady; and then nothing more is required except to name the amount of payment which is demanded for the girl. Cloth is the chief article of barter, and a man is sometimes occupied for two or three years in procuring a sufficient quantity.

At last the day-always a Sunday-is settled, and more bottles of rum arc sent by the bridegroom's messengers, who bring the bride in triumph to her future home, followed by all her family and friends. Then comes a general feast, at which it is a point of honor to consume as much as possible, and it is not until after midnight that the bride is definitely handed over to her husband. The feast being over, the bridegroom retires into his house and seats himself. Several fetish women lead in the bride by her wrists, and present her in solemn form, telling them both to behave well to each other, but recommending him to flog her well if she displeases him. Another two or three hours of drinking then follows, and about 3 or 4 A.M. the fetish women retire, and the actual marriage is supposed to be completed.

Next morning the husband sends more rum and some heads of cowries to the girl's parents as a token that he is satisfied, and after a week the bride returns to her father's house, where she remains for a day or two, cooking, however, her husband's food and sending it to him. On the day when she returns home another feast is held, and then she subsides into the semi-

We now come to the religion of Dahome. which, as may be imagined from the previous narrative, is of a vcry low character, and has been curtly summarized by Captain Burton in the following sentence:- "Africans, as a rule, worship evcrything except the Creator." As the contact of the Dahomans with the white men and with the Moslems has probably engrafted foreign ideas in the native mind, it is not very easy to find out the exact nature of their religion, but the following account is a short abstract of the result of Captain Burton's investigation.

Hc states that the reason why the natives do not worship the Creator is that, although they acknowledge the fact of a supreme Deity, they think that He is too great and high to trouble Himself about the affairs of mankind, and in consequence they do not trouble themselves by paying a worship which they think would be fruitless. Their devotion, such as it is, expends itself there-fore upon a host of minor deities, all conneeted with some material object.

First we have the principal deities, who are ranked in a stinct classes. The most important is the Snake god, who has a thousand snake wives, and is represented by the Danhgbwe, which has already been mentioned. Next in order come the Tree gods, of which the silk-cotton (Bombax) is the most powerful, and has the same number of wives as the Dauhgbwc. It has, however, a rival in the Ordeal, or poison tree.

The last of these groups is the sea. This deity is represented at Whydah by a very great priest, who ranks as a king, and has five hundred wives in virtue of his repre-sentative office. At stated times he visits the shore to pay his respects, and to throw into the waves his offerings of beads, cowries, eloth, and other valuables. Now and then the king sends a human sacrifice from the capital. He creates the victim a Caboecer, gives him the state uniform and umbrella of his short-lived rank, puts him in a gorgeous hammock, and sends him in great pomp and state to Whydah. As soon as he arrives there, the priest takes him out of his hammock and transfers him to a canoe, takes him out to sea, and flings him into the water, where hc is instantly devoured by the expectant sharks.

Lately a fourth group of superior deities has been added, under the name of the Thunder gods. In connection with the Thunder gods. In connection with the worship of this deity is found the only approach to cannibalism which is known to exist in Dahome. When a man has been killed by lightning, burial is not lawful, and the body is therefore laid on a platform and cut up by the women, who hold the pieces of servile state which is the normal condition of a wife throughout the greater part of savage Africa. Hesh in their months, and pretend to cat them, calling out to the passengers, "We sell you meat, fine meat; come and buy!"

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is considered a very powerful fetish in Dahome. An engraving on the 595th page illustrates this strange worship, which is as follows :

"The head worshipper, after providing a fowl, kola nuts, rum, and water, bathes, dresses in pure white baft, and seats him-self on a clean mat. An old woman, with her medius finger dipped in water, touches successively his forchead, poll, nape, and mid-breast, sometimes all his joints. She then breaks a kola into its natural divisions, throws them down like diec, chooses a lucky piece, which she causes a bystander to chew, and with his saliva retouches the parts before alluded to.

"The fowl is then killed by pulling its body, the neck being held between the big and first toe; the same attouchements are performed with its head, and finally with the boiled and shredded flesh before it is eaten. Meanwhile rum and water are drunk by those present."

The fetishers, or priests, are chosen by reason of a sort of ecstatic fit which comes upon them, and which causes them at last to fall to the ground insensible. One of the older priests awaits the return of the senses, and then tells the neophyte what particular fetish has come to him. He is then taken away to the college, or fetish part of the town, where he learns the mysteries of his calling, and is instructed for several years in the esoteric language of the priests, a language which none but themselves can understand. If at the end of the novitiate he should return to his former home, he speaks nothing but this sacred language, and makes it a point of honor never to utter a sentence that any member of the household can understand.

When a man is once admitted into the ranks of the fetishes, his subsistence is provided for, whether he be one of the "regu-" who have no other calling, and who lars. live entirely upon the presents which they obtain from those who consult them, or whether he retains some secular trade, and only acts the fetisher when the fit happens to come on him. They distinguish themselves by various modes of dress, such as shaving half the beard, carrying a cow-tail fapper, or wearing the favorite mark of a fetisher, namely, a belt of cowries strung back to back, each pair being separated by a single black seed.

The fetish women greatly outnumber the men, nearly onc-fourth belonging to this order. They are often destined to this eareer before their birth, and arc married to the fetish before they see the light of day. They also take human spouses, but, from all

After these groups of superior deities most agreeable in the world. The women come a host of inferior gods, too numerous spend their mornings in going about beg-to mention. One, however, is too curious to be omitted. It is a man's own head, which considered a numerous behavior of the states into the fetish house, and with her sisters into the fetish house, and ging for cowries. In the afternoon she goes with her sisters into the fetish house, and puts on her official dress. The whole party then sally out to the squares, where they drum and sing and dance and lash themselves into fits of raving ecstasy. This lasts for a few hours, when the women assume

their ordinary costumes and go home. It is illegal for any fetisher to be assaulted while the fetish is on them, and so the women always manage to shield themselves from their husband's wrath by a fetish fit whenever he becomes angry, and threatens the stick.

As to the position of the human soul in the next world, they believe that a man takes among the spirits the same rank which he held among men; so that a man who dies as a king is a king to all eternity, while he who is a slave when he dies can never be a free man, but must be the property of some wealthy ghost or other.

Visiting the world of spirits is one of the chief employments of the fetish men, who are always ready to make the journey when paid for their trouble. They are often called upon to do so, for a Dahoman who feels unwell or out of spirits always fancies that his deceased relatives are calling for him to join them, a request which he feels most unwilling to grant. So he goes to his favorite fetisher, and gives him a dollar to deseend into the spirit world and present his excuses to his friends. The fetisher covers himself with his cloth, lies down, and falls into a trance, and, when he recovers, he gives a detailed account of the conversation which has taken place between himself and the friends of his elient. Sometimes he brings back a rare bead or some other object, as proof that he has really delivered the message and received the answer. The whole proceeding is strangely like the ceremonies performed by the medicine men or Angekoks among the Esquimaux.

It is a strange thing that, in a country where human life is sacrificed so freely, a sort of inquest takes place after every death. The reason for this custom is rather curious. The king reserves to himself the right of life and death over his subjects, and any one who kills another is supposed to have usurped the royal privilege.

As soon as death takes place, notice is sould as dealed takes place, holde is sent to the proper officers, called Gevi, who come and inspect the body, receiving as a fee a head and a half of cowries. When they have certified that the death was nat-they have certified that the death was natural, the relatives begin their mourning, during which they may not eat nor wash but may sing as much as they please, and drink as much rum as they can get. A coffin is prepared, its size varying according to the rank of the deceased person; the corpse accounts, the life of the husband is not the is clothed in its best attire, decorated with

ornaments, and a change of raiment is laid in the coffin, to be worn when the deceased fairly reaches the land of spirits. The very poor are unable to obtain a coffin, and a wrapper of matting is deemed sufficient in such cases.

The grave is dug in rather a peculiar manner, a cavern being excavated on one side, the coffin being first lowered and then pushed sideways into the cave, so that the earth immediately above is undisturbed. After the grave is filled in, the earth is smoothed with water. Over the grave of a man in good circumstances is placed a vessel-shaped iron, into which is poured water or blood by way of drink for the deceased. Formerly a rich man used to have slaves buried with him, but of late years only the two chiefs of the king are allowed to sacrifice one slave at death, they being supposed not to need as many attendants in the next world as if they had been kings of Dahome in this.

As soon as the king dies, his wives and all the women of the palace begin to smash everything that comes in their way, exactly as has been related of the concluding scene of the Customs; and, when they have broken all the furniture of the palace, they begin to turn their destructive fury upon each other, so that at the death of Agagoro it was calculated that several hundred women lost their lives within the palace walls merely in this fight, those sacrificed at the succeeding Customs being additional victims. This bloodthirsty rage soon extends beyond the precincts of the palace, and Captain Burton, who has done so much in contradicting the exaggerated tales of Dahoman bloodshed that have been so widely circulated, acknowledges that, however well a white stranger may be received at Agbome, his life would be in very great danger were he to remain in the capital when the king died.

Even with the termination of the Customs the scenes of blood do not end. Next comes the "water-sprinkling," *i. e.* the graves of the kings must be sprinkled with "water," the Dahoman euphemism for blood. Of late years the number of human victims sacrificed at each grave has been reduced to two, the requisite amount of "water" being supplied by various animals.

Before each tomb the king kneels on all fours, accompanied by his chiefs and captains, while a female priest, who must be of royal descent, makes a long oration to the spirit of the deceased ruler, asking him to aid his descendant and to givo success and prosperity to his kingdom. Libations of rum and puro water are then poured upon each grave, followed by the sacrificial "water," which flows from the throats of the men, oxen, goats, pigeons, and other victims. Kola nuts and other kinds of food are also brought as offerings.

The flesh of the animals is then cooked, Dahomans.

together with the vegetables, and a feast is held, the stool of the deceased ruler being placed on the table as an emblem of his presence. All the Dahoman kings are buried within the walls of the palace, a house being erected over each grave. During the water sprinkling, or "Sin-quait," custom, the king goes to each house separately, and sleeps in it fc. five or six nights, so as to put himself in communion with the spirits of his predecessors. The reader will remember that the kings

The reader will remember that the kings who formerly ruled Dahome are still supposed to hold royal rank in the spirit world, and the prevalence of the custom shows that this belief in the dead is strong enough to exercise a powerful influence over the living.

ing. We have now very briefly glanced at the Dahoman in pcace, in war, in religion, in death, and in burial. Ho is not a pleasant subject, and, though the space which has been given to him is much too small to aford more than outline of his history, it would have been more restricted but for the fact that the Dahoman is an excellent type of the true negro of Western Africa, and that a somewhat detailed description of him will enable us to dismiss many other negro tribes with but a passing notice.

Moreover, as the kingdom of Dahome is fast failing, and all the strange manners and customs which have been mentioned will soon be only matters of history, it was necessary to allot rather more space to them than would otherwiso have been the case. The general character of the Dahoma has been so tersely summed up by Captain Burton, that our history of Dahome cannot have a better termination than the words of so competent an authority. "The modern Dahomans are a mongrel

"The modern Dahomans are a mongrel breed and a bad. They are Cretan liars, cretins at learning, cowardly, and therefore cruel and bloodthirsty; gamblers, and consequently cheaters; brutal, noisy, boisterous, unvcnerative, and disobedient; 'dipasabitten' things, who deem it duty to the gods to be drunk; a flatulent, self-conceited herd of barbarians, who endeavor to humiliate all those with whom they deal; in fact, a slave-race, — vermin with a soul apiece.

"They pride themselves in not being, like the Popos, addicted to the 'dark and dirty crime of poison,'the fact being that they have been enabled hitherto to carry everything with a high and violent hand. They are dark in skin, the browns being of xanthous temperament, middle-sized, slight, and very lightly made. My Krumen looked like Englishmen among them. In all wrestling bouts my Krumen threw the hammock bearers on their heads, and on one occasion, during a kind of party fight, six of them, with fists and sticks, held their own against twenty Dahomans. "T dance is a g cloth draw twelv like t sibly

phan comp squar as th ables, and a feast is eccased ruler being an cmblem of his ahoman kings are ls of the palace, a r each grave. Dur-ng, or "Sin-quair," to each house sepaoffive or six nights, ommunion with the TS.

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SUMMARY OF DAHOMAN CHARACTER.

"They are agile, good walkers, and hard dancers, but carry little weight. Their dress is a godo, or T bandage, a nun-pwe (under-cloth) or a Tfon chokoto (pair of short stomach, with alto-relievo patterns; their danwars, but carry little weight. They tattoo the skin, especially the stomach, with alto-relievo patterns; their darwars in a group of hood a compatible stomach with alto-relievo patterns; their drawers), and an owu-chyon, or body-cloth, twelve feet long by four to six broad, worn like the Roman toga, from which it may pos-

sibly be derived. "The women are of the Hastini, or elephant order, dark, plain, masculine, and comparatively speaking of large, strong, and square build. They are the reapers as well as the sowers of the field, and can claim

quality. "They tattoo the skin, especially the stomach, with alto-relievo patterns; their dress is a zone of beads, supporting a bandage beneath the do-oo, or scanty loin cloth, which suffices for the poor and young girls. The upper classes add an aga-oo, or over-cloth, two fathoms long, passed under the arms, and covering all from the bosom to the ancles. Neither sex wear either shirt, shoes, or stockings."

CHAPTER LVIIL

THE EGBAS.

THE EGBA TRIBE — A BLACK BISHOP — GENERAL APPEARANCE OF THE EGBAS — THEIR TRIBAL MARK — TATTOO OF THE DREECHEE OR GENTLEMEN — SIGNIFICATION OF ORNAMENTS — MODE OF SAL-UTATION — EGBA ARCHITECTURE — SUBDIVISION OF LABOR — ABEOKUTA AND ITS FORTIFICATIONS — FEUD BETWEEN THE EGBAS AND DAHOMANS — VARIOUS SKIRMISHES AND BATTLES, AND THEIR RESULTS — THE GRAND ATTACK ON ABEOKUTA — REFULEE OF THE DAHOMAN ARMY — RELIGION OF THE EGBAS — THE SYSTEM OF OGDONI — MISCELLANEOUS SUPERSTITIONS AND SUPPLEMENTARY DEITIES — EGUGUN AND HIS SOCIAL DUTIES — THE ALAKÉ, OR KING OF THE EGBAS — A RECEP-TION AT COURT — APPEARANCE OF THE ATTENDANTS.

WE are naturally led from Dahome to its powerful and now victorious enemy, the EGBA tribe, which has perhaps earned the right to be considered as a nation, and which eertainly has as much right to that title as Dahome.

The Egbas have a peculiar claim on our notice. Some years ago an Egba boy named Ajai (i. e. "struggling for life") embraced Christianity, and, after many years of trial, was ordained deaceon and priest in the Church of England. Owing to his constitution he was enabled to work where a white man would have been prostrated by disease ; and, owing to his origin, he was enabled to understand the peculiar temperament of his fellow negroes better than any white man eould hope to do. His influence gradually extended, and he was held in the highest esteem throughout the whole of Western Africa. His widely felt influence was at last so thoroughly recognized, that he was consecrated to the episknown as the Right Rev. Samuel Crowther, D. D., Lord Bishop of the Niger.

As far as their persons go, the Egbas are a fine race of men, varying much in color according to the particular locality which they inhabit. The skin, for example, of the Egba-do, or lower Egba, is of a coppery black, and that of the chiefs is, as a rule, fairer than that of the common people. Even the hair of the chiefs is lighter than that of the common folk, and sometimes assumes a decidedly sandy hue. The men, while in the prime of life, are remarkable for the extreme beauty of their forms and the extreme ugliness of their features; and, as is mostly the case in uneivilized Africa, the woman is in symmetry of form far inferior to the man, and where one well-developed female is seen, twenty can be found of the opposite sex.

Whatever may be the exact color of the Egba's skin, it exhales that peculiar and indescribable odor which is so characteristic of the negro races ; and, although the slight elothing, the open-air life, and the use of a rude palm-oil soap prevent that odor from attaining its full power, it is still perceptible. The lips are of eourse large and sausage-shaped, the lower part of the face protrudes, and the chin recedes to an almost ineredible extent, so as nearly to deprive the countenance of its human char-acter. The hair is short, crisp, and often grows in the little peppercorn tufts that have been already mentioned in connection with the Bosjesman race of Southern Africa. The men dress this scanty crop of hair in a thousand different ways, shaving it into patterns, and thus producing an effect which, to the eye of an European, is irresistibly ludi-erous. The women contrive to tcase it out to its full length, and to divide it into ridges running over the erown from the forchead to the nape of the neck, preserving a clean parting between each ridge, and so making the head look as if it were eovered with the half of a black melon. The skin of the commor. people is hard and eoarse, - so

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of blue the thre "The coarse indeed that Captain Burton compares it to shagreen, and says that the hand of a slave looks very like the foot of a fowl.

As to the dress of the Egbas, when uncontaminated by pseudo-civilization, it is as easily described as procured. A poor man has nothing but a piece of eloth round his waist, while a man in rather better circumstances adds a pair of short linen drawers or trousers, called "shogo," and a wealthy man wears both the loin cloth and the drawers, and adds to them a large cloth wrapped gracefully round the waist, and another draped over the shoulders like a Scotch plaid. The cloths are dyed by the makers, blue being the usual color, and the patterns being mostly stripes of lesser or greater width.

Women have generally a short and scanty petticoat, above which is a large cloth that extends from the waist downward, and a third which is wrapped shawl-wise over the shoulders. The men and women who care much about dress dye their hands and feet with red wood. Formerly, this warlike race used to arm themselves with bows and arrows, which have now been almost wholly superseded by the "trade gun." Even now every man carries in his hand the universal club or knob-kerrie, which, among the Egbas, has been modified into a simple hooked stick bound with iron wire in order to increase the strength and weight, and studded with heavy nails along the con-vex side. Weapons of a similar nature are used at Dahome for clubbing criminals to denth.

According to savage ideas of beauty, these people tattoo themselves profusely, covering their bodics with marks which must at some time have been produced by very painful classify their wearer.

According to Captain Burton, "the skinpatterns were of every variety, from the diminutive prick to the great gash and the large boil-like lumps. They affected various figures - tortoises, alligators, and the favorite lizard; stars, concentric circles, lozenges, right lincs, welts, gouts of gore, marble or button-like knobs of flesh, and elevated scars, resembling scalds, which are opened for the introduction of fetish medicines, and to expel evil influences.

"In this country every tribe, sub-tribe, and even family, has its blazon, whose infiand even ramily, has its blazon, whose inn-nite diversifications may be compared with the lines and ordinaries of European her-aldry. A volume would not suffice to ex-plain all the marks in detail. Ogubonna's family, for instance, have three small squares of blue tattoo on each cheek, combined with the three. Each anter the three Egba cuts.

guishing mark of the Egbas is a gridiron of three cuts, or a multiplication of three, on each check. Free-born women have one, two, or three raised lines, thread-like scars, from the wrist up the back of the arm, and down the dorsal region, like long neck-laces. They call these 'Entice my husband.

"The Yorubas draw perpendicular marks from the temples to the level of the chin, with slight lateral incisions, hardly percep-tible, because allowed soon to heal. The Efons of Kakanda wear a blue patch, some-times highly developed, from the check-bones to the ear. The Takpas of Nupè make one long cut from the upper part of Jasha, a country lying east of Yoruba proper, the tattoo is a long parallelogram of seven perpendicular and five transverse lines."

The most curious tattoo is that of the Breecheo (i. e. gentleman), or eldest son and heir. He is not allowed to perform any menial office, and inherits at his father's death all the slaves, wives, and children. Before the Breechee attains full age, a slit is made across his forehead, and the skin is arawn down and laid across the brow, so as drawn down and laid across the brow, so as to form a ridge of hard, knotty flesh from one temple to the other. The severity of the one temple to the other. The severity of the operation is so great that even the negro often dies from its effects; but when he survives he is greatly admired, the unsightly ridge being looked upon as a proof of his future wealth and his actual strength of constitution.

So minutely does the African mind descend to detail, that even the ornaments which are worn have some signification well understood by those who use them. Rings of metal are worn on the legs, ankles, arms, operations, and which, from their diversity, wrists, fingers, and toes; and round the serve to perplex observers who have not neck and on the body are hung strings had time to examine them minutely, and to of beads and other ornaments. Each of these ornaments signifies the particular deity whom the wearer thinks fit to worship; and although the number of these deities is very great, the invention of the negro has been found equal to representing them by the various ornaments which he wears.

The same minuteness is found in the ordinary affairs of life; and, even in the regular mode of uttering a salutation, the natives have invented a vast number of minutize. For example, it would be the depth of bad manners to salute a man when sitting as if he were standing, or the latter as if he were walking, or a third as if he were returning from walking. Should he be at work, another form of address is needed, and another if he should be tired. No less than fifteen forms of personal salutation are mentioned by Captain Burton, so that the reader may easily imagine how troublesome the lan-"The chief are as follows: - The distin- guage is to a stranger.

THEIR TRIBAL MARK ENTS - MODE OF SAL-D ITS FORTIFICATIONS BATTLES, AND THEIR AN ARMY - RELIGION AND SUPPLEMENTARY IE EGBAS - A RECEP-

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exact color of the that peculiar and is so characterand, although the -air life, and the soap prevent that ll power, it is still of course large lower part of the hin recedes to an so as nearly to f its human charcrisp, and often ercorn tufts that ned in connection f Southern Africa. crop of hair in a aving it into patan effect which, to s irresistibly ludive to tease it out vide it into ridges rom the forehead reserving a clean e, and so making ere covered with The skin of the and coarse, - so

Then the forms of salutation differ as builders always manage, if possible, to com-uch as the words. If an inferior meet a plete their walls by November, so that aperior, a son meet his mother, a younger the dry harmattan of December may conmuch as the words. If an inferior meet a superior, a son meet his mother, a younger brother meet his elder, and so on, an elabo-rate ceremony is performed. Any burden that may be carried is placed on the ground, and the bearer proceeds first to kneel on all dust, rubbing the earth with the forehead and each check alternately. The next process is to kiss the ground, and this ceremony is followed by passing each hand down the opposite arm. The dust is again kissed, opposite arm. The dust is again kissed, and not until then does the saluter resume his feet.

This salutation is only performed once daily to the same person; but as almost every one knows every one whom he meets, and as one of them must of necessity be inferior to the other, a vast amount of salutation has to be got through in the course of a day. Putting together the time occupied in the various salutations, it is calculated that at least an hour is consumed by every Egba in rendering or receiving homage. Sometimes two men meet who are nearly equal, and in such a case both squat on the ground, and snap their fingers according to the etiquette of Western Africa.

The architecture of the Egba tribe is mostly confined to "swish" walls and thatched roofs. A vast number of workers, or rather idlers - are engaged on a single house, and the subdivision of labor is carried out to an extreme extent. Indeed, as Captain Burton quaintly remarks, the Egbas divide the labor so much that the remainder is imperceptible.

Some of them dig the clay, forming thereby deep pits, which they never trouble themselves to fill up again, and which become the receptacles of all sorts of filth and offal. Water, in this wet country, soon pours into them, and sometimes the corpse of a slave or child is flung into the correst pit, to save the trouble of burial. It may easily be imagined that such pits contribute their part to the fever-breeding atmosphere of the country.

Another gang is employed in kneading clay and rolling it into balls; and a third carries it, one ball at a time, to the builders. Another gang puts the clay balls into the squared shape needful for architectural purposes; and a fifth hands the shaped clay to the sixth, who are the actual architects. Yet a seventh gang occupies itself in preparing palm leaves and thatch; and those who fasten them on the roof form an eighth gang. Besides these, there is the chief ar-chitect, who by his plumb-line and level rectifies and smooths the walls with a broad wooden shovel, and sees that they are perfectly upright.

Three successive layers of clay or "swish "

solidate the soft clay, and render it as hard as concrete. This, indeed, is the only rea-son why the Egbas approve of the harmattan, its cold, dusty breath being exceedingly

One might have thought that this elabo-rate subdivision of labor would have the rate subdivision of labor would have the effect of multiplying the working power, as is the case in Europe. So it would, if the negro worked like the European, but that he never did, and never will do, unless absolutely compelled by a master of European extraction. He only subdivides labor in order to spare himself, and not with the least idea of increasing the amount of work that he can do in a given time.

The capital of the Egbas and their kindred sub-tribes is called Abeokuta, a name that has already become somewhat familiar to English ears on account of the attempts which have been made to introduce Christianity, civilization, and manufactures among a pagan, savage, and idle race of negroes. The name of Abeokuta may be literally translated as Understone, and the title has been given to the place in allusion to the rock or stone around which it is built. The best description that has yet been given of Abeokuta is by Captain Burton, from whose writings the following particulars are gathered.

The city itself is surrounded with concentric lines of fortification, the outermost being some twenty miles in circumference. These walls are made of hardened mud, are about five or six feet in height, and have no embrasures for guns, an omission of very little importance, seeing that there are searcely any guns to place in them, and that, if they were fired, the defenders would be in much greater danger than the attack-

Utterly ignorant of the first principles of fortification, the Egbas have not troubled themselves to throw out bastions, or to take any means of securing a flanking fire, and they have made so liberal a use of matting, poles, and dry leaves within the fortifica-tion, that a carcass or a rocket would set the whole place in a blaze; and, if the attacking force were to take advantage of the direction of the wind, they might easily drive out the defenders merely by the smoke and flames of their own burning houses. Moreover the wall is of such frail material, and so thinly built, that a single bag of powder hung against it, and fired, would make a breach that would admit a column of soldiers to-gether with their field-guns. Around the inner and principal wall runs a moat some five feet in breadth, partly wet and partly dry, and of so insignificant a depth that it are needed, each layer being allowed to dry could be filled up with a few fascines, or for a few days before the next is added. The even with a dozen or so of dead bodies.

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and, as has been proved by actual conflict, the Dahomans could make no impression whatever upon these rude fortifications.

The real strength of the city, however, lies in the interior, and belongs to the rock or "stone" which gives the name to Abeokuta. Within the walls, the place is broken within the wars, the process is stored up into granite eminences, caverns, and forest elumps, which form natural fortifica-tions, infinitely superior to those formed by the unskilful hands of the native engineer. Indeed, the selection of the spot seems to have been the only point in which the Egbas have exhibited the least appreciation of the art of warfare. The mode of fight-ing will presently be described. The city itself measures some four miles in length by two in breadth, and is entered by five have some at asch of which is

by five large gates, at each of which is placed a warder, who watches those who pass his gate, and exacts a toll from each passenger. The streets of Abeokuta are passenger. The streets of Abeokuta are narrow, winding, and intricate, a mode of building which would aid materially in checking the advance of an enemy who had managed to pass the outer walls. There are several small market-places here and there are there in the street there in the are several similing market-places here and there, and one of them is larger than the rest, and called "Shek-pon," i. e. "Do the bachelors good," because on every fifth day, when the markets are held, there is a great concourse of people, and the single mcn can find plenty of persons who will fill their pipes, bring them drink, and cook their food.

"These, then, are my first impressions of Abeokuta. The streets are as narrow and irregular as those of Lagos, intersecting each other at every parallel angle, and, when broad and shady, we may be sure that they have been, or that they will be markets, which are found even under the eaves of the indexe. The sum the will we not the nice 'palace.' The sun, the vulture, and the pig are the only scavengers.

"The houses are of tempered mud - the sun-dried brick of Tuta and Nupe, is here unknown -- covered with little flying roofs of thatch, which burn with exemplary speed. At each angle there is a 'Kobbi'—a high, sharp gable of an elevation — to throw off the heavy rain. The form of the building is the gloomy hollow square, totally unlike the circular huts of the Krumen and the Kallirs. It resembles the Utum of the Arabs, which extending to Usaraga, and Unyavyembe in Central Intertropical Africa, produces the 'Tembe,' and which, through the 'Patio' of Spain, found its way into remote Galway.

"There are courts within courts for the

These defences, ludicrously inefficient as they would be if attacked by European sol-diers, are very formidable obstacles to the Dahoman and Ibadan, against whose in-roads they are chiefly built. As a rule, the negro has a great horror of attacking a wall, intended as a storehouse. Into these cenpatio there is usually some central crection intended as a storehouse. Into these central courts the various doors, about four feet wide, open through a veranda or piazza, where, chimneys being unknown, the fire is built, and where the inmates sleep on mats being and where the initiates sheep on mass spread under the piazza, or in the rooms, as the fancy takes them. Cooking also is per-formed in the open air, as the coarse earthen pots scattered over the surface prove.

"The rooms, which number from ten to twenty in a house, are windowless, and pur-posely kept dark, to keep out the sun's glare; they vary from ten to fifteen feet in length, and from seven to eight in breadth. The furniture is simple—rude cots and settles, earthen pots and coarse plates, grass bags for cloth and cowries, and almost inva-riably weapons, especially an old musket and its leathern case for ammunition. The number of inhabitants may vary from ten to five hundred, and often more in the largest. There is generally but one single large outer door, with charms suspended over it."

The military strength of Abeokuta has been tested by actual warfare, and has been found to be quite adequate to repel native troops. Generally, an African fight consists of a vast amount of noise attended by a very small amount of slaughter, but in the various attacks of Dahome on Abeokuta the feelings of both parties appear to have been so completely excited that the slaughter on both sides was really considerable.

The fact was that each party had a long-standing grudge against the other, and meant to gratify it. Gezo, the father of King Gelele, had been defeated ignominiously near Abeokuta, and had even lost his stool, the emblem of sovereignty. Burning to avenge themselves, the Dahomans made friends with the inhabitants of Ishogga, a small town some fifteen miles to the southwest of Abeokuta, who advised their guests as to the particular gate which it was best to attack, the time of day when an assault would be most likely to succeed, and a ford by which they could pass the river. Trusting to these counsellors, they crossed

the river at the ford, which proved to be so bad that they wetted all their ammunition. They made the attack at mid-day, when they were told that every one would be asleep or at work in the gardens, which are situated at a considerable distance from the city. And when they came to the walls of the city they found the defenders all on the alert, and ready to give them a warm recep-tion. Lastly, they attacked a gate which had been lately fortified, whereas another, on the opposite side of the town, was very Various subdivisions of the polygamous fam- weak, and might have been taken easily.

Consequently, they had to return to their show of discipline, turning and firing on

After Gezo's death, Gelele took up the feud, and, after allaying suspicion by continually proclaiming war against the Egbas, and as invariably staying at home, in the tenth year he followed up his threat with a rapid attack upon Ishogga, carried off a great number of prisoners, and killed those whom he could not conveniently take away.

Flushed by success, he determined to assemble a large force and attack the capital itself. In March, 1851, some fifteen or sixteen thousand Dahoman soldiers marched against Abcokuta, and a fierce fight ensued. the result being that the Dahomans had to retreat, leaving behind them some two thousand killed, and wounded, and prisoners. As might be supposed, the Amazons, being the ficrcest fighters, suffered most, while the loss on the Egban side was comparatively trifling. Ten years afterward, another ex-pedition marched against Abcokuta, but never reached it, small-pox having broken out in the ranks, and frightened the soldiers homo again.

The last attack was fatal to Dahoman ambition. The Egbas, expecting their foc, had arranged for their reception, and had driven tunnels through their walls, so that they could make unexpected sallies on the enemy. When the Dahoman army ap-peared, all the Egban soldiers were at their posts, the women being told off to earry food and drink to the soldiers, while some of them seized swords, and insisted on doing duty at the walls. A sketch of this last fight is given on the next page.

As soon as the invaders approached, a strong sally was made, but, as the Daho-mans marched on without returning the fire, the Egbas dashed back again and joined their comrades on the walls. Presently, a Dahoman cannon was fired, dismounting itself by the force of its recoil, so as to be of no further use, and its report was followed by an impetuous rush at the walls. Had the Dahomans only thought of making a breach, or even of filling up the tiny moat, they might have had a chance of success, but as it was they had none. The soldiers, especially the Amazons, struggled gallantly for some time; and, if individual valor could have taken the town, they would have done so. But they were badly commanded, the officers lost heart, and even though the soldiers were scaling the walls, creeping through the tunnels, and fighting bravely at the very muzzles of the enemy's guns, they gave the order for retreat.

Just at that time, a large body of Egbas, which had made unseen a wide circuit, fell upon them in the rear, and completed the rout. All fled without order, except the

own country, vowing vengeance against their adversaries, when pressed too closely, and indeed showing what they could have and indeed showing what they could have done if their officers had known their business

The Dahomans lost everything that they had taken with them, their brass guus, a great number of new muskets, and other weapons falling into the hands of the enemy. Besides these, tho king himself was obliged to abandon a number of his wives and daughters, his horse, his precious sandals with their golden crosses, his wardrobe, his carriages of which he was so proud, his provisions, and his treasures of coral and velvet. It was calculated that some four or five thousand Dahomans were killed in this disastrous battle, while some fifteen hundred prisoners were captured; the Egbas only losing forty killed, and about one hundred wounded. True to their savage dead to pieces, and even the corpses of the dead to pieces, and even the women who passed by the body of a Dahoman soldier slashed it with a knife, or pelted it with stones.

It has been thought that the Abeokutas are comparatively guiltless in blood-shed-ding, but it is now known that in this respect there is really very little difference between the three great nations of Western Africa, except that the destruction of human life is less at Abeokuta than at Agbome, and perhaps that the Egbas are more reticent on the subject than the Ashantis or Dahomans. Even in Abeokuta itself, which has been supposed to be under the influence of Christianity, an annual human sacrifice takes place, and the same ceremony is performed in other parts of the kingdom. As in Agbome, when a human sacrifice is offered, it is with the intention of offering to the dead that which is most valuable to the living. The victim is enriched with cowries, and plied with rum until he is quite intoxicated, and then, after being charged with all sorts of messages to the spirits of the dead, he is solemnly decapitated. Victims are sacrificed when great men die, and arc supposed to be sent to the dead man as his attendants in the spirit world.

As to the religion and superstitions of the Egbas, they are so exactly like those of other Western Africans that there is little need to mention them. It only remains to describe the remarkable system called "Ogboni." The Ogboni are a society of enormous power, which has been compared, but erro-neously, to freemasonry. Any one who is acquainted with the leading principles of freemasonry, and has studied the mental condition of the Egbas, or indeed any other West African tribe, must see that such a parallel is ludicrously wrong. In freema-sonry there are two leading principles, the division which Gelele himself was com-manding, and which retired with some second the fellowship of man. Now, as the

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everything that they thelr brass guns, a muskets, and other the hands of the e, the king himself n a number of his s horse, his precious en crosses, his wardwhich he was so which he was so und his treasures of was calculated that and Dahomans were is battle, while some ters were captured; rry killed, and about True to their savage the corpses of the en the women who a Dahoman soldier e, or pelted it with

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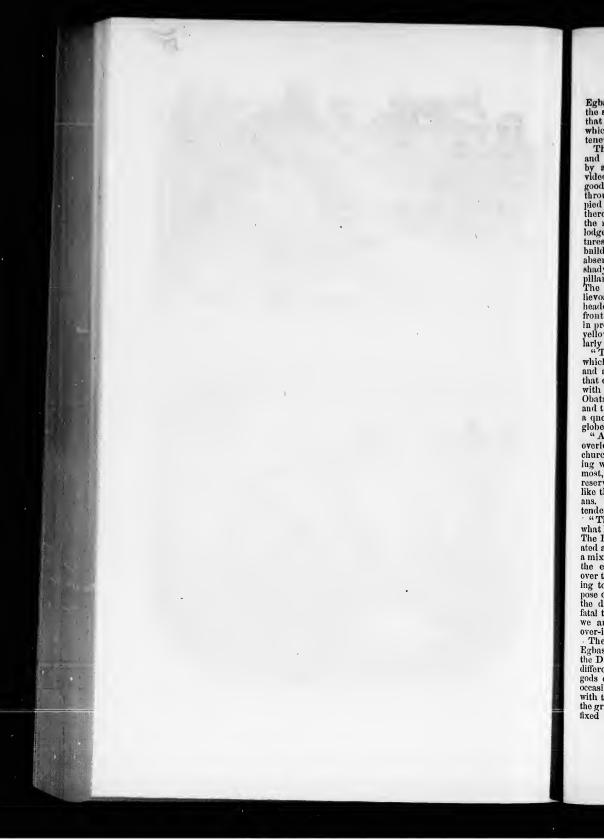
superstitions of the y like those of other here is little need to remains to describe 1 called "Ogboni." ciety of enormous ompared, but erro-Any one who is iding principles of tudied the mental r indeed any other st see that such a vrong. In freemaling principles, the ne Creator, and the man. Now, as the



(2.) THE ATTACK ON ABEOKUTA, (See page 594.)

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Egbas believe in numberless gods, and have | Thus, Ovisha Klá, or the Great Ovisha, is the the strongest interest in slavery, it is evident that they cannot have invented a system which is diametrically opposed to both these tenets.

The system of Ogboni is partly political and party religious. It may be entored by a naked boy of ten years oid, pro-vided that he be a free-born Egba and of good repute. The fraternity extends itself throughout the whole of the country occu-pied by the Egbas, and in every village there is a hut or lodge devoted expressly to the use of the society. The form of this iodge varies slightly, but the general fea-tures are the same in all. "It is a long low building, only to be distinguished by the absence of loungers, fronted by a deep and shady veranda, with stumpy polygonal elay pillars, and a single door, carefully elesed. The panels are adorned with iron alto-relievos of uitra-Egyptian form; snakes, hawk-headed figures, and armed horsemen in fuli front, riding what are intended to be horses in profile; the whole colored red, black, and yellow. The temples of Obatala are similarly decorated. "The doors have distinct panels, upon

which are seen a leopard, a fish, a serpent, and a land tortoise. Mr. Beaven remarks that one of the earvings was a female figure, with one hand and one foot, probably a half Obatala, or the female principle of Nature,

"A gentleman who had an opportunity of overlooking the Ogboni lodge from the Ake church steeple described it as a hollow building with three courts, of which the inner-most, provided with a single door, was that reserved for the elders, the holy of holies, like the Kadasta Kadastan of the Abyssinians. He considers that the courts are intended for the different degrees.

"The stranger must, however, be eareful what he believes concerning these mysteries. The Rev. W. Beaven asserts that the initiated are compelled to kneel down and drink a mixture of blood and water from a hole in the earth. The Egbas deny this. More-over they charge Mr. Beaven with endeavoring to worm out their secrets for the purpose of publication. As all are pledged to the deepest retieence, and as it would be fatal to reveal any mystery, if any there be, we are hardly likely to be troubled with over information. ever-information."

The miseellaneous superstitions of the Egbas are very miseellaneous indeed. Like the Dahomans, they divide their deities into different classes, like the major and minor gods of the ancients, and, like them, they occasionally deify a dead ruler, and class him with the minor gods. The native word for the greater god is Ovisha, a title which is prefixed to the special names of those deities. at some distance apart.

chief of them. His sacred emblem or symbol is a ship, and it was he who created the first man.

The next in order is Shango, who is evi-dently an example of an apotheosis, as he has the attributes of Vulean, Hercules, Tubal Cain, and Jupiter Tonans, and is said to have a palace of brass, and the sand horses. He presides over lightning and fire, and, if thunder strikes a house, his priest rushes into the hut to find the weapon that Shango has cast, and is followed by a tumultuous mob, who plunder the dwelling effectually. Captain Burton saw one of the so called Shango stones, which was nothing but a lump of white quartz, of eourse placed in the hut by the priest.

His symbol is a small wooden bat, and his worshippers earry a leathern bag, because Shango was fond of predatory wars. If war impends, his priest takes sixteen cowwhich fall with the opening downward are thought to portend war, while those which have the opening upward signify peace. The last of the great three is Ipa, apparently an abstractive rather than an objective deity. the is worshipped by a select society called the "Fathers of Secrets," into which none but males can be initiated. His chief priest lives on a mountain at several days' dis-Obataia, or the female principle of Nature, and the monster was remarkable for having a queue of very long hair, with a ball or globe at the end. second priest at Abeokuta is called the King of the Groove.

The emblem of Ipa is a palm nut with four holes, and these nuts are used in divination, the principle being something like the mode of easting lots with cowries. Captain Burton's account of the proceeding is interesting. "He counted sixteen nuts, freed them from dust, and placed them in a bowl on the ground, full of yams half-boiled, erushed, and covered with some acid vegetable infusion.

"His acolyte, a small boy, was then called, and made to squat near the bowl, resting his body on the outer edge of the feet, which were turned inward, and to take from the fetish man two or three bones, seeds, and shells, some of which are of good, others of bad omen. Elevating them, he rested his hands on his knees. The adept east the nuts from one hand to the other, retaining some in the left, and, while manipulating, dropped others into the bowl. He then stooped down, drew with the index and medius fingers on the yams, inspected the nuts, and oceasionally referred to the arti-eles in the boy's hand."

The priests of Ipa are known by neeklaces made of strings of beads twisted together, and having ten large white and green beads

Then there is the Ovisha of children, one | business to be done that the town is given of which is carried about by women who have borne twins when one of them dies or is killed. It is a wooden little image, about seven or eight luches lu height, carved into the rude semblance of humanity. The images are nearly all made by some men at Lagos, who charge about three shillings for each. Beside all these deitles, which may be ranked among the beneficent class, there are evil deities, who are worshipped by way of propitlation.

Next come some semi-human deities, who serve as the correctors of public morals. The two chief of these deities are Egugun and Oro. The former is supposed to be a sort of a vampire, being a dead body risen temporarily from the grave, and acts the same rôle as Mumbo Jumbo in another part of Western Africa. of Western Africa. Egugun makes his appearance in the viliages, and very much frightens the women, who either actually believe him to be a veritable resuscitated co.pse, or who assert that they believe it, in fear of public opinion. The adult males, and even the free-born boys, know all about Egugun, as is likely, when the deity in question is personated by any one who can borrow the requisite dress from the fetish man. Captain Burton once met Egugun in the street. The demon's face was hidden by a plaited network, worn like a mask, and on his head was a hood, covered with streamers of crimson and dirty white, which hung down to his waist and mingled with similar streamers attached to his dress. He wore on his breast a very powerful fetish, i. e. a penny mirror; and his feet were covered with great shoes, because Egugun is supposed to be a footless deity.

The other deity, Oro, has a wider range of duties, his business being to attend to public morality. He mostly remains in the woods, and but scldom makes his appearance in public. Oro has a very strong voice, arising, in point of fact, from a thin slip of wood, about a foot in length, which is ticd firmly to a stick, and which produces a kind

of roaring sound when properly handled. He is supposed to be unknown to the women, who are not allowed to be out of their houses whenever the voice of Oro Is heard. Consequently, about seven or cight in the evening, when the well-known booming cry of Oro is heard, the women scuffle off to their houses, and the adult males go out into the streets, and there is at once a scene of much excitement. Dances and tumbling, processions and speech-making, go on with vast vigor, while the Ogboni lodges are filled with devotees, all anxious to be talking at once, and every one giving his own opinion, no matter how absurd it may be.

Those who have been guilty of moral

up to Oro for an entire day. On these occaslous the women pass a very unpleasant time, their hours of imprisonment being usually spent lu quarrelling with each other, Is using spent in quarrening with each other. In order to make the voice of Oro more awful, the part of the demon is played by several of the initiated, who go into the woods in various directions, and by sound-ing their wooden calls at the same time carry the idea that Oro is omnipresent.

Oro does really act as a censor of public morals, and it is very clear that he is at-tended by armed fellowers, who carry out a sort of rude and extemporized justice, like that which was exercised by the "Regulaters" of America, some fifty or sixty years ago. The bodies of delivery or sixty years The bodies of delinquents have been found in the bush, their throats cut and their legs broken by the spirit in question.

The chief, or king, of the Egbas, is known by the name of Alaké, which is a transmissible title, like Pharaoh or Cæsar, and the whole system of government is a kind of feudal monarchy, not unlike that of Eng-land in the days of John. The Alaké does not reign supreme, like the King of Dahome or Ashanti, before whom the highest in the realm prostrate themselves and roll inumbiy in the dust. He is trammclied with a number of councillors and officers, and with a sort of pariiament called the Bale, which is composed of the headnen or chick of the various towns. The reader may remember that the King of Ashanti found that he was In a the King of Ashiah tould the he was in danger of suffering from a similar com-bination, and he took the prudent measure of limiting their number while he had the power. The Alaké has never done so, and in consequence those who are nominally ad individually the server are provided. and individually his servants are practically and collectively his masters. The Ogboni lodges have also to be con-

sulted in any important point, so that the private life of the Alaké of the Egbas is far from being so agreeable as that of the King of Dahome.

Okekunu, the Alaké at the time when Captain Burton lived in Abeokuta, was an ill-favored, petulant, and cunning old ruler. In his way, he was fond of state, and de-lighted to exhibit his so called power in a manner truly African, displaying an equal amount of pageantry and trashiness.

If he goes to pay a visit, he must needs do so under a huge pink silk unbrella, at the end of a motley procession. At the head is carried the sacred emblem of royalty, a wooden stool covered with coarse red scrge, which is surrounded by a number of chicfs, who pay the greatest attention to it. A long train of ragged swordsmen followed; and last came the Alaké, clothed in a "Guinea fowl" shirt — a spotted article of some value — and a great red velvet robe offences are then proclaimed and punished; under which he tottered along with much and on some occasions there is so much difficulty. He wears trousers of good pur-

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sit, he must needs k silk umbrella, at ocession. At the ed emblem of royed with eoarse red ed by a number of est attention to it. ordsmen followed; ké, elothed in a spotted article of t red velvet rebe along with much sers of good puron his feet are huge slippers, edged with monkey skin. On his head he wears a sort of fez cap of erimson velvet, the effect of which is ruined by a number of blue beads hung fringe-wise round the top. The string of red coral beads hangs round the neck, and a double bracelet of the same material is wound upon each wrist. A view of him and his court may be found on the 605th

page. When he receives a visitor, he displays his grandeur by making his visitors wait for his grandeur by making his visitors wait for a time proportionate to their rank, but, in case they should be of great consequence, he alleviates the tediousness of the time by sending them rum and gin, both of the very worst quality; and, if they be of exception-ally high rank, he will send a bottle of ilquors, i. e. spirits of wine and water, well sweetened, and flavored with a few drops of essontial oil.

To a stranger, the place presents a mean of which comes within some four feet of the ground, and is supported by huge elay pil-lars. Five hexagonal columns divide the veranda into compariments, the centre of which is the Alaké's private room, and is kept velled by a curtain. The veranda, or ante-chamber, is filled with the great men of Abeokuta, and, according to Burton's account, they are the most villanous-looking set of men that can well be conceived; and although he has seen as great a variety of faces as any one, he says that he never saw such hideous heads and faces elsewhere.

. "Their skulis were depressed in front,

ple velvet with a stripe of gold tinsel, and | and projecting cocoa-nut-like behind; the absence of beards, the hideous ilnes and wrinkles that seared and furrowed the external parchancer, and the cold, unrelent-ing crucity of their physiognomy in repose, suggested the idea of the cunuch torturers erst so common in Asia. One was sure that for pity or mercy it would be as well to address a wounded mandril. The atrocities which these ancients have witnessed, and the passion which they have acquired for horrors, must have set the mark of the beast upon their brows."

Though the assemblage consisted of the richest men of the Egbas, not a vestige of splendor or wealth appeared about any of them, the entire clothing of the most powerful among them being under sixpence in value. In fact, they dare not exhibit wealth, knowing that, if they should do so, it would be confiscated.

As for the Alaké himself, his appearance was not much more prepossessing than that of his subjects. Okekunu was a large, To a stranger, the place presents a mean was not much more prepossessing than and ugly appearance, and as, Captain Bur-that of his subjects. Okekunu was a large, ton remarks, is as unworthy of Abeokuta as St James's is of London. It is a tumble-seventy years of age, and his partially-down "swish" house, long and rambling, and has several courts. Along one side of the inner court runs a veranda, the edge cept the canines, so that his upper teeth ex-the inner court runs a veranda, the edge cept the canines, so that his upper lip sank of which comes within some four fact of the lnto an unpleasant depression. His lower teeth were rapidly decaying from his habit of taking snuff negro fashion, by placing it between the lower lip and the teeth, and, in eonsequence of the gap, the tlp of his tongue protruded in a very disagreeable manner. He had lost one eye by a blew from a stone, and, as he assumed a semi-comatose expression, was not a pleasant person to look at, and certainly not very regal in aspect."

The king must be selected from one of four tribes, and both the present king and his predecessor belonged to the Ake tribe.

CHAPTER LIX.

BONNY.

THE PRINCIPAL TRADE OF BONNY - KING PEPPEL AND HIS HISTORY - THE DEFRAUDED EMIGRANTS -MR. READE'S INTERVIEW WITH PERPEL-ARCHITECTURE OF BONNY-THE JU-JU HOUSES, PRI-VATE AND PUBLIC - CANNIBALISM AT BONNY - THE JU-JU EXECUTION - WHY THE EXECUTIONER DID NOT EAT THE HEAD-DAILY LIFE OF A BONNY GENTLEMAN - DRESS OF MEN AND WOMEN-SUPERSTITIONS - MUMBO-JUMBO AND HIS OFFICE - LAST RESOURCE OF A HEN-PECKED HUSBAND - A TERRIBLE GREGREE AND ITS RESULT - THE GREGREE MEN OR MAGICIANS - INGENIOUS MODE OF WEAVING THEIR SPELLS - ESCAPE OF AN IMPOSTOR.

PASSING a little southward along the west | coast, we come to the well-known Bonny River, formerly the great slave depôt of Western Africa, and now the centre of the palm-oil trade. Unfortunately there is as much cheating in the palm-oil trade as in gold and ivory; the two latter being plugged, and the former mixed with sand, so that it has to be boiled down before it can be sent from the coast.

Bonny is familiar to English ears on ac-count of the yellow-black chief who was pleased to call himself king, and who was well known in England as Pepper, King of Bonny. His name is varied as Pepper, Pimento, or Peppel. He is descended from Obullo, an Ibo (or Eboe) ehief, who settled with his slaves on the Bonny River, and who was succeeded by his son and grand-son, each of whom took the name of Pepper.

Being of a quarrelsome disposition, the present king shot a wife because she displeased him, murdered a chief called Ma-nilla Peppel because he was jealous, and was ruining the trade of the river by his per-petual wars with the Calabars. So, at the request of all the native chiefs and traders, he was deposed, and his nephew Daphe placed in his stead. Daphe, however, died soon afterward, - poisoned, it is believed, at Peppel's instigation; and then the government was handed over to four regents, while Pimento was transported to Ascension, a place which he was afterward fond of calling his St. Helena. However, he proved himself to be a elever savage, and,

Possessing to the full the imitative eapacity of the negro, he adopted English customs with wonderful faeility, abandoning, aeeording to Captain Burton, his favorite dish of a boy's palms, and drinking ehamsoon he became religious, was baptized, and turned teetotaler, gaining thereby the good-will of a large class of people. He asked for twenty thousand pounds to establish a missionary station, and actually in-duced a number of English who knew nothing of Africa, or the natural mendacity of hig of Africa, so the induital injunction as the African savage, to accompany him as his suite, promising them splendid salaries and high rank at court. No one who knows the negro character

will be surprised to hear that when the king and his suite arrived at Bonny the latter found themselves cheated and ruined. They discovered that the "palaee" was a collection of hovels inside a nud wall; that Bonny itself was nothing more than a quan-tity of huts in a mud flat; and that the best street was infinitely more filthy than the worst street in the worst part of Lon-don. As to the private life of the king, the less said about it the better.

Their health rapidly failed under the privations which they suffered, and the horrible odors of the Bonny River, which are so siekening that even the hardened traveller Captain Burton had to stop his experienced nostrils with eamphorated eotton, as he was rowed up the river at low water. As to the royal salaries and apartments in the palace, they were found to be as imaginary as the by dint of importunity, contrived to be palace itself and the rank at court, the king taken to England, where he arrived in 1857. presenting each of the officials with a couple

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ing. How genuine was the eivilization and Christianity and tectotalism of Peppel may "I went ashore with the doctor on a visit to Peppel, the famous king of Bonny. . . . In one of the hovels was seated the monarch, and the seene was well adapted to the muse of his poet laureate. The Africans have a taste for eroekery ware, much resembling that of the last generation for old china, and a predilection for dog flesh, which is bred expressly for the table, and exposed for sale in the public market.

"And there sat Peppel, who had lived so long in England; behind him a pile of wil-low-pattern erockcry, before him a calabash of dog stew and palaver sauce. It is always thus with these savages. The instincts inherited from their forefathers will ever triumph over a sprinkling of foreign reason. Their intellects have a rete mucosum as well as their skins. As soon as they return to their own country, take they off all their eivilization and their clothes, and let body and mind go naked. Like most negroes of rank, Peppel has a yellow complexion, as light as that of a mulatto. His features express intelligence, but of a low and cunning kind. In every word and look he exhibits that habit of suspleion which one finds in half-civilized natures."

Peppel, although restored to Bonny, has scareely any real power, even in his own limited dominions, from which he dares not 500%, stating as his reason that he had always allowed the English consuls to visit his dominions in the Bight of Benin.

The architecture of the Bonny country is not very elaborate, being composed of swish and wattle, supported by posts. The floors and walls are of mud, which can be obtained in any amount, and the general look of the houses has been well compared to Africanized Swiss, the roofs being very high, and the gables very sharp. Ordinary houses have three rooms, a kitchen, a living room; and a Ju-ju room or chapel; but those of the wealthy men have abundance of chambers and passages. There are no chimneys, and as the door must therefore be kept open if a fire is lighted, the threshold is at least eighteen inches high, in order to prevent the intrusion of strange beasts. It is not thought to be etiquette to step over the threshold when the master of the house is sitting within, or he will be afflicted with

sickness, thinking himself bewitched. The Ju-ju room or chapel is a necessary

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The negro contrives to utilize the ju-ju room, making it a storehouse for his most valued property, such as cowries, or rum, knowing that no one will touch it in so sacred a place. As to the Ju-ju itself, anything answers the purpose, and an Englishman is sometimes troubled to preserve his gravity when he sees a page of Punch, a cribbage peg, a pill box, or a pair of braces, doing duty as the household god of the establishment.

The great Ju-ju house of the place is a most ghastly-looking edifice, and is well described by Captain Burton. It is built of wish, and is an oblong roofless house, of forty or fifty feet in length. A sort of altar is placed at the end, sheltered from the rain by a small roof of its own. Under the roof are nailed rows of human skulls mostly painted in different colors, and one of them is conspicuous by a large black beard, which is doubtless a rude copy of the beard worn by the man to whom it originally belonged. Between them are rows of goat skulls streaked with red and white, while other skulls are strewn about the floor, and others again are impaled on the tops of sticks. Under the altar is a round hole with a raised clay rim, in which is received the blood of the victims together with the sacred libations. Within this Ju-ju house are buried the bodies of the kings.

This house well illustrates the character of the people — a race which take a positive pleasure in the sight of blood, and in inflicting and witnessing pain. All over the counstir. Yet, with the cool impudence of a try the traveller comes upon scenes of blood, thorough savage, he actually proposed to pain, and suffering. There is hardly a vilestablish a consul in London at a salary of lage where he does not come upon animals tied in some agonizing position and left to die there. Goats and fowls are mostly fastened to posts with their heads down-ward, and blood is the favorite color for painting the faces of men. Even the chil-dren of prisoners taken in war-the war in question being mostly an unsuspected attack on an unprepared village — are hung by the middle from the masts of the eanoes, while the parents are reserved to be sacrificed and eaten.

About this last statement there has been much incredulity, and of course, when questioned, the Bonny negroes flatly deny the accusation. There is, however, no doubt of the fact, iuasmuch as Europeans have witnessed the act of cannibalism. For example, old King Peppel, the father of the Pimento whose life has been briefly sketched, gave a great banquet in honor of a vietory which he had gained over Calabar, and in which Amakree, the king of that district, was taken prisoner. The European traders The Ju-ju room or chaptel is a necessary adjunct to every Bonny house, and within it is the fetish, or Ju-ju, which is the guar dian of the house, and corresponds with the

FRAUDED EMIGRANTS-HE JU-JU HOUSES, PRI-WHY THE EXECUTIONES. OF MEN AND WOMEN-HEN-PECKED HUSBAND MAGICIANS - INGENIOUS

the imitative capaclopted English cusaeility, abandoning, Burton, his favorite and drinking cham-ead of trade rum. ious, was baptized, aining thereby the ass of people. He nd pounds to estabn, and actually in-ish who knew nothatural mendacity of accompany him as m splendid salaries

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ailed under the pri-red, and the horri-River, which are so hardened traveller op his experienced d cotton, as he was water. As to the ents in the palace, s imaginary as the at court, the king icials with a couple

the bleeding heart of Amakree, warm and But above their clattering talk came the palpitating as it was torn from the body. sound of a clanking chain that made one he bleening as it was torn from the body. Peppel devoured the heart with the greatest eagerness, exclaiming at the same time, "This is the way I serve my enemies." More recently, Dr. Hutchinson witnessed

a scene of cannibalism. He had heard that something of the kind was contemplated, although it was kept very quiet. On the appointed morning he had, himself rowed to the shore at some distance from the Ju-ju house, near which he concealed himself, and waited for the result. The rest of the adventure must be told in his

own words. "I know not of what kind are the sensations felt by those around Newgate, waiting for an execution in the very heart of Lon-don's great city; but I know that on the banks of an African river, in the gray dawn of morning, when the stillness was of that oppressive nature which is ealculated to produce the most gloomy impressions, with dense vapors and foul smells arising from decomposing mangroves and other causes of malaria floating about, with a heaviness of atmosphere that depressed the spirits, amidst a community of eannibals, I do know that, although under the protection of a man-of-war, I felt on this oceasion a combined sensation of suspense, anxiety, horror, and indefinable dread of I eannot tell what, that I pray God it may never be my fate to endure again.

"Day broke, and, nearly simultaneous with its breaking, the sun shone out. As I looked through the slit in the wall on the space between my place of concealment and the Ju-ju house, I observed no change from its appearance the evening before. No gibbet, nor axe, nor gallows, nor ropeno kind of preparation, nothing significant of death, save the skulls on the pillars of the Ju-ju house, that secmed leering at me with an expression at once strange and vaeant. It would have been a relief in the awful stillness of the place to have heard something of what I had read of the preparations for an execution in Liverpool or London-of the hammering suggestive of driving uails into scaffold, drop, or coffin, of a erowd gathering round the place before early dawn, and of the solemn tolling of the bell that chimed another soul into eternity. Everything seemed as if nothing beyond the routine of daily life were to take place.

"Could it be that I had been misinformed; that the ceremony was adjourned to another time, or was to be carried out elsewhere? No, a distant murmur of gabbling voices was heard approaching nearer and nearer, saw a group of negroes — an indiscriminate crowd of all ages and both sexes — so hud-dled together that no person when I could dled together that no person whom I could particularly distinguish as either an executioner or a culprit was visible among them.

shudder.

" They stopped in the middle of the square opposite the Ju-ju house, and ceased talking. One commanding voice uttered a single word, and down they sat upon the grass, forming a eirele round two figures, standing upright in the centre - the executioner and the man about to be killed. The former was remarkable only by the black skull-cap which he had on him, and by a common cutlass which he held in his hand. The latter had chains round his neck, his wrists, and his ankles. There was no sign of fear or cowardiee about him-no seeming consciousness of the dreadful fate before him - no evidence even upon his face of . that dogged stubbornness which is said to be exhibited by some persons about to undergo an igno-minious death. Save that he stood upright one would scareely have known that he was alive. Amongst the spectators, too, there was a silent impassiveness which was appalling. Not a word, nor gesture, nor glance of sympathy, that could make me believe I looked at beings who had a vestige of humanity among them. (See illustration on p. 619.) "As the Ju-ju butcher stepped back and

measured his distance to make an effectual swoop at his victim's ncck, the man moved not a muscle, but stood as if he were unconscious - till

"Chop! The first blow felled him to the ground. The noise of a chopper falling on meat is familiar to most people. No other sound was here - none from the man; not a whisper nor a murmur from those who were seated about! I was nearly crying out in mental agony, and the sound of that first stroke will haunt my ears to my dying day. How I wished some one to talk or scream, to destroy the impression of that fearful hough, and the still more awful silence that followed it]

"Again the weapon was raised to continue the decapitation - another blow as the man lay prostrate, and then a sound broke the silcnce! But, O Father of mercy! of what a kind was that noise - a gurgle and a gasp, accompanying the dying spasm of the struckdown man !

"Once more the weapon was lifted-I saw the blood flow in gory horror down the blade to the butcher's hand, and there it was visible, in God's bright sunshine, to the whole host of heaven. Not a word had yet been uttered by the erowd. More chopping and cleaving, and the head, severed from the body, was put by the Ju-ju executioner into a calabash, which was earried off by who were seated rose up, whilst hc walked away. "A yell, such as reminded me of a com-

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oon was lifted-I y horror down the id, and there it was sunshine, to the lot a word had yet d. More chopping ead, severed from Ju-ju executioner vas carried off by eooked. He then the word, or per-t, and directly all whilst he walked

ided me of a com-

pany of tigers, arose from the multitude cutlasses were flourished as they erowded round the body of the dead man - sounds of eutting and chopping arose amidst the elamor of the voices, and I began to question myself whether, if I were on the other side of the river Styx, I should see what I was looking at here through the little slit in the looking at nere through the little sht in the wall of my hiding-place: a crowd of human vultures gloating over the headless corpse of a murdered brother negro—boys and girls walking away from the crowd, holding pieces of bleeding flesh in their hands, while the dripping life-fluid marked their road as they went along: and one woman sugaping they went along; and one woman snapping from the hands of another — both of them raising their voices in elamor - a part of the body of that poor man, in whom the breath of

"The whole of the body was at length divided, and nothing left behind but the blood. The intestines were taken away to be given to an iguana-the Bonny-man's tutelary guardian. But the blood was still there, in glistening pools, though no more notice was taken of it by the gradually dis-persing crowd than if it were a thing as common in that town as heaven's bright dew is elsewhere. A few dogs were on the spot, who devoured the fragments. Two men arrived to spread said over the place, and there was no interruption to the familiar sound of coopers' hanmering just beginning in the cask-houses, or to the daily work of hoisting palm-oil puncheons on board the ships."

On passing the Ju-ju house afterward, Dr. Hutchinson saw the relics of this saerifice. They consisted of the larger bones of the body and limbs, which had evidently been cooked, and every particle of flesh eaten from them. The head is the perquisite of the executioner, as has already been men-tioned. Some months afterward, Dr. Hutch-inson met the same executioner who was inson met the same executioner, who was said to have exercised his office again a few days previously, and to have eaten the head of his victim. Being upbraided with hav-ing committed so horrible an act, he replied that he had not eaten the head - his cook having spoiled it by not having put enough

pepper to it. The whole life of the Bonny-man, and indeed of all the many tribes that inhabit the neighborhood of the Niger and live along it, is in accordance with the traits which have been mentioned. Of course, the women do all the real work, the man's working day being usually employed in coming on bard some trading ship early in the morn-ing, chaffering with the agent, and making bargains as well as he can. He asks for everything he sees, on the principle that, even if it be refused, he is no worse after

As to his dress, it consists of a cloth, in the choice of which he is very fastidious. handkerchief is folded diagonally and passed through the loop of his knife belt, so as to attach it to his right side, and this, with a few strings of beads and rings, completes his costume. His woolly hair is combed out with the coarsest imaginable comb, made of a few wooden skewers lashed side by side, and diverging from each other toward the points, and his skin is polished up with palm oil.

The women's working day is a real fact, being begun by washing elothes in the ereek, and consisting of making nets, hats, lines, and mats, and going to market. These are the favorites, and their life is a comparatively easy one; while the others, on whom their despotic master does not deign to cast an eye of affection, are simply his slaves, and are subjected to water draw-ing, wood eutting, eatching ard euring fish. The dress of the women is not unlike that

of the opposite sex, the chief distinction being that their fashionable paint is blue instead of red. The coloring is put on by a friend, usually one who regularly practises the art of painting the human body in pat-terns. Checkers, like those that were once so terns. Cneekers, like mose that were once so common on the door posts of public houses, are very much in favor, and so are wavy stripes, beginning with lines scarcely thicker than hairs, and swelling out to half an inch or more in breadth. Arabesque patterns, eurves, and scrolls are also largely used. Throughout a considerable partien of that

Throughout a considerable portion of that part of Western Africa which is inhabited by the negroes there is found a semi-human demon, who is universally respected, at least by the feminine half of the community. His name is MUMBO JUMBO, and his sway is upheld by the men, while the women have no alternative but to submit to it.

On the branch of a tree near the entrance of each town hangs a dress, made of slips of bark sewed rudely together. It is the simplest possible dress, being little more than a bark sack, with a hole at the top for the head and another at each side for the hands. Close by it hangs an equally simple mask, made of an empty gourd, with two round holes for the eyes of the wearer, and deco-rated with a tuft of feathers. In order to make it may fortait in the float of the second second make it more fantastically hideous, the mask is painted with scarlet, so that it looks very much like the face of a clown in a pantomime.

At night the people assemble as usual to At night the people assemble as usual to sing and dance, when suddenly faint distant howlings are heard in the woods. This is the ery of Mumbo Jumbo, and all the women feel horribly frightened, though they are obliged to pretend to be delighted. The arise are heard nearer, and nearer, and even if it be refused, he is no worse after than before; contrives to breakfast as many about mid-day goes home to repose after the fatigues of the day. his use, appears in the noisy circle, carrying

a rod in his hand. He is loudly welcomed, | usual, until suddenly the chief magician and the song and dance go on around him with delight. Suddenly, Mumbo Jumbo walks up to one of the women and touches her with his rod. His attendants instantly seize on the unfortunate woman, tear off all her clothes, drag her to a post which is always kept for such occasions, tie her to it, her clothes, drag her to a post which is always kept for such oceasions, tie her to it, and inflict a terrific beating on her. No one dares to pity her. The men are not likely to do so, and the women all laugh and jeer at their suffering companion, point-ing at her and mocking her cries: partly because they focat that should they not do law wills with the hedw of the side with the citer with the hedw of the side wills. ing at her and mocking her eries: partly because they fear that should they not do so they might be selected for the next vietims, and partly because — like the savages that they are at heart — they feel an exultation at seeing some one suffering a penalty

which they have escaped. (See engraving.) The offence for which the woman has suffred is perfectly well known by all the spectators, and by none better than by the sufferer herself. The fact is, she has been bad-tempered at home, quarrelling, in all probability, with her fellow wives, and has not yielded to the admonitions of her husband. Consequently, at the next favorable opportunity, either the husband himself, or a man whom he has instructed, indues the dress of Mumbo Jumbo, and inflicts a punishment which serves equally as a corrective to the disobedient wife and a warning to others that they had better not follow her example.

Mumbo Jumbo does not always make his appearance on these nocturnal festivities, as the men know that he inspires more awe if he is reserved for those instances in which the husband has tried all the means in his power to keep the peace at home, but finds that his unsupported authority is no more respected. The reader will remember that a demon of a similar character is to be found in Dahome.

It is to be wished that all the superstitions of the land were as harmless as that of Mumbo Jumbo, which nobody believes, though every one pretends to do so, and which, at all events has some influence on the domestic peace. Some of them, how-ever, are very terrible, and involve an amount of human suffering which would dcter any but a savage from performing them. It is very difficult to learn the nature of these superstitions, as the negroes always try to conceal them from Europeans, especially when they involve the shedding of blood. One astonnding instance has, of blood. One astounding instance has, however, been related. A town was in danger of attack from a powerful tribe that in order to discover whether they were in shallow water. This action indicated nuisinhabited the neighborhood, and the king trust, and so the power of the spell was was so much alarmed that he sent for the broken. The cunning fellow had seen the inhabited the neighborhood, and the king

cach other. Songs and dances began as statement.

the spectators. She was instantly scized, and a leg thrust into each hole, which was then filled up with earth so that she could not move. By command of the magicians, a number of men brought lumps of wet elay pillar with the body of the girl within it stood for years in front of the gate, and so terrified were the hostile tribes at so powerful a fetish, or gregree, that they dared not carry out their plan of attack.

The natives erect these gregrees on every imaginable oceasion, and so ward off every possible calamity; and, as they will pay freely for such safeguards, the fetish men are naturally unwilling to refuse a request, and so to break up a profitable trade. They are, of course, aware that their clients will in many cases suffer from the very calamity which they sought to avoid, and that they will come to make bitter complaints. They therefore take care to impose on the recipient some condition by way of a loop-hole, through which they may escape. On one such instance the man bought a fetish against fever, which, however, seized him and nearly killed him. The condition which had been imposed on him was abstinence from goat's flesh, and this condition he knew that he had fulfilled. But the fetish man was not to be baffled by such a complaint, and utterly discomfited his angry client by asserting that, when his patient was dining at another town, a personal enemy, who knew the conditions on which the gregree was given, dropped a little goat's-flesh broth into his bowl, and so broke the spell.

Absolute faith in the gregree is another invariable condition. On one stormy day a party of natives had to cross the river, and applied for a gregree against accidents. They crossed safely enough, but on recrossing the boat was upset, and some of the party were drowned. The survivors went in a body to the gregree maker, and upbraided him with the accident. He heard them very patiently, and then informed the complainants that the misfortune was entirely caused by the incredulity of the steersman, who magicians, and consulted with them as to the best method of repelling the enemy. steersman had been drowned, made the as-Accordingly, the people were summoned together in front of the principal gate, when two holes were dug in the ground close to that the accused could not contradict the

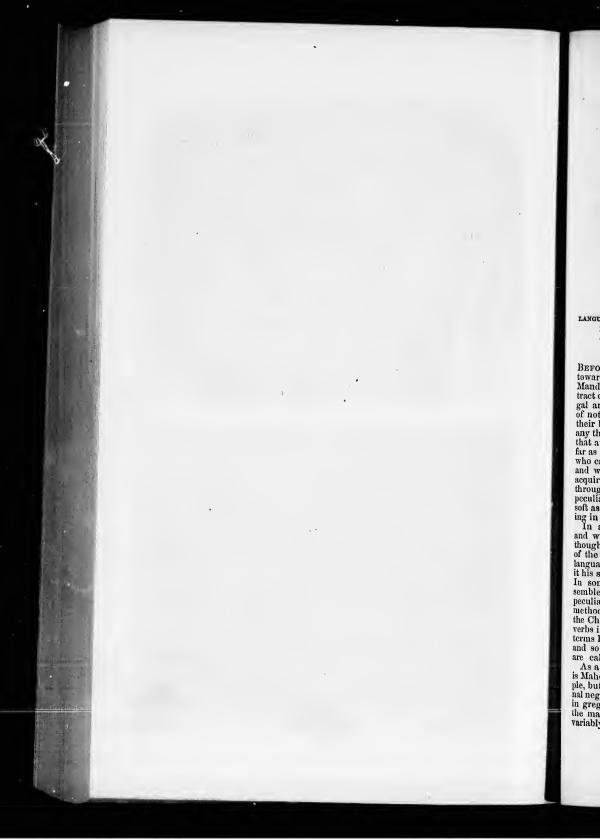
the chief magician ras standing anong as instantly seized, heh hole, which was h so that she could d of the magicians, ght lumps of wet round her body in a ug them closely as dually covering her her head was covthe poor vicin of t to breathe. This y of the girl within t of the gate, and so e tribes at so powe, that they dared of attack.

e gregrees on every d so ward off every as they will pay ds, the fetish men to refuse a request, fitable trade. They t their elients will h the very calamity oid, and that they complaints. They pose on the recipway of a loop-hole, y escape. On one aght a fetish against ized him and nearly on which had been tinence from goat's he knew that he ish man was not to plaint, and utterly lient by asserting s dining at another who knew the conregree was given, esh broth into his spell.

gregree is another one stormy day a ross the river, and against accidents. gh, but on recrossand some of the survivors went in ker, and upbraided e heard them very ned the complainvas entirely eaused e steersman, who • with his paddle ther they were in on indicated misof the spell was llow had seen the certained that the vned, made the ashat the men had serve closely, and not contradict the



) MUMBO JUMBO. (See page 604.) (605)



CHAPTER LX.

THE MANDINGOES.

LANGUAGE AND APPEARANCE OF THE MANDINGOES-THEIR RELIGION-BELIEF IN AMULETS-A MAN-DINGO SONG - MARRIAGE AND CONDITION OF THE WOMEN - NATIVE COOKERY - A MANDINGO KING - INFLUENCE OF MAHOMETANISM.

BEFORE proceeding across the continent sewed up in little leathern cases beautifully toward Abyssinia, we must briefly notice the tanned and stamped in patterns. Mahome-Mandingo nation, who inhabit a very large tract of the country through which the Sene-gal and Gambia flow. They are deserving of notice, if it were only on the ground that their language is more widely spread than any that is spoken in that part of Africa, and that any traveller who desires to dispense as that any travelier who desires to dispense as far as possible with the native interpreters, who cannot translate literally if they would, and would not if they could, is forced to acquire the language before proceeding through the country. Fortunately it is a peculiarly melodious language, almost as soft as the Italian nearly all the words endsoft as the Italian, nearly all the words ending in a vowel.

In appearance the Mandingoes are tall In appearance the Mandingoes are tall and well made, and have the woolly hair, though not the jetty skin and enormous lips, of the true negro. "The structure of the language," says Mr. M'Brair, who has made it his special study, "is thoroughly Eastern. In some of its grammatical forms it re-sembles the Hebrew and Syriac; its most peculiar sound is of the Malay family; its method of interrogation is similar to that of the Chinese, and in the composition of some the Chinese, and in the composition of some verbs it is like the Persian. A few religious terms have been borrowed from the Arabic, and some articles of foreign manufacture are called after their European names." As a rule, the religion of the Mandingoes

is Mahometanism, modified to suit the people, but they still retain enough of the original negro character to have an intense faith in gregrees, which are made for them by variably consist of sentences of the Koran, complaint against him.

tanism has put an end to the noisy songs and dances which make night hideous; but the Mandingoes contrive, nevertheless, to indulge their taste for religious noise at night. Instead of singing profane songs they sing or intone the Koran, hawling the sacred sentences at the full stretch of their voices, and murdering sleep as effectually as if they had been still benighted idolaters singing praises in honor of the moon. Some ceremonies in honor of the moon still re-main, but are quite harmless. When it appears, they salute it by spitting in their hands and waving them round their heads. For eclipses they account by saying that there is a large cat living somewhere in the sky, who puts her paw between the moon and the earth.

They are very strict Mahometans indeed, the marabouts always calling them to prayers one hour before sunrise; that, according to theological astronomy, being the time at which the sun rises at Mecca. Ma-hometanism has done rouch for the Mandin-It has substituted monotheism for goes. idolatry, and totally abolished human sac-rifices. It has not extirpated the innate negro character of the Mandingoes; but it has raised them greatly in the scale of humanity. It has not cured them of lying and stealing - neither of which vices, by the way, are confined to idolaters; but it has brought them to abhor the system of child selling, which is so ingrained in the ordinary in gregrees, which are made for them by negro, and a Mandingo Mahometan will not the marabouts, or holy men, and almost inThe Rhamadan, or Mahometan fast, is Tubabs went against Galam. The King of rigidly observed by the Mandingoes, and it is no small proof of the power of their relig-put it in a mortar, and pound it to dust. ious system that It has made a negro abstain

from anything which he likes. The principal rite of Mahometanism is of course practised by the Mandingocs, who have contrived to engraft upon it one of their own superstitions, namely, that if a lad remains uncircumcised, he is swallowed by a peripatetic demon, who carries him for nine days in his belly. This legend is relig-iously believed, and no one has yct been daring enough to put it to the test. Fourteen years is the usual age for per-

Fourteen years is the usual age for per-forming this ceremony, whole companies of lads partaking of it at the same time, and proceeding to the appointed spot, accom-panied by their friends and relatives, who dance and sing songs by the way, neither of them being peculiarly delicate. Here the old negro nature shows itself again, proving the truth of the axiom thet nature excelled the truth of the axiom that nature expelled with a pitchfork always comes back again. After the ceremony they pass a month in an intermediate state of existence. They have taken leave of their boyhood, and are not yet men. So until the expiration of the month they are allowed unlimited license, but after that time they become mcn, and are ranked with their fathers. Even the girls undergo a ceremony of a somewhat similar character, the officiants being the wives of the marabouts.

As a natural consequence of this religion, which is a mixture of Mahometanism en-grafted upon fetishism, the marabouts hold much the same exalted position as the fetish men of the idolaters, and are the most important men of the community. They do not dress differently from the laity, but are They do distinguished by the colors of their caps, which are of some brilliant hue, such as red, blue, or yellow. The whole of education is in their hands, some being itincrant teachcrs, and others establishing regular schools. Others, again, mingle the characters of musicians and merchants, and all make the principal part of their living by the sale of amulets, which are nothing more than Mahometanized gregrees. So great is the demand for these amulets, that a wealthy man is sometimes absolution endowed in man is sometimes absolutely enclosed in a leathern cuirass composed of nothing but amulets sewed up in their neat leathern Cases.

One of the Mandingo songs, translated by Mr. W. Reade, shows clearly the opinion in which these men arc held. "If you know how to write Marabout (i. e. Arabie, and not Mandingo), you will become one of the dis-eiples of God. If you know Marabout, you are the greatest of your family. You maintain them. If they commit a fault, it is you

Tubabs went against Galam. The King or Malel said to a woman, 'Take your child, put it in a mortar, and pound it to dust. From its dust I will make a man riso who will save our town.' The woman pounded her child to dust. From the dust came a man; but the Tubabs took Maiel." The "Tubabs" are the French, and the saying cuidently refers to the manufacture of a gree evidently refers to the manufacture of a gregree similar in character to that which has been mentioned on page 604.

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Still, their innate belief in the power of gregrees is too strong to be entirely cradi-cated; and if one of their chief men dies, they keep his death secret, and bury his body in a private spot, thinking that if an enemy could get possession of his blade-bone he would make a gregree with it, by mcans of which he could usurp the kingdom for himself

Marriages are solomnized by the mara-bout, in the mosque, with an odd mixture of native and borrowed ceremonies. Next to the marabout the bridegroom's sister plays the nost important part at the corcmony and in the future household; gives the arti-cle of clothing which takes the place of our wedding ring, and which in this country would be thought rather ominous, — namely, a pair of trousers, — and, if a child be born of the marriage, has the privilege of naming it. Polygamy is, of eourse, the rulc, and each woman has her own house. So, when a girl is married, she stays with her parents until her own house is built, when she is con-ducted to it in great state by her young friends, who sing a mournful song deploring the loss of their companion.

The women have every reason to be con-tented with their lot. They are not degratented with their lot. They are not so ded slaves, like the married women in so many parts of Africa, and, if anything, have the upper hand of their husbands. "They the upper hand of their husbands. "They are the most tyrannical wives in Africa." writes Mr. Reade. "They know how to make their husbands kneel before their charms, and how to place their little feet upon them. When they are threatened with divorce, they shed tears, and, if a man repudiates his wife, they attack him en

masse—they hatc, but protect, each other. "They go to this unfortunate hushand, who has never felt or enjoyed a quiet mo-ment in his own house, and say, 'Why do you ill treat your wife? A woman is helpless; a man has all things. Go, recall her, and, to appease her just anger, make her a kind present.' The husband prays for forgiveness, and, when his cntreaties take the form of a bullock or a slave, she consents to return."

The food of the Mandingocs is chiefly rice and milk, but when they are wealthy they indulge in many luxuries. The same Another of these proverbial sayings ex-presses the uselessness of gregrees. "The bred Mandingoes. First they had oysters

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lam. The King of 'Take your child, pound it to dust. ke a man rise who ie womaii pounded n the dust came a took Maiel." The ch, and the saying anufacture of a gre-to that which has 604.

ef in the power ef be entirely eradichief men dies, they and bury his body g that if an enemy his blade-bene he vith it, by means of kingdom for him-

ized by the maraan odd mixture of emonies. Next to roem's sister plays at tho ceremeny bld; gives the arti-es the place of our h in this country minous, — namely, f a child be born ef ilege of naming it. the rule, and each e. So, when a girl her parents until when she is con-ate by her young ful song deplering on.

reason to be cenley are not degraried women in se , if anything, have husbands. "They wives in Africa. hey know hew to meel before their e their little feet y are threatened ears, and, if a man y attack him en otect, each other. ortunate husband, njoyed a quiet mo-and say, 'Why do A weman is helps. Go, recall her, nger, make her a and prays for ferntreaties take the ve, she consents to

iingoes is chiefly they are wealthy suries. The same quoted gives the nt cooked by halfthey had oysters

plucked from the branches of trees, to which thoy attached themselves at high mot in this country." Six had been given, and nullet, all very bad, but very well cooked. "Then followed gazelle cutlets à la papillote; two small monkoys served "Make ten."" Water and were let suspended when the floods eccede. Then there were seles, carp, and hullet, all very bad, but very well cooked. "Then followed gazelle cutlets à la papillote; two small monkoys served cross-legged and with liver sauce, on toast; stewed iguana, which was much admired; a dish of roasted crocodiles' eggs; somo slices of smoked elephant (from the interior), which none of us could touch; a few agreeable plates of fried locusts, land-crabs (pre-viously fattened), and other crustaceæ; the breasts of a mermaid, or manatee, tho grand bonne-bouche of the repast; some boiled alligator, which had a taste between pork and cod, with the addition of a musky flavor; and some hippopotamus' steaks - aux pom-

bright side of the tropics without the trouble or expense of travelling. But we had pine-apples, oranges, roasted plantains, silver bananas, papaus (which, when made into a tart with cloves, might be taken for apples), and a writety of futis which had here as and a variety of fruits which had long native names, curious shapes, and all of them very nasty tastes. The celebrated 'cabbage,' or topmost bud of the palm tree, also formed part of the repast, and it is said to be the finest vegetable in the world. When stewed en sauce blanche, it is not to be compared with any vcgetable of mortal growth. It must have been the ambrosia of the

gods." The Mandingoes who have not embraced Mahometanism are much inferior to their compatriots who have renounced their tetishism. Mr. Reade tells a ludicrous story of a native "king," who was even dirtier than any of his subjects, and if possible was uglier, his face being devoid of intelligence and utterly brutish; he made long speeches in Mandingo, which, as usual with such speeches, were simply demands for every-thing he saw, and acted in a manner so con-senant with his appearance, that he excited universal disgust and semaptic means and universal disgust, and remarks were made very freely on the disadvantages of being entirely in a savage state, and never having mixed with superior beings.

At last the tedious interpreting business was at an end, and nothing remained except the number of Lola nuts to be given as the

"Make it twenty," cried the king eagerly, forgetting that his rôle was to appear igno-rant of English. He had lived for somo years at Sierra Leone, and could speak English as well as any ono when ho chose, and had heard all the remarks upon his peculiar appearance without giving the least indication that he understood a word that was said.

One of the old superstitions which still holds its own against the advance of Ma-hometanism is one which belongs to an island on the Upper River. On this island mes de terre. "We might have obtained a better dessert at Covent Garden, where we can see the lives a spirit who has the unpleasant powor of afflicting human beings so severely that they can never sit down for the rest of their lives. Therefore, on passing the hill, it is necessary to unclothe the body from the waist downward, to turn the back to the mountain, and pray the spirit to have com-passion on his votaries, and continue to them the privilege of sitting. Every one is forced to undergo this ceremony, but fortu-nately the spirit is content if it be performed by deputy, and all travellers there-fore, whether men or women, pay natives of their own sex to perform this interesting rite for them. However, like the wellknown etiquette of crossing the line, this ceremony need only bo performed on the first time of passing the hill, the spirit being satisfied with the tribute to his power.

The universal superstition respecting the power of human beings to change the selves into bestial shapes still reigns among the Mandingoes, and it is rather doubtful whether even the followers of Mohammed have shaken themselves quite free from the old belief. The crocodile is the animal whose form is most usually taken among the Mandingoes, and on one occasion a man who had been bitten by a crocodile, and narrowly escaped with his life, not only said that the reptile was a metamorphosed man, but even named the individual whom he knew himself to have offended a few days before the accident.

CHAPTER LXL

THE BUBES AND CONGOESE.

BEAL NAME OF THE BUBES - THEIR LIMITED RANGE - APPEARANCE AND MANNERS OF THE MEN-TOLA PASTE - REASONS FOR NUDITY - BUBE ARCHITECTURE - GENERAL CHARACTER OF THE BUBES - A WEDDING AT FERNANDO PO-CONGO-ITS GEOGRAPHICAL POSITION - CURIOUS TAXA-TION - RELIGION OF CONGO - THE CHITOME AND HIS POWERS - HIS DEATH, AND LAW OF SUC-CESSION - THE NGHOMBO AND HIS MODE OF WALKING - THE ORDEAL - CEREMONY OF CROWNING A KING - THE ROYAL ROBES - THE WOMEN OF CONGO - EARLY HISTORY OF THE COUNTRY -THE FEMALE MONARCH - THE FATE OF TEMBAMDUMBA.

THE Bubé tribe (which unfortunately is used chiefly to guard themselves from the pronounced Booby, is a really interesting tree snake. The women are dressed in expronounced Booby, is a really interesting one, and, but for the rapidly dcereasing space, would be described in detail. The real name of the tribe is Adizah, but, as they are in the habit of addressing others as Bubé, i. e. Man, the term has clung to them.

The Bubés inhabit Fernando Po, and, although some of them believe themselves to be aborigines of the island, have evidently come from the mainland. They have, however, no particular pride in their autoe-thonic origin, and, if questioned, are per-fectly content to say that they came from their parents.

The Bubés inhabit only one zone in Fernando Po. The sea air is too soft and warm for them, and, besides, there is danger of being carried off by the slavers. More than three thousand feet above the sca they eannot exist, not because the climate is too cold, but because the palms and plantains on which they live will not flourish there. With the exception of those individuals who have come under the sway of the missionaries, the Bubés wear no clothes except closely fitting coats of palm oil, or, on grand ocea-sions, of tola paste, *i. e.* palm oil bruised and mixed with the leaves of the tola herb. This paste has a powerful and very peculiar odor, and the first intimation of the vicinity of a Bubé village is usually the seent of the tola paste borne on the breeze.

actly the same fashion, but without the hat, their husbands perhaps thinking that wom-en cannot be hurt by snakes. The hat is fastened to the head by skewers made of the bone of the monkey's leg, and the hair itself is plentifully greased and adorned with yel-low ochre, and manipulated so that it looks as if it were covered with little gilded peas. Round the upper arm is tied a pieec of string, which holds a knife for the man and a pipe for the woman. Clothing is to them a positive infliction, and Captain Burton remarks that, even at an elevation of ten thousand feet above the sea, he offered the Bubés blankets, but they would not have them, though they found the warmth of the fire acceptable to them.

They have a legend which explains their nudity. Many years ago a M'pongwe ma-gician made fetish upon his great war spear, and killed numbers of them, so that they fled. They then made a law that the Bubé should wear no clothing until they had conquered the M'pongwe, and that law they have kept to the present day.

Taken as a savage, the Bubé is a wonder-fully good specimen. He is very industrious, laying out yam fields and farms at some dis-tance from his house, in order to prevent his domestic animals from straying into it, and he is the best palm-wine maker in Western Africa. He neither will be a slave The men wear large flat hats made of himself, nor keep slaves, preferring to work wicker-work covered with monkey skin, and for himself; and, after working hard at his

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ERS OF THE MEN-CHARACTER OF THE ON-CURIOUS TAXA-H, AND LAW OF BUC-CMONY OF CROWNING OF THE COUNTRY-

mselves from the arc dressed in ext without the hat, inking that womkes. The hat is evers made of the and the hair itself dorned with yeld so that it looks little gilded peas, d a piece of string, e man and a pipe is to them a posi-Burton remarks 'ten thousand feet e Bubés blankets, iem, though they ire acceptable to

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(2.) KANEMBOO MAN AND WOMAN. (Fee page 621.)

(1.) A BURË MARRIAGE. (Nee page 613.) boils a hand, heal t she lo the he not re-and pa is said better Africa Dr, Po for

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ceeded even h They not app division beginni monthil begins the Bu which Dr. Hu marriag account trated o inside o tion was a d inside o torcup readines

farm, he will start off into the woods to shoot harm, he will start of into the woods to shoot monkeys or squirrels. He is a good athleto, and handles his great staff with such ad-dress that he is a very formidable antagonist. He is an admirable finguist, pleking up lan-guages with astonishing readiness, and he is absolutely honest. "You may safely deposit rum and tobaeco in his street, and he will now his day as surprise Bonk of Furg. will pay his debt as surely as the Bank of Eng-land." This testimony is given by Captain Burton, who certainly eannot be accused of painting the native African in too bright colors.

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2.) KANEMBOO MAN AND ("See page 62")

BUBE MARRIAGE

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See page 613.)

Yet he never trusts any one. He will deal with you most honorably, but he will never tell you his name. If you present gifts to him, he takes them, but with suspicion : "Timet Danaos et dona forentes." If you enter his village unexpectedly, he turns out vocabularies, may the god of speech direct you." The fact is, he has been so cheated and plundered that he now suspects all men alike, and will not trust even his fellow-countrymen of the next village.

He treats his wife pretty well, but has an odd ascending series of punishments. Should he deteet her in an infidelity, he boils a pot of oil, euts off the offender's left hand, and plunges the stump into the oil to heal the bleeding. For the second offence she loses the right hand, and for the third the head, on which occasion the boiling oll is not required. Partly on account of this law, and partly on account of their ugliness, which is said to be portentous, the women display better morals than the generality of their African sisters.

Dr. Hutchinson, who resided in Fernando Po for some time, has not a very favorable opinion of the Bubés, thinking that the twenty or thirty thousand of their tribe form the greatest obstacle to civilization. He states, moreover, that although the Baptist missionaries have been hard at work among them for seventeen years, they had not suc-ceeded in Christianizing or eivilizing, or even humanizing, a single Bubé.

They are not an intellectual race, and do not appear to know or care much about the division of time, the new moon and the beginning of the dry season marking their monthly and annual epochs. The latter begins in November, and for two months the Bubés hold a festival called Lobo, in which marriages are generally celebrated. Dr. Hutchinson was able to witness a Bubé tion was the cooking going on in his Maj-esty's kitchen. Here a number of dead 'ipa' (porcupines) and 'litcha' (gazelles) were in readiness to be mingled up with palm oll, and several grubs writhing on skewers,

probably to add plquancy to the dishes. These are called 'inchace,' heing obtained from paim trees, and look at first sight like Brobdignagian maggots. Instead of wait-ing to see the art of the Fernandian Soyer on these components, I congratulated myself on my ham andwiches and brandy-and on my ham sundwiches and brandy-and-water bottle safely stowed in my portman-teau, which one of the Krumen carried on his back, and sat on my camp-stool beneath the grateful shade of a paim tree to rest a while.

"Outside a small hut belonging to the mother of the bride expectant, I soon rec-ognized the happy bridegroom, undergoing his tollet from the hands of his future wife's his toner from the mans of the lattice who e sister. A profusion of tshibbu strings (i. e. small pieces of Achatectona shell, which represent the currency in Fernando Po) being fastened round his body, as well as his being fastened round his body, as well as his legs and arms, the anointing hidy (having a short black pipe in her mouth) proceeded to putty him over with tola paste. He seemed not altogether joyous at the antici-pation of his approaching happiness, but turned a sulky gaze now and then to a kidney-shaped piece of brown-painted yam, which he held in his hand, and which had which he held in his hand, and which had a parrot's rod feather fixed on its convex side. This I was informed was called 'ntsheba,' and is regarded as a protection against evil influence during the important

day. "Two skewer-looking hair-pins, with heads of red and white glass beads, fastened heads of red and white ginss beads, instants his hat (which was nothing more than a disk of bamboo plaiting) to the hair of his head; and his toilct being compléte, he and one of the bridesmen, as elaborately dressed as himself, attacked a mess of stewed flesh and palm oil placed before them, as cagerly as if they had not tasted food for a fortnight. In discussing this meal they followed the primitive usage of 'fingers before forks,' only resting now and then to take a gulp of palm wine out of a ealabash which was hard by, or to wipe their hands on napkins of cocoa-leaf, a process which, to say the least of it, added nothing to their washerwomen's bill at the end of the week.

"But the bridei Here she comesi Led forth by her own and her husband-expect-ant's mother, each holding her by a hand, followed by two 'nepees' (professional sing-ers) and half-a-dozen bridesmaids. Nothing short of a correct photograph could convey an idea of her appearance. Borne marriage, and has given a very amusing down by the weight of rings, wreaths, and account of it. The reader may find it illus- girdles of 'tshibbu', the tola pomatum gave trated on the preceding page. The bride was a daughter of the king. "On getting inside of the town our first object of attrac-from excess of modesty (and here I may

the wholc body was plastered over with round both arms by the bridggroom's white stuff. A veil of strings of tshibbu mother; she, at the same time, whispering shells, completely covering her face, and extending from the crown of her head to the chin, as well as on each side from ear to extending from the crown of her head to the chin, as well as on each side from ear to ear, was then thrown over her; over this It was again fastened on by the bride's was placed an enormous helmet made of cowhide; and any one with a spark of comcowhide; and any one with a spark of com-passion in him could not help pitying that poor creature, standing for more than an hour under the being faithful to him. The poor creature, standing for more than an hour under the broiling sun, with such a load on her, whilst the nepees were celebrating her praises in an extempore epithalamium, and the bridegroom was completing his finery elsewhere.

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"Next came a long chant — musical peo-ple would call it a howl — by the chief nepee. It was about as long as 'Chevy Chase,' and celebrated the beauties and many virtues of the bride, among which was rather oddly mentioned the delicious smell which proceeded from her. At every pause in the chant the audience struck in with a chorus of 'Hee! hee! jee! eh!' and when it was over the ceremony proceeded.

"The candidates for marriage having taken their positions side by side in the open air, fronting the little house from which the bride elect had been led out by the two mothers, and where I was informed she had been closely immured for fifteen months previous, the ceremony commenced. The mothers were the officiating priests — an institution of natural simplicity, whose homely origin no one will dare to impugn. On these occasions the mother-bishops are prophetically entitled 'boowanas,' the Fernandian for grandmother.

"Five bridesmaids marshalled themselves alongside the bride postulant, each, in rota-tion, some inches lower than the other, the and all having bunches rower than the other, the outside one being a merc infant in stature, and all having bunches of parrots' feathers on their heads, as well as holding a wand in their right hands. The mother stood behind the 'happy pair,' and folded an arm of each round the body of the other— nepees chanting all the while, so that it was harely nossible for my interpreter to each

mother; she, at the same time, whispering to him advice to take care of this tender mother, who whispered into her daughter's The ratification of their promise to fulfil these conditions was effected by passing a goblet of palm winc from mother to son (the bridegroom), from him to his bride, from her to her mother, each taking a sip as it went round.

"Then an indiscriminate dance and chant commenced; and the whole scene-the tola paste laid on some faces so thickly that one might imagine it was intended to affix something to them by means of it—the dangling musk-cat and monkey tails—the disk hats and parrots' feathers—the branches of wild fern and strings of tshibbu shells, fastened perhaps as nosegays to the ladies' persons — the white and red and yellow spots painted under the eyes, and on the shoulders, and in any place where they could form objects of attraction — the tout en-semble, contrasted with the lofty Bombax, beautiful palm, cocoa-nut, and other mag-nificent tropical trees around, presented a picture rarely witnessed by an European, and

one calculated to excite varied reflections." Lastly, the whole party — the tola paste now cracking from their bodies — proceeded to the house of the bridgeroom, the old wives walking before the bride until they reached the door, and then allowing her to precede them. The newly-married pair then stood at their door facing the spectators, embracing cach other as before. One of his children then presented the bride with a huge yam painted brown, others fixed tshibbu epaulets on hcr shoulders, the husband placed four rings on her fingers, and the ccremony was concluded by a sec-ond lecture from the bridegroom's mother, at the expiration of which Dr. Hutchinson, barely possible for my interpreter to catch the words by which they were formally sol-dered. A string of tshibbu was fastened pair to the enjoyment of their tola-moon."

CONGO.

PASSING southward down the West Coast, have none other, we must make the best of we come to the celebrated kingdom of our information, and use our own discretion CONGO.

In these days it has been so traversed by merchants of different countries and missionaries of different : ects, that it no longer presents the uniform aspect of its earlier kingdom much resembled that of Ashanti monarchical days, of which we will take a or Dahome; namely, a despotic monarchy monarchical days, of which we will take a or Dahome; namely, a despotic monarchy brief survey. The reader must understand controlled by councillors, the king and the

as to those parts which are best worthy of belief. The following account is mostly taken from Mr. Reade's condensation.

The ancient constitution of the Congo that the sources from which the information council being mutually jealous, and cach is taken are not wholly reliable, but, as we trying to overreach the other. When the

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ate dance and chant hole scene - the tola s so thickly that one tended to affix someof it—the dangling tails—the disk hats the branches of wild ibbu shells, fastened the ladies' persons and yellow spots , and on the shoule where they could tion — the tout en-the lofty Bombax, aut, and other magaround, presented a by an European, and varied reflections." rty-the tola paste bodies - proceeded he bride until they hen allowing her to newly-married pair r facing the specta-her as before. One resented the bride nted brown, others n her shoulders, the ngs ou her fingers, concluded by a sec-

ridegroom's mother, ch Dr. Hutchinson, ys, "left the happy their tola-moon."

st make the best of our own discretion are best worthy of account is mostly condensation. ion of the Congo

d that of Ashanti despotic monarchy , the king and the jealous, and each other. When the

kingdom of Congo was first cstablished, and are offered with solemn chants. The the royal revenues were much in the same Congo men fully believe that if they were or Russia — all belonged to the king, and he took as much as he wanted. In later days, however, the revenues were controlled by the council, who aided, not only in their disposal, but in the mode of their collection. one. The greater part of the income depended on the annual tributes of the inferior chiefs, but, as in times of pressure, especially dur-

quate to meet the expenses, the king and council devise various objects of taxation. The most productive is perhaps the tax on beds, which are assessed according to their width, every span costing an annual payment of a slave. Now, as an ordinary man cannot sleep comfortably on a bed less than four spans in width, it is very evident that the tax must be a very productive one, if indeed it were not so oppressive as to cause a rebellion. The natives seem, however, to have quietly acquiesced in it, and a wealthy negro therefore takes a pride in having a very broad bed as a tangible proof of his importance.

ing a protracted war, this tribute is inade-

As in more civilized nations, war is the great parent of taxation, the king being obliged to maintain a large standing army, and to keep it in good humor by constant and to keep it in good humor by constant largesses, for a large standing army is much like fire, —a useful servant, but a terrible master. The army is divided into rcgi-ments, each acting under the immediate command of the chief in whose district they live, and they are armed, in a most miscellaneous fashion, with any weapons they can procure. In these times the trade guns are the most valued weapons, but the native swords, bows and arrows. spears, and native swords, bows and arrows, spears, and knives, still form the staple of their cquipment. As to uniform, they have no idea of it, and do not even distinguish the mcn of the different regiments, as do the Kaffirs of Southern Africa.

The ancient religion of the Congo negro is simply polytheism, which they have suf-fered to degenerate into fetishism. There is one monotheistic sect, but they have gained very little by their religion, which is in fact merely a negation of many deitics, without the least understanding of the one whom they profess to worship - a deity to whom they attribute the worst vices that can dcgrade human nature.

The fetish men or priests are as important here as the marabouts among the Mandingoes, and the chief of them, who goes by the name of Chitomè, is scarcely less honored than the king, who finds him-self obliged to seek the favor of this spirit-and patheters while the average patheters ual potentate, while the common people look on him as scarcely less than a god.

to omit the first-fruits of one year's harvest, the next year would be an unproductive

A sacred fire burns continually in his to be possessed of great medicinal virtues, are sold by him at a high price, so that even his fire is a constant source of income to him. He has the entire regulation of the minor priests, and every now and then the minor pricess, and every now and then makes a progress among them to settle the disputes which continually spring up. As soon as he leaves his house, the husbands and wives throughout the kingdom are obliged to separate under pain of death. In case of disobedience, the man only is puuished, and cases have been known where wives who disliked their bushonds here ac wives who disliked their husbands have ac-cused them of breaking this strange law, and have thereby gained a double advan-tage, freed themselves from a man whom they did not like, and established a religious

reputation on easy terms. In fact, the Chitomè has things entirely his own way, with one exception. He is so holy that he cannot die a natural death, for if he did so the universe would immefor it no dia so the universe would imme-diately be dissolved. Consequently, as soon as he is seized with a dangerous illness, the Chitomè elect calls at his house, and saves the universe by knocking out his brains with a club, or strangling, him with a cord if he should prefer it. That his own death must be of a similar character has death must be of a similar character has no effect upon the new Chitomè, who, true to the negro character, thinks only of the about the evils that will happen at some future time, does not trouble himself even about the next day. Next to the Chitome comes the Nghombo,

a priest who is distinguished by his peculiar gait. His dignity would be impaired by walking like ordinary mortals, or even like the inferior priests, and so hc always walks on his hands with his feet in the air, thereby striking awe into the laity. Some of the priests are rain-makers, who perform the du-ties of their office by building little mounds of earth and making fetish over them. From the centre of each charmed mound rises a strange insect, which mounts into the sky, and brings as much rain as the people have paid for. These priests are regularly instituted, but there are some who are born to the office, such as dwarfs, hunchbacks, and albinos, all of whom are highly hon-ored as specially favored individuals, con-secrated to the priesthood by Nature herself.

The priests have, as usual, a system of look on him as scarcely less than a god, He is maintained by a sort of tithe, consist-ing of the first-iruits of the harvest, which are brought to him with great ceremony, him if he be guilty. There is no doubt that the magicians are acquainted with some preparation which renders the skin proof against a brief application of hot iron, and that they previously apply it to an accused person who will pay for it.

The Chitome has the privilege of conducting the coronation of a king. The new ruler proceeds to the house of the Chitome, attended by a host of his future subjects, who utter piercing yells as he goes. Having reached the sacred house, he kneels before the door, and asks the Chitome to be gracious to him. The Chitome growls out a flat refusal from within. The king renews his supplications, in spite of repeated rebuffs, enumerating all the presents which he has brought to the Chitome — which he way, are easily made, as he will extort an equal amount from his subjects as soon as he is fairly installed.

At last, the door of the hut opens, and out comes the Chitomè in his white robe of office, his head covered with feathers, and a shining mirror on his breast. The king lies prostrate before the house, while the Chitomè pours water on him, scatters dust over him, and sets his feet on him. He then lies flat on the prostrate monarch, and in that position receives from him a promise to respect his authority ever afterward. The king is then proclaimed, and retires to wash and change his clothes.

Presently he comes out of the palace, attended by his priests and nobles, and gorgeous in all the bravery of his new rank, his whole person covered with glittering ornaments of metal, glass, and stone, so that the eye can scarcely bear the rays that flash on every side as he moves in the sunbeams. He then seats himself, and makes a speech to the people. When it is finished, he rises, while all the people crouch to the ground, stretches his hands over them, and makes certain prescribed gestures, which are considered as the royal benediction. (See the engraving No. 2, ou the next page.) A long series of banquets and revely ends the proceedings.

At the present day, the Congo king and great men disfigure themselves with European clothing, such as slik jackets, velvet shoes, damask coats, and broad-brimmed hats. But, in the former times, they dressed becomingly in native attire. A simple tunic made of very fine grass cloth, and leaving the right arm barc, covered the upper part of the body, while a sort of petticoat, made of similar material, but dyed black, was tied round the waist, and an apron, or "sporran." of leopard skin, was fastened to the girdle and hung in front. On their heads they wore a sort of hood, and sometimes preferred a square red and yellow cap. Sandals made of the palm tree were the peculiar privilege of the king and nobles, the common people being obliged to go bare-footed The wives in Congo are tolerably well off, except that they are severely beaten with the heavy hippopotamus-hide whip. The women do not resent this treatment, and indeed, unless a woman is soundly flogged occasionally, she thinks that her husband is neglecting her, and feels offended accordingly. The king has the power of taking any woman for his wife, whether married or not, and, when she goes to the royal harem, her husband is judiciously executed.

The people of Congo are — probably on account of the encrvating climate — a very indolent and lethargic race, the women being made to do all the work, while the men lie in the shade and smoke their pipes and drink their palm wine, which they make remarkably well, though not so well as the Bubé tribe of Fernando Po. Their houses are merely huts of the simplest description; a few posts with a roof over them, and twigs woven between them in wicker-work fashion by way of walls, are all that a Congo man cares for in a house. His clothing is as simple as his lodging, a piece of native cloth, tied round his middle being all that he cares for; so that the ample clothes and handsome furs worn by the king must have had a very strong effect on the almost naked populace.

According to traditional history, Congo was in old times one of the great African kingdoms. Twice it rose to this eminence, and both times by the energy of a woman, who, in spite of the low opinion in which women are held, contrived to ascend the throne.

Somewhere about 1520 — it is impossible in such history to obtain precision of dates — a great chief, named Zimbo, swept over a very large part of Africa, taking every country to which he came, and establishing his own dominion in it. Among other kingdoms, Congo was taken by him, and rendered tributary, and so powerful did he at last become, that his army outgrew his territory, and he had the audacity to send a division to ravage Abyssinia and Mozambique. The division reached the eastern sea in safety, but the army then met the Portuguese, who routed them with great loss. Mcssengers conveyed the tidings to Zimbo, who put himself at the head of his remaining troops, went against the Portuguese, beat them, killed their general, and carried off a great number of prisoners, with whose skulls he paved the ground in front of his house.

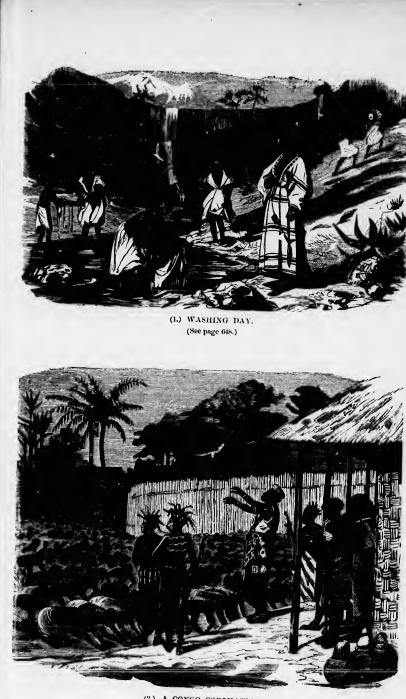
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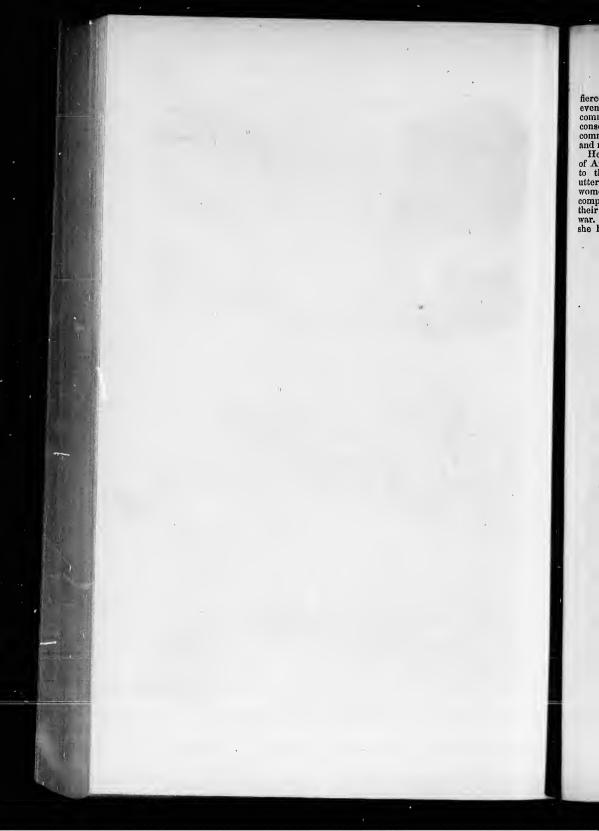
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ied, and the kingican fashion, into t provinces, each adders of the now ese leaders had a dumba, who, toiled the province These women alops in war, and so



(2.) A CONGO CORONATION. (See page 616.)

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ferce and bloodthirsty was Tembandumba, ercon as a girl, that her mother gave her the command of half the troops, the natural consequence of which was that she took the and made herself queen. The great ambition was to found a nation of Amazons. Licentiousness she permitted to the fullest extent, but marriage was wittorly prohibited; and, as soon as the women found themselves tired of their male companions, the latter were killed and eaten, their places being supplied by prisoners of war. All male children were killed, and she had nearly succeeded in the object of



THE JU-JU EXECUTION. (See page 602.)

CHAPTER LXII.

BORNU.

POSITION OF THE KINGDOM OF BORNU - APPEARANCE OF THE PEOPLE - MODE OF DRESSING THE HAIR -A RECEPTION BY THE SULTAN - COURT DRESS - THE SHEIKH OF BORNU - HIS PALACE AND ATTENDANTS-HIS NOBLE AND ENERGETIC CHARACTER-RECEPTION BY THE GUARDS-THEIR WEAPONS AND DISCIPLINE-THE KANEMBOO INFANTRY-JUSTICE OF THE SHEIKH-HIS POLICY AND TACT - REPUTED POWER OF CHARM WRITING - HIS ZEAL FOR RELIGION - A TERRIBLE PUN-ISHMENT-BORNU ARCHITECTURE-CURIOUS MODES OF FISHING AND HUNTING-HABITS AND CUSTOMS OF THE KANEMBOOS.

On the western side of Lake Tehad, between | into three longitudinal rolls, thick in the 10° and 15° N. and 12° and 18° E., is situated the large kingdom of Bornu, which embraces a considerable number of tribes, and is of sufficient importance to demand a notice. There are about twelve or thirtcen great cities in Bornu, and at least ten different dialects are spoken in the country, some having been due to the presence of the Shooas, who themselves speak nearly pure Arabic.

The pure Bornu people, or Kanowry, as they call themselves, are not handsome, having large, flat, and rather unmeaning faces, with flattish noses, and large mouths. The lips, however, are not those of the negro, and the forehead is high, betokening a greater amount of intellect than falls to the lot of the real negro.

As a rule, the Bornuese are not a wealthy people, and they are but indifferently clad, wearing a kind of shirt stained of an indigo blue by themselves, and, if they are tolerably well off, wearing two or even three such garments, according to their means. The head is kept closely shaven, and the better class wear a cap of dark blue, the scaled caps being appropriated to the sultan and his court. When they walk they always carry a heavy stick with an enormous knob at tho top, like a drum-major's bâton, and march much after the manner of that important functionary.

middle and diminishing toward the ends, One of theso rolls passes over the top of the head, and the others lie over the ears, the three points uniting on the forehead, and being held firmly in their places by a thick plastering of beeswax and indigo. The other ends of the rolls are plaited very finely, and then turned up like the curled feathers of a drake's tail.

Sometimes a slight variation is made in the hair, five rolls being used instead of three. The women are so fond of indigo that they dye their eyebrows, hands, arms, feet, and legs with it, using the ruddy henna for the palms of the hands and tho nails of the toes and fingers, and black antimony for the cyclashes. Beads, bracelets, and other ornaments are profusely worn, mostly of horn or brass. Silver and ivory mark the woman of rank. The dress is primarily composed of a sort of blue, white, or striped sheet called toorkadee, which is wrapped round the body under the arms, and fails as low as the knees. This is the usual costume, but if a woman be well off, she adds a second toorkadee, which she wears like a mantilla, over her head and shoulders.

Like other African tribes, though they belong to the Mahometan religion, they use the tattoo profusely. Twenty euts are made on cach side of the face, converging in the corners of the mouth, from the angle of the The women are remarkable for the mode lower jaw and the cheek-bones, while a sinin which they dress their hair. It is divided gle cut runs down the centre of the forehead. more on the and n bone. infant fright the w which with v The

inally, his cou the tra to pay ited or royal o mous s eight o wealth huge d pitched was dr double people. banque dishes, large e lest the cookery ness, se they mi Next

were su was sit been a come v the etiq son rod then dis fore the ceremon made hi ground Nearly (take the ludierou presento successi bans of a thin leg garment and bod In faci

sultan be matching no real lodged in mands t court of obliged t achs, and very con both regi pliance courtiers such an e

head. Six cuts are made on each arm, six their abdomens seem to protrude over the more on the thighs, and the same number pommel of the saddle, while the eight or ten and nine on each side just above the hip-bone. These are made while they are Infants, and the poor little things undergo high full torments, not only from the pain of the wounds, but from the countless files which settle on the hundred and three cuts with which their bodies are marked.

The Bornuese are governed, at least nominally, by a head chief or sultan, who holds his court with most quaint ceremony. When the travellers Denham and Clapperton went to pay their respects to him, they were vis-lited on the previous evening by one of the royal chamberlains, who displayed the enor-mous staff, like a drum-major's baton, wore eight or ten shirts in order to exhibit his wealth, and had on his head a turban of hugg dimensions. By his orders a tent we huge dimensions. By his orders a tent was pitched for the white visitors, and around it was drawn a linen serecn, which had the double effect of keeping out the sun and the people, and of admitting the air. A royal banquet, consisting of seventy or eighty dishes, was sent for their refection, each dish large enough to suffice for six persons, and, lest the white men should not like the native cookery, the sultan, with much thoughtfulness, sent also a number of live fowls, which they might cook for themselves.

Next morning, soon after daylight, they were summoned to attend the sultan, who was sitting in a sort of cage, as if he had been a wild beast. No one was allowed to been a wild beast. INO one was allowed to come within a considerable distance, and the etiquette of the court was, that each per-son rode on horseback past the cage, and then dismounted and prostrated himself be-fore the sultan. The oddest part of the ceremony is, that as soon as the courtier has a rode bin observe to part of the promade his obeisance, he seats himself on the ground with his back toward his monarch. Nearly three hundred of the courtiers thus take their places, and nothing could be more ludicrous than the appearance which they presented, their bodies being puffed out by successive robes, their heads swathed in turbans of the most preposterous size, and their thin legs, appearing under the voluminous

mands the army. Those who serve the court of Bornu are, by ancient etiquette, obliged to have very large heads and stomschs, and, as such gifts of nature are not such an extent that as they sit on horseback to the butt.

shirts which they wear, one over the other, aid in exaggerating the outline, and reduc-ing the human body to a shapeless lump. Their heads are treated in a similar fashion,

being enveloped in great folds of linen or muslin of different colors, white, however, predominating; and those who are most careful in their dress fold their huge turbans so as to make their heads appear to be onesided, and as unlike their original shape as possible. Besides all these robes and shirts

In war, as in peace, the sultan is nominally the commander, and in reality a mere nonentity. He accompanies the sheikh, but never gives orders, nor even carries arms, active fighting being supposed to be below his dignity. One of the sultans lost his life in consequence of this rule. According to custom he had accompanied the sheikh in a war against the great enemy of Bornu, the Sultan of Begharmi, and, contrary to the usual result of these battles, the engagement had gone against him, and he was obliged to take refuge in flight. Unfortunately for him, though he was qualified by nature for royalty, being large-bodied and cf enormous weight, wet his horze acut and not accur him for the yet his horse could not carry him fast enoug 1. He fled to Angala, one of his chief towns, and if he could have entered it would have been safe. But his enormous weight had distressed his horse so much that the animal suddenly stopped close to the gate, and could not be induced to stir.

The sultan, true to the principle of no-blesse oblige, accepted the position at once. He dismounted from his horse, wrapped his face in the shawl which covered his head, seated himself under a tree, and died as became his rank. Twelve of his attendants refused to leave their master, and nobly shared his death.

Around the sultan are his inevitable garments, showing that the size of the head and body was merely artificial. In fact, the whole business is a sham, the autan being the chief sham, and the others matching their sovereign. The sultan has no real authority, the true power being lodged in the hands of the sheikh, who comside are two officers, carrying cnormous spears, with which they are supposed to defend their monarch. This, however, is as much a sham as the rest of the proceedings; schs, and, as such gifts of nature are not for, in the first place, the spearmen are so very common, an artificial enlargement of fat and their weapons so unwieldy that they bit regions is held to be a sufficient com-bit regions is held to be a sufficient com-pliance with custom. Consequently, the courtiers pad themselves with wadding to

OF DRESSING THE HAIR RNU-HIS PALACE AND Y THE GUARDS - THEIR E SHEIKH -HIS POLICY ION - A TERRIBLE PUN-HUNTING - HABITS AND

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tribes, though they in religion, they use wenty cuts are made , converging in the om the angle of the c-boues, while a sin-centre of the fore-

It has been mentioned that the real power in his service; and, again, we had been Bornu rests, not with the sultan, but with assured that his forces were not only numerof Bornu rests, not with the sultan, but with the sheikh. This potentate was found to be of simple personal habits, yet surrounded with state equal to that of the sultan, though differing in degree. Dressed in a plain blue robe and a shawl turban, he preferred to sit quietly in a small and dark room, attended by two of his favorite negroes armed with pistols, and having a brace of pistols lying on a carpet in front of him.

But the approaches to this chamber were rigorously guarded. Sentinels stood at the gate, and intercepted those who wished to enter, and would not allow them to mount the staircase which lcd to the sheikh's apart-ment until they were satisfied. At the top of the staircase were negro guards armed with spears, which they crossed in front of the visitor, and again questioned him. Then the passages leading to the sheikh's chamber were lined with rows of squatting attend-ants, who snatched off the slippers of the visitors, and continually impeded their progress by scizing their ankles, lest they should infringe ctiquette by walking too fast. Indeed, had not the passages been densely crowded, the guests would have been several times flung on their faces by the zcal of these courtiers.

At last they gained admission, and found this dread potentate a singularly quiet and unassuming man, well-disposed toward the travellers, and very grateful to them for the double-barrelled gun and pistols which they presented to him. In return, he fed them liberally, sending them fish by the camel load, and other provisions in like quantity.

According to his warlike disposition, his conversation chiefly turned on military affairs, and especially on the best mode of attacking walled towns. The account of attacking walled towns. The account of breaching batteries had a great effect upon him, and the exhibition of a couple of rockcts confirmed him in his respect for the wisdom of the English. Being a thoughtful man, he asked to see some rockets fired, because there were in the town a number of the hostilc Shooas. The rockets were fired accordingly, and had the desired effect, frightening, not only the Shooas, but all the inhabitants of the town, out of their senses and even the steady nerves of the sheikh himself were much shaken.

The sheikh was a great disciplinarian, and managed his wild cavalry with singular skill, as is shown by the account of Major Denham. "Our accounts had been so contradictory of the state of the country that no opinion could be formed as to the real condition and the number of its inhabitants. We had been told that the shcikh's soldiers were a few ragged negroes armed with spears, who lived upon the plunder of the black Kaffir countries by which he was surrounded, and which he was able to subdue

ous, but to a degree regularly trained. The degree of credit which might be attached to these reports was nearly balanced in the scales of probability, and we advanced toward the town of Kouka in a most interesting state of uncertainty whether we should find its chief at the head of thousands, or be received by him under a tree, surrounded by a few naked slaves.

"These doubts, however, were quickly removed. I had ridden on a short distance in front of Boo-Khaloom, with his train of Arabs all mounted and dressed out in their best apparel, and, from the thickness of the trees, now lost sight of them. Fancy-ing that the road could not be mistaken I rode still onward, and, approaching a spot less thickly planted, was surprised to see in front of mc a body of several thousand eavand left as far as I could see. Checking my horse I awaited the arrival of my party under the shade of a wide-spreading acaeia. The Bornu troops remained quite steady, without noise or confusion; and a few horsemen, who were moving about in front, giving directions, were the only persons out of the ranks.

"On the Arabs appearing in sight, a shout or yell was given by the sheikh's people, which rent the air; a blast was blown from their rude instruments of music equally loud, and they moved on to meet Boo-Khaloom and his Arabs. There was an appear-ance of tact and management in their movements, which astonished mc. Three separate bodies from the centre of each flank kept charging rapidly toward us, within a few feet of our horses' heads, without checking the speed of their own until the moment of their halt, while the whole body moved onward.

"These parties were mounted on small but very perfect horses, who stopped and wheeled from their utmost speed with the greatest precision and experiness, shaking their spears over their heads, and exclaiming, 'Blessing! blessing! Sons of your country!' and returning quickly to the front of the body in order to repeat the charge. While all this was going on, they closed in their right and left flanks, and surrounded the little body of Arabs so completely as to give the compliment of welcoming them very much the appearance of a declaration of their contempt for their weakness.

"I was quite sure this was premeditatcd; we were all so closely pressed as to be nearly smothered, and in some danger from the crowding of the horses and clashing of the spears. Moving on was impossible, and we therefore came to a full stop. Our chief was much enraged, but it was all to no purby the assistance of a few Arabs who were pose : he was only answered by shrieks of Welc rattle feeling "TÌ

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"This annoyance was not, however, of long duration. Barca Gana, the sheikh's first general, a negro of noble aspect, clothed in a figured sllk robe, and mounted upon a beautiful Mandara horse, made his appearanco, and after a little delay tho rear was cleared of those who had pressed in upon us, and we moved forward, although but very slowly, from the frequent impediments thrown in our way by these wild warriors.

"The sheikh's negroes, as they were called, meaning the black chiefs and gener-als, all raised to that rank by some deed of bravery, were habited in coats of mail composed of iron chain, which eovered them from the throat to the knees, dividing behind, and coming on each side of the horse. Some of them had helmets, or rather skull-caps, of the same metal, with chin-pieces, all sufficiently strong to ward off the shock of a spear. Their horses' heads were also de-fended by plates of iron, brass, and silver, just leaving sufficient room for the eyes of the animal."

In my collection there is one of the re-markable spears carried by these horsemen. In total length it is nearly six feet long, of which the long, slender, leaf-like blado occupies twenty inches. The shaft is fiveeighths of an inch in diameter at tho thickest part, but diminishes toward the head and try, so th butt. The material of the shaft is some his head. hard, dark wood, which takes a high polish, and is of a rich brown color. The head is secured to the shaft by means of a rather long socket, and at the butt there is a sort of iron spud, also furnished with a socket, so that the length of the wooden portion of the spear is only thirty-two inches. It is a light, well-balanced, and apparontly serviceable weapon.

Besides these weapons, there are several others, offensive and defensive. The chiefs wear a really well-formed cuirass made of iron plates, and having an ingenious addi-tion of a kind of steel upright collar attached to the back piece of the eurass, and pro-tecting the nape of the neck. The cuirass is and of five plates of steel, laid horizontally and riveted to each other, and of as many similar plates attached to them perpendicularly, and forming the back piece and shoulder straps. It is made to open at one side to admit of being put on and off, and the two halves are kept together by loops and links, which take the place of straps and buckles.

The chlef's horses are also distinguished by the quantity of armor with which they are protected, an iron chamfron covering the whole of the forehead, and extending as far as the nostrils.

them by the faet that an iron chain is passed through a hole in that part of the head which passes through the knob at the end of the handle, the other end of the chain being attached to a ring that slides freely up and down the handle. This arrangement enables the warrior to seeure and replace the head of the axe if it should be struck out of the handle in the heat of battle. A long double-edged dagger, shaped almost exactly like the spear head, is fastened to the left arm by a strap, and is earried with tho hilt downward.

The infantry carry, together with other weapons, an iron axe, shaped like a sicklo, Nearbons, an iron axe, singled like a sickle, and closely resembling the weapon which has been mentioned as used by the Near-Nam and Fan tribes. This is called the "hunga-munga," and is used for throwing at a retreating enemy. The infantry are at a retreating energy. The many here a tall, mostly Kanemboo negroes. They are a tall, muscular race, and, being also courageous, have well deserved the estimation in which they are held by their master. Unlike the horsemen, they are almost completely naked, their only clothing being a rather fantasti-cal belt, or "sporran" of goat-skin, with the halr still remaining on the skin, and a few strips of cloth, called "gubkas," tied round their heads, and brought under the nose. These gubkas are the currency of the con-try, so that a soldier carries his wealth on

Their principal weapons are the spear and shield. The former is a very horrible weapon, seven fcet or so in length, and armed with a number of hook-shaped barbs. The shield is made from the wood of the fogo, a tree which grows in the shallow waters of Lake Tchad, and which is so light that, although the shield is large enough to protect the whole body and upper part of the legs, it only weighs a few pounds. The pieces of wood of which it is made are bound together by strips of raw bullock's hide, on which the hair is suffered to remain as an ornament, and which, after doing their duty, are earried along the outer edge of the shield in a vandyked pattern. The shield is slightly convex. Besides the spear and shield, the Kanemboo soldier mostly carries on his left arm a dagger like that which has already been described, but not so neatly made. The Kanemboos will be presently described.

At least nine thousand of these black soldiers are under the command of the sheikh, and are divided into regiments of a thousand or so strong. It may be imagined that they are really formidable troops, especially under the command of such a leader, who, as will be seen by Major Denham's description of a review, had introduced strict disci-By the saddle-bow hangs a battle-axe, pline and a rough-and-ready sort of tactics. shaped exactly like those axes with which The sheikh had ordered out the Kanemboo

soldiers, and galloped toward them on his of command, and the practical care of the favorite horse, accompanied by four sultan's unwieldy porson, he is the object who were under his command. His staff were gaily adorned with scariet bernousos dccorated with gold lace, while he himself preserved his usual simplicity of dress, his robes being white, and a Cashmere shawl forming his turban. As soon as he gave the signal, the Kanemboos raised a deafening shont, and began their manœuvres, their offi-cers boing distinguished by wearing a dark blue robe and turban.

"On nearing the spot where the sheikh had placed himself, they quickened their pace, and after striking their spears against their shields for some minutes, which had an extremely grand and stunning effect, they find off to the outside of the girled, where filed off to the outside of the circle, where they again formed and awaited their com-panions, who succeeded them in the same order. There appeared to be a great deal of affection between these troops and the sheikh. Ho spurred his horse onward into the midst of some of the tribes as they came up, and spoke to them, while the men crowded round hlm, kissing his fect and the stirrups of hls saddle. It was a most pleas-ing sight. He seemed to feel how much his present elevation was owing to their exer-tions, while they displayed a devotion and attachment deserving. and denoting the greatest confidence.

"I confess I was considerably disappointed at not seeing these troops engage, although more than compensated by the reflection of the slaughter that had been prevented by that disappointment."

It seems rather curious that this leader, so military in all his thoughts, should take women with him into the field, especially when he had to fight against the terrible Munga archers, whose poisoned arrows are certain dcath to all who are wounded by them. Yet, whenever he takes the field, he is accompanied by three of his favorite wives, who are mounted on trained horses, each being led by a boy, and their whole figures and faces so wrapped in their wide robes that the human form is scarcely dis-tinguishable. The sultan, as becomes his

The army, well ordered as it is, shows little signs of its discipline until it is near the enemy, the troops marching much as they like, and beguiling the journey with songs and tales. As soon, however, as they come within dangerous ground, the sheikh songs and tales. As soon, however, as they come within dangerous ground, the sheikh gives the word, and they all fall into their laces and become stoody and they all fall into their laces and become stoody and we have a solution of the sheikh all the animals has a solution of the sheikh and they all fall into their laces and become stoody and they are solution of the sheikh all the animals has a solution of the sheikh all the sheikh all the solution of the sheikh all the sheikh all the solution of the sheikh all the solut

sultan's unwieldy porson, he is the object at which the enemy all aim, knowing well that, if they can only kill the sheiki, their victory is assured. This particular sheikh entirely disregarded ail notion of personai danger, and was the most conspicuous personage in the army. He marches In front of his soldiers, and before him are borne five flags - two green, two striped, and one red — upon which are written in letters of gold extracts from the Koran. Behind him rides his favorito attendant, bearing his master's shleld, mall coat, and helmet, and beside him is the bearer of his drum which is considered as almost equivalent to himself in value. The Begharmis say of this sheikh, that it is useless to attack him, because he has the power of rendering him-self invisible; and that on one occasion, when they routed his army, and pursued the sheikh himself, they could not see either bin or his dawn thereit the intervention. him or his drum, though the instrument was continually sounding.

Before passing to another branch of this subject, we will finish our account of this shelkh. His name was Alameen Ben Mohammed el Kanemy, and, according to Ma-jor Denham's portrait, he was a man of mark, his boldly-cut features expressing his energetic character even under the folds of the turban and tobe in which he habitually enveloped himself. Being the virtual ruler of the kingdom, he administered justice as well as waged war, and did so with stern impartiality.

On one occasion, when a slave had of-fended against the law, and was condemned to death, his master petitioned the sheikh against the capital punishment, saying that, as the slave was his property, the real pun-ishment fell upon him, who was not even cognizant of his slave's offence. The sheikh admitted the validity of the plea, but said that public justice could not be expected to yield to private interests. So he ordered the delinquent for execution, but paid his price to the owner out of his own purse.

He was equally judicious in enforcing his own authority. His favorite officer was Barca Gana, who has already been mennumber of wives, accompanied by a small number of wives, accompanied by a small court of palace officers. Nine, however, is the usual number allotted to the sultan, and the government of six districts, besides enriching him with numbers of slaves, and other valuable property. It horses, and other valuable property. It happened that on one occasion El Kanemy had sent him a horse which he had inadvertently promised to another person, and which, accordingly, Barca Gana had to give

places, and become steady and well-disci-plined troops. The sheikh's place is one of no ordinary peril, for, besides having the responsibility

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man to suffer such be given with im-arca Gana, stripped

him on the spot of all his gorgeous clothing, was especially hard on the women, over substituted the slave's leathern girdle for whom he kept a vigilant watch by means of his robes, and ordered him to be sold as his spies. On one occasion, two young girls a siave to the Tibboos. Humbled to the dust, the disgraced general acknowledged the justice of the sentence, and only begged that his master's displeasure might not fall on his wives and children. Next day, as Barca Gana was about to be led away to the Barca china was about to be led away to the Tibboos, the negro body guards, who seem to have respected their general for his courage in spite of his haughty and some-what overbearing manner, came before the sheikh, and begged him to pardon their, commander. Just at that moment the dis-sended bias came before his offended masgraced chief came before his offended master, to take leave before going off with the Tibboos to whom he had been soid.

Ei Kanemy was quite overcome by the sight, flung himself back on his carpet, wept like a child, allowed Barca Gana to embrace his knees, and gave his free pardon. "In the evening there was great and general rejolcing. The timbrels beat, the Kanemboos yelled and struck their shields; everything bespoke joy, and Barea Gana, in new robes and a rich bernouse, rode round the camp, foilowed by ali the chlefs of the army.

Even in war, Ei Kanemy permitted policy and tact to overcome the national feeling of revenge. For example, the formidable Munga tribe, of whom we shall prescntly treat, had proved themselves exceedingly troublesome, and the sheikh threatened to exterminate them—a threat which he could certainly have carried out, though with much loss of life. He did not, how-ever, intend to fulfil the threat, but tried, by working on their fears and their interests, to conciliate them, and to make them his allies rather than his foes. He did not only frighten them by his splendidiyappointed troops, but awed them by his accomplishments as a writer, copying out a vast number of charmed sentences for a vast number of charmed sentences for three successive nights. The illiterate Mun-gas thought that such a proceeding was a proof of supernatural power, and yielded to his wisdom what they would not have yielded to his veritable power. They said such terrible powers. Night after night, as he wrote the potent words, their arrows were blunted in their quivers. Their spears superned asunder, and their weapons were snapped asunder, and their weapons were removed out of their huts, so that some of

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whom he kept a vigilant watch by means of his spies. On one occasion, two young girls of seventeen were found guilty, and con-demned to be hanged. Great remonstrances were made. The lover of one of the girls, who had previously offered to marry her, threatened to kill any one who placed a rope round her neck, and a general excitement pervaded the place. For a long time the shelkh remained inexorable, but at last com-nounded the affair by having their heads pounded the affair by having their heads shaved publicly in the market-place — a disgrace scarcely less endurable than dcath.

On another oceasion the delinquents had exaggerated their offence by committing it during the fast of the Rhamadan. The man was sentenced to four hundred stripes, and the woman to half that number. The punishment was immediate. The woman was stripped of her ornaments and ali her garher head shaved. She was then suspended by the cloth, and the punishment inflicted. Her partner was treated far worse. The

whip was a terrible weapon, made of the skin of the hippopotamus, and having a metal knob on the end. Each blow was struck on the back, so that the lash curied struck on the back, so that the lash curied round the body, and the heavy knob came with terrible violence on the breast and stomach. Before half the lashes were inflicted, blood flowed profusely from his mouth, and, a short time after the eulprit was taken down, he was dead. Strange to say, he acknowledged the justice of the scntence, kissed the weapon, joined in the profession of faith which was said before the numishment began and never uttered. the punishment began, and never uttered a ery

Fierce in war, and, as we have seen, a savage fanatic in religion, the sheikh was no stranger to the softer emotions. Major Denham showed him a curious musical snuff-box, the sweetness of which entranced him. He sat with his head in his hands, as

smeared with honey. The swarms of flies that settled on the poor wretch's head made removed out of their huts, so that some of the chiefs absolutely became ill with terror, and all agreed that they had better conclude peace at once. The performance of Major Denham's rockets had also reached their ears, and had added much to the general met carried his zeal for religion to the extreme of fanaticism, constituting himself the guardian of public morals, and visiting offences with the severest penalties. He his existence miserable during the time that

with great kindness, and are almost considered as belonging to their master's family, their condition being very like that of the slaves or servants, as they are called, of the partiarchal ages. Much of the marketing is done by female slaves, who take to market whole strings of oxen laden with goods or cowries, and conduct the transaction with perfect honesty. The market, by the way, in which these women buy and sell, is really a remarkable place. It is regulated in the stricts, in each of which different articles are sold. It is governed by a shelkh, who regulates all the prices, and gets his living by a small commission of about a half per cent. on every purchase that exceeds four dollars. He is aided by dylahas, or brokers, who write their private mark inside every parcel.

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The whole place is filled with rows of stalls, in which are to be found everything that a Bornuese can want, and one great convenience of the place is, that a parcel need uever be examined in order to discover whether any fraud has been perpetrated. Should a parcel, when opened at home, be defective, the buyer sends it back to the dylala, who is bound to find out the seller, and to force him to take back the parcel and refund the money. As an example of the strange things which are sold in this market, Major Denham mentions that a young fiou was offered to him. It was perfectly tame, and was led about by a cord round his neck, walking aniong the people without displaying any ferceity. Tame lions seem to be fashlonable in Bornu, as the sheikh afterward sent Major Denham another lion equally tame. The architecture of the Bornucse is supe-

rior to that of Dahome. "The towns," writes Major Denham, "are generally large, and well built: they have walls thirty-five and forty feet in height, and nearly twenty feet in thickness. They have four entrances, with three gates to each, made of solid planks eight or ten inches thick, and fastened together with heavy elamps of iron. The houses consist of several courtyards between four walls, with apartments leading out of them for slaves, then a passage and an inner court leading into habitations of the different wives, which have each a square space to themselves, enclosed by walls, and a handsome thatched hut. From thence also you aseend a wide staircase of five or slx steps, leading to the apartments of the owner, which consist of two buildings like towers or turrets, with a terrace of communication between them, looking into the street, with a eastellated window. The walls are made of reddish elay, as smooth as stones, and the roofs are most tastefully arched on the inslde with branches, and thatched on the outside with a grass known in Bombay by the name of lidther,

"The horns of the gazelle and antelope serve as a substitute for nalls or pegs. These are fixed in different parts of the walls, and on them hang the quivers, bows, spears, and shields of the chief. A man of consequence will sometimes have four of these terraces and eight turrets, forming the faces of his mansion or domain, with all the apartments of his women within the space below. Horses and other animals are usually allowed an enclosure near one of the courtyards forming the entrance."

Such houses as these belong only to the wealthy, and those of the poor are of a much simpler description, being built of straw, reeds, or mats, the latter being the favorite material.

As is mostly the case in polygamous Africa, each wife has her own special house, or rather but, which is usually of the kind called "coosie," *i. e.* one that is built entirely of sticks and straw. The wives are obliged to be very humble in presence of their husbands, whom they always approach on their knees, and they are not allowed to speak to any of the male sex except kneeling, and with their heads and faces covered. Marriage is later in Bornu than in many parts of Africa, the girls .scarcely ever marrying until they are full fifteen, and mostly being a year or two older.

mostly being a year or two older. Weddings are conducted in a ceremonious and nolsy manner. The bride is perched on the back of an ox, and rides to the bridegroom's house attended by her mother and friends, and followed by other oxen carrying her dowry, which mestly consists of toorkadees and other raiment. All her male friends are mounted, and dash up to her at full gallop, this being the recognized salute on such occasions. The bridegroom is in the mean time parading the streets with a shouting mob after him, or sitting in his house with the same shouting mob in front of him, yelling out voeiferous congratulations, blowing horns, beating drums, aud, in fact, letting their African nature have its full sway.

In this country, the people have a very lngenious method of counteracting the elfects of the rain storms, which come ou suddenly, discharge the water as if it were poured from buckets, and then pass on. On account of the high temperature, the rain soon evaporates, so that even after one of these showers, though the surface of the ground is for the time converted into a marsh intersected with rivulets of running water, the sandy ground is quite dry at the depth of two feet or so.

As soon as the Bornnese perceive one of these storms approaching, they take off all their elothes, dig holes in the ground, bury the elothes, and eover them up carefully. The rain falls, and is simply a shower-ball over their naked bodies, and, as soon as the storm has passed over, they reopen the hole, and pare p take

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THE KANEMBOOS.

laugh. Their clothing is nearly as limited as that of their husbands, but they take great pains in plaiting their hult into nu-merous little strings, which reach as far as the neek. The head is generally ornamented with a flat plece of tin or silver hanging from the hair. This custom is prevalent throughout the kingdom, and, indeed, the principal mode of detecting the particular tribe to which a woman belongs is to note the color and pattern of her scanty dress. Most of the Kanemboo women have a string of brass beads or of silver rings hanging upon each side of the face. In the latter case they mostly have also a flat circular plece of silver on their foreheads. The architecture of the Kauemboos is

very similar to that of the Kafllrs of Southern Africa, the huts more resembling those of the Beehuanas than the Zulu, Kosa, or Pouda tribes. They are compared to haystacks in appearance, and are inade of reeds. Each house is situated in a neat enclosure mide of the same reed, within which a goat or two, a cow, and some fowls are usually kept. The hut is divided into two portions, one being for the master and the other for the women. His bed is supported on a wooden framework and covered with the skins of wild animals. There is no window, and the place of a door is taken by a mat.

In this country, they subsist generally on fish, which they obtain from the great Lake Tchad in a very ingenious manner. The fisherman takes two large gourds, and connects them with a stout bamboo, just long enough to allow his body to pass easily between them. He then takes his nets, to the upper part of which are fastened floats made of canc, and to the lower edge are attached simple weights of sand tied up in leathern bags.

He launches the gourds, and, as he does so, sits astride the bamboo, so that one gourd is in front of him and the other behind. laving shot his nets, he makes a circuit round them, splashing the water so as to drive the fish against the meshes. When

IF the reader will refer to the illustration he thinks that a sufficiency of fish has got on page 612, he will see that by the side of the Kanemboo warrior is his wife. The women are, like their husbands, dark and well-shaped. They are lively and brisk in their manners, and seem always ready for a one of the gourds; and when they are so full that they can hold no more without running the risk of admitting water, the fisherman paddles to shore, lands his cargo, and goes off for another haul. He has no paddles but his hands, but they are efficient instruments, and propel him quite as fast as he cares to go.

The women have a very ingenious mode of catching fish, constituting themselves into a sort of net. Thirty or forty at a time go into the water, and wade up to their breasts. They then form in single file, and move gradually toward the muddy shore, which slopes very gradually, stamping and beating the water so as to make as much disturbance as possiblo. The terrified fishes retire before this formidable line, and at last are forced into water so shallow, that they can be scooped out by tho hands and flung ashore.

The fish are cooked in a very simple manner. A fire is lighted; and when it has burnt up properly, each fish has a stick thrust down its throat. The other end of the stick is fixed into the ground close to the fire, and in a short time the fire is surrounded with a circle of fish, all with their heads downward and their tails in the air as if they were diving. They can be casily turned on the sticks, the tail affording an excellent leverage, and in a very short time they are thoroughly roasted.

The Kanemboos catch the large animals in pitfalls called "blaquas." These blaquas are laboriously and ingeniously made, and are often used to protect towns against the Tuaricks and other invaders, as well as to catch wild animals. The pits aro very deep, and at the bottom are fixed six or seven perpendicular stakes, with sharpened points, and hardened by being partially charred. So formidable are they, that a Tuarick horse and his rider have been known to fall into one of them, and both to have been found dead, pierced through the body with the stakes.

CHAPTER LXIII.

THE SHOOAS, TIBBOOS, TUARICKS, BEGHARMIS, AND MUSGUESE.

THE SHOOA TRIBE - THEIR SKILL IN HORSEMANSHIP - A SHOOA BUFFALO-HUNT - CHASE OF THE ELEPPANT - TRACES OF THEIR ARABIC ORIGIN - SHOOA DANCES - APPEARANCE AND DRESS OF THE WOMEN-THE TIBBOO TRIBE-THEIR ACTIVITY-DRESS AND APPEARANCE OF BOTH SEXES -THEIR SKILL WITH THE SPEAR-TIBBOO DANCES-THEIR CITIES OF REFUGE-THE TUA-RICKS - THEIR THIEVISH CHARACTER AND GRAVE MANNERS - TUARICK SINOING - THE BECHARMIS - LOCALITY OF THE PEOPLE - THE SULTAN AND HIS RETINUE - CURIOUS ARCHITECTURE - CO8-TUME AND WEAPONS OF THE LANCERS - WRESTLERS, BOXERS, AND DANCERS - THE MUSGU TRIBE - APPEARANCE OF THE WOMEN - THE LIP ORNAMENT - A MUSOU CHIEF AND ATTENDANTS -A DISASTROUS BATTLE.

ONE of the most important of the many animals, one foot on his horse's back, and tribes which surround Lake Tchad is the the other on that of the buffalo. Shooa tribe, which, like the Kanemboo, has been absorbed into the Bornuan kingdom. Their chief value is their soldierly nature, and, as they are splendid horsemen, they form the greater part of the cavalry. Arabs by descent, they preserve the Arabic lan-guage, and speak it nearly pure, only mix-ing with it certain words and phrases of Bornuan origin. They present a strong contrast to the pure Bornuese, who are peaceable, quiet, slow, and good natured. They are absurdly timid, and, except in pur-suing an already routed enemy, are useless in the field, running away when there is the least sign of danger.

The Shooas, on the contrary, are bold, active, energetic, and daring, passing a considerable part of their lives on horseback, and such admirable equestrians that man and horse look like one animal. They are mighty hunters, not being contented to dig pits and catch the animals that fall into them, but boldly chasing the fierce and dangerous buffaloes and killing them with the spear alone.

The Shooa hunter rides to the swampy grounds where the buffalo loves to wallow. and drives the animals upon the firm land. He then makes choice of one, and gives chase to it, getting on its off side and pressing it closely. His horse is trained to run side by side with the buffalo, and the rider

He then drives his spear through the shoulders of the buffalo toward the heart, and, if he has time, will fix another spear. He then drops on his horse, which leafs away from the wounded animal, so as to avoid the stroke of the horn which the buffalo is apt to give as it feels the pain of the wound. As a rule, the buffalo can run but a very short distance when thus injured, and, as soon as it staggers, the bold hunter dismounts, and gives the final stroke. Sometimes a badly-trained horse will be too eager, and press so far forward that the turn of the buffalo's head will wound it severely; but an old and experienced horse knows the danger as well as its rider, and just keeps itself far enough back to avoid the blow.

The Shooas chase the elephant in a similar manner, but, as the animal is so enor-mous, twenty or thirty hunters generally unite their forces, one always riding in front so as to draw the angry animal's attention, while the others follow it up, and inflict a series of wounds, under which it soon sinks. Sometimes, when the elephant is very active and savage, one of the hunters will dis-mount, and try to hamstring the animal, or will even creep under it and drive his spears into its belly.

It may be easily imagined that such hunters as these are likely to make good solthen stands like a circus-rider upon the two diers, and that the Bornuan sheikh was fully (628)

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wild buffalo renders them bold and succes-ful cattle managers. They are excellent drivers, and contrive to make whole herds of half-wild cattle obey them implicitly. In nothing is their skill shown so much as in foreing the cattle to cross the rivers in spite of their instinctive dread of the crocodiles that infest the water. One driver, or rather leader, enters the water first, dragging after him an ox by a cord tied to the ring through his nose. As soon as the timid cattle see that one of their number has ventured into the water, they are casily induced to follow its example, and whole herds of oxen and flocks of sheep are thus taken across in safety, the noise and splashing which they make frightening the croceodiles away. Even the women assist in cattle-driving, and not unfrequently the part of leader is taken by a woman.

As might be expected, the Shooas possess great numbers of cattle, and Major Denham calculated that this single tribe owned at least sixty thousand oxen, sheep, and goats, besides multitudes of horses. The Shooas, indeed, are the chief horsebreeders of the Soudan.

True to their origin, the Shooas have retained many of their Arabic characteris-ties. They build no houses, but live in tents, or rather movable huts, composed of with leather or rush mats. They have, however, lost much of the nomad character of the Arabs, probably because the fertile soil permits their flocks to remain perma-nently in the same spot. They pitch their tents in a circle, each such circle representing a town, and having two openings or entrances for the cattle.

Even the governor or sultan of the largest settlement does not inhabit a house. establishment of one of these potentates, who was visited by Dr. Oudney, consisted of a great qualrangular enclosure made of mats suspender on poles, within which were a number of small huts, or rather tents, with walls of the same materials, but with thatched roofs, and much like straw beehives in shape. The doorway, or opening of each tent, is always placed westward, because rain always comes from the east. The furniture of the tents is as simple as their architecture, and consists of a rude bed, some mats, and a few gourds and earthen jars. The dwelling of a man of rank is distinguished by an ostrich egg-shell. Not only do they build no houses of their

own, but they never inhabit ihose which others have built, and, though they have overcome many a district, they have never peopled or conquered towns. For the su-rounding negro nations they have the su-premest contempt, and yet, with strange

justified in forming them into so large a inconsistency, they are always tributary to contingent of his army. Their constant practice in hunting the Probably on this account, unless they are well officered, they do not care to fight even in the service of that nation which they serve; and although they are foremost when plunder seems within their reach, they

when planter seems whill there reach, they are always apt to retire from the battle when it seems likely to go against them. Their amuscments consist principally of dances, one of which is very peculiar, and is performed exclusively by women. They advance by pairs at a time, and throw themselves into various attitudes, accompanied by the wild and rude music of the band. Suddenly they turn their backs on each other, stoop, and butt backward at each other, the object being to upset the adversary. "She who keeps her equilibrium and destroys that of her opponent is greeted with cheers and shouts, and is led out of the ring by two matrons, covering her face with her hands. They sometimes come together with such violence as to burst the belt of beads which all the women of rank wear round their bodies just above the hips, and showers of beads would fly in every direction. Some of these belts are twelve or sixteen inches

"Address, however, is often attended in these contests with better success than strength, and a well-managed feint exer-cised at the moment of the expected conwould be very unequal, often brings the more weighty tumbling to the ground, while the other is seen quietly seated on the spot where she had with great art and agility dropped herself. The Shooas are particularly happy in these feints, which were practised in different ways, cither by suddenly stepping on one side, or by lying down."

down." The young girls are fond of skipping with a long rope, just as is practised in Europe. They display very great agility, which is not hindered by the presence of any gar-ment. Major Denham once came on a party of girls amusing themselves in this manner, and enjoying the sport so thor-oughly that nothing but the fear of losing dignity prevented him from joining them. The manners of the Shooas are pleasing and gentle. They are a hospitable people, and give freely of the milk on which they almost entirely live, as is always the case

almost entirely live, as is always the case with a pastoral tribe. Major Denham seems to have been particularly charmed with the manners of the Shooas, which he describes as peculiarly interesting and expressive. Even when bringing milk to their guests, the girls do so in a sort of punctilious way, each sitting down by the side of the bowl, and making a little ceremonious speech with her head wrapped in a mantle, which she afterward removes for the sake of freer

MUSGUESE.

UNT-CHASE OF THE RANCE AND DRESS OF RANCE OF BOTH SEXES F REFUGE - THE TUA-NING - THE BEGHARMIS ARCHITECTURE - COS-ANCERS - THE MUSGU HIEF AND ATTENDANTS

horse's back, and e buffalo.

spear through the toward the heart, l fix another spear. horse, which leaps d animal, so as to e horn which the as it feels the pain ile, the buffalo can listance when thus t staggers, the bold vcs the final stroke. ed horse will be too forward that the ead will wound it experienced horse cll as its rider, and ugh back to avoid

elephant in a simianimal is so enor-hunters generally vays riding in front animal's attention, it up, and inflict a which it soon sinks. phant is very active hunters will disring the animal, or and drive his spears

ned that such huntto make good sol-an sheikh was fully

The Shooa women are remarkable for times thrown over one shoulder and under are beauty. Their color is a light ruddy the other. On their feet they wear eurious their beauty. Their color is a light ruddy copper, and they have fine open countenances, with aquiline noscs and large eyes all very remarkable among the negro tribes that surround them. The women are espeeially good-looking, and remind the observer of the gipsy womeu. Their dress (see engraving on page 631) consists of two wrap-pers, one round the waist and the other thrown over the shoulders. The latter is as to leave both shoulders bare, and some- beauty in man or woman.

shoes without heels, but coming up the sides of the foot above the ankles. Their hair is dressed in rather a curious manner, being plaited into immumerable little tresses, which are first pressed tightly to the head, and then suddenly diverge.

Handsome as are the Shooa women, their beauty is held in great contempt by the thrown over the shoulders. The latter is worn in different ways, sometimes like a shawl, sometimes tied under the arms so

(L) SHOUN WUSIEA. See page 630.)

9

TUARICKS AND TIBROOS

(See page 634.)

THE TIBBOOS.

ALLIED, in all probability, to the Shooas] are the Tibboos.

They are a small and active race, and are admirable horsemen, always leaping on their horses at a single bound, aiding themselves with the shaft of a spear, which is used as a leaping-pole. Their saddles are of used as a reaping-pore. Then saddles are or wood, lashed together with thongs of cow-hide, and left open along the middle, so as to avoid galling the horse's back. They are well stuffed with camel's hair, and are comfortable enough when the rider is used to them. Both the girth and the stirrup leath-ers are of plaited leather, and the stirrups themselves are so small that they only admit of four toes. In fact, the Tibboo saddle is almost exactly like that of the Patagonian.

The men are very ugly, but the women are tolerably good-looking, and those who live in the country are better made and more active than those who live in the towns. The color is copper, but the noses are flat, and the mouth is very large, though without the thick lips of the negro.

Their dress is a tolerably large Soudan wrapper, folded round the body and tied on the left shoulder so as to leave the right side bare. It is, however, disposed in such a manner as to be a perfectly delicate as well handsome, and are quite strong enough to as a graceful costume. A smaller wrapper is thrown over the head, and is drawn across the face or flung back at pleasure. The hair is dressed in triangular flaps, which fall on elther side of the face; and they wear neek-laces of amber, which they prize very highly, and and bits of red coral in their noses. They tion. invariably earry something by way of a sun-screen, such as a bunch of ostrich-feathers, a tuft of long grass, or even a leafy bough.

Ugly as the men are, they are exceedingly vain of their personal appearance; and on one occasion, when Major Denham had lent a Tibboo chief a small looking-glass, the man spent several hours in contemplating hls own features, bursting every now and then into loud ejaculations of joy at his own beauty, and sometimes leaping in the air in the extremity of his delight.

They contrive to make their naturally ugly faces still less attractive by their inveterate habit of taking snuff, which they take both by the mouth and the nostrils, the latter becoming enormously extended by their habit of thrusting the snuff into their heads with their fingers. Their mouths are also distended by their custom of placing quantities of shuff between the lips and gums.

The dress of the Tibboos is generally a single tobe, or shirt. Close garments would only embarrass them by affording a lodgement for the sand, which has the effect of irritating the skin greatly, and making al-most intolerable sores. They have, however, a mode of alleviating the pain of such sores by shampooing them with fat, a pro-eess which is always conducted by the women. The only article of dress about which they seem to trouble themselves is the turban, which is worn high on the head, and the ends brought under the chin and and the clus brought and the club and across the face, so as to conceal all but the nose, eyes, and part of the forehead. The turban is dyed of a dark indigo blue, and is mostly decorated with a vast number of charms, sewed in little leathern eases.

carry the light and active men who ride them. They are kept in admirable condi-tion, and are fed almost entirely on camel's milk, which they take both fresh and when elotted. This diet suits them admirably, and the animals are in execllent condi-

The Tibboos stand in great dread of the Arabs, who plunder them unmercifully when they have the chance. They are better rlders and better mounted than their foes; but they do not possess fire-arms, which they look upon with absolute terror. Major Denham remarks that " five or six of them will go round and round a tree where an Arab has laid down his gun for a minute, stepping on tiptce, as if afraid of disturbing it; talking to each other in whispers, as if the gun could understaud their exclamations; and, I

shoulder and under t tbey wear curious coming up the sides kles. Their hair is ious manner, being little tresses, which o the head, and then

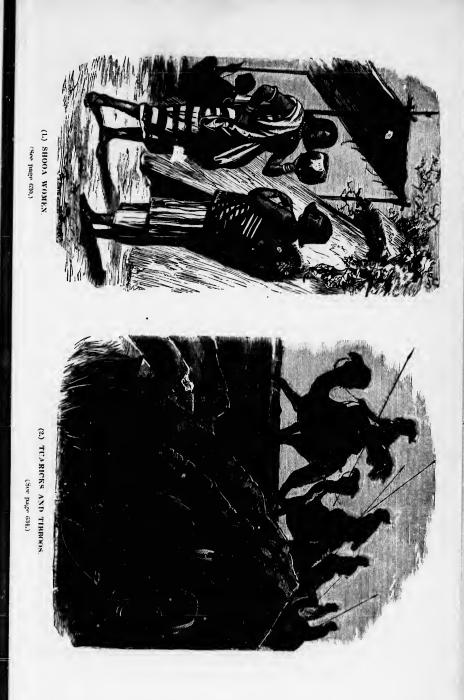
Shooa women, their t contempt by the tich they live, and thick lips, flat noses, tute the only real m.

ke their naturally tive by their invetiff, which they take he nostrils, the latextended by their iff into their heads ir mouths are also n of placing quane lips and gums.

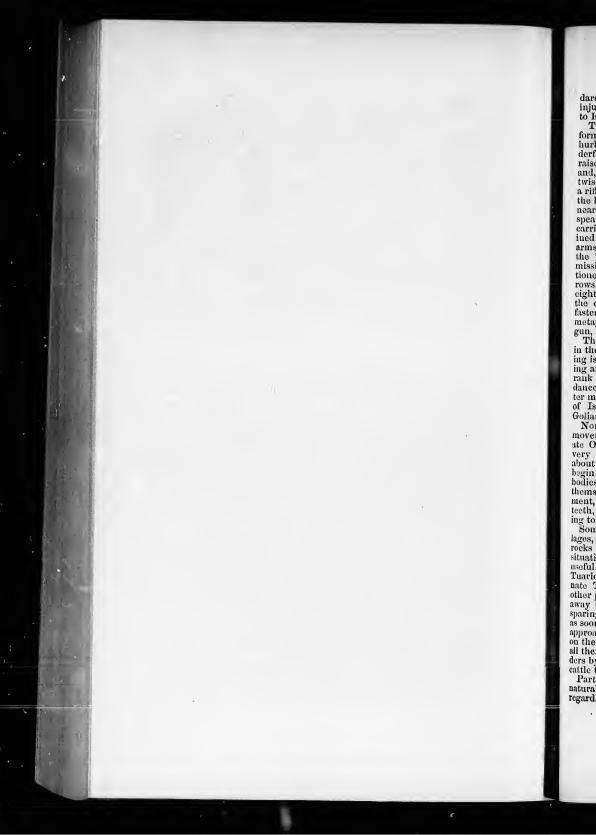
boos is generally a se garments would affording a lodgei has the effect of y, and making al-They have, howg the pain of such m with fat, a proonducted by the le of dress about ble themselves is high on the head, uder the chin and meeal all but the e forchead. The indigo blue, and a vast number of hern eases.

sinall, are very strong enough to 'e men who ride admirable conditirely on camel's h fresh and when them admirably, excellent condi-

eat dread of the numerifully when They are better I than their foes; fire-arms, which ie terror. Major e or six of them a tree where an un for a minute, I of disturbing it; pers, as if the gun amations; and, I



(631)



dare say, praying to it not to do them any their sultan, when he went to meet Major injury as fervently as ever Man Friday did Denham, though he had donned in honor of to Robinson Crusoe's musket."

Though they have no guns, they are more formidablo warriors than they seem to know, derful force. In throwing it, they do not raise the haud higher than the shoulder; and, as it leaves the hand, they give it a hands of the Tuaricks would have taught the twist with the fingers that makes it spin like Tibboos kinduess to their fellow creatures, a rifle bullet. The shaft is elastic, and, when the blade strikes the ground, the shaft bends nearly double. One young man threw his spear a good eighty yards; and, as each man earries two of these spears, it may be imagined that even the Arabs, with all their fire-arms, are not much more than a match for the Tibboos. They also earry the strange missile-sword which has already been mentioned. The warriors earry bows and arrows, as well as two daggers, one about eighteen inches long, stuck in the belt, and the other only six inches in length, and fastened to the arm by a ring. The Tibboos metaphorically term the long dagger their gun, and the short one their pistol.

The dances of the Tibboo women are not in the least like those of the Shooas. Daneing is among them one of the modes of greeting an honored guest; and when a man of rank approaches, the women meet him with under the sun like so much horn, and in dances and songs, just as Jephthah's daugh- many eases the features of the dead are preter met her victorious father, and the women of Israel met David after he had killed Goliath.

Nor are these dances the slow, gliding movements with which we generally associmovements with which we generally associ-ate Oriental dances. The women display very great activity, and fing themselves about in an astonishing manner. They begin by swaying their heads, arms, and bodies from side to side, but gradually work themselves up to a great pitch of excite-ment, leaping in the air, gnashing their teeth, whirling their arms about, and seem-ing to be in a perfect frequy. ing to be in a perfect frenzy

Some of the Tibboo settlements, or villages, are ingeniously placed on the tops of rocks with almost perpendicular sides. The situation is an inconvenient one, but it is useful in warding off the attacks of the Tuarieks, who make raids upon the unfortu-nate Tibboos, sweep off all the cattle and other property that they can find, and carry away the inhabitants to be sold as slaves, sparing neither age nor sex. Consequently, as soon as the Tibboos have warning of the would not dare to attack a caravan, but are approach of their enemies, they take refuge on the top of the rock, earrying with them all their portable property, draw up the ladders by which they ascend, and abandon the cattle to the invaders.

Partly on this account, and partly from natural carelessness, the Tibboos are almost regardless of personal apr rarance, and even point on his own side.

his guests a new searlet bernonse, wore it over a filthy checked shirt; and his cap and turban, which purported to be white, were

nearly as black as the hair of the wearer. One might have thought that the continual sufferings which they undergo at tho whereas there are no people more reckless of inflicting pain. The Tibboo slave-dealers are notorious for the utter indifference to the sufferings of their eaptives whom they are conversing to the market, even though they lose many of them by their callous neg-lect. They often start on their journey with barely one quarter the proper amount of provisions or water, and then take their eaptives over wide deserts, where they fall from exhaustion, and are left to die. The skeletons of slaves strew the whole of the road. As the traveller passes along, he sometimes hears his horse's neet erashing among the dried and brittle bones of the dead. Even round the wells lie huudreds of skeletons, the remains of those who had reached the water, but had been too much exhausted to be revived by it. In that hot elimate the skin of the dead person dries and shrivels served. Careless even of the pecuniary loss which they had suffered, the men who accompanied Major Denham only laughed when they recognized the faces of the shrivelled skeletons, and knocked them about with the butts of their weapons, laughing the while, and making jokes upon their present value in the market.

The Tibboos are, from their slight and active figures, good travellers, and are employed as couriers to take messages from Bornu to Moorzuk, a task which none but a Tibboo will undertake. Two are sent in company, and so dangerous is the journey, that they do not expect that both will re-turn in safety. They are mounted on the swiftest dromedaries, and are furnished with parched corn, a little brass basin, a wooden bowl, some dried meat, and two skins of water. Not only do they have to undergo the ordinary perils of travel, such as the hot wiuds, the sand-storms, and the chance of perishing by thirst, but they also run great risk of being killed by Arab robbers, who glad of the opportunity of robbing defenceless travellers.

Such events do frequently occur, and the eonscquence is that the Tibboos and the Arabs are in perpetual feuds, each murdering one of the enemy whenever he gets a chance, and reckoning each man killed as a

THE TUARICKS.

 $W \Xi$ ought, before leaving the Tibboos, to give a few words to their enemies the Tuaricks. These are emphatically a nation of thieves, never working themselves, and gaining the whole of their subsistence by robbing those who do labor. They do not even plant or sow, and their whole education consists in the art of robbery, in the management of the dromedary, and the handling of the spear. They live in tents, which are something like those of the ordinary Bedouin Arabs, and have, like our gipsies, a supreme contempt for all who are so degraded as to live in houses and congregate in eities. In the engraving No. 2 on page 631, the artist has filustrated the characteristics of the Tuarieks and Tibboos.

Like the gipsies, the Tuaricks have their own language, into which they have only inserted occasional words of Arabic, and they have their own written alphabet, in which several letters are exactly the same as some of the Roman characters, though they do not express the same sounds, such as the H, the S, and the W. There are also the Greek Θ and A, and the Hebrew \supset , while several letters are composed of dots grouped in various ways. These letters are either written from right to left, as the Arabic, or vice versd, as European languages, or perpendicularly, as the Chinese; and in their country almost every large stone is engraved with Tuariek characters. Yet they have no literature, and assert that no book exists in their language. In sound the Tuarick language is harsh, but it is expressive, and seems to be capable of strength. In their manners the Tuaricks are grave

In their manners the Tuaričks are grave and sedate, and before Denham and Clapperton visited them they were carefully lectured by the guide on their proper behavior, the demeanor of Captain Clapperton being considered too cheerful and humorous to suit the grave Tuaricks. This applies only to the men, the women being lively and amusing. They are very fond of singing, joining in little bands for the purpose, and continuing their songs until midnight. The men, however, never sing, considering the song to be essentially a feminine amusement, and, probably for the same reason, they are never heard to recite poetry like most Orientals. The women wear the usual striped blue and white dress, and they mostly carry earrings made of shells. Wives are conveniently valued at six camels each; and whether form an innate courtesy, the men treat their wives with respect, and permit them a freedom of manner which denotes in the admission of equality.

The depredations of the Tuaricks have on as usual with the camels.

been mentioned when treating of the Tibboos, on whom the chief brunt of their attacks seems to fall. That they carry off all the cattle, and would seize even the Tibboos themselves for slaves, is a standing and reasonable grievance. But even the constant fear of these attacks does not seem to anger the Tibboos so much as the raids which the Tuaricks make on their salt-market. In the Tibboo country there are some large salt marshes, which are extremely valuable to the owners, salt being a marketable commodity, fetching a high price, indeed being itself used as a sort of currency; a cylinder of eoarse brown salt, weighing cleven pounds, being worth four or five dollars. The purified salt, which they obtain in a beautifully clear and white state, is put into baskets, and brings a correspondingly high price.

and brings a correspondingly high price. Not choosing to take the trouble of procuring salt for themselves, the Tuaricks supply themselves as well as their market by robbing the Tibboos, and in one season these robbers carried off twenty thousand bags of salt, selling the greater part in the Soudan market. The Tibboos were particularly enraged at this proceeding. It was had enough to have their property stolen, but it was still worse to take their remaining salt to the market, and then find that the price having filled the market with the twenty thousand bags which they had stolen, and which they could therefore afford to sell at a very low price.

Among these people medicine and surgery are necessarily at a very low ebb, shampooing and cauterizing being the chief remedies for almost every complaint. One wan who was suffering from an enlarged spleen was advised to undergo the operation, and was laid on his back and firmly held down by five or six assistants. An iron was heated in the fire, and three spots burned on his side, just under the ribs. Each spot was about as large as a sixpence.

The iron was then replaced in the fire, and, while it was being heated, the assistants punched him in the side with their thumbs, asking whether the pressure hurt him; and, as their hard thumbs bruised his flesh, he was obliged to admit that it did hurt him. So four more scars were made, close to the others. He was then burned on his face, and three large sears burned near the spine; and, by way of making the cure quite complete, a large burn was made on his neck, just above the collar-bone. The poor man endured the torture with great patience, and, when the operation was over, he drapk a dranght of water, and went on as usual with the camels. E the p of t Den after pity this, nifie dogs have now live i W sulta

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nedicine and sura very low ebb, ng being the chief complaint. One from an enlarged dergo the opera-back and firmly x assistants. An e, and three spots under the ribs. ge as a sixpence. laced in the fire, leated, the assiste side with their he pressure hurt umbs bruised his admit that it did scars were made, was then burned rge sears burned ay of making the e burn was made the collar-bone. the torture with the operation was f water, and went 8.

THE BEGHARMIS.

kingdom, between which and Bornu there rages a perpetual warfare. War was the ancient custom in 1824, when Denham and Clapperton visited the country, and many years afterward, when Dr. Barth travelled through the district, it was going on as flercely as ever. Indeed, if they could, each kinetice was a set of the se each kingdom would exterminate the other, and, even as it is, great loss of life takes place by the continual battles, in which no quarter is given, except to those prisoners who are to be qualified for the harem. Consequently, the wives of the Bornuan sultan are guarded by Begharmi eunuchs, and those of the Begharmi sultan by Bornuese.

Even the Bornuan sheikh had yielded to the prevailing custom, and maintained thirty of these unfortunate individuals. Major Denham saw about a dozen of them shortly after their admission, and evidently showed pity by his countenance. The chief, seeing this, exclaimed, "Why, Christian, what sig-nifies all this? They are only Begharmis! dogs! Kaffirs! enemies! They ought to have been cut in four quarters alive; and have been cut in four quarters alive; and habitants dare not move out of their houses now they will drink coffee, eat sugar, and for several hours in the day. Major Denlive in a palace all their lives.

When Dr. Barth visited Begharmi, the sultan was absent on one of his warlike expeditions, and it was some time before he was allowed to proceed to Massena, the capital. At last he did so, and had an opportn-nity of seeing the sultan return after his expedition, in which he had been victorious. First rode the lieutenant-governor, sur-rounded by his horsemen, and next came not needed, and we will only glance at a few long and peculiarly-formed spear, connected in some way with their religion. After him rode the commander-in-chief, and then the sultan himself, riding on a gray horse, wear-ing a yellow bernouse, and sheltered from the sun by two umbrellas, one green and one yellow, held over him by slaves. He was continually cooled by six slaves wield-ing long ostrich-feather fans, and having their right arms clothed in iron armor; aud around him rode a few of the principal chiefs.

Then came the war camel, bearing the battle-drums, which were vigorously bela-bored by the drummer. Next came a long line of the sultan's wives, clothed in black; then the baggagc, and then the soldiers. Prisoners are led in the triumphal procession, and are taken to the harem, where they are insulted by the inmates. The handsomest among them are selected for the service of the harem, and the remainder are put to death.

In this case the Begharmi sultan had been

WE now come to the curious Begharmi the sheikh having arranged his few fire-ngdom, between which and Bornu there arms with such skill that the Begharmis, ges a perpetual warfare. War was the incient custom in 1824, when Denham and lapperton visited the country, and many ars afterward, when Dr. Barth travelled fight when 'the enemy seems to be running rough the district it was going on ea lawy. The shurther was enormals could away. The slaughter was enormous, considering the number of the combatants. Of the two hundred Begharmi chiefs who came into the field, only one was said to have escaped, seven sons of the sultan were killed, together with some seventeen hundred soldiers, while many more were reported to have been murdered after the battle was over. They also lost nearly five hundred horses, and nearly two hundred women, who, according to the odd custom of the land, followed their lords to battle.

In the greater part of the country, as well as at Loggun, the houses are built in a very curious manner, being composed of ccll within cell, like a nest of pill-boxes. This curions architecture is intended to keep out the flies, which at some seasons of the year swarm in such numbers that even the inham would not believe the story until it was corroborated by the appearance of one of his men, who imprudently ventured into the open air, and came back with his eyes and head swollen up, and so bitten that he was laid up for three days.

The Begharmis, though they are always at war with the Bornuese, resemble them in of their peculiarities.

As we have mentioned the constant warfare in which they are engaged, we will give a few words to the remarkable cavalry force which forms the chief strength of the Begharmi army. These men present a most remarkable appearance, as may be seen by reference to the illustration No. 1 on page 638. They carry a most curious spcar, with a double head, something like a pitchfork with flattened prongs.

The most remarkable point is, however, the armor with which the Begharmi lancer is defended. It is made of quilted cloth or cotton, and is almost exactly identical with the quilted armor worn by the Chincse, and which caused the miscrable deaths of so many soldiers by the cotton taking fire from the flash of their own muskets. The whole of the body and limbs of the rider arc covered with this armor, while he wears on his head a helmet of the same material; and his horse is defended as well as himself. Al-though useless against fire-arms, the cotton In this case the Begharmi sultan had been quilting is proof against arrows, and is victorious; but in one battle witnessed by therefore useful in guarding the soldier. Major Denham the Bornuesc won the day, against the poisoned weapons of his foes.

As this armor, though light, is very cum- | ceremonies throwing dust on the spectators brous, it is seldom worn except in actual combat, or when the general reviews his troops; and it may be doubted whether it is not such an impedlment, both to horse and soldier, that the troops would be more effi-cient without it. Perhaps the confidence which it inspires is its chief use, after all. These men are always employed as heavy horse, to protect the van and guard the rear of the army, the archers being stationed just behind them, and shooting whenever they find a chance. The saddle is as awkward as the armor, rising both in front and behind to such a height that the soldier could hardly fall to the ground even if he were killed. In front it forms a sort of little table, on which the soldier can rest his bridlo-arm, which might be fatigued with holding the reins and lifting the sleeve of the quilted coat.

The Begharmis may be almost reckoned as negroes, their skins being black, and their faces having much of the flatness and thick-ness of the negro. They are powerful and active men, and the sultans of other countries pride themselves on their trained Begharmi wrestlers, these men being chosen for their gigantic stature and well-knit muscles.

When two athletes contend, it is no child's play, the vanquished being sometimes killed on the subject, and use positivo monomania gether twice, and exclaimed, 'We are lions' loud cries, promising great rewards to the victor, and threatening the severest punish-to the wraguished. Tho great object of the wrestlers is to eatch the opponent but the hips, and so to lift him off his feet and dash him to the ground. The master carcs nothing for a wrestler who has been once conquered; and a man for whom his owner would refuse a couple of hundred dollars in the morning may be sold for a fiftieth of the sum before night.

Similar to these combats are the boxingmatches, in which the negroes from Haussa are thought to be the best that can be ob-

"Having heard a great dcal of the boxcrs of Haussa, I was anxious to witness their performance. Accordingly I sent one of my servants last night to offer 2,000 whydah for a pugilistic exhibition in the morning. As the death of one of the combatants is almost certain before a battle is over, I expressly prohibited all fighting in earnest; for it would have been disgraceful, both to myself and my country, to hiro men to kill one another for the gratification of idle curiosity.

"About half an hour after the 'massudubu' were gone, the boxers arrived, attended by two drums and the whole body of butchers, who here compose 'the fancy.' A ring was soon formed by the master of the to make them stand back. The drummers entered the ring, and began to drum lustily. One of the boxers followed, quite naked, except a skin round the middle. He placed himself in an attitude as if to oppose an antagonist, and wrought his muscles into action, seemingly to find ont that every sinew was in full power for the approaching combat; then, coming from time to time to the side of the ring, and presenting his right arm to the bystanders, he said, 'I am a hyæna'—'I am a liou'—'I am able to kill all that oppose me.' The spectators to whom he presented himself lald their hands on his shoulder, repeating, 'The blessing of God be upon thee'—'thou art a hyæna'— 'thou art a lion.' Ho then abandoned the ring to another, who showed off in the same manner.

"The right arm and hand of the pugilists were then bound with narrow country cloth, beginning with a fold round the middle finger; when, the hand being first clenched with the thumb between the fore and mid fingers, the cloth was passed in many turns round the fist, the wrist, and the forearm.

"After about twenty had separately gone through their attitudes of defiance and appeals to the bystanders, they were next brought forward by pairs. If they happened to be friends, they laid their left breasts to-

gilists first stood at some distance, parrying with the left hand open, and, whenever opportunity offered, striking with the right. They generally aimed at the pit of the stomach and under tho ribs. Whenever they closed, one seized the other's head under his arm, and beat it with his fist, at the same time striking with his knee between his antagonist's thighs. In this are thought to be the best that can be ob-tained. A spirited account of one of these are said sometimes to attempt to gouge or scoop out one of the cyes. When they scoop out one of the cyes. When they break loose, they never fail to give a swingeing blow with the heel under the ribs, or sometimes under the left ear. It is these blows that are so often fatal.

"The combatants were repeatedly separated by my orders, as they were begin-ning to lose their temper. When this spec-tacle was heard of, girls left their pitchers at the wells, the market-people threw down their baskets, and all ran to see the fight. The whole square before my house was crowded to excess. After six pairs had gone through several rounds, I ordered them, to their great satisfaction, the promised reward, and the multitude quietly dispersed."

The Begharmi women are good dancers,

to n the spectators . The drummers un to drum lustily, wed, quite naked, iddle. If placed s if to oppose an his muscles into l out that every r the approaching n time to time to id presenting his ers, he said, '1 am-'_'1 am able to Tho'spectators to if .laid their hands 'The blessing of a art a hyema'_ en abandoned the ed off in the sume

nd of the pugilists row country cloth, ound the middle sing first clenched the fore and mid sed in many turns and the forearm.

a separately gone of defiance and , they were next If they happened ir left breasts tod, 'We are lions' then left the ring, forward. If the one another as tely commenced. Ons, the two pulistance, parying , and, whenever g with the right. The pit of the ribs. Whenever the other's head it with his fist, g with his knee thighs. In this n chancery,'they mpt to gouge or es. When they to give a swingender the ribs, or ear. It is these ul.

repeatedly sephey were begin-When this specoff their pitchers ople threw down to see the fight. my house was r six pairs had unds, I ordered ction, the promtude quietly dis-

re good dancers,



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their movements being gentle and grace- dance, they sing in low and plaintive tones, ful. They make much use of their hands, swinging the body backward and forward, times just presslug the tips of the flugers against those of the opposite hand. As they

sometimes crossing them on their breasts, and bending the head from side to side, end-sometimes clasping them together, and someering their faces.

MUSGU.

NEARLY, if not quite equal to the Beghar- gularly wild and savage appearance. They is in stature and strength are the MUSOU are mounted on small but strong and active mis in stature and strength are the Musou tribe, which inhabit a district of Mandara. In consequence of their fine proportions, Musgn slaves are greatly valued by the surrounding nations, and are employed in various ways. The sultans and great chiefs are fond of having their male Musgu slaves as wrestlers; and next in interest to a match between two Begharmis is a contest between a Begharmi and a Musgu wrestler.

The female slaves are proportionately strong, but they are never purchased by the Fezzan traders, because they lack beauty of feature as much as they possess strength of muscle. Their faces are large and ugly, and they have a custom of wearing a silver ornament in the lower lip. This ornament is about as large as a shilling, and is worn exactly after the fashion of the "pelele," which has already hear hearthed in the which has already been described and fig-ured. In order to make room for this ugly appendage, the women knock out the two middle teeth of the lower jaw, and, in proeess of time, the lip is dragged down by the inserted metal, and has a very horrid and repulsive appearance. Their hair is dressed like that of the Bornu women, i. e. one large plait or roll from the forchead to the nape of the neck, and two others on each side.

They are very trustworthy, and are set to laborious tasks, from which weaker slaves would shrink. They do all the agricultural work, - digging the ground, planting the seed, and carrying home the crops. They also perform the office of watchers, by uight The huts are seen a little farther back, as well as by day, and there is scareely a year passes that one or two of these patient ereatures are not carried off by the lions, who ereep up to them under shelter of the corn, and then spring upon them.

The men are equally ugly. Only the chiefs wear any clothing, and even they are seldom clad in anything more than a goatskin or leopard's hide, hing over the shoulders so as to bring the head of the animal on the wearer's breast. Their heads are covered with rather strange-looking caps, the caps, is thick and bristly. They wear en their arms large rings of bone or ivory, and round their necks hang trophies of taeir valor, being necklaces made of the strung ion, saying that, although he certainly never

horses, which they ride without saddles and almost without bridles, a slight piece of cord being tied halter-wise round the animal's muzzle.

Their weapons consist mostly of the spear and the missile knives, similar to those which have been already described. The Inferior men, though they are mounted, and earry the same weapons as the chief, wear no clothing except a leather girdle round the waist, and the same light attire is worn by the women. Though so liable to be enslaved themselves, they are great slave-dealers; and when they pay tribute to the sultan of Mandara, or wish to make a peace-offering, the greater part of it consists of slaves, both male and founda

In illustration No. 2, page 638, is seen a Musgu chief going to battle. He is one of the very great chiefs, as is shown from the fact that he wears a tobe instead of a skin. In his right hand is a spear, and in his left a couple of the missile knives. Behind him ride his soldiers, naked men on naked horses. In the background is seen a party of women engaged in the water, with which element they are very familiar and are not kept out of it by any fear of wetting their clothes. Near them is one of the moundlike tombs under which a dead chief has been buried - the Musguese being almost

and near them are two of the remarkable granaries, covered with projecting ornaments, and mostly kept so well filled that marauders are nearly as anxious to sack the granaries as to steal the people. On the branches of the trees is a quantity of grass which has been hung there to dry in the sun, and to be used as hay for the horses.

When Major Denham was near the Musgu territory, he was told that these strange and wild-looking people were Christians. He said that they could not be so, because they had just begged of him the earcass of a horse which had died during the night, and were at that time busily employed in eating it. The man, however, adhered to his opinteeth of slaiu enemies. They paint their had heard that Christians ate horse-flesh, bodies with red, and stain their teeth of they did eat swine's-flesh, and that was in-the same color, so that they present a sin-finitely more disgnsting.

These people were unwittingly the cause of great loss to the Bornucse and Mandaras. The Arabs who had accompanied Denham and Ciapperton from Tripoli were very anx-ious, before returning home, to make a raid on their own account, and bring back a number of Musgu siaves. The shelkh of Bornu thought that this would be a goed opportunity of utilizing the fire-arms of the Arabs against the warike and unyielding Fellatahs, and sent them off together with three thousand of his own troops.

As had been anticipated, when they reached Mandara, the sultan would not allow them to attack Musgu, which he looked upon as his own particular slave-preserve, but added some of his own troops to those of the Bornuan sheikh, and sent them to capture as many Fellatahs as they liked, doing them the honor of accompanying the expedition in person. It is also evident that both the sultan and the sheikh disliked as well as feared the Arabs, and were very willing to turn to 'account the terrible weapons which they carried, and by means of which they had made themselves so overbearing and disagreeable.

When they reached the first Fellatah town and attacked it, they found it to be strongly defended with chevaux de frise of sharpened stakes six feet in height, behind which were stationed their archers, who poured showers of poisoned arrows on the invaders. The Arabs, after a struggle, carried the fence and pursued the Fellatahs up the hili. Here they were received with more arrows, brought to the archers by the women, and with stones rolled down the hill. Had the Bornu and Mandara soldiers pushed forward, the whole town must have been taken, instead of which they prudently kept eut of range of the poisoned arrows. The Felia-tahs, seeing their cowardice, then assumed the offensive, whereupon the Bornu and Mandars reddings to once use users backed Mandara soldiers at once ran away, headed by the sultan, who would have laid claim to the town had the Arabs taken it. The whole force was routed with great loss, the Bornu leader — a truly brave man — was killed with a poisoned arrow, and Majer

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which ing ac ble m pcople has be cessfu tary c in th appea no pla witĥ the ac Abyss izethe instea the pe alongs used.

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CHAPTER LXIV.

ABYSSINIA.

ABYSSINIA, THE LAND OF MYSTERY - ORIGIN OF THE NAME - THE KINGDOM OF PRESTER JOHN - THE THREE ABYSSINIAN DISTRICTS OR KINGDOMS - GENERAL APPEARANCE OF THE ABYSSINIANS -DRESS OF THE MEN-THE QUARRY AND THE TROUSERS - GOING TO BED-THE DINO AND ITS FASHIONS - MEN'S ORNAMENTS - HOW THE JEWELLER IS PAID - WEAPONS OF THE ABYSSINIANS -THE SWORD OR SHOTEL, AND ITS SINGULAR FORM AND USES-THE SPEAR AND MODE OF KEEPING IT IN ORDER - THE SHIELD AND ITS ORNAMENTS - APPEARANCE OF A MOUNTED CHIEF - SWORDSMANSHIP - THE ABYSSINIAN AS A SOLDIER - DRESS AND APPEARANCE OF THE WOMEN -THEIR ORNAMENTS - TATTOOING - MODES OF DRESSING THE HAIR - THE ABYSSINIAN PILLOW.

and the lion held their dcadiy combats, in which dragous flapped their sealy wings through the air, in which the mountains were of gold and the river-beds paved with dia-mends, and, greatest marvel of all, in which Prester John; the priest and king, held his court, a Christlan Solomon of the Middle

Ages. In this last tale there was this amount of truth, that a Christian Church existed in Abyssinia — a Church of extreme antiquity, which has remained to the present day, having accommodated itself in a most remarkable manner to the race-characteristics of the people. Setting aside the interest which has been excited in Abyssinia by the successful march of a British force to the military capital, Abyssinia deserves description in this volume. At first sight it would appear that a Christian country would find no place in a work which has nothing to do with eivilization; but, as we proceed with the account, we shall find that Christianity in Abyssinia has dene scareely anything to civil-ize the nation, as we understand the word, and, instead of extirpating the savage customs of the people, has in a strange manner existed alongside of them, if such a term may be used.

ABYSSINIA is one of the most wonderful ized manners and customs of the Abyssi-nations on the face of the carth. It was nians, together with a brief account of that long a land of mystery, in which the unicorn peculiar system of Christianity which could survive for nearly fifteen hundred years, and yet leave the people in a scarcely better moral state than if they had never heard the name of Christ.

> LIKE many other large communities, the great Abyssinian nation is composed of several elements, differing as much from each other as the Scotch, the Irish, the Welsh, and the other mixed races who to-gether form the English nation. In Abyssinia, hewever, these different elements have not fused themselves so much together as is the case with this kingdom, and each principality is independent, having its own ruler and its own laws.

That such a state of things is injurious to That such a state of things is hyperbolic to the interests of the kingdom is evident to all students of history, and we find that every great ruler has attempted to unite them under one head. The peculiar charac-ter of the Africans is, however, strong in these people; and as soon as the strong hand that head them transform is removed they that held them together is removed, they fly asunder, and resume their individuality. To the Abyssinian kingdom may be well applied the familiar epigram of a "coneurrence of antagonistic atoms."

Their native name, "Habash," of which It is my purpose in the following pages to our word Abyssinia is a corruption, signifies give a succinct description of the uncivil- "mixture," and is exceedingly appropriate

to them. Among the many mixtures which | mixture of races. As, moreover, marriages compose the Abyssiniau nation, the natives reckon a considerable Jewish element. They say that the Sheba of Scripture was Abyssinia, and that their queen went to visit Solomon for the express purpose of introducing the blood of so eminent a sovereign into the royal succession of Abyssinia. She waited till she had borne a son, and through that son the successive kings of Abyssinia be-lieve themselves to be lineal descendants of Solomon. Whether this story be true or not, it is thoroughly in consonance with the very lax morality of Abyssinian females. When the queen returned to her own country, she was followed by a number of Jews, and they say that at the time of the destruction of the Templc, and the captivity, a great multitude of fugitives followed their compatriots, and took refuge in Abyssinia.

Numbers of Greeks and Portuguese have at different times taken up their residence in Abyssinia, and, like the immigrant Jews, been absorbed into the country, so that the native name of Habash is seen to be well deserved.

Three of the districts or sub-kingdoms have the best claim to the title of Abyssinia, and are inhabited by Christians of that peculiar kind to which allusion has just been made. The first is the Tigré (pronounced Teegray) country, which takes its name as a province from a small district to which this name belongs. It extends to the Red Sea on the east, and to the Taccazy River on the west, and has a rather uncertain range between lat. 15° and 12° N. It is divided from Nubia by a number of independent tribes, while some of the Gallas and other trices are on its northern boundary.

Westward of the Taecazy lies the second kingdom or province, called Amhara, in the middle of which is situated the city of Gondar; and the third is Shooa, which lies south-ward of Tigré and Amhara, and, strangely enough, is separated from them by Gallas and other tribes.

Of these three districts, Tigré seems to afford the best characteristic of the Abyssinians, and therefore the chief part of the account will be devoted to the Tigréans. Among these people Mr. Mansfield Parkyns lived for a considerable time, and to him we are indebted for the greater part of our in-formation concerning this remarkable nation.

stature, rather below than above the English average. Mr. Parkyns saw one or two men who attained the height of six feet two inches, but remarks that such examples were very rare.

As is often the case with Africans, the complexion is exceedingly variable, some-times being of a very pale coppery brown, and sometimes almost as dark as the negro.

are of the loosest description in Abyssinia, Christian though it be, a man may be often seen with a number of children by different wives, all unlike each other in point of complexion; a brother and sister, for example, being totally dissimilar, one short and black as a negro, and the other tall and fair as an European.

The negro element seems to expend itself chiefly in color, the peculiarity of the negro form having been nearly obliterated by continual mixture with other races. Now and then the negro conformation of leg shows itself, but even this evidence is rather uncommon.

The women of the higher class are rebut of form, and possess singularly small and pretty hands and fect, all of which beauties their style of dress exhibits freely. Their features are almost of the European type, and the eyes are exceedingly large and beautiful-so large, indeed, that an exact drawing would have the appearance of exaggeration to persons who are unaccustomed to them. It is said, indeed, that the only women who can be compared with the Abyssinians are the French half-caste of the Mauritius. The engraving No. 2 on the next page will give a good idea of the features and general appearance of the Abyssinians.

Beginning at the top, we have first a pro-file view of a woman's head, to show the elaborate way in which the hair is plaited and arranged. Next eomes a front view of a head, showing the appearance of the hair as it is teased and combed out before plait-ing. The third figure gives a view of the head and bust of a lady of rank. This is drawn to show another mode of arranging the hair, as well as the elaborate tattoo with which the women love to decorate every inch of the body and limbs from the neck to the tips of the fingers and toes.

Below are the portraits of two men. One, a priest, has covered his shaven head with a white turban, the mark of the priesthood among the Abyssinians, among whom the laity wear no head covering save their ans, and therefore the chief part of the count will be devoted to the Tigréans. Inog these people Mr. Mansfield Parkyns ved for a considerable time, and to him we e indebted for the greater part of our in-rmation concerning this remarkable nation. As a rule, the Abyssinians are of moderate ature, rather below then above the English examples of the intellectual capability of the

negro. Next to the personal appearance of the Abyssinians comes their dress. Varying slightly in different parts of the country, and changing in some of its details according to the fashion of the day, the dress of the Abyssinians is essentially the same through-ent the kingdom. The principal articles of This variation, which is often the effect of dness arc trousers, and a large mantle or locality, is attributed by Mr. Parkyns to the "quarry." reover, marriages ion in Abyssinia, aan may be often ldren by different r in point of comster, for example, e short and black all and fair as an

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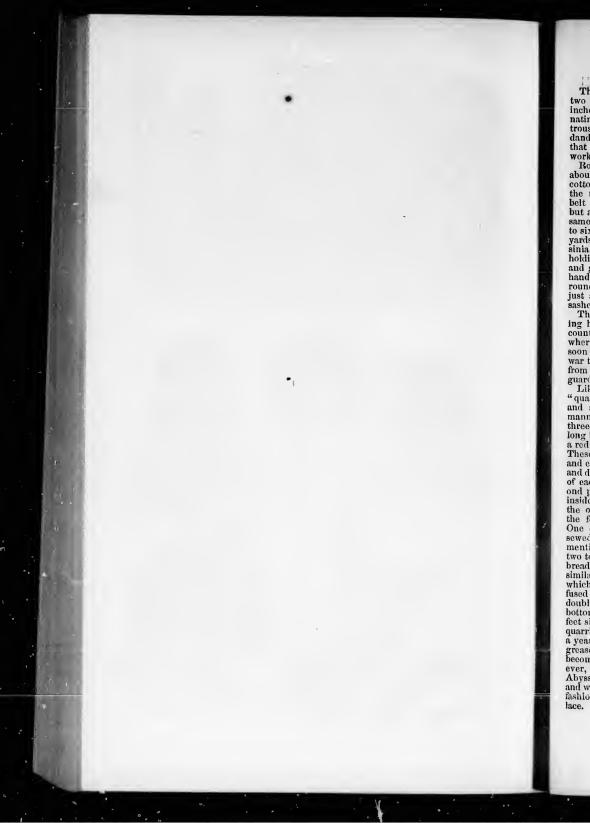
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pearance of the dress. Varying of the country, s details accordr, the dress of the ne same throughneipal articles of arge mantle or



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The trousers are of soft cotton, and of two kinds, the ono descending some three inches below the knee, and the other terminating the same distance abovo it. The trousers are very tight, and an Abyssinian dandy will wear them of so very close a fit that to get them on is nearly an hour's work.

Round the waist is rolled the sash or belt, about one yard in width. This is also of cotton, and varies in length according to the fineness of the material. A common belt will be about fifteen yards in length, but a very fine one, which only contains the same amount of material, will be from fifty santa and a start of the start holding the end with one hand to the side, and getting a friend to spread it with his hands, while the wearer turns round and round, and so winds himself up in the belt, just as our officers did when the long silk sashes were worn round the waist.

These belts are not only useful in preserving health, but act as defensive armor in a country where all the men are armed, and where they are apt to quarrel terribly as soon as they are excited by drink. Even in war time, the belt often proteets the wearer from a blow which he has only partially guarded with his shield.

Like the trousers and belt, the mantle or "quarry" is made of cotten, and is very fine and soft. It is made in a rather eurious manner. The ordinary quarry consists of three pieces of cotton cloth, each fifteen feet three pieces of cotton cloth, each fifteen feet is a fatal encumbranee. On the former occa-long by three wide, and having at each end a red stripe, some five or six inches in width. These are put together after a rather curious and complicated manner. "One is first taken and the dino substituted for it. The dino is and doubled corrective such as the string of the and doubled carefully, so that the red stripes of each end eome exactly together. A second picce is then taken, and also folded, but the four red borders now come together. The skins of the lion and black leopard One edge of this quadruple cloth is then are most esteemed, and aro only worn on sewed from top to bottom, and the lastmentioned piece is turned back, so that the two together form one double cloth of two fitted with a number of amulets which apbreadths. The third piece is now added in a pear in front of the breast. A dino made similar manner, the whole forming a ' quarry' which, lest any reader should have got eonfused with the above description, is a white double cloth, with a red border near the amount. A very favorite skin is that of the bottom only." A completed quarry is seven unborn ealf, which takes a soft lustrc like feet six inches long, by nine feet wide. The that of velvet, and accordingly can only be quarries are selden washed more than once a year, and, in consequence of the abundant grease used in the Abyssinian toilet, they this skin. An ordinary calf-skin is conbecome horribly dirty. The natives, how-ever, rather admire this appearance. An Abyssinian dandy despises a clean quarry, and would no more wash his mantle than a fashionable lady would bleach a piece of old than two feet in length. lace.

There are different qualities of quarry, the best being made of materials so fine that six pieces are required, and it is folded four times double. The colored stripe at the edge is of red, yellow, and blue silk, neatly worked together. It is worn in various modes, the most usual resembling that in which a Highlander wears his plaid, so as to leave the right arm at liberty.

The quarry forms the sleeping costume of the Abyssinians, who take off their trousers, and roll themselves up so completely in their mantles that they cover up their entire bodies, limbs, and heads. When they arrange themselves for the night, they contrive to remove their trousers, and even their belts, without exposing themselves in the least; and when we remember the extreme tightness of the former article of dress, and the inordinate length of the lat-ter, it is a matter of some surprise that the feat should be accomplished so cleverly.

Married persons pack themselves up in a similar manner, but in pairs, their mantles forming a covering for the two. It is very curions to see how they manage to perform this seemingly impossible task. They seat themselves side by side, the man on the woman's right hand, and place the short end of the quarry under them. The long end is then thrown over their heads, and under its shelter the garments are removed. The quarry is rolled tightly round the couple, and they are ready for repose.

So large a mantle is, of course, inconvenient on a windy day, and in battle would be often a very elaborate garment, made of cloth, velvet, or, more frequently, the skin of some animal, cut in a peculiar manner so

gala days by chiefs and very great warriors. They are lincd with scarlet cloth, and are of the black-maned lion skin will often be valued at eight or ten pounds, while a common one will scarcely cost one-tenth of that temned, and would only be worn by a man of the lowest class. A peculiar kind of sheep is kept by the Abyssinians for the sako of its wool, which is sometimes more

The sheep lead a very artificial life, are

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kept day and night on couches, are fed with silver chains to which they are attached, meat and milk, and their fleeces washed and combed regularly as if they were ladies' lapdogs. The result of this treatment is, that they have beautiful fleeces, which are worth from twenty to thirty shillings each, but their fiesh is utterly useless for consumption, being very small in quantity, and offensive in quality. The fleeces are gener-ally dyed black, that being a fashionable color in Abyssinia.

The skin of the hyæna or the dog is never. used for clothing, and the natives have a superstitious fear of the red jackal, thinking that if they should be wounded while wearing a dino of jackal skin, one of the hairs might enter the wound, and so prove fatal to the sufferer. The leopard skin is never worn by ordinary Abyssinians, being exclu-sively used by the Gallas and Shooas, and by a certain set of dervishes called the Zaechâri.

Contrary to the habit of most African nations, the men wear but few ornaments, those which they employ being almost always signs of valor. Amulets are found on almost every man, and many of them wear whole strings of these sacred articles, crossed over the shoulders and falling as low as the knees. Most Abyssinians carry a pair of tweezers for extracting thorns from the feet and legs, and the wealthier among them place their tweezers in a highly ornamented silver case, which is hung from the handle of the sword.

Whenever an Abyssinian is seen wearing a silver chain, he is known to have killed an elephant, while those who have distinguished themselves in battle are known by a sort of silver bracelet, which extends from the wrist nearly as far as the elbow. It opens longitudinally by hinges, and is fastened with a clasp. This ornament is called the "bitoa," and is often very elegantly engraved, and adorned with gilded patterns. The silver-smiths who make these and similar articles are rather oddly treated. They are considered as slaves, are not allowed to lea. the eountry, and yet are treated with considerable kindness, save and except the payment for their labor.

Consequently, the silversmith, finding that he has to wait a very long time for his money, and probably will not get it at all, is forced to pay himself by embezzling a quantity of the gold and silver which are given him for the manufacture of the bracelet, and substituting an equal amount of less precious metal. Mr. Parkyns mentions that he has known a man to receive silver equal to thirty sequins, and to use in the work rather less than cight. Many of these bracelets are ornamented with little bell-like picees of silver round the edge, which tinkle and clash as the wearer moves. Similar bells are attached to a sort of silver coronet worn

hang over the ears and neck of the wearer. As to the weapons of the Abyssinians, they consist chiefly of the sword, spear, and shield. In later days fire-arms have been introduced, but, as this work treats only of the uneivilized part of mankind, these weapons will not be reckoned in the Abyssinian armory.

The sword, or "Shotel," is a very oddly-shaped weapon. The blade is nearly straight for some two feet, and then turns suddenly like a sickle, but with a more angular bend. The edge is on the inside, and this peculiar form is intended for striking downward over the enemy's shield. In order to give weight to the blow, the blade is much wider and heavier toward the point than at the hilt. As if this form of blade did not make the sword feeble enough, the hilt is so con-structed that it prevents all play of the The handle is made of a pyramidal wrist. piece of rhinoceros horn, five inches wide at one end, and three at the other. It is made into the proper shape for a handle by cutting out semicircular pieces along the sides, leaving the four sharp corners in their previous form. When the sword is grasped, one of the four angles must come under the wrist, so that if the weapon were allowed to play freely, as in ordinary swordsmanship, the point would be driven into the wrist.

As with the natives of Southern Africa, the Abyssinians prefer soft irou to tempered steel, the former admitting of being straightened when bent, but the latter being apt to snap. The sword is always hung on the right side, in order to be out of the way of the shield, especially when, as in travelling, it is swung backward and forward with the play of the left arm.

The sheath of the sword is made of leather or red morocco, and is ornamented by the great men with a number of silver plates. At the end of the sheath is a metal ball, called "lomita." This curious ornament is mostly of silver, and is almost as large as a billiard ball. The sword-belt is of the same material as the scabbard.

The spear is from six to seven feet in length, and the head is squared like that of so that the head of the weapon looks some-thing like a quadrangular bayonet. This spear is used both as a lance and as a javelin, a good soldier being able to strike a man at thirty or forty yards' distance. The cavalry always carry two spears, one of which is thrown, and the other retained to be used as a lance. They have rather a curious mode of using the lance, aiming it at the adversary as if they meant to throw it, but only letting the shaft slip through the hand, and catching it by the butt.

The shafts of the spears are very neatly by very great men, and, together with the made, and much pains are bestowed upon the whi are atio if tl and will cien wea shaf for proj W

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if the wood be too much dried, it is brittle and snaps; if irregularly heated, it never will remain straight; and if not dried sufficlently, it warps with every change of weather. When properly straightened, the shafts are greased and hung over the fire for several months, until they assume the proper reddish-yellow hue.

When not in use, cach lance is kept in a sheath, to the top of which is fastened a loop by which it can be hung to the end of the cow's horn which does duty for a peg in Abyssinian houses, and which is just long enough to allow the lance to hang straight without buching the wall.

The Abyssinian shield is made of buffalo The Abyssiman shield is made of buffalo hide, and is strong enough to resist any sword eut, and to throw off a spear if re-eeived obliquely upon it. If, however, a good spear should strike the shield fairly, it will pierce it. In order to preserve the needful obliquity, the shield is made like the segment of a sphere, and has a projectthe segment of a sphere, and has a projecting boss in the centre. The shield is almost always ornamented, the most valued decorations being the mane, tail, and paw of a lion, arranged in various ways according to the taste of the owner. To some shields is attached the skin of the Guereza monkey, which, with its bold contrast of long jettyblack and snowy-white hair, has really a striking and artistic effect. This, however, is always disearded when the native kills a lion.

Chiefs always have their shields nearly covered with silver plates and bosses, a fashion which is imitated in brass by the poorer soldiers. Still, if a common soldier had a good shield, he would not hide its beauties with brass plates. A chief is dis-tinguished not only by his silver-mounted shield, but by his silver-plated sword-scab-bard. On his head he wears a silver front-let, called "akodamir," having silver chains hanging from it, and a white feather stuck in the hair behind the frontlet. If a man of notable courage, he also wears the lionskin dino.

Round the edge of the shield are pierced a number of holes, through which is passed the thong that suspends it to the wall when not in use. Each day, as it hangs on the wall, the owner takes it down and shifts the thong from one hole to another, so that the shield may not be warped, and lose its prized roundness. The shield must swing quite clear of the wall.

To a good swordsman the shield would The about sworth and not a means of $\operatorname{safe}_{t,\cdot}$, the ankle, where they in the the stink the strike the sworth and the aneans of $\operatorname{safe}_{t,\cdot}$. As to their ornaments, they are so numerous account of the necessity of holding out the shield with the left arm, the sword costs the least, and is yet the most valued, becomes of little value as an offensive weap-on, the owner not daring to strike less he is the tattoo, which is employed with a profusion worthy of the New Zealander.

them. They are made of very young trees, which are cleared of the bark by fire, and are then straightened and dried. This oper-ation requires a very skilful manipulator, as, Mr. Parkyns says on this subject, that any ordinary swordsman, without a shield, can easily beat the best Abyssinian armed with sword and shield also. The best mode of fighting the Abyssinian warrior is to make a feint at his head. Up goes his heavy shield, which certainly guards his head, but prevents the owner from seeing that his adversary is making a sweeping cut at his legs. Should the cut 5 or 6 fail, make another feint at the head, and follow it up with a real blow. Anticipating a feint, the Abyssinian lowers his shield to protect his legs, and, as he docs so, receives the cdge of the sword full on his unprotected erown.

Although he is well armed, looks very fierce, and is of a quarrelsome disposition, the Abyssinian soldier is not remarkable for eourage, and prefers boasting to fighting. He never seems to enter the battle with the idea of merely killing or routing the enemy, but is always looking out for trophies for himself. As with many nations, and as was the ease with the Israelites in the earlier times, the Abyssinian mutilates a fallen enemy, and earries off a portion of his body as a trophy, which he can exhibit before his chief, and on which he can found a reputation for valor for the rest of his life. So much do the Abyssinians prize this

savage trophy that, just as American In-diaus have feigned death and submitted to the loss of their scalps without giving the least sign of life, men wounded in battle have suffered an even more cruel mutilation, and survived the injury. An Abyssi-nian has even been known to kill a comrade in order to secure this valued trophy, when he has been unable, either from mischance or want of eourage, to kill an enemy.

WE come now to the women and their dress.

Young girls are costumed in the simplest possible style, namely, a piece of cotton stuff wrapped round the waist, and descending half way to the kncc. Should the girl be rich enough to afford a large wrapper, she brings one end of it upward and throws it over the left shoulder. In Tigré the girls prefer a black goatskin, ornamented with cowries. A married woman wears a sort of loose shirt, and a mantle, or quarry, similar to that which is worn by the men, but of finer materials. Should she be al to own a mule, she wears trousers, which we very full at the waist, and decrease gradually to the ankle, where they fit like the skin.

kyns, "tattoo themselves; though, as this ments hung like bells to the ankles, above mode of adorning the person is not com-mon excepting among the inhabitants of the capital and persons who have passed some timo there, I should judge it to be a fashion imported from the Amhara.

"The men seldom tattoo more than one ornament on the upper part of the arm, near the shoulder, while the women cover nearly the whole of their bodies with stars, lines, and crosses, often rather tastefully arranged. I may well say nearly the whole of their persons, for they mark the neck, shoulders, breasts, and arms, down to the fingers, which are curiched with lincs, to imitate rings, nearly to the nails. The feet, ankles, and calves of the legs are similarly adorned, and even the gums are by some pricked entirely blue, while others have them striped alternately blue and the natural pink.

"To see some of their designs, one would give them eredit for some skill in the handling their peneil; but, in fact, their system of drawing the pattern is purely mechanical. I had one arm adorned; a rather blind old woman was the artist; her implements consisted of a small pot of some sort of blacking, made, she told me, of charred herbs, a large homemade iron pin, about one-fourth of an inch at the end of which was ground fine, a bit or two of hollow cane, and a piece of straw. The two last-named items were her substitutes for pencils.

"Her circles were made by dipping the end of a piece of cane of the required sizo into the blacking, and making its impression on the skin; while an end of the straw, sion on the skin; while an end of the straw, bent to the proper length, and likewise blackened, marked all the lines, squares, diamonds, &c., which were to be of equal length. Her design being thus completed, she worked away on it with her pin, which sho dug in as far as the hin part would enter keeping the supply of blacking sufenter, keeping the supply of blacking suf-ficient, and going over the same ground repeatedly to insure regularity and unity in tho lines. With some persons the first effect of this tattooing is to produce a considerable amount of fever, from the irritation caused by the punctures, especially so with the ladies, from the extent of surface thus rendered sore. To allay this irritation, they are generally obliged to remain for a few days in a case of vegetable matter, which is plastered all over them in the form of a sort of green ponitice. A scab forms over the tattooing, which should not be picked off, but allowed to fall off of itself. When this disappears, the operation is complete, and the marks arc indelible; may, more, the Abyesinians declare that they may be traced on the person's bones even after death has bared them of their floshy covering."

The women also wear a vast number of

which are a series of bangles of the same metal. A wealthy woman has also a largo flat silver case, containing talismans, and ornamented with bells of the same metal, ornamented with bens of the same mean, suspended by four silver chains; while her hair is decorated with a large silver pin, elaborately made, and furnished with a number of pendent ornaments. The illustration No. 1, 617th page, exhib-ter the activate of an Abyresinian lady and

its the costume of an Abyssinian lady, and the difference in dress between herself and her servants. The latter - who, of course, are her slaves, no other idea of servitude entering the Abyssinian mind - are washing elothes in a brook, in preparation for the Feast of St. John, the only day in the year when the Abyssinians trouble them-to wash either their clothes or themselves. Other slaves are carrying water-jars on their backs — not on their heads; and in the forcground stands their mistress giving her orders. The reader will note the graecful way in which the mantle is put on, and the string of leathern amulet eases which hangs by her side.

As to the hair itself, it is dressed in a peculiar manner. It is gathered into a mulof the head, and falling as low as the text both sexes have the hair plaited in this manner, but the men wear their plaits in mainer. various ways. According to strict Abyssinian etiquette, which has greatly faded in later years, a youth who has not distin-guished himself ought to wear his hair unplaited. As soon as he has killed a man in battle, he shaves his head, with the exception of a single plait, and for every additional victim a fresh plait is added. When he kills the fifth, he is allowed to wear the whole of his hair in tresses.

This mode of dressing the hair occupies a vast amount of time, but time is of no value to an Abyssinian, who expends several hours upon his head once every fort-night or so. The plaits are held in their places by a sort of fixture made of boiled with batter. Vast quantities of this latter article are consumed in Abyssinian toilets, and it is considered a mark of fashion to place a large pat of butter on the top of the head before going out in the morning, and to allow it to be melted by the heat of the sun and run over the hair. Of course it drips from the ends of the long tresses on the neck and elothes of the wearer, but such stains are considered as marks of wealth. Sometimes it runs over the face, and is apt to get into the eyes, so that in hot weather the conner of the quarry is largely used in wiping away the trickling butter.

In order to preserve the arrangement of silver ornaments, such as several chains the hair during the night, they use instead of round the neck, three pairs of silver or gilt a pillow a sort of short crutch, looking very bracelets, a number of little silver orna- like a common scraper with a rounded top. GOVE

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the ankles, above ngles of the same n has also a large ng talismans, and the same metal, chains; while her large silver pin, furnished with a nents.

317th page, exhibyssinian lady, and tween herself and -who, of course, idea of servitude mind - are washn preparation for e only day in the ns trouble themcs or themselves. water-jars on their ; and in the foretress giving her note the graceful s put on, and the cases which hangs

is dressed in a hered into a mulat the very top low as the neek. r plaited in this ar their plaits in to strict Abyss greatly faded in has not distino wear his hair has killed a man ad, with the exid for every addi-is added. When owed to wear the

he hair occupies at time is of no ho expends sevonce every fortare held in their made of boiled tifully saturated ies of this latter byssinian toilets, rk of fashion to on the top of the he morning, and the heat of the r. Of course it long tresses on the wearer, but d as marks of s over the face, es, so that in hot quarry is largely ckling butter, arrangement of

ey use instead of ch, looking very a rounded top.

CHAPTER LXV.

ABYSSINIA - Continued.

GOVERNMENT OF ABYSSINIA - THE EMPEROR AND HIS GENEALOGY - THE THREE DISTRICTS AND THEIR RULERS - THE MINOR CHIEFS AND THEIR DISTINGUISHING EMBLEMS - KING THEODORE - A BRIEF SKETCH OF HIS LIFE -- CAREER FROM THE RANKS TO THE THRONE -- HIS ATTEMPTS AT REFORM - ADMINISTRATION OF JUSTICE - A MODERN SOLOMON - MODES OF PUNISHMENT - THE LADIES' GAME - ABYSSINIAN PLEADING - THE TRIAL BY WAGER - QUARRELSOME CHARACTER OF THE ABYSSINIANS - THEIR VANITY AND BOASTFULNESS - THE LAW OF DEBT - HOSPITALITY AND ITS DUTIES -- COOKERY AND MODES OF EATING -- THE RAW FLESH FEAST -- PEPPER SAUCE -- THE USE OF THE SHOTEL -A WEDDING FEAST - ABYSSINIAN DIGESTION.

THE government of the Abyssinians has | negarie," or men of honor, confers the same varied several times, but has mostly settled down into a sort of divided monarchy.

There is an Emperor, supreme king, or Negust, who must be a lineal descendant of Solomon and the Queen of Sheba, and who must be crowned by the high pricst or Abuna, must be crowned by the high prices of Abula, an ecclesiastic who corresponds very nearly with the Greck Patriarch. Mostly, the king holds but nominal sway over the fierce and insubordinate chiefs of provinces, and, as is likely, the fiercest, cleverest, and most unscrupulous chief generally contrives to manage the king much as he likes. Should the king be strong-minded enough to hold his own opinions, the chiefs become dissatisfied, and by dcgrces fall into a state of chronic rebellion, as was the case during the last years of Theodore's life.

Each of the great districts has its own Ras, chief, or prince, according to the title that may be used, and his authority is absolute in his own province. The Ras appoints under him a number of great chiefs, who bear the title of Dejasmatch (commonly contracted into Dejatch), corresponding in some degree with our ducal rank. Under these great chiefs are lesser officers, and cach of them is appointed by beat of the great drum of ccremony and proclamation by the heralds. Men so appointed have the privi-

practical power as that of Dejasmatch, the

title alone being wanting. It may be as well to mention that the late King Theodore held the title of Dejasmatch before he had himself named King of Ethiopia; and as the history of this remarkable man gives some idea of the Abyssinian mode of government, a very brief sketch will be given of his progress to the throne.

Putting together the various histories that have appeared, and rejecting their many discrepancies, we come to the following series of events.

Kassai, for such was his name before he changed it to Theodorus, was the son of a very small chief named Hailu Weleda Georgis, whose only distinction seems to have been his reputed descent from the Queen of Sheba, a tradition of which Kassai afterward took advantage. When he died, his little property was seized by his relations, and his vidow was forced to support herself by sell-ing the "kosso," the popular remody for the tape-worm, a creature which is singularly prevalent in this country. Kassai, then a how tool radius in a more than the sector and the sector boy, took refuge in a monastery, where he might have remained until this day, had not a Dejasmatch, who had turned rebel after their custom, attacked the monastery, burned the heralds. Men so appointed have the privi-lege of drums beating before them on a march or in battle, and their rank, that of "addy himself on their parents. Kassal, however,

escaped the massacre, and fled to a powerful know. Semi-savage as he was by nature, and warlike relation, the Dejasmatch Coufu, he possessed many virtues, and, had he under whom he learned the management of arms, and as much of the art of war as was known.

His uncle however died, and his two sons immediately fought for the patrimony; and, while they were quarrelling, another powerful Dejasmatch saw his opportunity, swept down suddenly upon them, and made himself master of the best and most fertile part of the district.

Again ejected from a home, Kassai contrived to get together a band of followers, whom we should not wrong very greatly by ealling robbers, and for some years lived a wandering life narvellously resembling that of David in his earlier years. By degrees his band increased until some of the petty chiefs joined him with their followers, and he became a man of such importance that the well-known Waisoro Mennen, the crafty and ambitious mother of Ras Ali, finding that he could not be beaten in the field, gave him in marriage the daughter of the Ras. She, however, proved a faithful wife to him, and would have nothing to do with the schemes of her grandmother. At last Kassai and Waisoro Mennen eame to an open rupture, and fought a battle, in which the former was victorious, and captured both the lady and her fine province of Dembea. The latter he kept, but the former he set at liberty

Ras Ali then tried to rid himself of his troublesome son-in-law by assigning Dembea to Berru Goshu, a powerful Dejasmatch, who accordingly invaded the district, and drove Kassai out of it. This happened in 1850. In less than two years, however, Kassai reorganized an army, attacked the camp of Berru Goshu, shot him with his own hand, and got back his province. Thinking that matters were now becoming serious, Ras Ali took the field in person and marched against Kassai, who conquered him, drove him among the Gallas for safety, and took possession of the whole of Amhara.

Having secured this splendid prize, he sent to Ras Oubi, the Prince of Tigré, and demanded tribute. Oubi refused, led his army against Kassai, and lost both his province and his liberty. The conqueror kept him in prison until 1860, when his first wife died, and he married the daughter of Oubi. whom he released and made a tributary vassal

Being now practically master of the whole country, he sent for Abba Salama, the then Abuna or Patriarch, and had himself crowned by the title of Theodorus, King of the kings of Ethiopia. This event took place in 1855; and from that time to his death Theodore maintained his supremacy, his astonishing personal authority keeping in cheek the fierce and rebellious spirits by whom he was surrounded. How he really

he possessed many virtues, and, had he known his epoch better, would still have been on the throne, the ruler of a contented instead of a rebellious people. But he was too far ahead of his age. He saw the neces-sity for reforms, and impatiently tried to force them on the people, instead of gently paving the way for them. The inevitable results followed, and Theodore's mind at last gave way under the cares of empire and the continual thwartings of his many schemcs. Still, even to the last he never lost his sclf-reliance nor his splendid courage, and, though the balance of his mind was gone, and he alternated between acts of singular kindness and savage eruclty, he fought to the last, and not until he was deserted by his soldiers did he die by his own hand at the entranec of his stronghold.

He saw very clearly that the only way to establish a consolidated kingdom was to break the power of the great chiefs or princes. This he dld by the simple process of putting them in chains until they yielded their executive powers, and contented themselves rather with the authority of generals than of irresponsible rulers. He was also desirous of doing away with the custom that made every man an armed soldier, and wished to substitute a paid standing army for the miseellaneous horde of armed men that filled the country. He was auxious to promote agriculture, and, according to his own words, not only to turn swords into reaping-hooks — a very easy thing, by the way, with an Abyssinian sword — but to make a ploughing ox more valuable than a a war-horse. To his own branch of the Church he was deeply attached, and openly, said that he had a mission to drive Islamism from his country, and for that reason was at war with the Gallas, who, as well as the Shooas and other tribes, profess the re-ligion of Mohammed. That being done, he intended to march and raze to the ground Mecca and Medina, the two sacred eities of Islam; and even projected a march to Jerusalem itself.

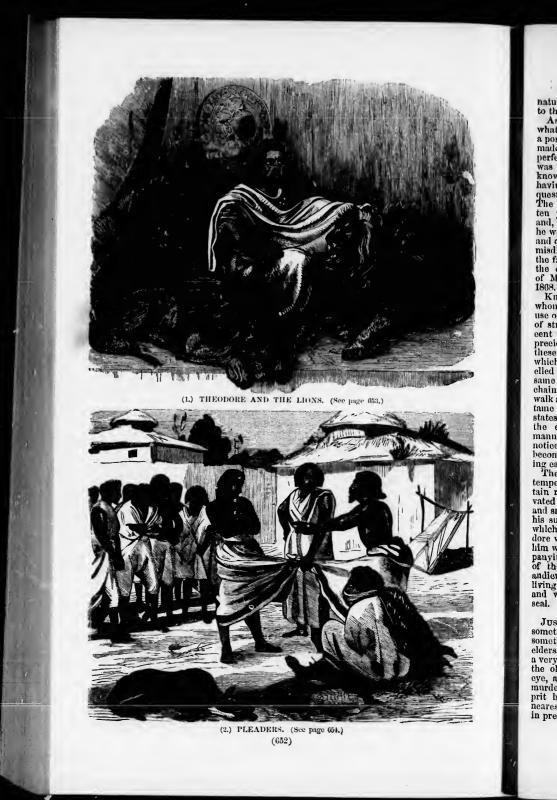
His most difficult task, however, was the suppression of the immorality that reigns throughout Abyssinia, and which, according to Mr. Parkyns, has a eurious effect on the manners of the people. Neither men nor women seem to have any idea that the least shame can be attached to immorality, and the consequence is that both in word and manner they are perfectly decorous. To cope with so ingrained a vice seems an impracticable task, and such it turned out to be. He set the example to his people by only taking one wife, and when she died he had many scruples about the legality of taking another, and did not do so until after consultation with European friends and careful examination of the Bible. He could tried to do the best for his country we all not, however, keep up the fight against

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was by nature, es, and, had he would still have er of a contented ple. But he was le saw the necesatiently tried to nstead of gently The inevitable

and the inevitable odore's mind at eares of empire ags of his many e last he never is splendid cournce of his mind l between acts of rage cruelty, he ot until he was id he die by his f his stronghold. at the only way d kingdom was great chiefs or the simple process ntil they yielded contented themthe custom that ied soldier, and 1 standing army e of armed men e was anxious to according to his y thing, by the sword — but to valuable than a branch of the hed, and openly, to drive Islam-for that reason , who, as well as s, profess the re-t being done, he e to the ground sacred eities of march to Jeru-

owever, was the lity that reigns which, according us effect on the either men nor ea that the least immorality, and th in word and decorous. To vice seems an it turned out to be his people by hen she died he legality of takto so until after n friends and ible. He could of fight against



As the reader would probably like to see what kind of a man was this Theodorus, I give a portrait on page 652, taken from a sketch made of him while he was in the enjoyment of perfect health of body and mind, and while he was the irresponsible ruler of his country, knowing of none greater than himself, and having his mind filled with schemes of conquest of other lands, and reform of his own. The portrait was taken by M. Lejean, some ten years before the death of Theodorus; and, in spite of the loss of his hair, which he wore short in the last years of his life, and of the ravages which time, anxlety, and misdirected zeal had made in his features. the face is essentially the same as that of the dead man who lay within the gates of Magdala on the fatal Good Friday of 1868.

Knowing the character of the people over whom he reigned, Theodore made liberal use of external accessories for the purpose of striking awe into them, such as magnifi-cent robes and weapons adorned with the precious metals. Among the most valued of these accessories were four tame lions, of which he was very fond. These animals trav-lied chemic with him, and aven lived in the elied about with him, and even lived in the same stable with the horses, never being chained or shut up in cages, but allowed to walk about in perfect liberty. They were as tame and docile as dogs, and M. Lejcan states that the only objection to them was the over-demonstrative affection of their manners. Like eats they delighted to be noticed and made much of, and were apt to become unpleasantly importunate in soliciting caresses.

They were, however, somewhat shorttempered when travelling over the mountain ranges, the cold weather of those elevated regions making them uncomfortable and snappish. With an idea of impressing his subjects with his importance, an art in which he was eminently successful, Theodore was accustomed to have his lions with him when he gave audience, and the accompanying portrait was taken from a sketch of the Llon of Abyssinia scated in the audience-chamber, and surrounded with the living emblems of the title which he bore, and which he perpetuated in his royal seal.

JUSTICE is administered in various modes, sometimes by the will of the chief, and sometimes by a sort of court or council of elders. The former process is generally of a very summary character, and is based on the old Mosaic principle of an eye for an eye, and a tooth for a tooth. If one man murders another, for example, and the cul-prit be detected, the Ras will direct the nearest relation of the murderer to kill him

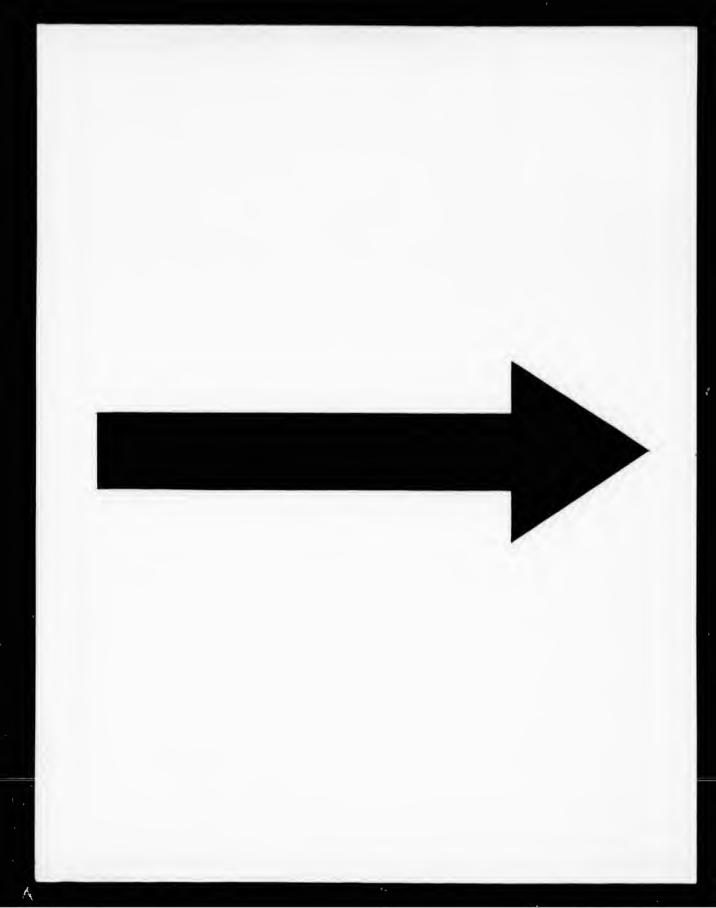
nature, and in his last years he had resorted his victim. One very odd case was inves-to the old custom of the harem. tigated by Oubi, the Ras or Prince of

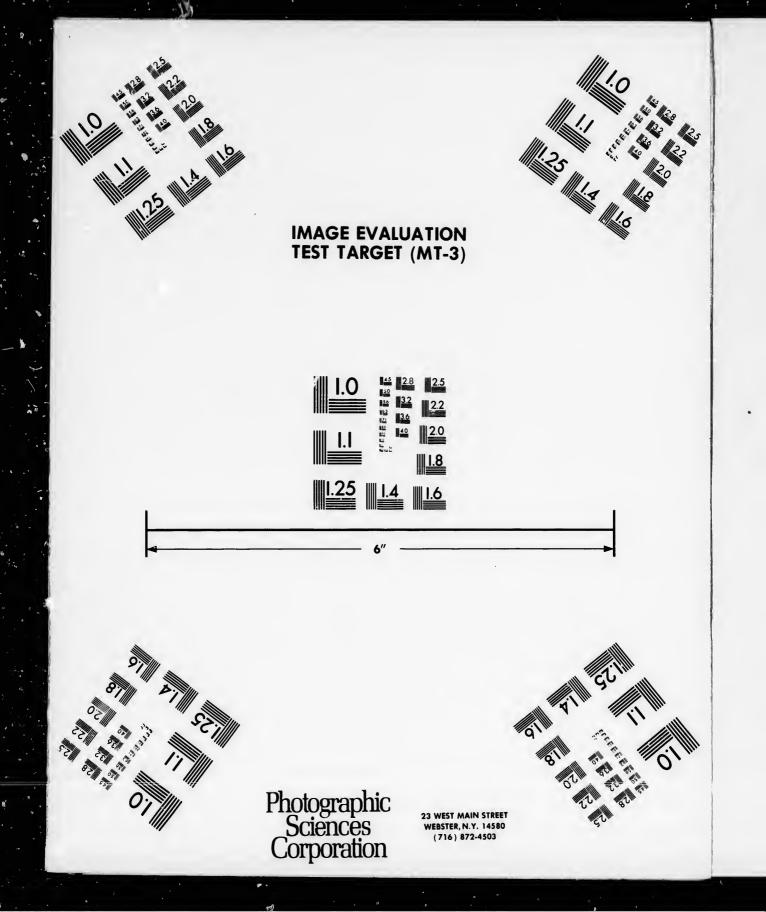
Tigre. Two little boys, the eider eight and the younger five years of age, had been walking together, when they saw a tree laden with into the tree, and, standing on a branch, plucked the frult and threw it to his little companion who stood below him. By some aceident or other he fell from the tree upon the head of his playfellow, and killed him on the spot. The parents of the poor child insisted that the boy who killed him should be arraigned for murder, and, after a vast amount of consultation, he was found gullty. Ras Oubi then gave sentence. The culprit was to stand under the branch exactly where had stood the poor little boy. The eldest brother was then to climb up the tree and fall on the other boy's head until he killed him.

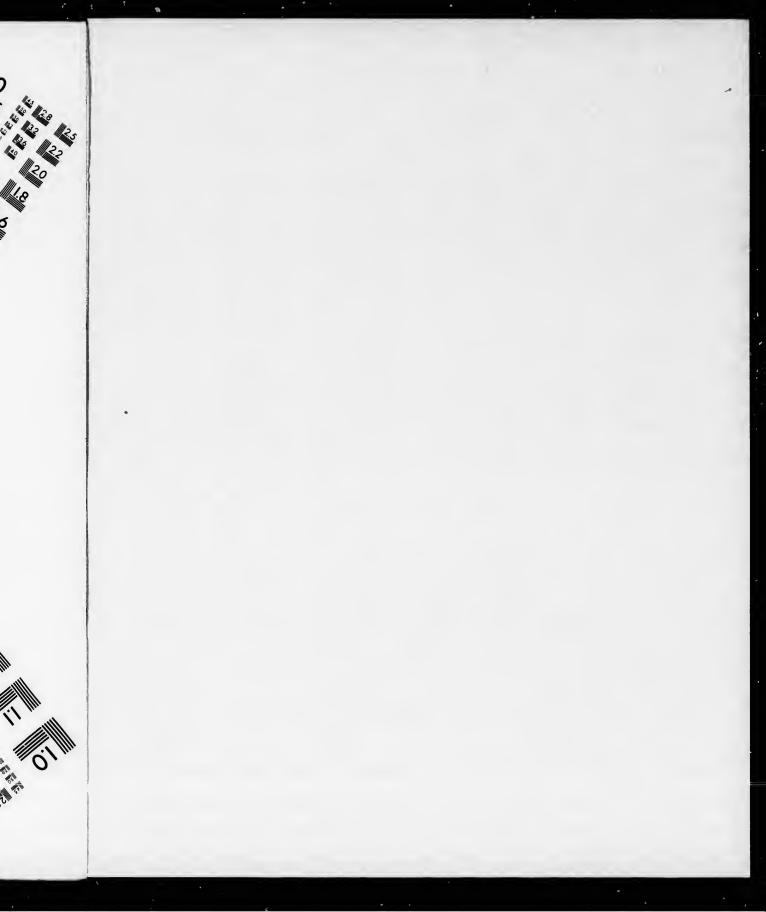
Theft is generally punished with flogging, the whip being a most formidable weapon, made of hide, and called, from its length and weight, the "giraffe." A thief is some-times taken into the market-place, stripped to the waist, and led by two men, while a third delivers a terrific series of blows with the giraffe whip. After each blow the delinquent is forced to exclalm, "All ye who see me thus, profit by my example."

Many other offences, such as sacrilege, rebellion, and the like, are punlshed by the loss of a hand or a foot, sometimes of both. The forfeited member is amputated in a very clumsy way, with a small curved knife, so that a careless or maladroit executioner can inflict frightful suffering. The culprit generally gives a fee to the exccutioner, who will then put as keen an edge as possible on the knife, and tell the sufferer how to arrange his hand, and spread his fingers, so that the tendons may be stretched, and the joint separated easily. One man of rank, who had been condemned to lose his left hand, suffered the operation without moving a muscle of his countenance, and when the hand was severed, he took it up with his right, and flung it in the face of the presiding chief, with the exclamation that he still had a hand wherewith to fling a spear. With the same equanimity he dipped the bleeding stump into the boiling of which is generally used as a styptic. Sometimes, however, the use of the hot oil is forbidden, and the sufferer is left to bleed to death,

The Abyssinians, however, are as little sensitive to paln as most African tribes, and endure with ease injuries which would kill an European. The young men have a curious amusement, which well exemplifies their insensibility to pain. "When a party of young men are seated together, the ladies present will bring bits of the plth of millet stems, cut to about an inch long, and of the in precisely the same manner that he killed thickness of a man's thumb, or, what is bet-







ter still, pieces of old rag, rolled tight, so as to form a pellet of similar dimensions. These are arranged in patterns by each lady

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"The only merit in the man is to allow them to burn themselves out entirely, with-out moving his arm so as to cause them to full or culturing the allow the allow fall, or evincing the slightest consciousness of pain either by word, look, or gesture. On the contrary, he must continue a flow of agreeable conversation, as if nothing were occurring. The lady operator usually blows occurring. The lady operator usually blows her fires to keep them going, and the mate-rial, whether pith or rag, being of a very porous nature, and burning slowly like tin-der, the action of the fire is felt on the skin her because it actually more than the skin long before it actually reaches it. It is, in fact, an operation similar to the 'moxa' of European surgery. When the pellets are completely burned out, the lady rubs her hand roughly over the cauterized parts, so as to remove the burnt skin. On a coppercolored person the scars, when well healed, assume a polished black surface, which contrasts very prettily with the surrounding skin."

The courts of justice, to which allusion has been made, are composed of elders; or not unfrequently the chief of the district acts as the magistrate. When two persons fall into a dispute and bring it before the court, an officer comes for the litigants, and ties together the corner of their quarries. Holding them by the knot, he leads them before the magistrate, where each is at liberty to plead his own cause. From the moment that the knot is tied, neither is allowed to speak, under penalty of a heavy fine, until they have come before the magistrate; and when the trial has begun, (see engraving No. 2, p. 652,) the plaintiff has the first right of speech, followed by the defendant in reply. Neither is allowed to interrupt the other under pain of a fine; but, in compassion to the weakness of human nature, the non-speaker may grunt if he likes when the adversary makes any statement that displeases him.

The oddest part of the proceeding is the custom of betting, or rather paying forfeits, on the result of the investigation. A plain-tiff, for example, offers to bet one, two, or more mules, and the defendant feels himself bound to accept the challenge, though he may sometimes modify the amount of the bet. When the ease is determined, the loser pays the sum, not to the winner, but to the chief who decides the case. A "mule," by the way, does not necessarily mean the ani-mal, but the word is used conventionally to represent a certain sum of money, so that a "mule" mcans ten dollars, just as among English sporting men a "pony" significs £25

corn, worth only two or three shillings. The object of the "bet" seems to be that the offer binds the opposite party to carry out the litigation, and when it is offered, the chief forces the loser to pay under the penalty of being put in chains. It may be seen from the foregoing obser-vations that the Abvasilians are rethen a

vations that the Abyssinians are rather a quarrelsome people. This arises chiefly values that the Adyssmans are rather a quarrelsome people. This arises chiefy from their vanity, which is extreme, and which culminates to its highest point when the brain is excited and the tongue loosened by drink. It was this national character-istic which induced King Theodore to imag-istic which induced king Theodore to imagine himself the equal of any monarch on the face of the earth, and to fancy that he could cope successfully with the power of England.

Mr. Mansfield Parkyns gives a very amusing account of this national failing. Vanity is one of the principal besetting

sins of the Abyssinians, and it is to this weakness, when brought out by liquor, that the origin of most of their quarrels may be traced. I remember more than once to have heard a remark something like the following made by one of two men who, from being 'my maac by one of two first who, it on boing in the dear friends,' had chosen to sit next to each other at table: 'You're a very good fellow, and my very dear friend; but (hieeup) you aren't half so brave or handsome as I am!' The 'very dear friend' denies the fact in a tone of voice denoting anything but amity, and states that his opinion is exactly the reverse. The parties warm in the argument; words, as is usual when men are in such a state, are bandied about without any measure, and often without much meaning; insuits follow; then blows; and if the parties rourd them be in a similar condition to themselves, and do not immediately separate them, it frequently happens that swords are drawn.

"Dangerous wounds or death are the consequence; or, as is not uncommon, others of the party, siding with the quarrellers, prob-ably with the idea of settling the affair, are induced to join in the row, which in the end becomes a general engagement. I have noticed this trait of vanity as exhibiting itself in various ways in a drunken Abyssinian. I always found that the best plan for keeping a man quiet, when in this state, was to remark to him that it was unbecoming in a great man to behave in such a way, that people of rank were dignified and reserved in their manners and conversation. And thus I have argued very successfully with my own servants on more than one oceasion. flattering them while they were tipsy, and then paying them off with a five-foot male bamboo when they got sober again. "I recollect one fellow who was privileged,

#25. This practice is carried on to such an ex-tent that Mr. Parkyns has seen ten mules bet-ted upon the payment of a small quantity of

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nal failing. principal besetting , and it is to this out by liquor, that ir quarrels may be e than once to have g like the following ho, from being 'my to sit next to each very good fellew, ; but (hiccup) you andsome as I am!' enies the fact in a nything but amity, ion is exactly the arm in the arguwhen men are in about without auy ut much meaning; ; and if the parties milar condition to mediately separate ns that swords are

death are the cencommon, others of quarrellers, probling the affair, are which in the end gement. I have nity as exhibiting drunken Abyssit the best plan fer n in this state, was was unbecoming in n such a way, that ified and reserved onversation. And successfully with than one occasion, ey were tipsy, and th a five-foot male ber again.

vho was privileged, ve to go to a party ning home in the to my room in as could, and, seating

himself beside me on my couch, embraced me ance with perfect candor. After he has with tears in his eyes, made me a thousand undergone this ordeal, some one is sure to with tears in his eyes, made me a thousand protestations of attachment and affection, offering to serve me in any way he could, but never by a single expression evincing that he considered me as other than a dear friend, and that Indeed in rather a patronizing fash-lon, although the same fellow was in the habit of washing my feet, and kissing them afterward, every evening, and would, if sober, have no more thought of seating himself, even on the ground, in my presence, than

"With his fellow-servants, too, he acted similarly; for though he knew them all, and their characters and positions, he addressed them as his servants, ordering them about, and upbraiding them for sundry peccadil-loes which they had doubtless committed, and which thus came to my knowledge. In fact, in every point he acted to perfection the manners and language of a great man; and so often have I seen the same mimicry, that it has led me to believe that the chief mental employment of the lowest fellow in the country is building castles in the air, and practising to himself how he would act, and what he would say, if he were a great man."

The law of debt is a very severe one. The debtor is thrown into prison, and chained to the wall by the wrist. The ring that encloses the wrist is a broad hoop or bracelet of iron, which is forced asunder far enough to permit the hand to enter, and is then hammered together tightly enough to prevent the hand from being withdrawn. After a while, if the sum be not pald, the bracelet is hammered a little tighter; and so the creditor continues to tighten the iron until it is driven into the figsh, the course of the blood checked, and the hand finally destroyed by mortlication.

Should the Government be the creditor for unpaid tribute, a company of soldiers is quartered on the debtor, and he is obliged to feed them with the best of everything under pain of brutal ill-treatment. Of course this mode of enforcing payment often has the opposite effect, and, when a heavy tax has been proclaimed in a district, the people run away en masse from the villages. In such a case the headman of the village is responsible for the entire amount, and sometimes is obliged to make his cscape with as much portable property as he can manage to carry off.

WHEN rightly managed, the Abyssinians WHEN Fightly managed, the Adyssimians are a hospitable people. Some travellers take a soldier with them, and demand food and lodging. These of course are given, through fear, but without a welcome. The right mode is, that when a traveller comes to a village, he sits under a tree, and waits. The village area gather round him quese. The villagers soon gather round him, quesask him to his house, and, should he happen to be a person of distinction, one of the

chief men is certain to this thick on, one of the when Mr. Parkyns was residing in Abys-sinla, he always adopted this plan. On one occasion the headman invited him to his house, and treated him most hospitably, apologizing for the want of better food on the ground that he had lately been made liable for the tribute of a number of persons who had run away, and was consequently much reduced in the world. It proved that sixteen householders had escaped to avoid the tax, and that the unfortunate man had to pay the whole of it, amounting to a sum which forced him to sell his horse, mule; and nearly all his plough oxen, and, oven when hc was entertaining his visitor, he was in dread lest the soldiers should be quartered on him.

The question of hospitality naturally leads us to the cooking and mode of eating as practised in Abyssinia, about which so many strange stories have been told. We have all heard of Bruce's account of the ecting of raw meat cut from the limbs of a living bullock, and of the storm of derision which was raised by the tale. We will see how far he was borne out by facts. The "staff of life" is prepared in Abys-

The "staff of life" is prepared in Abys-sinia much after the same fashion as in other parts of Africa, the grain being ground between two stones, and then made into a sort of very thin paste, about the consistency of gruel. This paste is allowed to remain in a jar for a day and night in order to become sour, and is then taken to the oven. This is a very curious article, being a slab of earthenware in which a con-cave hollow is made, and furnished with a cave hollow is made, and furnished with a small cover of the same material. A fire is made beneath the oven, or "magogo," as it is termed, and when it is hot the baker, who is always a woman, proceeds to work. She first rubs the hollow with an oily seed

in order to prevent the bread from adhering to it, and then with a gourd ladle takes some of the thin dough from the jar. The gourd holds exactly enough to make one loaf, or rather cake. With a rapid moveloaf, or rather cake. With a rapid move-ment the woman spreads the dough over the entire hollow, and then puts on the cover. In two or three minutes it is re-moved, and the bread is peeled off in one flat circular piece, some eighteen inches in width, and about the eighth of an inch in thickness. This bread, called "teff," is the ordinary diet of an Abyssinian. It is very sour, very soft, and very spongy, and requires an experienced palate to appreci-ate it. There are several other kinds of bread, but the teff is that which is most valued.

As to the meat diet of the Abyssinians, it tion him, and make remarks on his appear- may be roughly divided into cooked and

uncooked meat. Cooked meat is usually so long with the Abyssinians, dressed like prepared from the least valued parts of the them, fed like them, and accommodated animal. It is cut up into little pieces, and himself in most respects to their mode of stewed in a pot together with other ingre-dients, a considerable quantity of butter, and such an amount of capsicum pods that the whole mess is of a light red color, and a drop of it leaves a red stain on any garment on which it may happen to fall. This paste is called "dillikh," and is made by grinding is called "dinkit," and is made by grinning together a quantity of capsicum pods and an equal amount of onlons, to which are added ginger, salt, black pepper, and other herbs, according to the taste of the pre-parer. The poorer class, who cannot afford meat, can still make dillikh paste, and live almost entirely on teff, clotted milk, and dil-likh likh.

But the great treat for an Abyssinian epicure is the "broundo," or raw meat, about which he is as fastidious as the European bon vivant about his sauces and ragouts. Not an Abyssinian will eat any animal which has incisor teeth in its upper jaw, and, like the Jews, they even reject the camel, because it has not a cloven hoof.

According to the account given by Bruce, when a dinner party is assembled, a cow is brought to the door of the house, bound, flung down, and a few drops of its blood poured on the ground in order to save the letter of the Mosaic law. The butchers then cut large strips of meat from the poor beast, taking care to avoid the vital parts and larger vessels, and managing so as to remove the flesh without much effusion of blood.

The still warm flesh is taken within the house, where it is sliced into strips by the men, and handed to the women who sit by their side. The women cut lt up into small squares, lay it on the "teff" bread, season it plentifully with the dillikh paste, roll it up into balls, and push the balls into the mouth of their companion, who eats until he is satisfied, and then reciprocates the attention by making up a couple of similar balls, and putting them into the mouths of the women. (See page 643.) Mead and tedge are then consumed as largely as the meat, and, according to Bruce, a scene of the most abominable licentiousness accompanies the conclusion of the festival.

These statements have been much controverted, but there is no doubt that, in the main, the narrative of Bruce was a truthful one. Many of the facts of which he wrote have since been corroborated, while the changes to which Abyssinia has been subjected will account for unimportant variations. Later travellers, for example, have not witnessed such a scene as has been narrated by Bruce, but that is no reason why such a scene should not have occurred. The most important part of it, namely, the eating of raw flesh, has been repeatedly corroborated, especially by Mansfield Parkyns, who lived

life.

'He found that meat was always, if possible, eaten in the raw state, only the inferior qualities being made fit for consumption by cookery. His description of the mode of eating tallies exactly with that of Bruce. The meat is always brought to the consumer while still warm and quivering with life, as it becomes tough and stringy when suffered to become cold." Each guest is furnished with plenty of teff and the invariable pepper sauce. His fingers take the place of a fork, and his sword, or shotel, does duty for a knife. Holding the broun to in his left hand, he takes into his capacious mouth as much as it can accommodate, and then, with an adroit upward stroke of the sword, severs the piece of meat, and just contrives to avoid cutting off his nose. He alternates the pieces of meat with teff and dillikh, and, when he has finished, refreshes himself coplously with drink.

Such food as this appears to bc indescribably disgusting, and very unfit for a nation that prides itself on its Christianity. Many persons, indeed, have said that no one could eat raw meat except when pressed by starvation, and have therefore discredited all accounts of the practice.

Perhaps my readers may remember that after Bruce's return a gentleman was mak-ing very merry with this account in the traveller's presence, treating the whole story as a fabrication, on the ground that to eat raw meat was impossible. Bruce said nothing, but quietly left the room, and presently returned with a piece of beef rolled and peppered after the Abyssinian fashion, and gave his astonished opponent the choice of eating the meat or fighting him on the spot. As Bruce was of gigantic strength and stature, and an accomplished swordsman to boot, the meat was eaten, and the fact proved to be possible.

Mr. Parkyns, who, when in Abyssinla, very wisely did as the Abyssinians do, found that he soon became accustomed to the taste of raw meat, and learned how to prefer one part of an animal to another. Hc discovered that a very good imitation of an oyster could be made by chopping up a sheep's llver very fine, and seasoning it with pepper, vlnegar, and a little salt, provided that the consumer shut his cyes while eating it. He even learned to appreciate a dish called chogera, which seems to be about the very acme of abomination. It consists of the liver and stomach chopped up fluc, mixed with a little of the half-digested grass found in the stomach, flavored with the contents of the gall bladder, plentifully seasoned with pepper, salt, and onions, and eaten un-

An Abyssinian's digestion is marvellous,

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tion is marvellous,

and almost rivals that of a pike, which will digest half of a fish in its stomach while the other half is protruding from its mouth. He will go to any number of feasts in a day, and bring a fine fresh appetite to each of them, consuming at a meal a quantity that would suffice seven or eight hungry Eng-lishmen. Mr. Parkyns once gave a break-fast to fourteen guests, thinking that, as they were engaged for three or four other feasts on the same day. they would perhaps and but en the same day, they would perhaps cat but little.

Keeping up, however, the old hospitable customs, he killed a cow and two fat sheep; and provided many gallons of mead and an infinite quantity of "teff." To his astonishment, tho whole of this enormous supply vanished, as he says, "like smoke," before his guests, who left scarcely a scrap for their servants. And, after this feast, the whole of the party proceeded to another house, where they were treated in a similarly liberal manner, and employed the day in a series of four or five such banquets.

rank. Consequently, when several men of nearly equal rank meet, a polite controversy is carried on for some time, each offering the cut of honor to his neighbor.

On one occasion this piece of etiquette roduced fatal results. Several Amhara produced fatal results. chiefs were present, together with one Ti-grean. The latter, in order to assert the superlority of his own province, drew his sword and helped himself to the first cut, whereupon hc was immediately challenged by two Amhara warriors. He accepted the chal-lenge, fought them both, killed them both, and so vindicated the course which he had taken.

The quantity which an Abyssinian will eat when he gets the chance must be seen to be appreciated. See for example Mr. Par-kyns' account of a feast at an Abyssinian wedding

"The Abyssinian guests were squatted reund the tables in long rows, feeding as if their llves depended on the quantity they could devour, and washing it down with foods of drink. I never could have believed that any people could take so much food, and certainly, if the reader wishes to see a curi-ous exhibition in the feeding line, he has only to run over to Abyssinia, and be pressent at a wedding-feast.

"Imagine two or three hundred half-naked men and women all ln one room, eating and drinking in the way I have described in a former chapter, but with this difference that the private party is well ordered and arranged, while the public 'hang-out' is a scene of the most terrible confusion. Here all decorum is lost sight of; and you see the waiters, cach with a huge piece of raw beef in his hands, rushing frantically to and fro In his desire to satisfy the voracious appetites of the guests, who, as he comes within their reach, grasp the mcat, and with their long crooked swords hack off a lump or strip, as the case may be, in their eagerness not to

"One man was reported on this occasion to have featen ' tallak ' and ' tamash ' of raw beef (each weighing from four to five pounds) and seven cakes of bread, and to have drunk twenty-six pints of beer and 'tedge.' From what I saw I can believe good deal, but this appears rather a

"Stretcher." "We of the Frank scct were presented with our share of the 'broundo ;' but as our The Abysiniaus are very fastidious re-specting the part of the animal from which the broundo is cut, and have a vast number of names to express the different qualities of meat. The most valued pertion is the salways given to the iman of the highest consequently when several man of core to cure severate who standing helind we merely, for formality's sake, tasted the offered delicacies, and then handed them over to our servants, who, standing behind us, were recily enough to make away with them. The silversmith Michael, before com-ing to the feast, had, it would appear, been pouring a tolerably copious libation to some god or other, for he was considerably ele-vated, and, being anxious to show off, com-menced eating in the Abyssinian fashion, nor did he stop until he had cut a largo gash in his nosc."

The hands are always carefully washed both before and after a meal. Just before the feast is over, the servants come round with baskets to the guests, each of whom places in the basket a portion of his food. As to the little boys, they crawl about under the tables, and among the legs of the guests, and are always ready for any fragments that may be accidentally dropped or intentionally given to them.

given to them. The beer, or "tedge," and mead, which have been mentioned, are favorite drinks among the Abyssinians. The former Is very thick and gruel-like, and to a European is very repulsive. The latter, however, is tolerably good, and is kept carcfully in large jars. The mouth of each jar Is covered with a bloccoff catton cloth drawn tightly with a plece of cotton cloth drawn tightly over it. This is not removed when the mead is poured out, and acts as a strainer.

CHAPTER LXVI.

ABYSSINIA -- Concluded.

BIRTH, LIFE, AND DEATH OF THE ABYSSINIANS-CEREMONIES AT BIRTH-THE CIRCUMCISION AND BAPTISM-CARE AS TO THE EXACT DATE OF EACH RITE - MARRIAGE, CIVIL AND RELIGIOUS, AND THEIR DIFFERENT CHARACTERS-THE CIVIL MARRIAGE AND ITS ATTENDANT CEREMONIES-DEATH AND FUNERAL - SHAPE OF THE GRAVE - THE HIRED MOURNERS - THE SUCCESSIVE COM-MEMORATIONS OF THE DEAD - BAISING THE HAI-HO - THE RELIGION OF ABYSSINIA - FASTING AND FEASTING BOTH CARRIED TO EXTREMES - ST. JOHN'S DAY AND THE ANNUAL WASHING-FRIENDLY SKIRMISHES - ABYSSINIAN CHURCHES - THE SANCTUARY AND THE ARK - THE ARK IN BATTLE -- IGNORANCE OF THE PRIESTHOOD -- THE BIBLE A SEALED BOOK TO PRIESTS AND LAYMEN - LIFE OF A SAINT - SUPERSTITION - TRANSFORMATION - THE BOUDA AND THE TIGRI-TIYA - EXAMPLES SEEN BY MR. PARKYNS - ABYSSINIAN ARCHITECTURE.

As soon as the birth of a child is expected, all the men leave the house, as they would be considered as polluted if they were under the same roof, and would not be allowed to enter a church for forty days. The women take immediate charge of the new comer, wash and perfume it, and mould its little features in order to make them handsome. Should it be a boy, it is held up to the win-dow until a warrior thrusts a lance into the room and pokes it into the child's mouth, this ceremony being supposed to make it courageous. The throat of a fowl is then cut in front of the child, and the women utter their joy-cries — twelve times for a boy and three times for a girl. They then rush tumultuously out of the house, and try to catch the men. If they succeed, they hustle their captives about, and force them to ransom themselves by a jar of mead, or some such present.

Next come the religious ceremonies; and it is not the least curious point in the religious system of the Abyssinians that they have retained the Jewish rite, to which they superadded Christian baptism. Eight days after birth the child is circumcised, twenty days afterward the priests enter the house, and perform a purification service which

WE will now cursorily glance at the life of A plaited cord of red, blue, and white silk an Abyssinian from his birth to his funeral. is then placed round the child's neck, as a token that it has been baptized, which is afterward exchanged for the blue cord, or "match," worn by all Christian Abyssi-nians. There is a curious law that, if either of the sponsors should die without issue, his godchild becomes the heir to his property

The pricests are very particular about the date of the baptism. They believe that Adam and Eve did not receive the spirit of life until they had been created forty and eighty days. Should the father miscalculate the date, he would be sentenced to a year's the date, he would be sentenced to a years fasting; while the priest is liable to a simi-lar penalty if he should happen to assign the wrong day. As to their marriages, the Abyssinians manage them very easily. As soon as betrothal takes place, which is mostly at a very early age the counted are not allowed

very early age, the couple are not allowed to see each other, even though they may have enjoyed the greatest liberty before-hand. So rigidly is this practice carried out in Tigre, that the bride never leaves her father's house until her marriage, be-lieving that if she did so she would be bit-ten by a snake. Just before the wedding-day, a "dass," or marquee, is built of stakes and reeds for the

afterward the baptism takes place, should the marriage-feast is prepared. Certain the child be a boy, and eighty days if a girl. distinguished guests have special places reception of the wedding-party, in which

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reserved for them; but any one is at liberty indissoluble. These, however, are very sel-to enter and eat to his heart's content. A scene of great turmoil always occurs on have been civilly married, and have found, these occasions, a crowd of men who have already been fed trying to gain re-admis-sion, whilst another crowd of hungry appli-eants is fighting and pushing toward the entrance. Order is kept to some extent by a number of young mcn who volunteer their services, and are allowed to exercise their office as they think best, hitting about at the crowd, and no man returning their blows. As soon as one batch of guests have eaten as much as they can be expected to consume, the door-keepers turn them out by main force and admit a fresh batch.

by main force and admit a fresh batch. After the fcast, the bride is carried in upon a man's back, and put down, like a sack of coals, on a stooi. Music and dancing then take place, while the bridegroom, at-tended by his groomsmen, or "arkees," is proceeding to the house, accompanied by his friends, and preceded by music. When he arrives, the marriage — which is a civil rather than a religious ceremony — takes place, an address being delivered to the married couple by a priest, should one hap-pen to be present; if not, by an eider; and the ackees have a number of curious offi-

pen to be present; if not, by an elder; and the actual ceremony is at an end. The arkees have a number of curious offi-ces to perform, among which is the custom of collecting gifts for the newly-married couple, begging with songs and drum-beat-ing before the houses. If nothing be given them, they, take whatever they wish; and, their seventh halt is made at the church them, they take whatever they wish; and, after a wedding the robberies are countless, the arkees being privileged persons during, their term of office. They are even allowed to perjure themselves—a crime which is held in the dccpcst abhorrence by all Abyswhom anything is stolen offer a present as a ransom, the arkees are obliged to give up the stolen property; but should they have taken fowis or any other edibles, there is no restitution possible, the arkces taking care to have them cooked and eaten at once.

such marriages, being mercly civil cere-monies, are dissolved as easily as they are made, the slightest pretext on either side being considered as sufficient for the separa-tion. Should there be children, the father takes the boys, and the mother the giris, and each will probably marry again almost immediately.

In consequence of this very easy arrange-ment, it often happens that, in one family of children, two may be by one mother, two by another, and one or two more by a third; and it is almost invariably the case that the children of one father by different mothers hate each other cordially, while the children of one mother by different fathers live together in amity.

Besides these civil marriages, which are really no marriages at all, there are ecclesiafter many years of experience, that they cannot be better suited. They therefore go to the church, are married by the priest, and receive the Communion together.

When an Abyssinian dies, the funeral takes place within a very short time, the same day being preferred if possible. The doubt being constant of the same day being constant of the same day being preferred if possible. death being announced from the house-top by the relatives, and by messengers to the neighboring villages, a grave is at once dug by volunteers. There are no professional grave-diggers in Abyssinid, but, as the act of burying the dead is considered as a meritorious one, plenty of assistance is always found. The body is then placed on a couch and carried to the grave, the whole of the But carried to the grave, the whole of the Psatter being repeated as the procession makes its way. Six halts are made during the progress of the body to the church, at each of which incense is burned over it, and certain portions of the Scriptures are read, or rather gabbled, as fast as the words can be repeated. In order to save time, each priest or scribe who is present has a each priest or scribc who is present has a certain portion assigned to him, and they

gate. Here more portions of Scripture are read in the same time-saving fashion, while the body is wrapped in a cloth made of palm leaves, this being emblematical of the palms thrown before our Lord on His triumphal entry into Jerusalem. When the grave is ready, the priest descends into it and censes it, after which the body is lowered and the carth filled in.

In consequence of the rapidity with which burial follows death, the mourning ceremo-nies are postponed for three days, so as to give time for assembling the mourners, and

On that day the mourners proceed to a spot near the church, on which is placed a couch containing a rude figure of a human being, supposed to represent the deceased person. The relations appear with their heads shaven like those of the priests, and among the Tigreans they rub their fore-heads and temples with the borders of their robes until they take off the skin, and pro-duce sores which often occupy many weeks in healing. Mostly the injury is so great, that when the skin is renewed it is blacker than the rest of the body, and remains so during life, giving to the face a very sin-gular expression. The Amharas do not employ this mode of showing their grief.

Each of the mourners then advances, and astical marriages, which are held to be pronounces a sort of culogy on the deceased,

THE CIRCUMCISION AND IL AND RELIGIOUS, AND NDANT CEREMONIES--THE SUCCESSIVE COM-F ABYSSINIA - FASTING IE ANNUAL WASHING-THE ARK -THE ARK BOOK TO PRIESTS AND OUDA AND THE TIGRI-

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es, the Abyssinians asily. As soon as which is mostly at a ple arc not allowed n though they may test liberty beforehis practice carried bride nevcr leaves l her marriage, be-so she would be bit-

ng-day, a "dass," or es and recds for the ng-party, in which prepared. Certain prepared. Certain ave special places generally uttering their panegyries in a sort of rude verse. In case, however, the relatives should not be good poets, a number of professional mourners attend the funeral, some being hired, but the greater number coming merely in hope of a fee and a share in the funeral banquet which concludes the proceedings. According to Mr. Parkyns, these people will give minute details of the history of the dead man, his deeds, character, and oven his property; and this to a great length, thus: "O Gabron, son of Welda Mousa, grandson of Itta Garra Raphael, &c. and of the grey ambling mule; owner of the Damascus barrel-gun, and bearer of the silver-mounted shield, why have you left us?" &c., entering with astonishing readiness into every particular of the deceased's life and actions. All the bystanders, at the end of each verse, break in with a chorus of sobbing lamentations, adapted to a mournful chant, "Monil vail wail wail wailway!" witlayl wailayay!" &c., which has a pretty plaintive sound, especially when, as is usually the case, a number of soft female voices join in.

in. "The 'ambilta' and the 'cundan' keep time with them, and add not a little to the effect. This continues until all the expected friends have arrived, and had their fill of walling; and about noon the whole party retire to the house, where a cow is killed, and a quantity of provisions provided for those who have come from a distance. Everything, except the cow, is usually furnished by the neighbors, as the mourners are supposed to be so overwhelmed with grief as to be unable to attend to such preparations."

The "ambilta," which is mentioned above, is a musical instrument composed of a set of six pipes, each performer having one pipe, and each pipe only having one note. The "cundan melakhat" is made of four long cane tubes, each having a bell, and a reed mouth-piece, like that of a clarionet. They are played in succession like the ambilta, and give forth very harsh and unpleasant notes. Both instruments are generally accompanied by a small drum. Although the immediate ceremonies of the funeral terminate with this feast, they are not totally completed. Indeed, for a whole year, masses are said regularly for forty days, and another mass is said on the eightieth day. A second and larger edition of the funeral feast, called the "teskar," is held six months after the burial, and sometimes lasts for several days.

To this feast come all the poor, who claim for themselves the right of being helped before any of the regular guests. They seat themseves in the "dass," and pour out loud invocations, until an official comes round, and slightly taps each one on the head with a stick. The man who has been thus signalled holds

out his hands, and receives in them a portion of meat rolled up in "teff" bread. When all have been served, they hold the food under their mouths, and call, in a very loud voice, "Hai... oh!" the last syllable being protracted until they have no more bread.

"This "Hai... oh!" is thought to be a sort of benediction, and very few would dare to omit it. Such an omission would be taken as a drawing down of the maledictions of the poor, and would excite the greatest contempt. If such a man were to quarrel, his opponent would be sure to say to him, "Ah! you are the man who made no 'Hai... oh!' for his brother."

On the next day the priests and men of highest rank assemble, and day by day the rank of the guests diminishes, until the seventh day is contemptuously given to the women. Six months after the teskar another feast, but of a larger kind, is held, and on every anniversary of the funeral food is sent to the priests.

WE now naturally come to the religion of the Abyssinians.

This is a kind of Christianity which consists chiefly in fasting, so that an Abyssinian life oscillates between alternate severe fasts and inordinate gluttony. The fasts of the Abyssinian Church occupy nearly two-thirds of the year, and are measured in duration by the length of the shadow. One fast, for example, must be kept until a man's shadow measures in length nine and a half of his own feet, another until it is nine feet, and a third until it is ten feet long. And these fasts are real ones, no food of any kind being taken until the prescribed time, and no such modifica-tions as fish, &c., being allowed to mitigate their severity. During Good Friday and the following Saturday the clergy, and all who have any pretensions to religion, fast for forty-eight hours; and, altogether, including the Wednesdays and Fridays, two hundred and sixty days of fasting occur in the year. During the long fasts, such as that of Lent, which lasts for fifty-five days, the people are allowed to eat on the mornings of Saturday and Sunday, but, even in that ease, meat in any form is strictly forbidden.

As soon as the lengthening shadow proclaims the end of the fast, the feasting sets in, and during the season of Epiphany the whole night is passed in a succession of eating, drinking, singing, dancing, and praying, each being considered equally a religious duty. Then there is a sort of game, much resembling our "hockey," at which all the people play, those from one district contending against those of auother, much as the Ashburne North and South football match used to be conducted on Shrove Tuesday.

St. John's Day is a great feast among the

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ST. JOHN'S DAY AND THE ANNUAL WASHING.

Abyssinians, and has this pre-eminence over the others, that all the people not only wash themselves, but their clothes also. It is the only day when the Abyssinians apply water externally, with the exception of washing the hands before and after meals, and the feet after a journey. In fact, they consider that washing the body is a heathenish and aitogether un-Christian practice, only to be practised by the Mohammedans and such

between St. John's Day and the feast of Mascal, or the Cross, the young people of both sexes keep up a continual skirmishing. both sexes keep up a continual skirmisning. In the evening they all leave their houses, the boys with bunches of nettles, and the girls with gourds filled with all kinds of filth. When they meet, they launch volleys of abuse at each other, the language being not the most delicate in the world, and then because the action measures the gibba filter. by the instruction of the word, and then proceed to active measures, the girls fling-ing the contents of the gourds at the boys, while the latter retailate by nettling the girls about their naked shoulders.

The day on which the greatest ceremo-nials take place is the feast of Mascal. On the eve of Mascal every one goes about with torches, first carrying them over the houses, and peering Into every crevice like the Jews looking for leaven, and then sallying into the air. The play which ensues mostly turns into a fight, which reminded Mr. Parkyns of the town and gown rows at college, and which begin in the same way, i. e. with the mischievons little boys. These begin at first to abuse each other, and then to fight. Next, a man sees his son getting rather roughly handled, drags him out of the fray, and pommels his antagonist. The father of the latter comes to the rescue of his son, the friends of each party join in the struggle, and a general light takes place. Mostly these contests are harmless, but, if the combatants have been indulging too freely in drink, they are apt to resort to their weapons, and to inflict fatal injuries.

During the night great fires of wood are built by the chiefs on the highest hills near the towns, and set on fire before daybreak. Oxen and sheep are then led three times Oven and sheep are then red three times round the fires, slaughtered, and left to be eaten by the birds and beasts of prey. This is distinctly a heathen custom, both the position of the altar and the mode of sacrifice designating clearly the fire-worshipper. When, therefore, the people awake in the morning after the fatigue and dissipation of the night, they find the whole country illuminated with these hill-fires.

They then go to their several chiefs, and all the soldiers boast before him of their prowess, some describing the feats which though they are no better in execution than they have done before the enemy, and others prophesying the feats that they in-

chief, however petty, shughtering as many cows as he can afford, and almost every householder killing at least one cow. The churches of Abyssinia are not in the

least like those edifices with which we genreally associate the name of church, being small, low, flat-roofed, and, Indeed, very much like the oid Jewish tabernacie traus-formed into a permanent building. Some of the more modern churches are obiong or square, but the real ancient Abysslnian buildsquare, but the real ancient A byssimin bund-ings are circular, and exactly resemble the ordinary houses, except that they are rather larger. They are divided into three com-partments by concentric walls. The space between the first and second wall is that in which the laity stand, the priests alone hav-has the privilege of entering the holy place ing the privilege of entering the holy place within the second wall.

In the very centre is a small compartment, sometimes square and sometimes circular. This is the Most Holy Place, and contains the ark, which is venerated almost as much by the Abyssluians as the ancient ark was reverenced by the Jews. The ark is merely reverenced by the Jews. The ark is merely a wooden box, in many churches being of extreme antiquity, and within it is placed the Decaiogue. Over the ark is a canopy of sllk or chintz, and around it are a vast number of silken and cotton rags. They even faney that the original ark of the Jews is denotited within a rock-abuncie in Aburgi is deposited within a rock-shrine in Abyssinla

The Abyssinians also follow the old Jewish custom of taking their saered shrine into battle.

In an illustration on page 662, which rep-resents a battle between the Abyssinians and Gallas, is seen the king, shaded with his umbreilas, giving orders to a mounted chief, whose ornamented shield and silver coronal denote his rank. In the distance may be seen villages on fire, while on the right an attack is being made on one of the lofty strongholds in which the people love to entrench themseives. Several dead Gallas are scen in the foreground, and in front of the king are some of the failen prisoners beg-ging for mercy. In the right-hand corner of the illustration is seen a conical object on the back of a mulc. This is one of their similars, which accompanies them as the ark used to accompany the Israelites to Battle. Thé shrine mostly contains either a Bible or the rclics of some favorite saint, and the covering of the mule is always of scarlet cloth. Two priests, with their white robes and tur-

Two priests, with their white robes and tur-bans, are seen guarding the mule. Paintings of the rudest possible descrip-tion decorate the walls of the church, and are looked upon with the greatest awe, though they are no better in execution than others prophesying the feats that they in-iccts are generally the Crucifixion and con-tend to do when they happen to meet an eneny. Gifts arc mostly presented at this time, and feasting goes on as usual; every

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The priesthood are, as may be imagined, found himself obliged to die. no very good examples either of piety or there was a great controversy as letters. Some of them, but by no means all, can read; and even of those who do possess this uccomplishment, very few trouble them-selves to understand what they read, but gabble the words in parrot fushion, without producing the least impression on the brain.

Such being the education of the teachers, that of the taught may be inferred; in fact, no Abyssinian layman can read. The late King Theodore was a brilliant exception to this general rule; but then it must be re-membered that he had passed several years in a monastery, and had partaken of the same educational privileges as those who were intended for the priesthood. Consequently, the Bible is a sealed book to all the laity and to a very large proportion of the priests, and the lives of the saints, and the various written charms which they pur-chase so freely, are by the Abyssinians val-ued fur above the sacred volume itself.

As moreover the scribes, who are the most educated men in the country, gain their liv-ing by writing copies of the Bible, of the lives of the saints, and by writing charms, it is their interest to keep the people in igno-rance, even though the laity were to mani-fest any desire to think for themselves. As, however, thinking is far too troublesome a process for them, they very contentedly leave all their religious matters in the hands of their elergy. Each man to his own business, say they—the warriors to fight, the priests to pray.

As for these lives of the saints, they are a collection of the most marvellous tales, often ludierous and puerile, mostly blasphemous according to our ideas on the subject, but sometimes highly poetic and even touching the sublime. There is one tale of St. Gabro Memfus Kouddos, i. e. Slave of the Holy Spirit, which contrives to comprise in itself all these elements. He was born a saint, stood up and repeated the threefold invoca-tion three days after his birth, and was so very holy that for his entire life he took no nourishment of any kind. Once he fell over a precipice three hundred feet deep, and when the angels spread their wings under him he declined their assistance, giving his have been a very slow one. The apparently blasphemous portions of his life I omit, and proceed to the end of it.

He would go on living for such an unconscionable time that at last the angel of death was sent personally to fetch him. The saint, however, declined the invitation, and logically argued that, as he had neither eaten nor drunk, his body did not belong to earth. therefore could not be restored to earth, and that, on the whole, any change must be for the worse. All the previous saints came mystery. One of the Bouda brothers offered and tried to persuade him, and at last he for sale a peculiarly handsome horse. The

But then there was a great controversy as to the destination of his body. Air, of course, would not take it; and as the saint had never eaten nor drunk nor used a fire, neither of the ele-ments could receive his body; and so he was again restored to it, and, still living, was taken up to heaven. Any of our readers who have perused the Talmud will remember a similar legend, which is doubtless the

origin of the above-mentioned story. This being a sample, and a very mild one, of the religion of the Abyssinians, we may easily imagine what must be their supersti-tions. These are of the genuine African east, and have survived with undiminished

east, and have survived with undiminished strength in spite of the system of Christian-ity which has so long existed in Abyssinia. The people fully believe in the power of transformation. There is a sort of demon, called Bouda, who possesses this power, and is supposed to be the special demon of blacksmiths. Now in Abyssinia the trade of blacksmith is hereditory and is avoid of blacksmith is hereditary, and is consid-ered a disgraceful one, all smiths being looked upon as soreerers. This idea has evidently taken its fise from times of great antiquity, when the power of smelting, forg-ing, and welding iron was thought to be too wonderful to be possessed by ordinary human beings.

Mr. Parkyns narrates several instances of this belief in transformation. He knew, for example, of two little girls who had been in the forest to gather wood, and came back in a great fright. They had met a blacksmith, and had begun to jeer at him for a wizard, asking him as a proof of his power to turn himself into a hyzena. The man took them at their word, untied a corner of his robe, took out some ashes, and sprinkled them over his shoulders. Immediately his head changed into that of a hyæna, hair spread itself over his body, and, before they could recover from the terror which paralyzed them, the now complete hyæna grinned and laughed at them, and then trotted into the neighboring bush.

Another story euriously resembles some of the transformation tales of the Arabian Nights. Two Bouda brothers used to make a good living by their powers of transforma-tion. One of them would change himself into a horse, mule, or some other valuable animal, and was then sold by his brother. In the middle of the night the transformed man resumed his human shape, and walked home to join his brother. This went on for some time, but at last no one would buy from them, as they kept no stock. No one knew where they obtained the animals which they sold, and, moreover, no one liked to buy animals which had a knack of always escaping before twenty-four hours. At last one man determined to solve the

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sly resembles some ales of the Arabian others used to make wers of transformauld change himself some other valuable sold by his brother. ght the transformed n shape, and walked r. This went on for no one would buy ained the animals moreover, no one nich had a knack of twenty-four hours. mined to solve the ouda brothers offered idsome horse. The

seller, and uttered loud lamentations over his hasty temper, which had caused him to kill so splendid an animal. The Bouda contrived to hide his emotion until he reached trived to finde his emotion until he reached his home, and then began the usual lamen-tations for the dead, rubbing the skin off his temples and walling loudly. On being ques-tioned, he said that he was mourning the death of his brother, who had been robbed and nurdored hy the Gallas, from whom he had been buying boreas for sale. had been buying horses for sale. It seems also that the Boudas can trans-

form other persons into animals, even without their consent. A woman had died, and, humediately after the funeral, a blacksmith came to the priest in charge of the cemotery, and bribed him to give up the newly-buried corpse. This was done, and the neighbors all remarked that the blacksmith helphoors all remarked that the blacksmith had purchased a remarkably fine donkey, on which he always rode. There was this peculiarity about the animal, that it always wanted to run into the house whore the doad woman had lived, and whenever it met any of the young people brayed loudly, and ran toward them.

The eldest son boing a very intelligent young man, suddenly declared that the animal in question must be his mother, and insisted on bringing the ass and its rider into the hut. Here the animal seemed Into the hut. Here the animal seemed quite at home: and the smith was charged with being a Bouda, and with changing the body of the woman into an ass. At first he of mingled threats and promises, ho con-fessed that he had Indeed wrought the change. The woman was not dead, but was only in a tranee into which he had thrown again. Being promised forgiveness, he by-gan his incantations, when the ass gradually and be associated to be rown form again his incantations, when the ass gradually attempt of the threats and promised for the threats and get at them; but she resisted with what appeared to me wonderful strength for a girl, and bit their fingers till again. Being promised forgiveness, he ba-gan his incantations, when the ass gradually threw off the furry coat and assumed the human form. The transformation was hand tothic the transformation the sons, in a sudden access of fury, drove his spear through the blacksmith and stopped the transformation, so that ever afterward the woman had ono human foot and one ass's hoof. Many persons told Mr. Parkyns that they had actually seen the hoof in question.

The Bouda exhibits his power in various modes, one of which is a kind of possession, in which the afflicted person is, as it were, semi-demoniacal, and performs feats which are utterly impossible to the human body in the normal condition. Men and women are alike seized with the Bouda madness, although the females are naturally more lia-

man hought it, and as soon as he got the to be to lay a spell on the afflicted persons auimal out of the town, he drove his lance which will cause them to come at his call. through its heart, and killed it ou the spot. He then threw himself in the way of the hymna, calls the victims at night, and, if they are not bound and carefully watched, they are forced to go to the hyæna, and are then devoured.

A remarkable example of this Bouda Ill-ness was watched by Mr. Parkyns with the greatest care. The afflicted person was a servant woman of Rohabaita. The com-plant because by hence and hence the best plaint began by languor and headache, and then changed into an ordinary fit of hystories, together with great paln.

"It was at this stago that the other ser-vants began to suspect that she was under the influence of the Bouda. In a short time she became quiet, and by degrees sank into a stato of lethargy, approaching to insensi-bility. Either from excellent acting and great fortitude, or from real want of feeling, the various experiments which were made on her seemed to have no more effect than they would have had on a mesmerle som-nambulist. We pinched her repeatedly; but, pinch as hard as we could, sho never moved a muscle of her face, nor did she otherwise express the least sensation. hold a bottle of strong sal-volatile under her nose, and stopped her mouth; and this hav-lng no effect. I steeped some rag in it, and placed 1t in her nostrils; but, although I would wager any amount that she had never either seen, smelt, or heard of such a prep-aration as liquid ammonia, it had no more effect on her than reserver.

strength for a girl, and bit their fingers till in more than one instance she drew blood. I, among others, made the attempt, and, though I got a bite or two for my pains, yet either the devil had great respect for me as an Englishman and a good Christian, or she had the me as her musicar had for me as hor master, for the biting was all a sham, and struck me as more like kissing than anything else, compared with the fearful wounds she had inflicted on the rest of the party.

"I had a string of ornamental amulets which I usually wore, having on it many charms for various maladies; but I was per-feetly aware that none for the Bouda was among them. Still, hoping thereby to ex-pose the cheat, I asserted that there was a very celebrated one, and laid the whole be to its attacks than the men, generally sceounting for the fact by stating that they have rejected the love of some Bouda or other. The chief object of the Bouda seems

eral persons had been round the village to baptismal name of the affected person. This look for some talisman, but only one was found. On its being applied to her mouth she for an instant sprang up, bit at it, and tore it, but then laughed, and said it was weak, and would not vex him.

"I here use the masculine gender, because, although the patient was a woman, the Bouda is supposed to speak through her medium; and, of whatever sex they be, the sufferers, or rather the spirits, when speak-ing of themselves, invariably use that gen-der. I deluged her with bucketfuls of water, but could not either elicit from her a start or a pant, an effect usually produced by water suddenly dashed over a person.

"At night she could not sleep, but bccame more restless, and spoke several times. She even remarked, in her natural tone of voice, that she was not ill, nor attacked by the Bouda, but merely wished to return to Adoun. She said this so naturally that I was completely taken off my guard, and told her that of course she might go, but that she must wait till the morrow. The other people smilled, and whispered to me that it was only a device of the Bouda to get her out into the forest, and then devour her."

By one of those curious coincidences that sometimes occur, a hyæna, who, according to the popular ideas was the transformed Bouda, was heard hooting and laughing close to the village for the whole of the night, that being the only time that Mr. Parkyns had known the animal do so during the whole of his stay at Rohabaita. In consequence of the presence of the animal, the young woman was tightly bound, and sentinels were placed within and without the door of the hut. Whenever the hyæna called, the woman moaned and started up, and once, after she had been quiet for nearly an hour, and the inner sentinel had dropped off to sleep, the hyæna came close to the hut, and the woman rose, without her bonds, crept on all-fours to the door, and had partly succeeded in opening it when one of the sentinels made a noise, and she went back to her place. In this way she was kept under the strictest watch for three days, during which time she would neither eat nor drink, rejecting even a small piece of bread when she had swallowed it, and on the third evening she mended and gradually recovered.

If this were imposture, as Mr. Parkyns remarks, it is difficult to find a motive. She had scarcely any work to do, and the won-der is what could make her voluntarily prefer three days confinement, with pinches, cords, cold water, and other ill-treatment-not to mention that severest of all punishments to an Abyssinian, total abstinence from food and drink.

According to the people, this enchantment

is always concealed, and the Abyssinians are only known by a cort of nickname, which is given by the mother as they leave the church. When, however, a Bouda learns the baptismal name, he takes a straw, bends it into a circle, mutters charms over it, and puts it under a stone. As the straw is bent, the illness begins; and should it break, the victim dies.

Charms of certain kinds have a potent effect on the Bouda. On one occasion a poor weakly girl was lying apparently senseless, on whom Mr. Parkyns had uselessly tried, by the application of false charms, to produce an effect. Suddenly the woman Suddenly the woman flew into violent convulsions, screaming and struggling so that four strong men could scareely hold her. Just then an Amhara soldier entered the outer court, and she eried out, "Let me alone and I will speak." This man, it appeared, had heard that a patient was ill of the Bouda, and had brought with him a charm of known power.

After much threatening with the amulet, accompanied by fierce and frantic rage on the part of the possessed, the Bouda promised to come out if food were given him. It is remarkable by the way, that the Bouda is always of the male sex, and, whether the possessed be a man or a woman, always uses the masculine gender in language. The rest must be told in Mr. Parkyns' own words :

"A basin was fetched, in which was put a quantity of any filth that could be found of fowls, dogs, &c.), and mixed up with a little water and some ashes. I took the basin myself, and hid it where I was positive that she could not see me place it, and covered it up with some loose stones which were heaped in the corner. The Bouda was then told that his supper was prepared, and the woman rose and walked down the court on all-fours, smelling like a dog on either side, until, passing into the yard where the basin was, she went straight up to it, and, pulling it out from the place where it was hidden, devoured its abominable contents with the utmost greediness. The Bouda was then supposed to leave her, and she fell to the ground, as if fainting. From this state she recovered her health in a few days."

A somewhat similar sort of possession is called Tigritiya. In this case the patient falls into a sort of wasting away, without apparent cause, and at last sits for several days together without cating or speaking. Music is the only means of curing a patient, who will then spring from the couch on which he has lain, apparently without strength to sit up, and will dance with the most violent contortions, keeping up the exercise with a vigor and pertinacity that is caused by a Bouda, who has learned the would tire the strongest man in perfect

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l, in which was put a that could be found nd mixed up with a ashes. I took the it where I was posisee me place it, and e loose stones which corner. The Bouda supper was prepared, and walked down the elling like a dog on ssing into the yard she went straight up from the place where l its abominable const greediness. The ed to leave her, and is if fainting. From her health in a few

sort of possession is his case the patient asting away, without t last sits for several eating or speaking. s of curing a patient, from the couch on apparently without will dance with the ns, keeping up the and pertinacity that est man in perfect

health. This is a sign that the demon may thongs, an inch or two in width. These be driven out; and when the music ceases, contract when drying, and form a tolerably the patient falls to the ground, and then begins to speak (always in the person of the demon), demanding all kinds of ornaments - sometimes, even if a poor woman, asking for the velvet robes and silver-mounted weapons of a chief. These cannot be obtained without much expense, but at last are procured, when the dancing is resumed, and, after several accessions of the fit, the patient takes off all the borrowed ornaments, and runs at full speed until the demon suddenly departs, and the possessed person loses all the fictitious strength that had animated him, and falls to the earth in a swoon. The demon takes his leave, and is deterred from returning by the firing of guns, and a guard with drawn swords that surrounds the prostrate form of the moaning patient.

THE architecture of the Abyssinians is simple, but characteristic. Houses differ in form according to the means of their owner, those of the commonalty being merely circular luts, while those of the wealthy are square and flat-roofed.

A rich man's house is rather a complieated piece of architecture. It stands in an enclosure, like an Indian compound, and the principal gateway is covered and flanked on either side by a porter's lodge, in which sleep the actual gate-keeper and other servants. Within the enclosure are generally a few slight huts of straw, for the reception of strangers or servants. About one-fourth of the compound is divided by a wall, and contains the kitchen, store-houses, &c. At the end opposite the gateway is the Adderash, or reception room, which is square or ob-long, and often of considerable size. The roof is flat; but when the room is too large to be crossed by beams, only the angles are roofed in the ordinary way, so as to leave an octagonal opening in the centre. A wooden wall about four or five feet high is next built round the opening, and there is then no difficulty in roofing it.

The Adderash is divided into three rooms, the largest of which is the reception room. At the end is the stable, the horses and nules passing into it through the reception room. The "medeb," or bed-room (if it may be so called), is merely a strip of the apartment, about eight feet wide, separated by a partition wall; and if the owner of the house should be a married man, the entrance of the medeb is closed by a curtain. This apartment takes its name from the medeb, or divan, which is simply a part of the floor raised a foot or so above the rest, about five feet in width, and extending for the whole length of the room. Opposite the medeb is a small alcove, in which is placed the couch of the master of the house. This couch, or "arat," is a stout wooden framework, across elastic bed.

In warm weather the arat is placed out of doors, and is only covered with a slight cloth roof. One of these outdoor beds may be seen lu the illustration No. 2, on page 662.

The floor of the reception room is covered with grass, just as in the olden times even palace floors were strewn with rushes. Whenever a visitor enters, fresh grass is strewn to make a clean seat for him, but no one thinks of removing that which already has become discolored. Consequently, what with the continual washing of hands by pouring water over them, the spilling of beer and mead, and the mud that clings to the horses' feet as they pass to and from their stable, the flooring of the house be-comes nothing more or less than a fermenting manure-heap. At last, when even the Abyssinian nose can endure it no longer, the room is cleared, and left empty for a day or two in order to rid it of the intolerable odor which still clings to it. Round the walls of the reception room are

a number of cows' horns by way of pegs, on which are hung the spears, shields, horse-accoutrements, drinking-horns, and other property of the owner.

The store-houses contain huge earthenware jugs, the mouths of which nearly reach the roof of the house, though their bases are sunk a yard or so in the ground. The Abyssinians value these jars highly, inasmuch as they are evidences of wealth.

As to the other two provinces, Shoa and Amhara, there is so little difference between them and Tigré that there is no need to occupy space with them. Practically they form one kingdom, just as England, Wales, Seotland, and Ireland, and there is among them a very strong provincial jealousy, anal-ogous to that which still prevails among the uneducated members of our own United Kingdom. Even Mr. Parkyns could not resist the feeling, and was a strenuous admirer of Tigré, considering the Aniharas as forocious and overbearing boors, and despising the Shoas altogether.

The province of Shoa, however, is by no means a despicable one, as may be seen from the following description of the great annual feast which is given by the king or prince at Easter. This hospitable banquet is on a truly royal scale, and is continued for a whole week, so that every free man who can attend the capital may have an opportunity of taking part in it.

The banqueting room is a very large and lofty chamber, having on one side a cur-tained alcove, in which the prince sits. Fresh grass is daily strewn on the floor, and round the room are set the tables, which are "arat," is a stout wooden framework, across low, circular pieces of wickerwork. It is which is stretched a network of raw hide only in such houses that the tables are uni-

form in shape or size. Behind the tables and ranged along the wall are the body guards of the prince, armed with shields and a sword much resembling the old Roman weapon. Troops of servants are in waiting, and before the banquet begins they bring in the bread in piles, and place it on the tables. Sometimes as many as thirty loaves will be placed for each guest, the finest bread being

always at the top and the coarsest below. The object of this arrangement is to suit the different ranks of the party. Those of highest rank come first, and cat the finest, using the second-class bread as table-napkins. When they have finished, the guests of the next rank come in, eat the secondelass bread, and wipe their fingers on the third-class bread, and so on until the whole is consumed.

Round the room are hung rows of shieldc, lion skins, and mantles of honor to be conferred by the prince on his subjects, while above them is a wide earpet, on which are depicted lions, camels, horses, and other animals

All being ready, the guests assemble, and the prince takes his seat in the alcove, where he gives audience. Professional musicians enliven the seene with their instruments, and professional dancers aid their efforts. In the mean time, the guests are rying meat from one guest to the other, and making up neat little sausages of meat, bread, and pepper, which they put adroitly into the mouths of the guests. As in more civilized lands, it is always better to propitiate the servants, because they can give the best parts of the meat to those whom they like, and reserve the gristle and toughest parts for those who displease them.

The politer guests, having by means of two or three pounds of meat, a pile of bread, and a gallon or so of mead, taken the edge off their own appctites, make up similarly seasoned balls, and put them into their neighbors' mouths. This is done with such rapidity that a man who happens to have made himself agreeable to his right and left hand neighbors is nearly choked by the haste with which etiquette requires that he shall despatch the highly-spieed morsels.

After this preliminary portion of the feast, in which cooked mutton is mostly employed, acting as a provocative to the real banquet which is to follow, the servants bring in raw mcat still warm with life, and eut from a cow that has been slaughtered at the door while the mutton and bread has been consumed.

The giver of the feast sits in his alcove, and below him are the armed guards. The guests sit at wickerwork tables, using their curved swords with the national adroitness, and servants wait on the guests carrying great pieces of raw beef about. The liquids, by the way, are drunk from horns, which are bough. This was nothing more than a

always served by women. In the centre are the musicians, playing the curious fiddle and harp of Shoa, and a little further on are the dancers.

As to the other tribes which are either in or about Abyssinia, a very few words must sufflee for them.

There is one curious and very wild tribe, known by the name of BAREA. They are inborn marauders, executing their raids with marvellous rapidity and skill. So clever are they at concealing themselves, that even on an open plain, where there is not the least cover, they manage to dispose of themselves in such a way as to deceive an eye unpractised in their arts.

Once Mr. Parkyns was passing through a district over which one of the bush fires had swept, when he was astonished by the exclamation of his guide, that Barea were in sight, pointing at the same time to a dead tree, standing on an eminence at a distance of several hundred yards, and charred black by last year's fires. "All I saw was a charred slump of a tree, and a few black-ened logs or stones lying at its foot. The hunter declared that neither the tree nor the stones were there the last time that he passed, and that they were simply naked Barea, who had placed themselves in that position to observe us, having no doubt seen us for some time, and prepared themselves.

"I could scarcely believe it possible that they should remain so motionless, and determined to explore a little. The rest of the party Jvised me to continue quietly in the road, as it was possible that, from our presenting a rather formidable appearance, we should pass unmolested; but, so confi-dent was I of his mistake, that, telling the rest to go on slowly as if nothing had happened, I dropped into the long grass and stalked toward them. A shot from my rifle, at a long distance (I did not venture too close), acted on the tree and stones as promptly as the fiddle of Orpheus, but with the contrary effect, for the tree disappeared, and the stones and logs, instead of running after me, ran in the opposite direction.

"I was never more surprised in my life, for so complete was the deception, that even up to the time I fired I could have declared the objects before me were vegetable or mineral - anything but animal. The fact was that the eunning rascals who represented stones were lying flat, with their little round shields placed before them as screens."

Some of the wild tribes of India act in the same manner. There is a well-known story of an officer on the march, who was so completely deceived that he stood close by one of these metamorphosed men for some time, and at last hung his helmet on a projecting a. In the centre are the curious fiddle and the further on are the

which are either in ery few words must

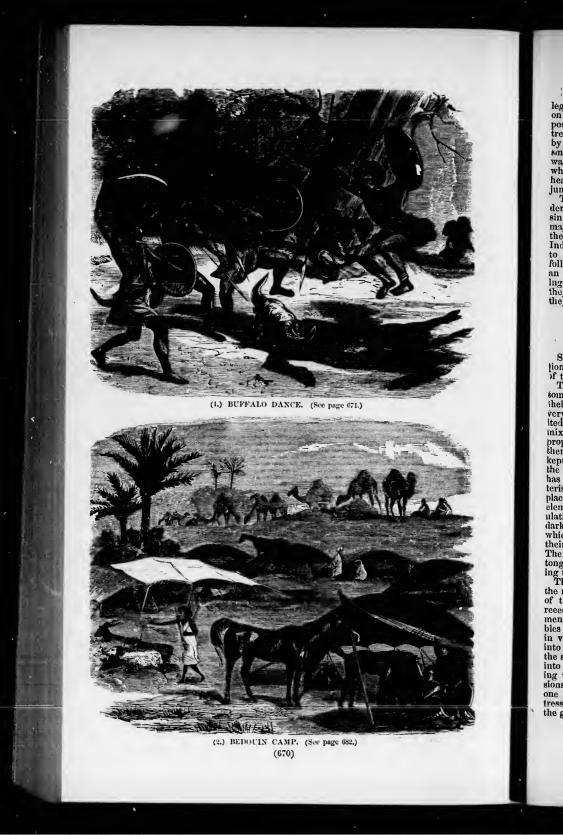
and very wild tribe, BAREA. They are ceuting their raids ity and skill. So cealing themselves, blain, where there is y manage to dispose a way as to deceive their arts.

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s of India act in the a well-known story ch, who was so come stood close by one men for some time, net on a projecting ning more than a



by the spear-shafts, which did duty for the smaller branches. This mark of confidence was too much for the gravity of the savage, who burst into a shrick of laughter, turned head-over-heels, and disappeared into the jungle, the helmet still attached to his leg.

These clever and withal amusing marauders are very thorns in the side of the Abyssinians, who never know when the Barea may not be upon them. In many respects they resemble the warlike tribes of the Red Indians, though they are certainly superior to them in size and strength. They will follow a travelling party for days, giving not an indication of their presence, and speak-ing to one another wholly by signs, of which they have an extensive vocabulary. But they will never show themselves until the vent the fire from being seen.

leg of the dark savage, who was standing time comes for striking the long-meditated on his head, with his limbs fantastically dis- blow, when they will make their attack, and blow, when they will make their attack, and then vanish as mysteriously as they had come. On one occasion nearly two hundred Barea came overnight to the outskirts of a village, and there lay in walt. In the early morning, two of the principal men of the. village, one a man who was celebrated for his majestic and somewhat pompous de-meanor, took a walk toward their cottonfields, and found themselves in the midst of the Barea, who captured them, and carried them off to be sold as slaves to the Arabs, who would probably sell them again to the Turks.

When the Barea encamp round a village, they keep themselves warm for the night by the ingenious plan of each man digging a hole in the ground, making a small fire in it, and squatting over it enveloped in his cloth, so as to retain the heat and to pre-

THE GALLAS.

SURROUNDING a very considerable por- has a most comical aspect, and has been lion of Abyssinia proper are various tribes likened to the ace of clubs. of the fierce and warlike GALLAS.

The Galla men are a fine and even handtome race, extremely variable in the hue of their skin, as may be supposed from the very large extent of ground which is inhabited by their tribes. Moreover, they have inixed considerably with the Abyssiniaus proper, and are often employed as slaves by then. Female Galla slaves are frequently kept in the households of Abyssinians, and the consequence is, that a mixed progeny has sprung up which partakes of the charac-teristics of both parents. This has taken place considerably in Shoa, where the Galla element is very conspicuous among the population. As a rule, however, they arc much darker than the Abyssinians, a circumstance which has induced Mr. Johnstone to derive their name from the word "calla," or black. Their language is a dialect of the Amhara tongue, but varied, like their skins, accord-

ing to the precise locality of the tribe. The features of the Gallas have none of the negro characteristics, such as the length of the skull, the contracted (though not receding) forehead, and the full develop-ment of the lips and jaws. The hair resembles that of the Abyssinians, and is dressed in various modes. Sometimes it is formed into long, narrow plaits, hanging nearly to the shoulders, and in others it is frizzed out into tuffs. The most singular way of dressing the hair is to collect it into three divisions, one occupying the top of the head, and one crossing cach temple. The divided tresses being then combed and frizzed to the greatest possible extent, the whole head page.

The young women are bold and hand-some, but are anything but good-looking when they grow old. Three old women who visited Mr. Johnstone, and evidently acted as spics, were remarkable for their ugliness. They wore the hair in the usual wild the spice which they had acr uginess. They wore the hair in the usual multitudianous plaits, which they had con-nected by means of threads, so as to form them into a continuous curtain, and had been exceedingly lavish of butter. They wore a sort of soft leather petiticoat, and had on their feet a simple sandal of ox-hide, fastened to the fort by a law precise every fastened to the foot by a lap passing over They came ostensibly to sell tobacco and ropes. The latter articles they made even ropes. The fatter articles they made even while they were bargaining, a bundle of hemp being fastened to their girdles in front, and the ropes, as fast as they were twisted, being coiled round their waists. The Gallas are a warlike race, and far more courageous than the Abyssinians, who she more given to vapping than fighting.

are more given to vaporing than fighting. When they return home after a victory they celebrate a curious and violent dance, called the Buffalo Dance. A head and the attached skin of a buffalo is laid on the ground, and the men assemble round it armed as if for war, with their spears and crooked swords. They then dance vigorously round the buf-falo skin, leaping high in the air, striking with their swords, and thrusting with their spears, and going through all the manœuvres of killing the animal. The women take an active part in the dance. It is illustrated in the engraving No. 1, on the preceding

THE DANKALLI AND SOMAULI.

THEN there are the Dankalli and Somauli | rounded, and slightly hollowed to give a tribes, each of them subdivided into a number of smaller tribes, and having some traits peculiar to themselves, and others common to the Abyssinians proper. Indeed, Mr. Johnstone remarks that he has no doubt that, although they are now distinct nations, they are derived from a common origin.

The Somaulis are a warlike people, and, instead of the spears and shields which are almost the universal weapons through this part of Africa, they carry light bows and large quivers, which hang under the left arm by a broad strap passed over the same shoulder. The bow, though light, is very strong, and is much after the classical or Cupid's bow form. In consequence of this shape, when the arrow is discharged, the string comes quickly against the handle, and if the archer be inexpert his thumb gets a violent blow.

The quiver is made of an emptied gourd, the mouth of which is closed with a cover like that which is represented on several of the African quivers mentioned in this work. It contains about a dozen arrows, about a foot in length, and made of a hollow reed. Each is armed with a head of blue steel, shaped something like the ace of spades, and having its neck lengthened into a spike about an inch and a half long; this is not attached to the arrow, but is loose, and when wanted for use the spike is simply slipped into the unfeathered end of the hollow shaft. Of course, when the weapon strikes its object, the shaft falls off, and the head, which is poisoned, remains in the wound, and soon causes death.

Instead of the sword, they carry a knife with a blade about eight inches in length, the handle being merely a piece of wood breast.

firmer grasp.

The dress of the men consists of a "fotah," or waist cloth, and a robe called the "sarree." Differing in use, these cloths are of exactly the same shape and size, i. e. about eleven feet in length. The fotah is wound twice round the waist, the end being tucked in behind, and the whole garment made scenre by the broad belt which holds the knifc. The sarree is worn in robe fashion, round the body, and a man of taste disposes it so as to show off the two broad stripes of blue or scarlet at the end.

The women also wear the fotah, over which, when out of doors, they wear a long blue skirt without sleeves, and very open down the front. This is laid aside in the house, where nothing but the fotah is worn. The mode of dressing the hair into a continuous veil has been already mentioned, and Mr. Johnstone was fortunate enough to witness the process of dressing "this entangled mass, which reminded me of the hair of Samson, interwoven with the web of the loom. The lady whose hair was to be operated upon sat upon a stone in the court beneath one of our windows, and behind her, on her knees, was a stout slave-girl, who held in both hands a long-handled wooden fork-like comb, having four very strong prongs, which she dragged through the woolly, greasy, and black hair of her mis-tress, with the force of a groom currying a horse's tail."

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The particular sub-tribe to which the people belong is denoted by sundry ineised marks, which are cut with a fragment of obsidian, and are formed into patterns which sometimes extend over the whole back and

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CHAPTER LXVII.

NUBIANS AND HAMRAN ARABS.

TINT OF THE WUBIAN SKIN — DRESS AND WEAPONS OF THE MEN — PECULIAR SWORD AND SHIELD — DRESS OF THE WOMEN — RÅHAT, OR THONG APRON — AMULETS — NUBIAN ARCHITECTURE — THE HAMRAN ARABS — WEAPONS OF THE MEN — CARE TAKEN OF THE WEAPONS — ELEPHANT HUNT-ING — ADMIRABLE HORSEMANSHIP — CATCHING BABOONS — HUNTING THE LION — CATCHING A BUFFALO BY THE TAIL — HARPOONING THE HIPPOPTAMUS.

INASMUCH as, in spite of the continual contact with civilization, caused by their locality on the Nile bank, the Nubians have preserved their ancient style of dress and much of their ancient manners, they deserve a place in this work.

In color the Nubians are mostly black, some being of quite a jetty hue, while others are of much lighter color. Even in the blackest Nubian, however, the tint of the skin is not that of the tropical negro, but there is a certain transparoney about it, which, in the sunbeams, gives a sort of amber hue to the limbs. Besides being a fine and well-built race, the Nublans possess pleasing features, the only fault being that the lower part of the face is somewhat apt to project.

While young the boys wear no clothing whatever, but when adult they wear no clothing whatever, but when adult they wear short tronsers, a shirt, and a kind of large scarf which passes over the left shoulder, and is fastened by a girdle round the waist. Being Mahometaus, they shave the hair except one tuft on the crown, and cover their bare heads with a white cotton cap.

The Nubian men mostly go armed according to their ability. The usual weapons are the sword, dagger, spear, and shield. The sword is shaped somewhat like that of the Abyssinian, but the curve is not so abrupt. The general style of the weapon, however, and the shape of the handle, proclaim a common origin. With some of the Nubians the favorite weapon is the straight sword, like that of the Hamran Arabs, which will bo described in a future pago.

Perhaps on account of the facility which the Nile affords for travelling into South Central Africa, they wear a dagger fastened to the left arm just above the clbow, exactly as do several of the tribes that are found near the sources of the Nile. This dagger is short and crooked, and is kept in a red leathern sheatl, and, on account of its position on the arm, is covered by the garments. The spear is simply the ordinary wooden shaft with an iron head, and has nothing about it specially worthy of notice.

The shield, however, is remarkable for its structure. It is generally made of the hide of the hippopotamus or of crocodile skin, and is easily known by the projecting boss in the centre. The hide is stretched on a wooden framework, and the boss is made of a separate piece of skin. The Nubians value these shields very highly, and, in consequence, it is extremely difficult to procure them.

The women are dressed after the usual African manner. As girls they wear nothing but a little apron of leathern thongs called a råhat. This apron is about nine inches or a foot in width, and perhaps six or seven in depth, and in general appearance resembles that of the Kaffir girl. Instead of being cut from one piece of leather, each thong is a separate strip of hide, searcely thicker than packthread, and knotted by the middle to the thong which passes round the waist. The apron is dyed of a brick-red color, and, after it has been in use for any time, becomes so saturated with the castor-oil which stands these primitive belles in lieu of clothing, that

(673)

the smell is unendurable. Travellers often sand years old they were." (Lady Duff Gor-purchase them from the Nubian girls, who, as a rule, are perfectly willing to sell them; The same writer well remarks that the but the buyers are obliged to hang their purchases on the top of the mast for a month or so, before they can be taken into the cabin. One of these aprons in my collection has still the familiar castor-oil odor about it, though many years have passed since it was pur-ehased from a Nubian girl.

Of course they wear as many ornaments as they can procure; and some of these, which are handed down from one generation to another, are of great value. Few characteristles are more striking to an observant traveller than the fact that a Nubian girl whose whole dress may perhaps be worth threepence, and who really could not afford to wear any clothing at all if it cost sixpence, will yet earry on her neck, her wrists, her ankles, and in her ears, a quantity of gold sufficient to purchase a handsome equipment.

It is rather a remarkable point that these aprons always beome narrower toward the left side. The daughters of wealthy parents, though they wear no clothing except the apron, still contrive to satisfy the instinctive love of dress by covering the leathern thongs with beads, white shells, and pieces of silver twisted round them. When the girls murry, they retain the apron, but wear over it a loose garment, which passes over one shoulder, and hangs as low as the knee.

The ornaments with which they profusely decorate their persons are of various materials, according to the wealth of the woman who owns them. Those of the wealthy are of gold and silver, while those of the poorer class are of buffalo horn, brass, and similar materials. . The metal amulets are of a crescent shape, and are open at one side, so as to be clasped on the arm or removed, accord-

ing to the wearer's pleasure. The hair is dressed in a way that recalls the ancient Egyptian woman to the traveller. It is jetty black and tolerably long, and is twisted with hundreds of small and straight tresses, generally finished off at the tips with little knobs of yellow clay, which look at a distance as if they were little lumps of gold. Amulets of different kinds are woven into the locks, and the whole is so saturated with castor-oil that an experienced traveller who wishes to talk to a Nubian woman takes care to seeure the windward side, and not to approach nearer than is absolutely needful. As a rule, the Nubian women are not so dark as the men, but approach nearly to a coffee tint

"Two beautiful young Nubian women visited me in my boat, with hair in the little plaits finished off with lumps of yellow clay, burnished like golden tags, soft deep bronze skins, and lips and eyes fit for Iris and Athor. Their very dress and ornaments were the same as those represented in the tombs, and

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whole country is a palimpsest, in which the Bible is written over Horodotus, and the Koran over the Bible. In the towns the Koran is most visible; in the country, Herodotus.

One of these graceful Nublan girls is represented in the frontispiece to this volume.

The amulets which have been just mentioned are worn by men and women alike, and are sewed up in red leather cases like those of the Bornuans. It is an essential part of their effleacy that their contents should not be known, and if once a case be opened, the enclosed amulet loses its power. The men often wear great numbers of them, tying them on their arms above the elbows.

The houses in which the Nubians live, or rather in which they sleep, are of very simple construction. Residing among the ruins of palaces, the Nubians have never learned to build anything better than a mud hut. These huts are of much the same shape as the old Egyptian buildings, being squared towers, large at the base, and decreasing toward the top, which is square, and in the better class of house answers as a terrace. The roof is covered with palm branches, and every good house possesses a sort of court-yard surrounded by walls, in which the women can pursue their different vocations while sheltered from the sun.

Granaries are seen near every village, and eonsist of shallow pits sunk in the ground and eovered with a sort of white plaster. The villages also possess a shed for the reception of strangers, and each house has a jar of fresh water always kept ready for use.

Fortunately for themselves, the Nubians are both proud and fond of their country; and, although they are despised by the Arabs to such an extent that a Nubian always tries to pass himself off as an Arab whenever he has the opportunity, they are ever boasting of the many perfections of the land which they thus reject.

How long the Nubians may possess this land is doubtful. The Turk, "under whose foot no grass grows," is doing his best to depopulate the country. The men are pressed for soldiers, as many as thirty per cent, having been carried off in one conscription, and they are always being seized for foreed labor -i. e. a life somewhat worse than that of plantation slaves. Consequently, as soon as they take alarm, they leave their village and escape into the interior, abandoning their crops and allowing them to perish rather than serve under the hated rule of the Turk. The least resistance, or show of resistance, is punished by death, and several travellers have related incidents of cold-I felt inclined to ask them how many thou- blooded cruelty which seem almost too hor" (Lady Duff Gor-ypt.")

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THE HAMRAN ARABS.

which Inhabit the vast district called Arabia, would be a task far boyond the pretensions of this work. Some have advanced very fur in clvilization, while others have retained, with certain modifications, their pristine and almost savage mode of life. I shall therefore select these latter tribes as examples of the Arab life, and shall briefly describe one or two of the most characteristic examples.

South of Cassala there is a remarkable tribe of Arabs known as the Hamrans, who the of Arabs about through all the country for their skill in hunting. They possess the well-cut features and other characteristics of the Arab race, and are only to be distinof the Arab face, and are only to be distin-guished by the style of wearing the hair. They permit the hair to grow to a great length, part it down the middle, and care-fully train it into long curls. Each man always carries the only two weapons he cares about, namely, the sword and shield. The latter is of no very great size, is circu-lar in shane, and about two feet in diameter lar in shape, and about two feet in diameter, with a boss in the centre much like that of the Nubian shield already described. It is made of the skin of the inppopotamus, and, being meant for use and not for show, is never ornamented.

straight, double-edged, and is furnished with a cross-handle, like that of the ancient Cru-saders, from whom the fashion seems to have been borrowed. 'The blades are of European make, and the Arabs are excel-bat judges of steal walking a good blade lent judges of stoel, valuing a good blade above everything. They keep both edges literally as sharp as razors, and prove the fact by shaving with them. When a Hamran Arab is travelling and comes to a halt, the first thing he does after seating himself in the left. is to draw his sword and examine both Two hu edges with the keenest attention. He then sharpens the weapon upon his leathern shield, and when he can shave the hair on his own arm with both edges, he carefully returns the blade into the sheath.

The length of the blade is three fect, and the handle is about six inches long, so a fair blow from its keen edge will cut a fully accommodates his pace to that of the

To describe, however briefly, all the tribes the recovery of the sword after an unsuc-hich lnhabit the vast district called Arabia, cessful blow. Sir S. Baker, to whom we are indebted for an account of this remarkable tribe, says that a Hamran Arab, with his sword and shield, would be at the mercy of an ordinary swordsman. Ho can cut and slash with wonderful energy, but knows nothing of using the point or parrying, so that, if a feint be mado at his head, he will instinc-tively raise the shield, and lay his whole body

open to the point of his adversary's sword. The scabbard in which the sword is carried is very ingeniously made of two strips of soft and elastic wood, slightly hollowed to receive the blade, and covered with leather. The absurd metal scabbards still in use in our army would be scorned by an Arab, who knows the value of a keen edge to his weapon. On the scabbard are fitted two projecting pieces of leather. When the Arab is on the march, he slings the sword on the pommel of his saddle, and passes his leg between these leather pro-jections, so that the sword is held in its place, and does not jump and bang against the sides of the horse.

Armed with merely the sword, these mighty hunters attack all kinds of game, and match themselves with equal coolness against the elephant, the rhinoceros, the giraffe, the lion, or the antelope. Their As to the sword, it is the chief friend of mode of procedurc is almost invariably tho the Hanran Arab's life, and he looks upon it with a sort of chivalric respect. It is animal, and contrive to cut the tendon of the limit double adged and is furnished with the hind leg with a blow of the sword, thus rendering the unfortunate beast helpless.

When they chase the clephant, they proceed in the following manner. The elephant hunters, or aggagcers, as they call them-selves, convert their swords into two-handed weapons by wrapping thin cord very closely round the blade, for about nine inches from the handle. The guarded portion of the blade is held in the right hand, and the hilt

Two hunters generally set out in chase of the elephant. Having selected the bull with the largest tusks, they separate it from its fellows, and irritate it until it charges them. One of the aggageers takes on him-self this duty, and draws the attention of the elephant upon himself. The irritated animal makes its furious onset, and goes off man in two. Still, it is not serviceable elephant, so that it always thinks it is going in single combat, as, although its weight renders a successful blow fatal, it prevents panion.

Meanwhile, the other aggageer rides close to the side of the elephant, draws his sword, springs to the ground, bounds alongside of the elephant, delivers ono tremendous eut on the ankle of the hInd foot, and springs again on his horse. As soon as the elephant puts the Injured foot on the ground, the joint becomes dislocated, and the foot turns up like an old shoe. The animal is now holpless, and, while its attention is still engaged by the aggreger whom It has been gaged by the aggageer whom it has been pursuing, the swordsman passes to its other side, slashes the anklo of the remaining leg, and brings the animal to a dead halt. The sword is carefully wiped, sharpened, and returned to the sheath, while the wounded elephant sinks to the ground, and In a short time dies from loss of blood. Thus one man will kill an elephant with two blows of a sword.

It is ovident that such hunting as this requires the most perfect horsemanship, and it is accordingly found that the Hamran Arabs aro among the best horsemen in the world. They and their steeds seem to be actuated by one spirit, and they sit as if the horse and his rider wero but one animal. In his travels in Abyssinia Sir S. Baker gives a very graphic account of their mode of the baboons, and in spite of the rough

of riding. "Hardly were we mounted and fairly started, than the monkey-like agility of our aggageers was displayed in a variety of antics, that were far more suited to performance in a circus than to a party of steady and experienced hunters, who wished to reserve the strength of their horses for a trying journey. "Abou Do was mounted on a beautiful

Abyssinian horse, a gray; Suleiman rode a rough and inferior-looking beast; while little Jali, who was the pet of the party, rode a gray mare, not exceeding fourteen hands in height, which matched her rider exactly in fire, spirit, and speed. Never was there a more perfect picture of a wild Arab horseman than Jali on his mare. Hardly was he in the saddle, than away flew the mare over the loose shingles that formed the dry bed of the river, seattering the rounded pebbles in the air from her flinty hoofs, while her rider in the vigor of delight threw himself almost under her belly while at full speed, and picked up stones from the ground, which he flung, and again eaught as they descended.

"Never were there more complete Centaurs than these Hamran Arabs; the horse and man appeared to be one animal, and that of the most elastic nature, that could twist and turn with the suppleness of a snake; the fact of their separate being was proved by the rider springing to the earth with his drawn sword while the horse was in full gallop over rough and difficult ground, and, elutching the mane, he again vaulted into the saddle with the agility of a monkey, without once checking the speed.

"The fact of being on horseback had suddenly altered the character of these Arabs; from a sedate and proud bearing they had become the wildest examples of the most savage disciples of Nimrod; ex-eited by enthusiasm, they shook their naked blades aloft till the steel trembled in their grasp, and away they dashed, over rocks, through thorny bush, across ravines, up and down steep inclinations, engaging in a mimic hunt, and going through the various acts supposed to oceur in the attack of a furious elephant."

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This capability of snatching up articles from the ground stands the hunters in good stead. If, for example, they should come across a flock of sheep, each man will dash through the flock, stoop from his saddle, pick up a lamb, and ride off with it. They ean even eatch far more active prey than the lamb or kid. On one occasion, as the party were travelling along, they came upon a large troop of baboons, who had been gathering gum arabie from the nimosas. "Would the lady like to have a baboon?" asked Jali, the smallest and most excitable of the party. Three of the hunters dashed off in pursuit

ground scon got among them. Stooping from their saddles, two of the aggageers snatched each a young baboon from its mother, placed it on the neck of the horse, and rode off with it. Strange to say, the eaptive did not attempt to escape, nor even to bite, but elung convulsively to the mane of the horse, screaming with fear. 'As soon as they halted, the hunters stripped some mimosa bark from the trees, bound the baboons, and with their heavy whips in-flieted a severe flogging on the poor beasts. This was to make them humble, and pre-This was to make them humble, and pre-vent them from biting. However, in the ecurse of the next halt, when the baboons were tied to trees, one of them contrived to stranglo itself in its struggles to escape, and the other bit through its bonds and made off the other bit through its bonds and made off unseen.

For such work as this, the hunter must be able to stop his horse in a moment, and accordingly the bit must be a very severe one. The saddle is a very elumsy affair, made of wood and unstuffed, while the stir-rups are only large enough to admit the great toe.

The rhinoeeros gives far more trouble to the hunters than the elephant. It is much swifter, more active, and can turn more rapidly, spinning round as if on a pivot, and baffling their attemps to get at its hind leg. Unlike the elephant, it can charge on three legs, so that a single wound does not disable Still the Hamran Arabs always kill the rhinoeeros when they ean, as its skin will produce hide for seven shields, each piece being worth two dollars, and the horn is sold to the Abyssinians as material for on horseback had haracter of these nd proud bearing ldest examples of s of Nimrod; exshook their naked trembled in their ashed, over rocks, oss ravines, up and s, engaging lu a rough the various In the attack of a

tching up articles he hunters in good they should come ach man will dash from his saddle, off with lt. They e active prey than ne oceasion, as the ng, they came upon ns, who had been rom the mimesas. have a baboon?" and most excitable

ashed off In pursuit pite of the rough of the aggageers baboon from its ncck of the horse, trango to say, the to escape, nor even sively to the mane with fcar. As soon ters stripped some trees, bound the r heavy whips inon the poor bcasts. humble, and pre-However, in the when the baboons them contrived to ggles to escape, and bonds and made off

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far more trouble to phant. It is much ean turn more rapif on a pivot, and get at its hind leg. can charge on three and does not disable rabs always kill the an, as its skin will shields, cach piece rs, and the horn is as material fer

Lion-ininting is not a favorite pursuit with the Hamrans, as they galn little if suc-cessful, and they seldom come out of the contest without having suffered severely. They always try to slash the animal across the loins, is a blow in that spot disables it instantly, and prevents it from leaping. Sometimes the lion springs on the crupper of the horse, and then a back-handed blow is dolivered with the two-edged sword is dollvered with the two-edged sword, mostly with fatal effect.

The buffalo, fieree and active as it is, they hunt with the sword. Nothing, perhaps, shows the splendid horsemanship and dar-ing courage of the Hamrans better than a seene which was witnessed by Sir S. Baker.

A largo herd of buffaloes was seen and instantly charged by the aggageers, and, while the buffaloes and hunters wero mixed together in one mass, the irrepressible little Jali suddenly lcaned forward, and seized the tail of a fine young buffal, some twelve hands high. Two other hunters leaped from their horses, snatched off their belts, and actually succeeded in taking the animal alive. This was a great prize, as it would mouthed at its tormentors. Some of them be sold for a considerable sum at Cassala. receive it with spears, while others, though Now as Jali was barely five fect three inches

of course being one, were so excited with the chase of a wounded elephant that they actually leaped from their horses and pur-sued the animal on foot. The elephant was mad with rage, but seemed instinctively to know that his enemies wanted to get behind him, and always turned in time to prevent him, and always turned in time to prevent them. Active as monkoys, the aggageers managed to save themselves from the charges of the elephant, in spite of dcep sand, which impeded them, while it had no effect on the elephant. Time after time he was within a yard or so of one of the hun-ters, when the other two saved him by teaching upon aither flawk and so diverting dashing upon either flank, and so diverting his attention.

They hunt the hippopotamus as successfully as they chase the elephant, and are as mighty hunters in the water as upon land. In this chase they exchange the sword and shield for the harpoon and lance. The former weapon is made on exactly the same principle as that which has already been described when treating of the hippopota-mus hunters of South Central Africa, but it is much lighter. The shaft is a stout bamboo about ten feet in length, and the band is a visco of ord real shart a first head is a piece of soft steel about a foot rapid, I observed, in a small pool just below long, sharply pointed at one end and having the rapid, an immense head of a hippopota-

sword hilts, the best horn fetching two dol-lars per pound. Lion-huntlug is not a favorite pursuit called ambatch, which is also used for mak-

When the hunter sees a hippopotamus, and means to attack it, ho puts on his hunt-ing dress, *i. e.* he braces a leathern belt round his waist, and takes off all his clothes. He then fixes the iron head on the bamboo shaft, winds the rope round the latter, and Shuft, whiles the rope round the latter, and boldly enters the water, holding the har-poon in the right hand and the ambatch float in the left. As soon as he comes within striking distance of his victim, the harpoon is hurled, and the hunter tries to find a spot in which the infuriated animal "Cannot reach him." The would of himponet. cannot reach him. The wounded hippopot-amus dashes about, first in the river, then on the bank, and then in the river again, always trailing after it the rope and float, and so weakening itself, and allowing its ene-mies to track it. Sooner or later they con-trivo to seize the end, drag the animal near the bank, and then with their lanets put it to death.

Often, when they have brought the hippopotamus to the shore, It charges openneedivo it with spears, while others, though unarmed, boldly awalt its onset, and fling handfuls of sand into its eyes. The sand Now as Jali was barely five feet three menes in height, and very slightly made, such a feat as seizing and finally capturing a pow-erful animal like a buffalo bull was really a wonderful onc. They are as active on foot as on horsemean time, weapon after weapon is plunged into its body, until at last loss of blood begins to tell upon it, und by degrees it yields up its life.

Sir S. Baker gives a most animated de-scription of one of these strange hunts. One of the old Hamran hunters, named

Abou Do-an abbreviated version of a very long string of names—was celebrated as a howarti, or hippopotamus hunter. This fine old man, some seventy years of age, was one of tho finest conceivable specimens of humanity. In spite of his great age, his tall form, six feet two in height, was as straight as in early youth, his gray locks hung in thick curls over his shoulders, and his bronze features were those of an ancient bronzo reatures were those of an anenent statue. Despising all ensumbranees of dress, he stepped from rock to rock as lighty as a goat, and, dripping with water, and bearing his spear in his hand, he looked a very Neptune. The hunters earne upon a herd of hippopotami in a pool, but found that they were too much awake to he safely that they were too much awake to be safely attacked.

"About half a mile below this spot, as we clambered over the intervening rocks through a gorgo which formed a powerful rapid, I observed, in a small pool just below a single stout barb. One end of a rope, mus close to a perpendicular rock that about twenty feet in length, is firmly at- formed a wall to the river, about six feet above the surface. I pointed out the hippo and form of the furlous hippopotamus, who, to old Abou Do, who had not seen it. springing hulf out of the writer lashed the

"At once the gravity of the old Arah disappeared, and the energy of the hunter was exhibited as he motioned us to remain, while he ran nimbly behind the thick screen of bushes for about a hundred and tity yards below the spot where the hippo was unconsciously basking, with his ugly head above the surface. Plunging into the rapid torrent, the veteran hunter was earried some distance down tho stream, but, breasting the powerful entrent, he landod upon the rocks on the opposite side, and, retiring to some distance from the river, he quickly advanced toward the spot beneath which the hippopotanus was lying. I had a time view of the scene, as I was lying concealed exactly opposite the hippo, who had disappeared beneath the water.

"Abou Do now stealthily approached the ledge of rock beneath which he had expected to see the head of the animal; his long, sinewy arm was raised, with the harpoon ready to strike as he carefully advanced. At length he reached the edge of the perpendicular rock, the hippo had vanished, but, fur from exhibiting surprise, the uld Arab remained standing on the sharp ledge, unchanged in attitude.

"No figure of bronze could have been more rigid than that of the old river-king, as he stood creet upon the rock with the left foot advanced, and the harpoon poised in his ready right hand above his head, while in the left he heid the loose coils of rope attached to the ambatch buoy. For about three minutes he stood like a statue, gazing intently into the clear and deep water beneath his feet.

"I watched cagerly for the reappearance of the hippo; the surface of the water was still barren, when suddenly the right arm of the statue descended like lightning, and the harpoon shot perpendicularly into the pool with the speed of an arrow. What riverfaend answered to the summons? In an instant an enormous pair of open jaws appeared, followed by the ungainly head

and form of the furious hippopotanus, who, springing hulf out of the water, lashed the river into feam, and, disclaining the concentment of the deep pool, he charged straight up the violent rupids. (See engraving No. 1, on the next page.) With extraordinary power he breasted the descending stream; galning a footing in the rapids, about five feet deep, he ploughed his way against the broken waves, sending them in showers of spray upon all sides, and upon gaining broader shallows he tare along through the water, with the bnoyant float hopping behind him along the surface, nutil he huided from the river, started at huli gallop along the dry shingiy bed, and at length disappeared in the thorny nabbuk jungle."

During one of these tilghts, the hippopetamus took it into his head that the ambatch float was the enemy that was damaging him, and attacked it furiously. Taking advan-tage of his pre-occupation, two hunters swam across the river, carrying with them a very long and tough rope, and holding one end on each bank and "sweeping," as the sailors say, they soon eaught the float in the centre of the rope and brought It ashore. The hippopotamus then made a charge, and the slackened line was humediately coiled round a rock, while two hunters fixed additional harpoous In the animal; and though he made six charges at his foes, bit one of the ropes asun-der, and erushed the lance-shafts between his teeth like straws, the hardy hunters got fire better of him, and his death was a mere matter of time.

The hippopetanus is nearly as great a prize as the rhinoecros, as it affords an almost unlimited supply of food, and the hide is extremely valuable, being cut into strips two inches in width, which are used in the manufacture of the koorbash, or hide whip, so universally employed throughout Africa.

In the water, the crocodile is even a more dangerous antagonist than the hippoptian mus, and yet the Hamrans attack it with their harpoons, boldly entering the water, and earing no more for crocodiles than for so many frogs. hippopotamus, who, ne water, lashed the daining the concenthe charged straight (See engraving No. With extraordinary descending stream; e rapids, about five his way against the them in showers of and upon gaining e along through the thoat hopping heface, until he handed at full gallop along and at length disapabbuk jungle." lights, the hippopotad that the ambatch was damaging him, dy. Taking advang with them a very

lights, the hippopotad that the ambatch was damaging him, ly. Taking advann, two hunters swam n, two hunters swam g with them a very l holding one end on g," as the sailors say, t in the centre of theore. The hippopote, and the slackened oiled round a rock, additional happons ough he made six ough he made six ough he made six e of the ropes asunucce-shafts between e hardy hunters got is death was a mere

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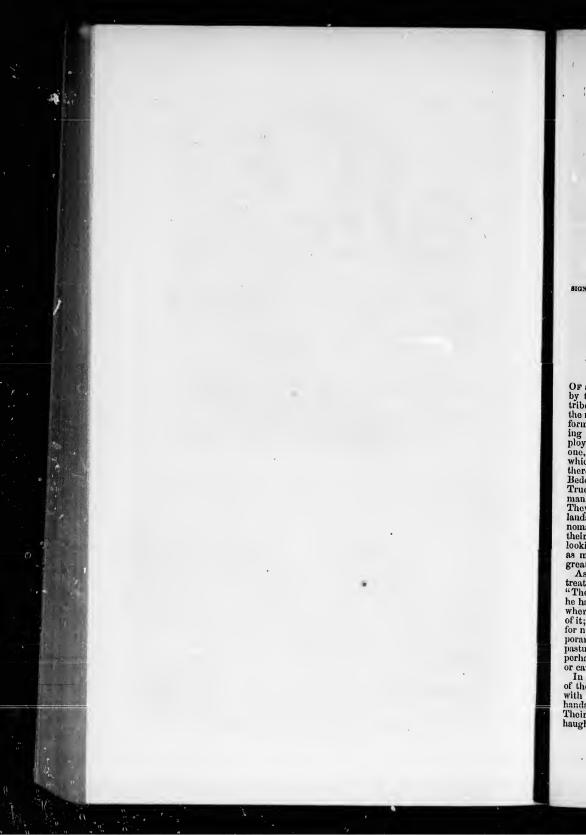
bdlle is even a more oan the hippopotarans attack it with entering the water, crocodiles than for



(1.) HUNTING THE HIPPOPOTAMUS. (See page 678.)



(2.) TRAVELLERS AND THE MIRAGE. (See page 689.) (679)



CHAPTER LXVIII.

BEDOUINS, HASSANIYEHS, AND MALAGASY.

SIGNIFICATION OF THE NAME - GENERAL APPEARANCE OF THE BEDOUINS - THEIR ROBBER NATURE - HOSPITALITY AND ITS DUTIES - LIFE AMONG THE BEDOUINS - THE BEDOUIN WOMEN - SIMPLE MODE OF GOVERNMENT-CONSTANT FEUDS-MODE OF COOKING-THE DATE AND INS USES-THE HASSANIYERS - GENERAL APPEARANCE - THEIR VILLAGES - STRANGE MARRIAGE CUSTOMS -A HASSANIYEH DANCE-SUPERSTITIONS OF THE ARABS-THE HAUNTED HOUSE-NOTIONS OF THE MIRAGE - THE INK MIRROR - THE MALAGASY AND THEIR TRIBES - THE FIRST BEEF-EATER - THE HOVA TRIBE - ARCHITECTURE - THE TRAVELLER'S TREE AND ITS USES - TREATMENT OF . SLAVES - NOTIONS OF RELIGION - THE BLACKSMITH TRIBE.

OF all the many tribes which are designated | monarch of the world. While other Arab by the common title of Arab, the typical tribes are those which are so well known by the name of BEDOUIN, or BEDAWEEN. The former is the more familiar mode of spelling the word, and it will therefore be em-ployed. The name is a most appropriate one, being derived from an Arabie word which signifies the desert, and meaning, therefore, a man of the wilderness. The Bedouins are indeed men of the desert. True Ishmaelites, their hand is against every man, and every man's hand against them. They build no houses, they cultivate no lands, they conduct no merchandise; but are nomad and predatory, trusting chiefly for their living to the milk of their camels, and looking upon their horses and dromedaries as means whereby they can pluuder with greater security.

As Mr. Palgrave pithily remarks, while treating of the character of the Bedonin : "The Bedonin does not fight for his home, he has none; nor for his country, that is anywhere; nor for his honor, he has never heard of it; nor for his religion, he owns and cares for none. His only object in war is the temporary occupation of some bit of miserable pasture-land, or the use of a brackish well; perhaps the desire to get such a one's horse or camel into his own possession."

In person the Bedouins are fine specimens of the human race. They are tail, stately, with well-eut features, and have feet and hands that are proverbial for their beauty. Their demeanor in public is grave and

tribes have lost their distinctive manners by contact with civilization, the Bedouins alone have preserved them, and, even when they visit the cities which they hate so much, they can be at once distinguished by their demeanor. Lady Duff-Gordon was greatly struck with it. "To see a Bedawee and his wife walk through the streets of Cairo is superb. Her hand resting on his shoulder, and scarcely deigning to cover her haughty face, she looks down on the Egyptian veiled woman, who earries the heavy burden and walks behind her lord and master."

The dress of the Bedouins is simple enough. The men wear a sort of a tunie or shirt, covered with a large thick mantle called the haik. Another cloth is disposed over the head, and falls on either side of the face so as to shield it from the sun, and is kept in its place by a cord of camel's hair, that is wound several times across the brows. As for the women, they wear a blue shirt, much open at the bosom, and care for no other clothing

Being a predatory race, the Bedouins are always armed, their chief weapon being the spear, which is of enormous length, and often so weighty that a powerful as well often with the powerful as well as a practised arm is required to wield it. At the present day those who can afford fire-arms carry guns of such length of barrel that they seem to have been made in emu-lation of the spear shafts. These weapons are of very indifferent quality, and the Bedouin is never a good marksman, his elumsy haughty, and every man walks as if he were weapon taking a long time to load, and the

owner taking a long time to aim, and then aiming very badly.

In consequence of the robber nature of the Bedouins, no one will venture to pass through their districts without being well armed, or protected by a sufficient escort. At the present day, Europeans can travel with comparative safety, as they have a way of fighting when attacked, and of generally hitting their mark when they fire, so that even the wandering Bedouins have conceived a respect for such incomprehensible beings, and would rather receive them as guests than fight them as enemies.

If, however, they come upon a solitary traveller, they pounce upon him, and rob him of everything, even of his clothes. Still, they are not brutal about it, except perhaps in enforcing haste by a menacing gesture with a spear. They seldom accompany robbery with murder, and have been known to take the traveller whom they have robbed into their tents, feed him, give him old clothes instead of the new which they have taken from him, keep him all night, and send him on his journey, even taking the trouble to accompany him for some distance, lest he should lose his way. The robber feels no enmity toward the man, and simply looks on him as a providential benefit east in his way, and as such rather respects him than otherwise.

The reader will remember that the Bedouin takes the man to his tent *after* he has robbed him. Had he begun operations by allowing the traveller to enter his tent, and partake of his food, he could not have robbed his guest afterward. There is a chivalrous sort of feeling in the Arab mind that the person of a guest is sacred; and if the fiereest Bedouin had received a man under the shadow of his tent, he would be bound to protect that man as if he were his own son. So far is this feeling earried, that instances have been known where a strange Arab has taken refuge in a tent and received protection, though the owner discovered that his guest had killed one of his nearest relations.

The only habitations of the Bedouins are their tents. These tents, on which so much poetry has been lavished, are about as unpoetical as anything can be. Any one ean make a Bedouin tent in five minutes. He has only to take a few sticks, some tive feet in length, thrustone end into the ground, throw over them a piece of black and very dirty sackeloth, peg the edges to the ground, and there is the tent. Being only some four feet in height in the middle, no one can stand upright in it, and only in the middle ean any one even sit upright. But as the tent is not regarded as we regard a house, and is only used as a sort of convenient shelter in which the Arabs can sleep, height is of no importance. The engraving No. 2, on page 670, illustrates a "Bedouin camp."

These low, dark tents are almost invariably pitched in the form of a semicircle, the openings eastward, and just enough space left between cach hut for the passage of their camels and horses. The area inclosed between the arms of the crescent is intended for the children, as a place wherein they may disport themselves while still under the mother's eye. When new, the tents are mostly striped in broad bands of two or three feet in width, but the rough usage to which they are subjected soon destroys the color.

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Such arc the tents of the ordinary Bedouins. The sheikh, or chief of 'each clan, has a larger and better tent, which is divided into compartments' by curtains, so disposed as to leave a set of rooms on the outside, and one or more rooms in the centre. Those on the outside are for the men, and those in the interior for the women belonging to the sheikh's family. A certain amount of privacy is gained, which belongs, however, only to the eye and not to the car, the partitions being nothing more than curtains, and the Arabs all speaking in the loudest of voices—a bawling nation, as a French traveller described them.

The furniture is suitable to the dwelling, and consists merely of a mat or two and a few pots. Some of the wealthier are very proud of possessing brass mortars in which they pound their eoffee, and every morning is heard the musical tinkle of the coffeemaker. Even the men condescend to make eoffee, and the sheikh himself may be seen at work in the morning, pounding away at the berries, and rejoicing equally in the musical sound of the pestle and the fragrant odor of the freshly-roasted coffee.

Thus bred entirely in the open air, the only shelter being the tattered sackcloth of the tent, the true Bedouin ean endure no other life. He is as miscrable within the walls of a town as a wolf in a trap. His eyeas, accustomed to range over the vast expanse of desert, are affronted by the walls over which he cannot see. The streets oppress him, and within the atmosphere of a room he can searcely breathe. Both he and his camel are equally out of their element when among civilized people, and they are ever looking forward to the happy moment when they may again breathe the free air of the deset

Life among the Bedouins is not pleasant to a European, and is by no means the sort of paradisaical existence that we are often led to think. It is certainly a free life in its way, and has that peculiar charm which is felt by all civilized beings when first allowed to do as they like. But it has its drawbacks, not the least being that every one is equally free; and if a stronger man should choose to assert his freedom by plundering the traveller, he is at perfect liberty to do so.

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s arc almost invariaof a semicircle, the l just enough space for the passage of The area inclosed crescent is intended place wherein they while still under the new, the tents are id bands of two or the rough usage to ed soon destroys the

of the ordinary Be-chief of each clan, er tent, which is di-nts by curtains, so set of rooms on the re rooms in the cenide arc for the men, rior for the women 's family. A certain ined, which belongs, e and not to the ear, thing more than curall speaking in the awling nation, as a bed them.

able to the dwelling, a mat or two and a e wealthier are very ass mortars in which , and every morning tinkle of the coffeecondescend to make himself may be seen g, pounding away at ing equally in the stle and the fragrant ted coffee.

n the open air, the attered sackcloth of ouin can endure no iserable within the olf in a trap. His inge over the vast fronted by the walls see. The streets the atmosphere of a eathc. Both he and at of their element eople, and they are the happy moment eathc the frcc air of

ins is not pleasant y no mcans the sort e that we are often tainly a frec life in culiar charm which beings when first kc. But it has its t being that every if a stronger man is freedom by pluns at perfect liberty

Then the "Arab maids," who look so ing Arab songs in that curious mixture of picturesque — in a painting — aro not quite high screaming falsetto and guttural intona-so pleasant in reality. Dirt, evil odors, to mische and in the songs in that curious mixture of high screaming falsetto and guttural intona-tion which he is pleased to consider vocal music. are not seen in a pieture, but in reality force themselves on more senses than one. Even in youth the Bedouin girls are not so hand-somo as is generally thought. They are tall, well made, and graceful, but are deficient in that gentleness and softness which we naturally associate with the formining natural naturally associate with the feminine nature. They are fond of tattooing themselves, and cover their arms and chins with blue patterns, such as stars or arabesquo figures. Somo of them extend the tattoo over the breast nearly as low as the waist. The corbenast nearly as low as the waist. The cor-ners of the eyes aro sometimes decorated with this cheap and indestructible ornameut. ("The chief, his family (women excepted), his intimate followers, and some twenty others, young and old, boys and men, came They aro fond of ornaments, cspecially of ear-rings, which can scarcely be too large for them.

Unlike the more civilized Maliometans, they care little about veiling their faces, and, in fact, pass a life nearly as free as that of the men. Even the women's apartment

Feminine beauty differs as much among the Arabs as among other people. Mr. Palgrave says wittily that if any one could invent an instrument which could measure beauty — a kalometer, as he calls it — the Bedouin would be "represented by zero, or at most 1°. A degree higher would repre-sent the female sex of Nejed; above them rank the women of Shomer, who are in their turn surmounted by those of Djowf. The fifth or sixth degree symbolizes the fair ones of Hasa; the seventh those of Katar; and lastly, by a sudden rise of ten degrees at least, tho seventeenth or eighteenth would denote the pre-cminent beautics of Oman.

"Arab poets occasionally languish after the charmers of Hejaz; I never saw any one to charm me, but then I only skirted the province. All bear witness to the absence of female loveliness in Yamen; and I should much doubt whether the mulatto races and dusky complexions of Hadramout have much to vaunt of. But in Hasa a decided improve-ment in this important point is agreeably evident to the traveller arriving from Nejed, and ho will bo yet further delighted on finding his Calypsos much more conversible, and having much more too in their conversation, than those ho left behind him in Sedeys and Aared."

It is popularly thought that Arab manners are like those of the Turk, — grave, polite, and majestic. The fact is far different. Though, like the American Indian, the Arab has a proud and 'stately walk, and knows well anouch how to a stately walk, and knows well enough how to assume a regally indifferent demeanor on occasion, he is by naturo lively and talkative, not caring very

Then the general manners are by no means dignified, even when the Bedouins want to do special honor to a guest. Mr. Palgrave spent much time among them, and has drawn a vivid picture of life in a Bedouin encampment. It is no unfavorablo one, the inmates being described as "ajawed," or gentlemen — though the author remarks rather wickedly that, if they were gentle-men, he very much wondered what the blackguards were like.

up, and, after a kindly salutation Bedouinwise, seated themselves in a semicircle bcforo us. Every man held a short crooked stick for camel-driving in his hand, to ges-ticulate with in speaking, or to play with in the intervals of conversation; while the the men. Even the women's apartment of the tent is thrown open by day for the sake of air, and any one can see freely iuto it. For in the sand, and tossing them about.

"But how am I to describe their conversation, their questions and answers, their manners and jests? 'A sensible person in this city is like a man tied up among a drove of mules in a stable,' I once heard from a respectable stranger in the Syrian town of Homs, a locality proverbial for the utter stupidity of its denizens. But among Be-douins in the desert, where the advantages of the richle are marking the material of the stable are wanting, the guest rather resembles a man in the middle of a field among untied mulcs, frisking and kicking their heels in all directions around him.

"Here you may see human nature at its lowest stage, or very nearly. One sprawls stretched out on the sand, another draws unmeaning lines with the end of his stick, a third grins, a fourth asks purposeless or impertinent questions, or cuts jokes meant for wit, but in fact only coarse in the extreme. Meauwhile the boys thrust themselves for-ward without restraint, and interrupt their elders (their betters I can hardly say) with-

out the smallest respect or deference. "And yet, in all this, there is no real intention of rudeness, no desire to annoyquite the reverse. They sincerely wish to make themselves agreeable to the new comers, to put them at their ease, nay, to do them what good service they can, only they do not exactly know how to set about it. If they violate all laws of decorum or courtesy, it is out of sheer ignorance, not malice prepense. And, amid the aimlessness of an utterly uncultivated mind, they occasionally show indications of considerable tact and shrewdness; while, through all the much what ho talks about; and fond of sing- fickleness proper to man accustomed to no

moral or physical restraint, there appears he is sure to get together a band of followers, the groundwork of a manly and generous to separate in time from his family, and the groundwork of a manly and genereus character, such as a Perslan, for instance, seldom offers.

"Their defects are inherent in their conditlon, their redeeming qualities are their own - they have them by inheritance frem one of the noblest races of earth, from the Arabs of inhabited lands and organized governments. Indeed, after having trav-elled much and made pretty intimate ac-quaintance with many races, African, Asiatic, and European, I should hardly be inclined to give the preference to any over the genuine unmixed clans of Central and Eastern Africa. New these last-mentioned populations are identical in blood and tongue with the myriads of the desert, yet how immeasurably inferior! The difference between a barbarous Highlander and an English gentleman, in 'Rob Roy' or 'Waverley,' is hardly less striking."

The resemblance between the gipsy and the Bedenin is almost tee evident to need mention, and the author of this passage has here drawn attention to the singular re-semblance between the Bedouin and the Highlander, as described by Scett. There is, hewever, in the "Legend of Montrose," a passage which is worthy of being quoted in this place, so strangely close is the parallel. It occurs in the scene where the wounded Mac-Eogh is dying in prisen, and is giving his last commands to his grandson. "Keep theu unseiled the freedom which I leave thee as a birthright. Barter it not, neither for the rich garment, nor for the stone roof, nor for the covered board, nor for the couch of down. Son of the Mist, be free as thy forefathers. Own no land - receive no law -take no hire - give no stipend - build no hut-inclose no pasture-sow no grain. Begone — shake the dust from thy fect against the habitations of men, whether banded together for peace or war." Shift the scene from Scotland to Arabia, and no more appropriate words could have been put into the mouth of a dying Bedouin chief.

With characters so impatient of control, it is evident that there can be no govern-ment worthy of the name. Like the Son of the Mist, they acknowledge no lord, and there is no one who bears even by courtesy the title of King of the Bedonins. Each elan is governed by its own sheikh, and occasionally a few clans unite for some raid under the presidency of the eldest or most important sheikh, and remain united for some time. But his rule only lasts as long as the others choose to obey him, and instead of being a sovereign, or even a commander-inchief, he is but primus inter pares.

The clans themselves vary exceedingly in numbers, and, as a general rule, each clan numbers, and, as a general rule, each clan consists of one family, gathered together after the patriarchal system. Then if one of the men during the family is patted into a thiu circular cake, about one inch thick and six

found a clan of his own.

In consequence of this insubordinate nature, war, as we understand it, is impos-sible, simply because discipline cannot be maintained. If, for example, several clans unite under the presidency of one of their number, should one of the confederated sheikhs feel dissatisfied with the commander, he will go off tegether with his people, and probably jein another who is more to his mlnd.

Though war is unknown, the Bedouins live in a chronie state of feud, ne one knowing whether his encampment may not be nssniled by another elan, all his little prop-erty — dress included — torn from him, if he submits, and his threat very probably cut if he resists. No one ever thinks of giving netice of attack, or of fighting anything like equal numbers. Should they not be far superler in numbers, they contrive to preject their assault secretly, and to take their victims by surprise, and the man who is most ingenieus in planning such ralds, and the most active and courageous in carrying them out, is sure te be the man who will rise te a sort of eminence in his own clan, and finish by founding one of his ewn. The only object of such a raid is the acquisition of property; and even a handsome horse, or a remarkably swift dromedary, will cause the destruction of a whole elan.

Living in the desert, and only travelling from one fertile spot to another, they cannet be expected to be very delicate in regard to provisions, nor to possess any great skill in cookery. Their greatest luxury is a feast on boiled mutton and the whole process of cooking and serving is almost ludierously simple. The body of a sheep is eut up and shiple. The body of a sheep is out up and thrown into a pot, together with a suffi-ciency of water. The pot is then placed on the firc, and in process of time it boils. When it is about two-thirds cooked, according to our ideas, the hungry Bedouins can wait no longer; it is all turned into a large wooden bowl, and the guests assemble round it. Their hands are plunged into the bowl, the scalding and half-raw meat is widther town to guest and half-raw meat is quickly torn to pieces, and in five minutes nothing is left but the cleanly picked benes. No vegetables arc added to it, and no condi-ments are thought needful. Water is then passed round in another bowl or pail, a deep

draught is taken, and the feast is over. 'The bread of the Bedouin is as simple as the cookery. The baker pours a few handfuls of flour upon a circular piece of leather, ponrs a little water upon it, and kneads it into dough. Another man has in the mean time been preparing a fire, and, as soon as the men should happen to excel his fellows and covered with embers, and after being

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own, the Bedouins pment may not be , all his little prep-- torn from him, if at very probably cut ver thinks of giving thing anything like d they not be far cy contrive to proy, and to take their the man who is most such raids, and the ous in earrying them n who will rise to a own elan, and finish s own. The only s own. The only s the acquisition of indseme horse, or a lary, will cause the lan.

and only travelling mother, they eannet elicate in regard to any great skill in t luxnry is a feast ie whole process of almost Indicrously sheep is cut up and ot is then placed on s of time it boils. rds cooked, accordngry Bedouins can urned into a large guests assemble are plunged into nd half-raw meat is id in five minutes anly picked bones. to it, and no cendi-ul. Water is then bowl or pail, a deep feast is over.

ouin is as simple as pours a few handar piece of leather, n it, and kneads it in has in the mean re, and, as soon as patted into a thin inch thick and six s laid on the fire s, and after being turned once or twice, and the ashes brushed six or seven feet below the surface of the off, it is taken from the fire, broken up, ground. The ripening season corresponds and eaten as it is — "half-kneaded half-raw, with our autumn, extending through the half-roasted, and burnt all round." Were lt not eaten while still hot, it would become so tough and leathery that not even a Be-douln could eat it. In fact, it very much resembles the rough-and-ready bread of the Australian shepherds, which is so well known under the name of "damper." One advantage of this style of bread is, that It can be readily cooked on a journey, and, on special occasions, a camel-rider can even bake his bread while on the back of his dromedary.

The date is, however, the chief resource of the Bedouin, and on that fruit alone he can exist for a long time, even through the many hardships which he has to endure in hls journeying through the desert. In England we do not know what the date really is, nor can understand the rich lusciousness of the fruit before it is dried and preserved. In the latter state it is very heating to a European, and slightly so even to a native, whereas in its fresh state it has no such evil qualities. It contains a marvellous amount of nourishment, and when fresh does not cloy the palate, as is always the ease when it is drled.

In consequence of this neurishing property of the fruit, the date tree is not only valued, but absolutely honored. The Arab addresses it as his mother, and treats it with as much reverence as if it were really his parent. A single date tree is a valuable property among all Arab tribes, and, although the genuino Bedouins own none, they reverence it as much as their more stationary brethren. Cutting down the date trees of an enemy is looked upon as the last extremity of eruelty, while planting the trees on a new piece of ground is a sign of peace and prosperity.

The date is caten in various ways. It is usually preferred while fresh and full of its own sweet juices, but, as it cannot bo kept fresh very long, it is dried, pressed together, and so stored for future use. When the dried date forms a portion of a feast, the fruit is served in a largo wooden bowl, in the middle of which is a eup containing melted butter. Each guest then picks out the dates singly from the mass, and dips each slightly into the butter before eating it.

There are many qualitles of dates, and the best, which grow at Kaseem, are in great estimation, and are largely imported to the non-producing parts of Arabia. At to the non-producing parts of Arabia. At steed than has many an English gentleman Kaseem, the date-palm is cultivated to a for his favorite horse; and, if he be angered,

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latter part of August and the beginning of September.

Some connoissenrs, however, prefer the Khalas date. It grows only in Hasa, and fully descryes its name, which signifies quintessence. It is smaller than the Kaseem date, semi-transparent, and of a rich amber color. The sale of this particular date brings in a large income to Hasa, the fruit being exported as far as Bembay and Zanzibar.

Of religion, the genuine Bedouin has not the least idea. He is nominally a Mahome-tan, and will repeat certain formule with perfect accuracy. He will say his Bismillahs, and Mashallahs, and other pious ejaculations as well as any one, but he has not the least idea who Allah may be, neither does he care. As far as Mr. Palgrave could ascertain, their only idea of Allah was that of a very great shelkh, who would have about the same authority over them in the next world as their own sheikh in this sphere. That is to say, they consider that they will be quite as independent after death as before, and that they will acknowledge alle-giance to this great sheikh as long as they choose, and no longer.

Like all men who are ignorant of religion, they are superstitious in proportion to their ignorance. Profoundly illiterate themselves, they have the greatest reverence for booklearning, and any one who can read a book is respected, while he who can write as well as read is regarded with a eurious mixture of admiration, onvy, and fear. The latter feeling is excited by his presumed ability of writing saphiès, or charms, which are mostly sentences from the Koran, and are supposed to possess every imaginable virtue.

Beforo leaving the Bedonin Arabs, a few words must be said about the Arab and his horse. Many tales are told of the love that exists between the animal and its master, of the attention which is lavished on a favorito mare, and how sho and her colt inhabit the tent together with the childron, and are all playfellows together. This certainly may be the case occasionally, but not invariably. That they are brought up in close contact is true oncouch and that the true enough, and that the animal thereby acquires an intelligence which it never could possess under less sociable treatment. But the Arab has no more real affection for his great extent, and probably owes its peculiar ho. is capable of treating the animal with excellence to the constant presence of water hasty cruelty.

THE HASSANIYEH.

WE are come to a branch of the Arabs | ful of tobacco and fourpence in copper. "In called the Hassanlych, who inhabit a large tract of land south of Khartoum. They are paler in complexion than those of whom we have already treated, having a decided tinge of yellow in their skins. They are slight, tall, and straight-featured. The men part their hair in the middle, plait it into long braids, and fasten it at the back of the head. so that they have rather a feminine aspect.

The villages of the Hassaniyeh are mere assemblages of slight huts, circular in shape, and having conical roofs, with a hole in the centre by way of a chimney. The walls are made of sticks and reeds, and the roofs of straw, and at a little distance the huts look more like tents than houses. Each hut is surrounded with a fence of thorns. As among other Arab tribes, the sheikh's

honse is much larger and better than those of the commonalty, and is divided into several chambers. Sometimes a sort of second hut is placed in the interior, is made of fine yellow grass, and is inhabited by the women. Now and then a sheikh has his tent covered with camel's-hair cloth, and one of them, seen by Mr. Bayard Taylor, was thirty feet in length, and contained two inner cham-bers. The walls were covered with skins, gourds, and similar articles; the principal chamber contained a large bedstead or angarep; and the cloth roof was decorated with great quantitles of cowrie shells, sewed upon it in crosses, stars, and other patterns.

The people have some very strange customs, among which is one that is almost peculiar to themselves, though an analogous custom prevails in one or two parts of the world. A woman when she marries does not merge her identity entirely in that of her husband, but reserves to herself oncfourth of her life. Consequently, on every fourth day she is released from her marriage vows; and, if she happens to take a faney to any man, the favored lover may live with her for four-and-twenty hours, during which time the husband may not enter the hut. With this curious exception, the Hassaniyeh women are not so immoral as those of many parts of the world. When a traveller passes through the country, they are bound to fulfil the rites of hospitality by assigning hlm a house during the time of his visit, and lending him a wife for the same period. Mr. Taylor suggests that if the Hassaniyeh would also lend him a family of children their generosity would be complete.

When a stranger of rank visits their domains, they perform a curious dance of wel-come by way of salutation. Mr. Bayard Taylor has well described one of these dances which he witnessed on his voyage to Khartoum. He had won the hearts of the people by presenting them with a hand- | eral times for their gratification.

a short time I received word that the women of the village would come to per-Women of the vinage would come to pol-form a dance of welcome and salutation, if I would allow them. As the whild was blowing strongly against us and the salors had not finished skinning the sheep, I had not finished skinning the sheep, I had my carpet spread on the sand in the shade of a group of mimosas, and awaited their arrival.

"Presently we heard a sound of shrill singing and the clapping of hauds in meas-ured beat, and discerned the procession advancing slowly through the trees. They eame two by two, nearly thirty in all, sing-Ing a shrill, piercing chorus, which sounded more like lamentation than greeting. "When they had arrived in front of me,

they ranged themselves into a semicircle, with their faces toward me, and, still clap-ping their hands to mark the rlivthm of the song, she who stood in the centre stepped forth, with her breast heaved almost to a level with her face, which was thrown back, and advanced with a slow undulating motion, till she had reached the edge of my earpet. Then, with a quick jerk, she reversed the curve of her body, throwing her head forward and downward, so that the multitude of her long twists of black hair, shiulng with butter, brushed my cap. This was intended as a salutation and sign of welcome; I bowed my head at the same time, and she went back to her place in the ranks.

"After a panse the chorus was resumed and another advanced, and so in succession, till all had saluted me, a ceremony which occupied an hour. They were nearly all young, between the ages of fourteen and twenty, and some were strikingly beautiful. They had the dark-olive Arab complexion, with regular features, teeth of pearly white ness, and black, brilliant eyes. The coarse cotton robe thrown over one shoulder left free the arms, neek, and breasts, which were exquisitely moulded. Their bare feet and ankles were as sleuder as those of the Venus of Cleomenes."

All the women took their part successively in this curious dance, and by far the most beautiful and graceful of them was the wife of the sheikh, a young woman barely twenty years old, with features compared by Mr. Taylor to those of Guido's Cleopatra, the broad round forehead, full oval face, and regal bearing all adding to the resem blance. Her hair was plaited into at least fifty braids, and was thickly plastered with butter, and upon her head was a diadem of white beads. She moved with a stately grace down the line, and so charmed were the guests with her mode of performing the curious salutation, that she repeated it sev-

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than greeting. rived in front of me, res into a semicircle, rd me, and, still clap-ark the rhythm of the in the centre stepped st heaved almost to e, which was undulating ith a slow undulating which was thrown The a slow informating reached the edge of the a quick jerk, she f her body, throwing downward, so that the twists of black hair, rushed my cap. This tation and sign of welead at the same time, her place in the ranks. chorus was resumed and so in succession, e, a ceremony which hey were nearly all ages of fourteen and e strikingly beautiful. ve Arab complexion, teeth of pearly white-nt eyes. The coarse ver one shoulder left and hreasts, which ded. Their bare feet ender as those of the

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and one of them, a sploudid example of the purest Arab blood, possessed so perfect a form, and moved in the dance with such entire and absolute grace, that he even drew away the traveller's attention from the women.

WE now come to some of the manners and customs of the Arabs, which are not restricted to certain tribes, but are charac-teristic of the Arab nature. Some of them are remarkable for the fact that they have survived through many centurles, and have resisted the influence of a comparatively new religion, and the encroachments of a

gradually advancing civilization. As may be expected, their superstitions have undergone but little change, and the learned and most eivilized Arab acknowledges their power In his heart as well as the ignorant and half-savage Arab who never saw a book or entered a house. He will not openly admit that he believes in these supersitions, but he does belleve in these super-sitions, but he does belleve in them very firmly, and botrays his bellef in a thousand ways. Educated though he be, he has a lingoring faith in the efficacy of written charms; and if he should happen to see in the possession of another man a scrap of paper covered with characters he does not understand, he will feel uncasy as often as the mysterious writing occurs to him. Should he get such a piece of paper into his own possession, he cherishes it fondly, and takes care to conceal it from others. In consequence of this widely-diffused

superstition, travellers have passed safely through large tracts of country, meeting with various tribes of Arabs, all at variance with each other, in true Arab fashion, and yet have managed to proplitate them by the simple process of writing a sentence or two of any language on a scrap of paper. One favorite form of the "saphies," as those written charms are called, exhibits a curieus mixture of medicine and literature. A man who is ill, or who wants a charm to prevent hlm from being ill, brings to the saphie writer a smooth board, a pen and lnk. The saphiè is written on the board, and the happy possessor takes it home, washes off every vestige of the writing, and then drinks the blackened water.

Even at the present day, the whole of the Arabian tribes have the full and implicit Arnoration the Jinns, Effects, Ghouls, and other superhuman beings, that forms the chief element in the "Arabian Nights." This belief is inbred with them, and no amount of education can drive it out of them. They do not parade this belief, nor try to conecal it, but accept the existence of these beings as an acknowledged fact which no one would dream of disputing.

Even the men took part in the dance, evil genius, and every old tower is peopled ad one of them, a sploudid example of the urest Arab blood, possessed so perfect a rm, and moved in the dance with such Altre and absolute grace, that he even and conversed with the effects, and relate the very outcome adventures. Generally, the very christs adventures. Generally, the effect is harmless enough, if he be only let alone, but sometimes he becomes so troublesome that strong measures must be used. What was done in the way of exoreism before the discovery of fire-arms is not known, but in the present day, when an effect can be seen, he can be destroyed by a bullet as if

be seen, he can be destroyed by a bunct as in he were a human being. Mr. Lane relates a most curious story of such an encounter. It is so interesting, and is so well told, that nothing but our very limited space prevents its insertion. The glst of it, however, is as follows :---An European lady had been looking after

An European lady had been looking after a house in Cairo, and at last had found a very handsome one, with a large garden, for a very low rent-searcely more than £12 per annum. She took the house, which pleased her well enough, though it did not have the same effect on the maid-servants, all of whom left it as soon as possible. At last the reason came out. The house was haunted hy an effect, which lived mostly in the bath, and at night used to go about the house, banging at the doors, knocking against the walls, and making such a perpetual riot that he had frightened tenant after tenant out of it, and kept the house to himself. The family had heard the noises, but attributed them to the festivities which had been going on for some time at the next house.

In spite of the change of servants, the noises continued, and rather increased than decreased in violence. "Very frequently the door of the room in which we were sitting, late in the evening within two or three hours of midnight, was violently knocked at many short intervals. At other times it seemed as if something very heavy fell upon the pavement, close under the windows of the same room or one adjoining; and, as these rooms were on the top of the house, we im-agined at first that some stones or other things had been thrown by a neighbor, but we could find nothing outside after the noise I have mentioned. The usual sounds continued during the greater part of the night, and were generally varied with a heavy tramping, like the walking of a person in large elogs, varied by knocking at the doors of many of the apartments, and at the large water-jars, which are placed in recesses in the galleries."

During the fast of Ramadhan the house was free from noises, as efreets are supposed to be imprisoned during that season, but as soon as it was over they recommenced with added violence. After a while, the effect began to make himself visible, and a new According to their ideas, every well has door-keeper was greatly amazed by hearing its peculiar spirit, mostly an effect or somi-

the gallery. He begged to be allowed to fire the term on earth has been fulfilled. The at it, and at last he was permitted to do so, provided that he only used blank eartridge. The man, however, not only put balls into his pistol, but loaded it with two bullets and a double charge of powder. Just about midnight the report of the pistol rang through the house, followed by the voice of the door-keeper, crying out, "There he lies, the ac-eursed !" and accompanied by sounds as of a a wounded creature struggling and gaspiug for breath.

The man continued to call to his fellow-servants to come up, and the master of the house ran at once to the spot. The doorkeeper said that the efreet had appeared in his usual shape, a tall white figure, and on being asked to leave the house, refused to do so. He then passed as usual down the passage, when the man fired at him and struck him down. "Here," said he, "are the remains." So saying, he picked up, under the spot where the bullets had entered the wall, a small mass of something that looked like scorehed leather, perforated by fire in sev-eral places, and burnt to a einder. This, it appears, is always the relie which is left when an efrect is destroyed. Ever afterward the house was free from disturbance.

The reader will notice the curious resemblance to the effect stories in the "Arabian Nights," more especially to the story of the Second Calender, in which the effect and the princess who fought him were both reduced to ashes. The idea, too, of the wells being inhabited by effects repeatedly occurs in those wonderful tales.

Another curious tale of the efreet was told to Mr. Taylor by an Arab of some rank. He was walking one night near Cairo, when he saw a donkey near him. The animal seemed to be without an owner, and, as he happened to be rather tired, he mounted, and rode on his way pleasantly. In a short time, however, he became startled by finding that the donkey was larger than it was when he mounted it, and no sooner had he made this discovery than the animal increased rapidly in size, and in a few minutes was as large as a camel. Of course he was horribly frightened, but he remembered that a disguised efrect could be detected by wounding him with a sharp instrument. Accordingly, he eautiously drew his dagger, and was about to plunge it into the animal's back. The effect, however, was too elever for him, and, as soon as he saw the dagger, suddenly shrunk to his former size, kicked off his rider, and vanished with a peal of laughter and the exclamation, "Oh, you want to ride, do you?"

According to the Arab belief, the spirit of man is bound to pass a certain time on earth, and a natural death is the token of reaching that time. Should he be killed by violence, his spirit haunts the spot where his body was buried, and remains there until

same Arab told Mr. Taylor that for many years, whenever he passed by night over the place where Napoleon defeated the Mamelukes, the noise of battle was heard, the shouts of the soldiers, the eries of the wounded, and the groans of the dying. At first the sounds were loud, as of a multitude; but year by year they gradually decreased, as the time of earthly sojourn expired, and at the time when he told the story but few eould be heard.

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Among some of the tribes they have a rather odd superstition. A traveller was struck with the tastefulness of a young girl's headdress, and wanted to buy it. She was willing enough to sell it for the liberal price which was offered, but her father prohibited tho sale, on the ground that from the headdress could be made a charm which would force the girl to fly to the possessor, no mat-ter in what part of the world he might be.

It is not wonderful that, saturated as they are with these ideas, many of the wonders of nature appear to them to be of supernatural origin. Chief among them is that extraordi-nary phenomenon, the mirage, in which a place far below the horizon is suddenly made visible, and appears to be elose at hand. Even in our own country we have had examples of the mirage, though not in so striking a manner as is often seen among the sandy plains of Arabia. Water is a favorite subject of the mirage, and the traveller, as he passes over the burning plains, sees before him a rolling river or a vast lake, the palm trees waving on its edge and refleeted on its surface, and the little wavelets rippling along as driven by the wind. Beasts as well as men see it, and it is hardly possible to restrain the thirsty camels from 1 ash-

ing to the seeming water. The Arabs call the mirage, "Water of the Jinns," and believe that it is an illusion eaused by the jinns —our old friends the geni of "The Arabian Nights." A very vivid account of this phenomenon is given

"I had been riding along in a reverie, when, chancing to raise my head, I thought I perceived, desertward, a dark strip on the far horizon. What could it be? My companion, who had very keen sight, was riding in advance of me, and, with a sudden exclamation, he pulled up his dromedary and gazed in the same direction. I called to him, and asked him what he thought of youder strip, and whether he could make out anything in it distinctly. He answered that water had all at once appeared there; that he saw the motion of the waves, and tall palms and other trees bending up and down over them, as if tossed by a strong wind. An Arab was at my side, with his face mufiled up in his burnous; I roused his attention, and pointed to the object of our inquiry. 'Mashallah!' eried the old man, with a face

been fulfilled. The aylor that for many issed by night over obleon defeated the of battle was heard, ers, the cries of the as of the dylng. At ud, as of a multitude; gradually decreased, sojourn expired, and bld the story but few

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his might across the desort. "All the other Arabs of the party evhced uo less emotion; and our interpreter called out to us, that what we saw was the evil spirit of the desert, that led travellers astray, luring them farther and farther into the heart of the waste, ever retreating before then as they pursued it, and not finally disappearing till its deluded victims had irrecoverably lost themselves in the pathless sands. This, then, was the mirage. My companion galloped toward it, and we followed him, though the Arabs tried to prevent us, and erelong I could with my own eyes discern something of this strange phenomenon. It was, as my friend reported, a broad sheet of water, with fresh green trees along its banks; and yet there was nothing actually before us but parched yellow sand. The apparition occasioned us all very uncomfortable feelings, and yet we congratulated ourselves in having seen for once the desert wonder.

"The phenomenon really deserves the name the Arabs give it, of Goblin of the Desert; an evil spirit that beguiles the wanderer from the safe path, and mocks him with a false show of what his heated brain paints in glowing colors. Whence comes it that this illusion at first fills with uncasiness — I might even say with dismay — those even who aseribe its existence to natural causes? On a spot where the bare sands spread out for hundreds of miles, where there is neither tree nor shrub, nor a trace of water, there suddenly appeared before us groups of tall trees, proudly girdling the running stream, on whose waves we saw the sunbeams daneing. Hills clad in pleasant green rose before us and vanished; small houses, and towns with high walls and ramparts, were visible among the trees, whose tall boles swayed to and fro in the wind like reeds.

"Far as we rode in the direction of the apparition, we never came any nearer to it; the whole seemed to recoil step by step with our advance. We halted, and remained long in contemplation of the magic secne, until whatever was unpleasant in its strangeness ceased by degrees to affect ns. Never had I seen any landscape so vivid as this seeming one, never water so bright, or trees so softly green, so tall and stately. Everything seemed far more charming there than in the real world; and so strongly did we feel this attraction that, although we were not driven by thirst to seek for water where water there was none, still we would willingly have followed on and on after the phantom; and thus we could well perceive how the despairing wanderer, who with burning eyes thinks he struggle onward to his last gasp to reach them, until his fearful, lonely doom befalls him." This singular illusion and its effect

upon travellers is well illustrated by the artist, on the 679th page. "We returned slowly to our Arabs, who

"We returned slowly to our Arabs, who had not stirred from the spot where we left them. Looking back once more into the desert, we saw the apparition gradually becoming fainter, until at last it melted away into a dim land, not unlike a thin mist sweeping over the face of a field (Hoehländer). It was probably this phenomenon, which is beheld as well in Hadramaut and Yemen as in the deserts of Egypt, which gave rise to the fable of the Garden of Irem, described in the 'Tales of the Ranad'han.'"

I cannot part from the Arab superstitions without mentioning one which is of very great antiquity, and which has spread itself widely over the world. I allude to the celebrated ink-mirror of the Arab magicians, in which they see, through the eyes of another, the events of the future and the forms of persons far distant.

The mirror is made as follows :- The magician calls a very young hoy, not old enough, according to their Ideas, to be tainted with sin, and makes him sit on the ground. The magician sits opposite him, holding the boy's opened right hand in his, and after repeating prayers, and burning incense, he draws a crossed square on the palm of the hand - thus + - writes cabalistic words in all the angles, and pours about a spoonful of ink into the centre. More prayers and suffumigations follow, and the boy is then directed to look closely into the ink. Should he be really pure, and a fit subject for the magic art, he sees a series of figures, always beginning with a man sweeping the ground, and ending with a camp, with the sultan's tent and flag in the centre. These vanish, and the mirror is left clear for any figure which may be invoked.

All parties seem to have the most implicit belief in the proceeding; and though several boys in succession may fail to see anything but the reflection of their own faces, the failure is set down to their bad moral character, and others are tried until one is found who possesses the requisite vision. It is a enrious fact that the magician himself never pretends to this inner sight, the sins which he has committed being an effectual hindrance. Educated Europeans have often witnessed this curious coremony, and have given differ-ent accounts of it. With some it has been an utter failure, the boy cvidently trying to deceive, and inventing, according to his ability, scenes which are supposed to be rep-resented in the mirror. With others it has been as singular a success, European scenes and persons have been described accurately by the boy, though the greatest care was taken that no clue should be given either to the magician or the boy.

MADAGASCAR.

WE complete the account of African tribes accidentally discovered during the last cen-th a brief notice of some of the tribes tury. A chief named Rabiby was superinwith a brief notice of some of the tribes which inhabit the island of Madagascar. For my information I am chiefly indebted to Ellis's well-known work, and to a valua-ble paper read by Lleutenant Cliver, R. A., before the Anthropological Society of Lon-don, on March 3, 1868. The name of Madagascar is entirely of

European Invention, the native name for this great island being Nosindambo, i.e. the island of wild hogs. The inhabitants are known by the general name of Malagasy, and they are divided into several tribes. These tribes differ from each other in their color, mode of dress, and other particulars, and may be roughly divided according to their color into the fair and the dark tribes, each consisting of four in number, and ranging through almost every shade of skin, from the light olive of the Hovas to the black tribes of the south. According to Ellis the entire population is only three millions, while Licu-tenant Oliver, who gives the approximate numbers of each tribe, estimates them at five millions.

The origin of the Malagasy is rather obscure, and, although so close to the continent of Africa, they have scarcely any-thing in common with the African races. The hypothesis which has been generally accepted is that they are of Malay origin, their ancestors having been in all probability blown out to sea in their canocs, and eventually landed on the island. That they are not of African origin has been argued from several points, while they have many habits be-longing to the oceanic race. For example, although they are so close to Africa, they have never adopted the skin dresses which are generally found throughout the savage races of the continent, but, on the contrary, make use of the hibiscus bark beaten out exactly after the fashion of the Polynesians.

"It is evident," writes Licutenant Oliver, "that the Malagasy have never deteriorated from any original condition of civilization, for there are no relics of primæval civilization to be found in the country. Yet the Malagasy seem to have considerably advanced themselves in the art of building houses, and of the "traveller's tree." Each leaf-stalk is originating elaborate fortifications, which they have themselves modified to suit their offensive and defensive weapons, previous to any known intercourse with civilized people. They had domesticated oxen, and pigs, and made advances in the cultivation of ricc, yams, &c.; but whether by their own unaided intellect, or by external example, we cannot say."

With regard to the domestication of cattle, they themselves refer it to a very recent

tending the planting of his rice, when he noticed that one of his men was remarkable for his increase in strength and corpulence, and interrogated him on the subject. The man toid him that some time previously he happened to klll a bullock, and had the curlosity to cook some of the meat. Finding It to be remarkably good, he continued to kill and eat, and so improved his bodily condi-tion. Rabiby very wisely tried the experi-ment for himself, and, finding it successful, hud a builock killed, and gave a feast to his companions. The general impression was so favorable that he gave orders for building so favorable that he gave orders for building folds in which the cattle might be collected, and he further extended the native dict by the firsh of the wild hog. The original folds built by his orders are still in existence.

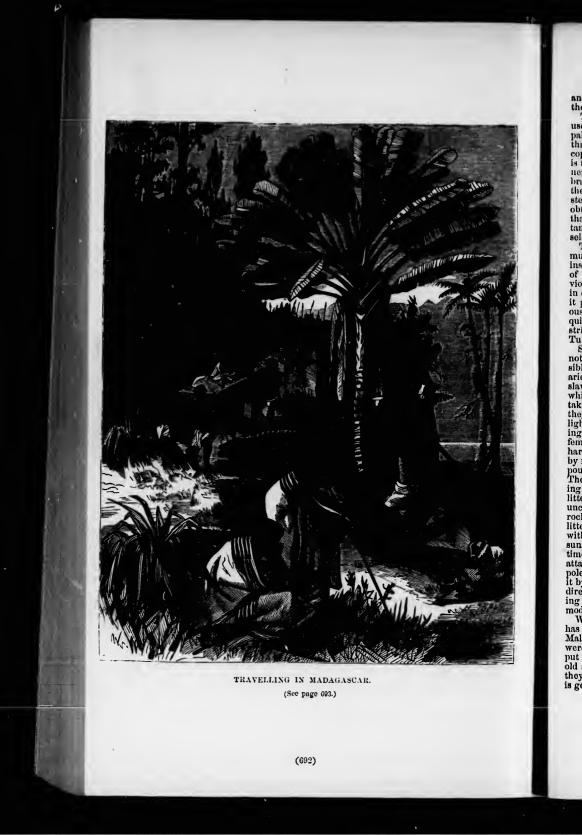
Chief among the Malagasy are the Hova tribe, who have gradually extended themselves over a considerable portion of the island, and are now virtually its masters. They are the lightest in color of all the tribes, and have more of the Spanish than the negro expression. The hair is black, long, and abundant, and is worn in several fashions. The men usually cut the hair rather short, and arrange it over the forehead and temples much after the style that was prevalent in the days of the Regency. The women spend much time over their hair, sometimes frizzing It out until they remind the spectator of the Fijl race, and sometimes plaiting it into an infinity of bralds, and tylng them in small knots or bunches all over the head.

Their dress has something of the Abyssinian type. Poor people wear little except a cloth twisted round their loins, while the more wealthy wear a shirt covered with a mantle called a lamba. This article of apparel is disposed as variously as the Abyssinian's tobe. The Hovas are distinguished by having their lambas edged with a border of five broad stripes. Their houses, to which allusion has already been made, are formed exclusively of vegetable materials. The walls are formed by driving rows of posts into the ground at unequal distances, and filling in the spaces with the strong leaf-stalks about ten fect in length, and they are fixed in their places by flat laths. The roof is thatched with the broad leaves of the same tree, tied firmly on the very steep rafters. The caves project well beyond the walls, so as to form a veranda round the house. under which the benches arc placed. The floor is covered with a sort of boarding made of the traveller's tree. The bark is stripped off and beaten flat, so as to form boards of twenty feet or so in length, and fifteen inches date, and even state that the use of beef was in width. These boards are laid on the floor,

turing the last cenabily was superinhis rice, when he cn was remarkable th and corpulence, the subject. The time previously he k, and had the curlment. Finding it e continued to kill d his bodlly condiv tried the experiiding it successful, gave a feast to his al impression was orders for building night be collected, the native diet by The original folds

The original folds Il in existence. asy are the HovA y extended themle portion of the ually, its masters. for of all the tribes, lsh than the negro black, long, and several fashions. hair rather short, chead and temples was prevalent in The women spend r, sometimes frizad the spectator of tes plaiting it into ting them in small the head.

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and, atchough they are not halled, they keep their places firmly. This traveller's tree is one of the most useful plants in Madagascar. It is a sort of palm, and its broad leaves, besides supplying thatch and walls for the houses, furnish a copious supply of fresh water. The water is found in the hollow formed by the man-ner in which the hollow formed by the man-Is found in the honow formed by the man-ner in which the base of the leaf-stem cmi-braces the trunk from which it springs, and the liquid is obtained by piercing the leaf-stem with a spear. A full quart of water is obtained from each leaf, and it is so pure that the natives will rather walk a little distance to a traveller's tree, than supply themselves with water from a stream at their feet.

The Malagasy have some knowledge of musical sounds, and have invented some instruments which are far superior to those of the African tribes. One of the best is the of the Arrican tribes. One of the best is the violin. It is played with a bow equally rude in character, and, although the sounds which it produces are not particularly harmoni-ous to English cars, they are at all events quite as agreeable as those produced by the stringed instruments of China, Japan, or Turkey.

Slavery exists among the Malagasy, but is not of a very severe character, and may possibly, through the exertions of the missionarles, become extinguished altogether. The slaves do all the hard work of the place, which is really not very hard, and, as they take plenty of time over everything that they do, their work would be thought very light by an ordinary English laborer. Drawing water is perhaps the hardest labor the female slaves undergo, and it is not such very hard work after all. They draw the water by means of cows' horns ticd to ropes, and pour it into Ingenious pails made of bamboo. The hardest work which the men do is acting as bearer to their master's hammock or litter, and, as the roads often lle through uncleared forests, and are very rough and rocky, they have a fatiguing task. These litters are very convenient, and are covered with a roof to shield the occupant from the sun. They are rather unwieldy, and sometimes as many as twenty or thirty men are attached to each litter, some bearing the poles on their shoulders, and others dragging it by repes, while the whole proceedings are directed by a superintendent. The engraving on the preceding page illustrates the mode of travelling ln Madagasear.

Within the last few years, Christianity has made wonderful progress among the Malagasy, although at first missionarics were driven out, and the native converts put to death with frightful tortures. The put to death with frightful tortures. The ate with others, they are very ignorant, but old superstitions, however, still remain, but they console themselves for their inferiority

and, although they are not nailed, they keep their places firmly. This traveller's tree is one of the most useful plants in Madagascar. It is a sort of pents are poisonous is not clearly ascertained, though the natives deny that venomous suakes are found on the island. Be this as it may, they never kill a snake, and, even if a large scrpent should come into their house, they merely guide it through the doorway with sticks, teiling it to go away.

They do not appear to possess idols, though Mr. Ellis found certain objects to which a sort of worship was paid. These wcre simply "pieces of wood about nine feet high, net square and smooth at the base, but spreading into two or three branches at about five feet from the ground, and gradually tapering to a point." Near them was a large basaltic stone, about five feet high, and of its natural prismatic form, and near it was another stone, smooth and rounded, and about as large as a man's head. The natives said that blood was poured on one stone, and fat burned on the other, but they were very averse to any conversation on the subject, and very probably did not tell the truth.

Some of their domestic superstitions - if we may use such a term -are rather curious. Mr. Ellis had noticed that on several oceasions a spot of white paint had been placed on the forchead, or a white circle drawn round the cye. One morning, he found these marks adorning nearly the whole of his bearers. On inquiring into the cause of this decoration, he found that it was a charm to avert the consequences of bad dreams. As, however, they had partaken coplously of beef on the preceding evening,

the cause of the bad dreams was clearly more material than spiritual. Partly connected with their superstitions ideas is the existence of a distinct class, the Zanakambony. They are hereditary blacksmiths, and are exempt from forced labor except in their own line, so that, as Lightman Oliver writes Lieutenant Oliver writes, they will make a spade, but cannot be compelled to use it. They have the right of carrying deceased kings to the grave, and building monuments over them. They are very proud, and be-have most arrogantly to other clans, refusing to associate with them, to eat with them, or even to lend them any article to be defiled by the touch of plebeian hands. As they will not even condescend to the ordi-nary laber of their countrymen, and think that even to build a house is a degradation, they are very poor; as they refuse to associthey are of a more harmless character than in wealth and learning by constantly dwell-is generally the case with the superstitions ing on their enormous superiority in rank.

