































TYPES OF AFRICAN RACES. 1. Ashanti. 2. Negress of Loango. 3. Kamerunian. 4. Baluban with  
 10. Akka 11. Zulu. 12. Massai. 13. Wanganda (Ugandai). 14. Darfur-Negro. 15. Haussanian. 16-17. Bushman





1. Herorian man with facial scars. 2. Herorian man with facial scars. 3. Herorian man with facial scars. 4. Herorian man with facial scars. 5. Somali, Eissa-Somali. 6. Abyssinian Woman. 7. Howa. 8. Herorian Woman. 9. Ovambo. 10. Herorian man with facial scars. 11. Herorian man with facial scars. 12. Herorian man with facial scars. 13. Namaqua. 14. Namaqua. 15. Niamniam. 16. Niamniam. 17. Niamniam. 18. Namaqua. 19. Niamniam. 20. Dinka.





THE STANDARD HISTORY  
OF ALL  
NATIONS AND RACES

Containing a Record of all the Peoples of the World from the Earliest Historical Times, with a Description of their Homes, Customs, and Religions; their Temples, Monuments, Literature, and Art .. ..

IN  
TEN  
VOLUMES

... BY ...

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VOL. I — RACES

CHICAGO  
LANDIS BROTHERS, PUBLISHERS

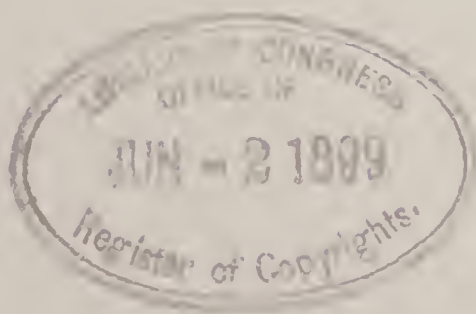
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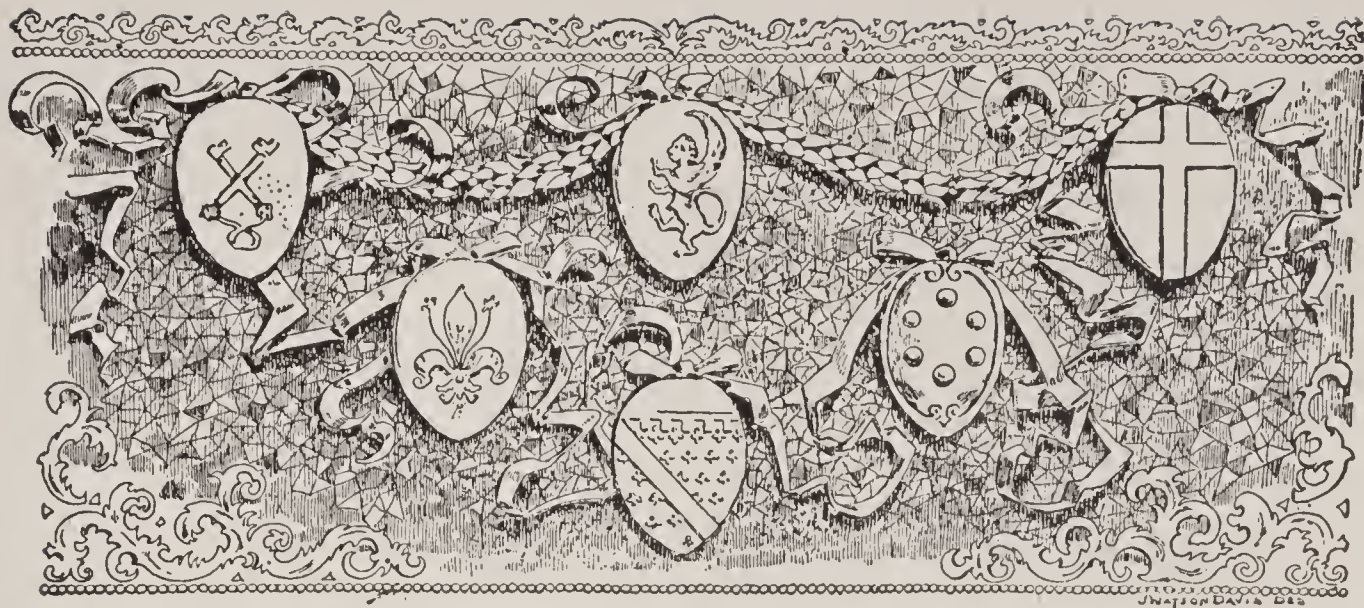
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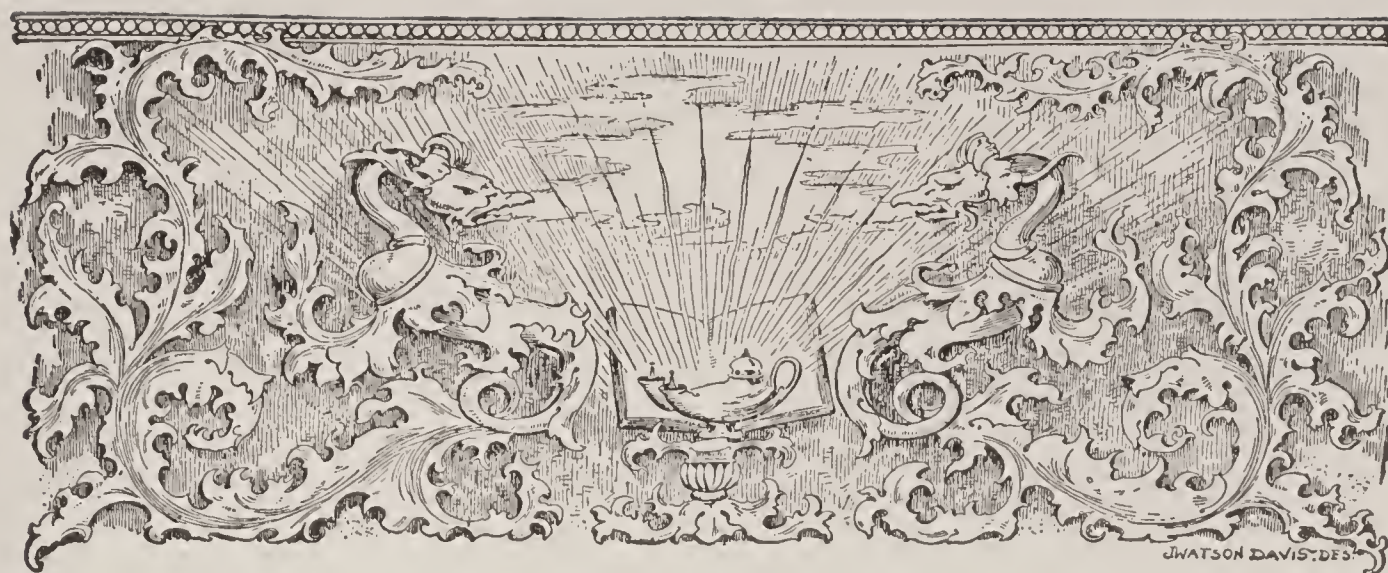
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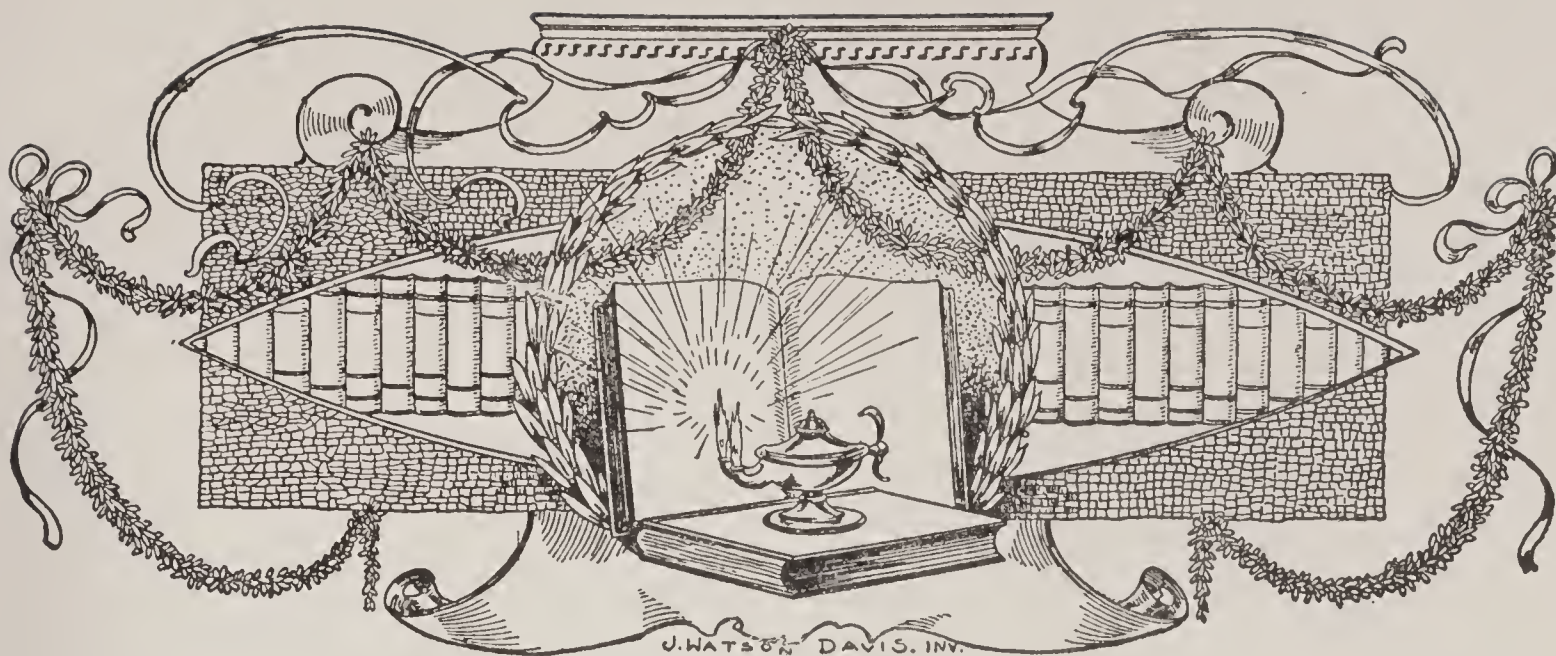
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## INTRODUCTION

**H**ISTORY, in the most correct use of the word, means the prose narrative of past events, as probably true as the fallibility of human testimony will allow. History reposes, however remotely, on contemporary witness to the fact related. Written records are not absolutely indispensable, as tradition may supply their place and represent authentic contemporary testimony. But tradition is insecure and apt to be equally inventive and oblivious. It is in the half-light of tradition that myth arises out of the creative fancy of man, and the difficulty of separating fact from fiction is often insurmountable.

**Defini-  
tion and  
Sources**

In all the records of ancient history there is a mixture of poetical fable; nor is it wholly to the historian's immaturity of reason, or to the general superstition that prevailed in remote ages, that we are to ascribe this predilection for marvelous and wild narrative. The first transactions of men were more to astonish their fellow creatures by the vastness of their designs, and the difficulties they could overcome, than by any rational and extensive plan of public utility.

**Fable**

This, however, brings us back to the consideration of real history. Mere events, authentic or traditional, are not sufficient to constitute history. Many facts and dates are recorded with reference to Egypt, China, and Babylonia in olden times, which are probably true, but these facts and dates are not sufficient to give

INTRODUC-  
TION  
—  
History a  
Record of  
Social  
Move-  
ments

these countries a history. History is something more than a record of events; it only attains its full stature when it not only records, but describes in considerable fulness, social events and evolution, when it marks change and growth, the movement of society from one phase to another.

No Ma-  
terials of  
History  
in Primi-  
tive  
Times

Therefore the field of history is very limited, both in time and space, in proportion to the length of human existence and the area of the earth's surface occupied by man. Primitive and savage man has no history, because the struggle for existence consumed all his energies, and he had neither time nor faculty to think of himself as a social being, much less to make a record of social events. Even when nations have become partly civilized they were often incapable, not only of writing history, but of furnishing the material of it. Social evolution was so slow that it could hardly be said to move at all, and institutions and customs remained the same from one generation to the other. There was no incentive for men to describe their institutions and customs, because they knew of no conditions that were different, and they took all their surrounding circumstances as a matter of fact. Oppressive tradition, such as was followed for centuries in China, affords no material for history.

Age and  
Area of  
History

Looking at history in this light, namely, as a record of the civilizing influences of the world, and the great movements which have tended to lift the human race from a lower to a higher state, the period of history covers only a little over four thousand years. As regards area, history long dwelt exclusively on the shores of that inland sea, which, if not the birthplace of the human race, have at least been the chief training ground of its early youth and vigorous manhood. Civilization subsequently spread from the Mediterranean to remote islands and continents unknown to the ancients, and history followed it.

Types of  
History

The earliest history was never critical and painstaking in the investigation of facts. Neither the historian nor his readers or hearers had reached a state of culture in which accuracy was highly valued. Its object was much more to charm the fancy, and



stimulate the ambitions than to instruct the understanding. Striking pictures, dramatic situations, often told in dialogue, scenes in which virtue and vice were depicted on a colossal scale — these were the chief objects of the early historical writer, who mingled fact and fiction with the same grace as his brethren, the writers of the early epos and drama. The old type of history was a species of portrait-painting, in which the delineators often thought more of the brilliancy of their colors and the effectiveness of their pictures than of their exact truth.

INTRODUC-  
TION  
Old Type

The new, or sociological type of history makes literary form secondary, but it is rich in research, and above all, it regards society as a great aggregate of forces moving according to laws special to it. This spirit of scientific research has made ancient history a reality, vivid in interest, and fruitful in knowledge, instead of the nebulous unreality it had been before. The rejection of the fabulous elements in the histories of Greece and Rome was the first step, but a long one, which it required many years and much effort to make. The next was to obtain a firm grasp of the idea that the Greeks and the Romans were living men, and not statues like the Elgin Marbles, and to look at their politics, institutions, and religions with the discriminating eye of common sense, and a real wish to see them as they were. Thus the sociological knowledge of the present has illuminated the past and given it a special interest.

New  
Type

The results of the new style of history are especially noticeable in the history of the Middle Ages. The chief difficulty was the papacy. This great center, around which the life of the Middle Ages revolved, was never known except in a degree which modern thought relegates to the absurd. It was not until the nineteenth century began to rise out of the chaos of the French Revolution that the immense part played by the church was clearly perceived. Innumerable old errors had to be unlearned, new truths had to be sought out and acquired, and above all was the repression of so many deeply rooted prejudices. The continuity of history was restored.

Investi-  
gation  
Has  
Restored  
the Con-  
tinuity of  
History



INTRODUC-  
TION—  
Modern  
History

With the atmosphere of the past cleared, we come to modern history, which claims our more particular regard. Herein is described those actions and events which have a necessary connection with the times in which we live, and which have a direct influence upon the government and constitution of our country. It unfolds the secret wheels of political intrigue, the artifices of diplomacy, and all those complications of interest which arise from national rivalry; while at the same time it lays before us the causes and consequences of great events, and edifies us by examples which come home to our understandings, and are congenial with our habits and feelings.

Value of  
the Study  
of  
History

Since we have this continuous story of civilization from the earliest historical times, we are able to trace many of the institutions of our own period back to their very beginnings. This fact leads to a brief consideration of the value of the study of history.

Beyond all other studies, history is calculated to enlighten the judgment and enlarge the understanding. Every page conveys some useful lesson, every sentence has its moral; and its range is as boundless as its matter is various. It is accordingly admitted, as an indisputable maxim, that there is no species of literary composition to which the faculties of the mind can be more laudably directed, or from which more useful information may be derived. While it imparts to us a knowledge of man in his social relations, and thereby enables us to divest ourselves of many errors and prejudices, it tends to strengthen our abhorrence of vice, and creates an honorable ambition for the attainment of true greatness and glory. Even if considered as a mere source of rational amusement, history will still be found infinitely superior to the extravagant fictions of romance, or the distorted pictures of living manners. Rollin made the following exordium, which is as just as it is eloquent, as apposite as it is complete :—

Rollin's  
Exor-  
dium on  
History

“ It is not without reason that history has always been considered as the light of ages, the depository of events, the faithful evidence of truth, the source of prudence and good counsel, and the

rule of conduct and manners. Confined without it to the bounds of the age and country wherein we live, and shut up within the narrow circle of such branches of knowledge as are peculiar to us, and the limit of our own private reflections, we continue in a kind of infancy, which leaves us strangers to the rest of the world, and profoundly ignorant of all that has preceded, or even now surrounds us. What is the small number of years that make up the longest life, or what the extent of country which we are able to progress or travel over, but an imperceptible point in comparison to the vast regions of the universe, and the long series of ages which have succeeded one another since the creation of the world ! And yet all we are capable of knowing must be limited to this imperceptible point, unless we call in the study of history to our assistance, which opens to us every age and every country, keeps up a correspondence between us and the great men of antiquity, sets all their action, all their achievements, virtues, and faults before our eyes; and, by the prudent reflections it either presents or gives us an opportunity of making, soon teaches us to be wise before our time, and is in a manner far superior to all the lessons of the greatest masters. . . .

“ It is history which fixes the seal of immortality upon actions truly great, and sets a mark of infamy on vices which no after-age can ever obliterate. It is by history that mistaken merit and oppressed virtue appeal to the incorruptible tribunal of posterity, which renders them the justice their own age has sometimes refused them, and without respect of persons, and the fear of a power which subsists no more, condemns the unjust abuse of authority with inexorable rigor. . . . Thus history, when it is well taught, becomes a school of morality for all mankind. It condemns vice, throws off the mask from false virtues, lays open popular errors and prejudices, dispels the delusive charms of riches, and all the vain pomp which dazzles the imagination, and shows, by a thousand examples that are more availing than all reasonings whatsoever, that nothing is great and commendable but honor and probity.”

INTRODUC-  
TION  
—

History  
the True  
Judge



INTRODUC-  
TION—  
Races of  
MankindSalient  
Points of  
Character

It is impossible to gain a well-rounded conception of the history of a people without some knowledge of their race characteristics, their arts, and their methods of living. Moreover there are a great many peoples in the world who can not be said to form nations. They are yet in the tribal state, and have made only rudimentary progress on the road to civilization. In view of these facts two volumes are incorporated as a part of this history, which consider the races of men as such, wherever they are found. In these volumes the aim has been to picture life from the human standpoint, the framework being the surrounding conditions, such as striking physical features of a country, grand ruins, and magnificent buildings. The idea has been to seize upon the salient points of a people's character as evinced by their dress, home life, religion, superstitions, and government, and whether savage or civilized, present them so that the good and bad will both appear.

The peoples of Africa, Polynesia, and Asia are first considered, then the aborigines of America and the peoples of the Arctic regions, and lastly the various nations of Europe. The contrast and peculiarities of human life among the highly civilized peoples do not stand out in such bold relief as among the ancient and savage families of mankind; little in fact can be said which would throw any new light upon the habits of people whose ways are open to the world. In a certain sense also private life is secondary to governments, literature, art, industry, commerce, and mechanics. The more advanced European and American races, as the centuries go by, are coming to have general traits of character; for their civilization is essentially the same, but their literature, their modes of political development, their rivers, mountains, valleys, and their public and national works—the earmarks of civilization—are the grounds of contrast which appear to be especially a part of the Indo-European order of things.

Plan of  
Pre-  
senting  
Peoples

In presenting the different peoples of the world we have followed the emigration of the Semitic, Ethiopic, and Nigritic races into Africa, tracing their course down the Nile to the eastern coast of the continent; we have sketched the lives of the people of southern,



central, western, and northern Africa, as they are found grouped in ethnological families. It often happens, as in the case of Africa, that geographical and political divisions conform to distinct races and tribes; for example, southern Africa is the home of the Zulu Caffres, Lower Guinea of the Congo Caffres, and Upper Guinea and Sudan of the Negroes; yet invariably we have been careful to show how the geographical division, the country, or the state is founded upon the race or tribe, and that the fortunes of war and the advance or retreat of the world's families are all that determine political boundaries.

INTRODUC-  
TION

The islands of the Indian and Pacific Oceans are passed next in review, including the Malay Peninsula, Madagascar, Borneo, Sumatra, and Java. We have noted the practises of the cannibals of the Fiji Islands, the Papuans of New Guinea, the natives of Australia, and many other tribes of less importance. In the islands of the sea, as on the African continent, we find savage life vainly opposing itself to the forces of civilization, and either furiously going down before it or dying a lingering death.

The  
Islanders

Returning again to Asia, "the mother of peoples," we start among the Tartars, and range over a tremendous expanse following the streams of Tartar and Mongol blood to the Arctic Ocean, in Europe, and to the Arctic Ocean in Asia, across the Bering Strait to the North American continent into Greenland. Again we have noted the countless tribes of the Russian empire and the Esquimaux of both hemispheres, and the various tribes of the Indians of America are passed in review.

It is not within the province of this work to discuss whether the billions of people of the great regions of eastern and southern Asia had their origin in Asia Minor or on the continent of Lemuria, which is now said to be under the ocean. In discussing these peoples, including the descendants of the ancient Hindus, the Indo-Chinese, and the Japanese, and in "shaking up Asiatic civilization generally," a modern view is given, with sufficient historical information to make it intelligible.

Races of  
Asia

We are lastly concerned with the peoples of the great European

INTRODUC-  
TION—  
EuropeHistory  
of  
NationsPlan of  
Treating  
History  
of  
NationsSix  
Grand  
Divisions

nations, presenting them not so much from an ethnological standpoint as with the idea of showing their strata of society, and their methods of private life in both the cities and country.

With this information before us we come to the consideration of the national growth of those peoples that have progressed sufficiently to have a well defined and fully organized government. To be sure, a number of these nations which we have presented have passed away, and their history is of importance to us to-day only so far as the great principles which they originated, or at least first gave to history, figure in the control of the affairs of nations of our own time.

Our plan of treatment has been, not to divide the history of the various nations of the world into ancient, medieval, and modern, but to treat each one as a unit, presenting its national life from the earliest known facts concerning it to the time of its fall, or, if living, to the present day. This plan is not without its defects, but we believe its merits outweigh its faults. The destiny of nations is determined by the intercontact of nations, and so it may be said that it is impossible to write the history of a nation without taking into account the general trend of events of the particular age under consideration; but this we have avoided, as will be seen.

We have divided the various nations of the world into six grand divisions, beginning with the "Earliest Civilization," which treats of the first nations of which we have any record. Then follows, more or less arbitrarily, the "Asiatic Civilization," in which we have considered the countries of eastern, central, and southern Asia. Our next division is that of "Europe — Ancient and Modern," beginning with Greece, and following the stream of civilization as it flowed from Athens to the uttermost limits of the continent. The next division is "Africa," with all its ancient states, its independent states of to-day, its protectorates, and its dependencies. Our fifth division is "Australia" and the more important islands of the Pacific Ocean. Our last division comprises "America," giving first a general view of the western hemisphere, then the various states of South America, Central America, the impor-



tant islands and groups of islands of the West Indies, and closing with the nations of North America.

In all of the areas inhabited by the nations presented in each of the divisions, there have been great movements which have affected the whole area, as well as all or parts of the nations. It will be seen readily that in following out the nations individually it would be impossible to present a correct view of a movement which affected a whole continent, therefore we have introduced each of these divisions with a general view of the historical development of the grand division comprising the nations which it covers. We have acted upon the statement made by Edward Freeman to the effect that "without clear notions of general history, the history of particular countries can never be rightly understood."

Thus we come to the history of our own country, which is treated extensively in the last six volumes. In the volumes upon the races of mankind, and upon the nations (excepting the United States), it has been our endeavor to bring to a focus the sum of the intelligence and well-being in the various gradations of society; in other words, to present a comprehensive view of the world in its present stage of civilization. In telling the story of the various nations in ancient and modern times, our main idea has been to bring out forcibly and clearly the great principles of government and society as they arose and developed, and were finally adopted in the institutions of the present time; and since, as we have observed before, it is impossible to gain a comprehensive knowledge of any particular country without a knowledge of general history, we have made the first volumes in reality an introduction to the history of the United States. This, after all, is to Americans the most important of all, providing it is rightly understood. It is upon our knowledge of the history of our own country, which has been worked out partly upon new and individual lines, that the safety of the nation rests. The great fundamental principles upon which the government is founded, once clearly understood by the people, constitute the greatest safeguard that any nation could

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possibly have. It is only by a full understanding of our institutions as they are, or as they have grown from infancy, or as they have been imported from other countries and developed within our own, that the ship of state can be safely guided in the future. With a full knowledge of the constitution of our institutions at present, we shall be better prepared to discern their qualities, good and bad, and to advance the former and reform the latter.

*Chicago, June 1, 1899.*

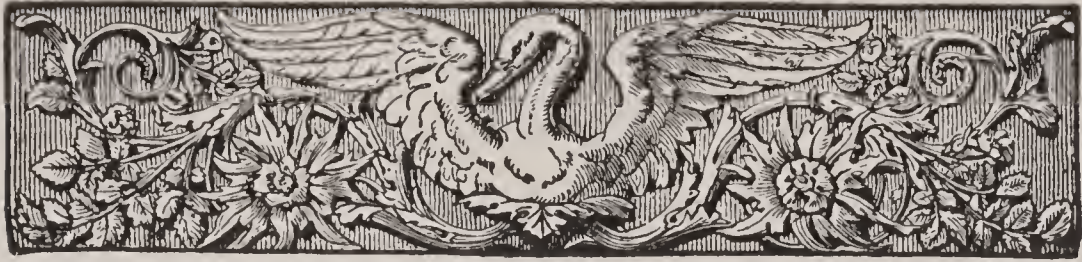






AFRICA.





## A LAND OF DECAY.

### BIRTH-PLACE OF RACES.



**P**OURING through a narrow mountain gorge into the broad plains of Mesopotamia, the River Euphrates was once the patron of a most ancient, energetic and splendid civilization. With the Tigris, it is now the boundary of a prolific land of decay. From those plains once poured forth vast floods of people and yet those left behind were the founders of glorious empires, the builders of Nineveh and Babylon. These mighty capitals are now little more than unsightly mounds of clay and sun-dried brick, among which dirty Arabs are delving for the building material of modern houses. From near the ruins of Babylon looms up a gigantic mound, standing alone in the midst of a vast plain—the tower of Babel! you recognize it at once. Other mounds of lesser note, now scattered, now grouped, now in the form of triangles; shafts of columns; Assyrian forts; rocks crowned with ancient castles; old towns filled with Roman and Saracenic architecture; groves of palm trees; clouds of scorching sand borne by the south winds; decaying walls of gigantic canals, vainly appealing to Turkish “enterprise;” a tribe of restless Arabs with their camels, horses, sheep and women, their crude furniture and all their effects, seeking fresh pasture; answering sheets of flame rising from the fertile river tracts and springing from the hatred of the harvesters who have gathered their grain and are burning all green forage to keep it from those same thievish Arabs; a wandering dervish, only interrupting his prayers to light his pipe, asks for gifts from the faithful, or to search for vermin; the sound of an Arab water-wheel in the distance; a Turkish fortress perched upon a storm-beaten mound inclosing the ruins of centuries; narrow roads hanging to the mountain sides and dropping to the plain below; gorgeous mountain tints painted by a bold eastern sun and flung upon the background of a soft eastern sky; a valley in which nestles a village where Noah is said to have planted his vineyard; a dyke built by Nimrod, the mighty hunter; a griffin’s

cave, at the mouth of which the Tigris roars and foams—such is the country in which rose and fell the oldest known civilization of the world.

Leaving the Euphrates river we enter the Syrian desert, and midway between the great river and the Mediterranean sea, in a small oasis, find the famed ruins of Palmyra; the “Tadmor in the Desert.” Across to Baalbek—grand ruins again! The omnipresent Arab is there also, as at Palmyra, sheltered by his crazy hut and raising his corn and olives among the ruins. Striking south, we are still oppressed by ruins—some thirty of them—before we skirt the coast of the Dead Sea, and cross a desert tract of country and the Suez canal into the land of pyramids. What more natural than that we should journey from the land of ancient Assyria to the land of Egypt; for we are following in the footsteps of the races and families of men, and the ancient Egyptians are supposed to have preceded us in that little trip, overland, by some thousands of years.

## EGYPT.

Straight toward the Mediterranean sea a black line shoots across the desert waste, binding together a chain of lakes and lagoons, and marking the threshold to the land of shadows and sunshine. Another line winds toward Cairo, and still another seems to shoot more directly and with more momentum toward that great emporium to which our journey lies. In the ship canal constructed for the commerce of the world, and in the fresh-water canal built for the convenience of the isthmus inhabitants, are repeated the performances of the ancient Egyptians and Persians, accomplished before the wild Scythians ever dreamed of crossing the Bosphorus and laying the foundation of the most advanced of European civilization. Traces of that first canal are found deep in the desert sand of the isthmus country, where Egypt's frontier was threatened by those same savage tribes who now appear as Frenchmen, as Englishmen, as Germans, as representatives of nations which have sprung from the decay of the old. Here were her fortresses and from the banks of the Nile came fresh water, provisions and reinforcements, if necessary, to the defenders of the civilization of those days; and Persia had her ship canal from sea to sea; but it was left to these days to shoot the railroad across the desert into the very haunts of antiquity, into the very shadows of the Pyramids. But we pass them by, and the splendid mosques of Cairo, and the tombs of its rulers, and the beautiful villas in the suburbs, and ancient





AN EGYPTIAN TEMPLE.



glory, and present attempts at magnificence, and go into the "by-ways and hedges" to get acquainted with the people. We will have nothing to do with the Turk, for he is not a native; although he has imposed many of his customs among the Egyptians. We shall avoid the Italians, French, English, Armenians and other nationalities who live in the "Frank" quarter of Cairo and Alexandria, and who



A COPT.

are traveling up and down the Nile country, viewing curiosities, trafficking in precious stones, or awaiting the return of the pilgrims from Mecca laden with the wealth of the far East; who are the agents of commercial houses in their native lands, or the principals themselves in this central station of the overland route to India. For the present we



have no interest in these people, except in so far as they have relations to a very intelligent, courteous, industrious and humble class of the Egyptians, THE COPTS. They number about one-fifteenth of the entire population of the country, and are the sole remnant of the ancient Egyptians. In Lower Egypt they are of a yellowish tinge, which shades into a dark brown further south. The Copts inhabit small sections of the larger cities, while in Upper Egypt they have settled whole towns and villages. What is their business? They are clerks and accountants in government and mercantile offices; they are the Christian priests of Egypt, cheerful, humane and hospitable, with their convents and monasteries scattered along the Nile. They are the scribes, priests and scholars of Egypt, and an ink-horn at the girdle (for they wear the turban and flowing robe) is a masculine badge, as is the cross, tattooed upon the hand of the Copt woman, her mark of honor. The Coptic priesthood have considerably lapsed from the rigor of their religious observances as primitive Christians, although in the regular monasteries their discipline is still severe. The dress is a simple skirt of coarse woolen fabric. Only on feast days are small quantities of animal food allowed, the ordinary food being black bread and lentils. The convents, when not situated on some inaccessible rock, are surrounded by a high and strong wall which has only a single iron door, and in some cases is wholly without opening, the means of entrance being a pulley from the top.

The religious rites of the Copt are many and severe, the services lasting many hours at a time. Seven times daily he repeats his *Pater Noster*, and begs for Divine mercy forty-one. The churches are decorated with ornaments of ostrich eggs and divided into four compartments. Furthest from the doorway is the chancel, or sanctuary, where the eucharist is celebrated, and which is hidden behind a high screen. Next is the room where the priests interpret in Arabic the Coptic service to the singers, the leading men of the congregation and to strangers. In the third compartment are the mass of the congregation, moving round in their bare feet to pray before the pictures of the saints, or leaning upon long crutches for support. The veiled women occupy the fourth room, which is dimly lighted, and usually situated in the extreme rear of the church.

The domestic life of the Copts is very similar to that of the Arabs who have settled along the Nile. They have adopted also many of the Moslem customs, such as the veiling of the faces of many of their women. Some Coptic women are allowed to go out from time to time and even to visit and shop pretty freely. Others, again, are as closely



secluded as if they were actual denizens of a harem. Nearly all keep black female slaves instead of hiring servants.

There are some peculiarities in the Coptic marriage ceremony,



EGYPTIAN ORNAMENTS.

however. The bride, unlike the Moslem, has no canopy to cover her in the procession to the bridegroom's house. At the preliminary feast,



pigeons are released from pies and fly around the room shaking bells attached to their feet. After the marriage ceremony, the priests set on the foreheads of the new couple a thin gilt diadem. In entering her husband's house, the bride must step over the blood of a newly killed lamb. The whole pageant, after lasting eight days, ends with a grand feast at the bridegroom's house. This is the custom, of course, among the well-to-do classes, but certainly would not prevail in the hut of a poor chicken hatcher or fellah (farmer). But we shall soon be among these poor swarthy sons of the Nile and it will become evident that they could not be the originators of pageants and feasts of superlative grandeur.

### THE NILE AND EGYPT.

It is impossible for the humblest Egyptian to omit the Nile as an element in his life; for in her bosom lie life and death. Food, drink and clothing spring from her brooding over the soil. "May Allah bless thee as he blessed the course of the Nile!" exclaims the poor woman on its banks to the traveler. "Mohammed would not have gone to Paradise had he drunk of the Nile," says an Arabian proverb. She seems a living, moving thing—either a benefactor or a monster; her benefactions, generally, make her the power for good in Egypt and an all-pervading influence of blessedness. A few days in the spring and fall she rests from her labors. Then the tributaries from the mountains and table-lands of Abyssinia and from the recesses of Central Africa commence to trickle into her mighty channel and the great event, older than the pyramids and yet ever momentous, is soon recorded in Cairo. Across a branch of the river, near the metropolis, is a small island, in which is sunk a square wall or chamber. In the center of this chamber is a graduated pillar divided into cubits of about twenty-two inches each. Sometime in June the water commences to rise in the pillar, or nilometer, and Egyptian life again hangs upon the pleasure of old mother Nile. Every morning four official criers proclaim throughout Cairo the height to which the water has risen. When the sixteenth cubit is reached, it is quite certain that there will be a harvest and the Sultan's land tax is levied—what portion of it is collected from the shrewd natives is another thing. While the water line is creeping between the sixteenth and the eighteenth cubits, Cairo and Egypt are breathless with interest and anxiety. A straggling street runs from the city down to Fostat, its suburb and port. From Fostat a canal of irrigation runs through Cairo and is continued some miles beyond. It is believed to

form part of an ancient canal, traces of which we found in the desert sands toward Suez. As the water line in the nilometer rises toward the eighteenth cubit, this becomes a locality of supreme interest. The talk even among the counting houses and government offices; among the Europeans with their Coptic clerks; in the public gardens haunted by French and German strollers; in the bazaars filled with the goods and nationalities of the East; around the mosques in the city, and the coffee booths and fairs in the suburbs; among the serpent charmers and story tellers—the talk of Cairo itself is plentifully interspersed with refer-



A JEW OF CAIRO.

ences to the probable outcome of the rise. Famine has already been averted, and the Sultan has his tax—on paper. It now remains to be seen whether the Nile will come up to the standard of abundance which is marked on the fascinating nilometer by the eighteenth cubit, and which determines whether the pacha shall cut the banks which confine the waters and lead it into this grand canal, and thence into six thousand other artificial channels and reservoirs scattered throughout the region. Millions of anxious fellaheen and Copts, and wandering bands of Bedou-



ins and gypsies, are at the same time casting anxious eyes upon the broad, swelling bosom of the Nile, or, remembering her as generally kind, already see her muddy waters depositing their magic loam upon the parched land, and the fruits and grains of the world springing into green life. Bounty or famine depends upon what has been going on in the far-away regions of Central Africa and the mountains of Abyssinia.

Nature has been good, and the rains have fallen which bring the waters of the Nile up to the eighteenth cubit of the nilometer. The command is given by the authorities of Cairo. The pacha, attended by his grandees, cuts the confining mounds, and another harvest and season of plenty is assured. All classes now flock to the river side and, it may be, the whole night is spent in festivity. Like scenes of jubilee occur for hundreds of miles along the banks of the god-like river. Between September 20 and 30 the river is at its greatest height, remains stationary for about fifteen days and then usually commences to fall. Should the waters rise above twenty-four feet then the river ceases to be a "good Nile," and woe be to the little villages which lie in the level strip along her banks should she go far above that point. The whole valley of the Nile is now a vast lake, and as the inundated country at length appears it is seen to be covered with a layer of rich loam, averaging not more than one-twentieth of an inch. The strip fertilized is only two or three miles in breadth, but the soil, thus annually replenished, has filled the granaries of eastern and western kingdoms, and as long as the Nile does her duty, cannot be impoverished. When the waters recede, vegetation springs up, crisp and green. The beautiful date palms, which are so sympathetic, look brighter and more martial as they rise from the river side or protectingly group themselves around little hamlets or villages. The sturdy peasant, or fellah, comes from his mud hut and casts his wheat and barley upon the loam. Later, he drives his sheep, goats and oxen upon the "sown" grain to trample it in. In some places ploughing is thought necessary, but is usually dispensed with. Beans, peas, lentils, clover, flax, lettuce, hemp, tobacco and water-melons go through with much the same process, and yet the fellah confidently expects, from past experience, to harvest good crops within three or four months. In summer, chiefly by artificial irrigation, maize, onions, sugar cane, cotton, coffee, indigo and madder are brought from the bountiful soil, and temperate and tropical fruits vie with one another in lusciousness.

April, the great harvest month, sees the fields of Egypt white with barley and golden with wheat. Later appear the tiny green oranges, which do not mature for six months. Then the corn, which crackles with dryness as it is heaped upon the camels, is carried off to be

threshed. Seated in his wooden chair the peasant drives his rude cart round and round over the grain. Some of the wealthy land owners have introduced modern threshing machines, but this primitive object is still as familiar a sight as the poor fellah who has abandoned his desert for the garden spots of Egypt. His wants are few, however, — “a draught of Nile water, a handful of lentils, or a piece of bread made like a pancake and tough as wash-leather” — and, since fuel costs nothing, he gets along very well. He has also various crude devices for irrigating his land. A large wheel may be run out into the river and, with its hollow paddles, turned by the current. The water is thus caught up and emptied into a trench or tank on the bank. Or our Egyptian farmer may call the creaking “sakieh” into service — a series of cogwheels brought to bear upon an endless string of leathern vessels which empty their contents into a pool. Over the wheels is a thatched roof, and under the roof camels or buffaloes are plodding around a beaten path.

Thus is revealed the motive power. From the pool the water is carried off on its refreshing errand by a wooden shaft. Ruder, but more common than these quite-mechanical contrivances is an elevating machine consisting of a long pole working on a pivot, a lump of clay or a stone at one end and a bucket at the other, the whole arrangement being fastened to a simple framework of logs. Thousands of these “re-formed” Arabs — naked or half-naked men, women and children — virtually spend their lives before their “shadoof” in dipping water from the Nile to irrigate the fields. The water which is thus poured into trenches on the bank runs into small channels or ridges of earth which divide the land into squares. The cultivator uses his feet to regulate the flow of water to each part. By a dexterous movement of his toes, he forms a tiny embankment in one of the trenches, or removes the obstruction, or makes an aperture in one of the ridges, or closes it up again, as the condition of the crop requires. After all their labor when the grain is about ready to be harvested the vast flocks of geese, wild duck, hawks, pigeons, and cranes which darken the sky, may threaten a complete destruction of their crop. At these times, instead of scarecrows, the fellaheen place small stands or platforms in the fields, from which young boys armed with slings do wonderful execution.

## THE FELLAHEEN.

Next to the birds, the greatest enemies of the fellaheen are the tax collectors, who do not hesitate to vigorously apply the stick when they find an unusually stubborn subject; and after the application of such



forcible arguments, if he still refuses to disgorge the coin which is clearly due the Sultan, as proven by the nilometer's record, his wife and his neighbors exalt him as a hero and a patriot. Their many tricks to evade the dues, which trickery they consider one of the paramount duties of life, are illustrative of their many-sided characters. Some years ago the tax upon country produce brought into cities was so increased as to be really a burden upon our rural friends. At the station where two country roads meet, a poor fellah would be seen dancing about "hopping mad," because he had been forced to pay more than he expected, or had been caught at some of his evasive tricks. But after swearing and lamenting in his native tongue, he would re-load his ass, throw off all his burdens of spirit and proceed with as unruffled a countenance as though every tax fiend in Egypt had started for Constantinople. Occasionally, however, they do escape the sharp-eyed officials, though this is not the case in the following instance. A funeral procession enters the city by the chief country road, the chanting mollahs (religious doctors) walking behind, accompanied by men carrying the coffin with a red shawl over it, as is the usual custom. But the official scents something in the wind which is not a badly preserved corpse, and orders a halt and an investigation. The coffin, which in the East is only covered with a pall, is found to be filled with cheese! If the cheese had been a corpse it would have entered the city free of duty. Neither are the fellaheen always honest in their dealings with private parties. A traveler tells the story that he once observed a large heap of little clay balls on the banks of the Nile which, evidently, were not formed by nature. He asked a fellah who stood near what they were for, as there were two or three such heaps. "Oh," he coolly replied, "they are for mixing with corn. Many boats laden with corn stop here." A boatman added that the village was famous for a peculiar kind of clay, of a corn color, but weighing heavier than the grain.

As a rule, however, the fellaheen, who comprise four-fifths of the Egyptian population, are honest, lazy, patient, merry and domestic. They are the brawn of Egypt and cling jealously to her most ancient customs, strenuously opposing the introduction of implements of modern invention even when the attempt is made by their Turkish masters. The men average five feet eight inches in height, and have broad chests, muscular limbs and generally black, piercing eyes, straight thick noses, large but well-formed mouths, full lips, beautiful teeth and fine, oval faces. Their dress rarely consists of more than a shirt, leaving bare the arms, legs and breast. The distinctive garb of the fellaha, or peasant's wife, is the dark-blue cotton and black muslin veil. In the towns many wear

prints of various colors for trousers, and for the short waistcoat without sleeves, which is worn in winter as an additional garment. The favorite hues are orange, pink and yellow, or magenta crimson. The older women, even among quite poor people, frequently dye their grey locks a tawny orange color. When we speak of the "older women" we mean those far this side of thirty. From twelve — the usual age of marriage — to eighteen or nineteen nearly all the women are splendidly formed and many of them are real beauties, but after that they rapidly wither.

### THEIR WIVES.

Having introduced the fellah and spoken of his occupation and disposition, it is no more than just that we should do the same for his wife. While he is abroad tending his cattle or sheep, looking after his crops, selling fodder, fruit, milk or vegetables, or looking after the irrigation of his land, we shall enter his home, meet his wife and family, and see how and where they live.

The houses of the fellaheen are all of the same general type, the wealthier of them, of course, living in a large mud "mansion" instead of occupying one about four feet in height. The well-to-do may have carpets and mattresses, little coffee cups and some brass cooking vessels instead of a sleeping mat, a water jug and a few rude kitchen utensils; and their daily bill of fare may include more items than coarse bread and onions, cheese, dates, beans and rice. In some of the houses of the more pretentious peasants there is a separate apartment, called "hareem," for the women; but it is usually dirty and disorderly and a pitiful parody upon the magnificence of its Moslem prototype. The wife of the rich fellah displays gold ornaments, a brocaded silk vest, a black muslin veil and, on special occasions, trousers; the poor fellaha has her silver bracelets and her dark cotton garments, often thin and ragged.

As soon as it is light the poor woman gets up from her mat, spread in the low one-room hut, and shakes herself; or, if the weather is hot, she has been sleeping outside, with her family. Having thus completed her toilet, she and her husband and children gather round a small earthen dish containing boiled beans and oil, pickles or chopped herbs, green onions or carrots. Possibly the family do not go to all this trouble, but each takes what pleases him, when he likes, the substantial part of the food being a coarse kind of bread in which is mixed some most bitter seeds which seem to immensely tickle the palate of the average Egyptian. The father now, in all probability, goes to his work, and the mother, if she has none to do, wanders away to gossip with the neigh-





EGYPTIAN SINGER.



bors, leaving the children to roll in the dust or otherwise shift for themselves. If she has no neighbors and lives in the country, she may go off with her husband and the children to assist him in drawing water to irrigate their land. If it is baking day, or she has some other simple household duty to perform, she deposits her infant (in appearance a heap of dirty rags) upon the first spot which strikes her eyes, when the idea comes to her. It may be on a heap of rubbish, with the sun beating down upon it or the flies swarming over it. If she is a country fellaha working with her husband, the infant may go down in the mud. Should she be eating an onion, or a pickle, or a raw carrot, and the baby cries — and has teeth — she will, as likely as not, fill its little mouth with whatever she is enjoying. But bread-making day has really arrived, and approaching the windowless mud-hut, with its wooden door and huge wooden key, we find that the woman has brought the strength of the whole family to bear upon her task. Perhaps the smaller children and an old grandmother are picking and cleaning the corn, the older boys or the father carrying it off to be ground and bringing back the flour. A grown daughter or a sister is sifting the flour and with the fellaha's assistance mixing the leaven, working up the dough and shaping it into round cakes. These are then baked in the mud oven of the hut, or, if the fellaha lives in a village, the batch may be taken to the public oven.

When evening comes a pretense is usually made to unite the family. They sit in a circle, often on the ground — mother, father, children, sister and grandmother — and dip their cakes of bread into a vegetable mess before them, contained in a coarse earthen pan. They eat in comparative silence, often, and when each is satisfied he gets up and goes away. Sometimes the man eats alone, or with his sons; and the women finish the bowl. But this practice obtains only among those upon whom the Moslem customs have a strong hold. If the fellah family, in whose house we visit, is above the average in respectability, after supper is finished, wife, daughter or slave brings in a basin and pours water



EGYPTIAN VASE



over the hands. Whether the family sleep indoors or out, depends, principally, upon the season of the year. But let them sleep, for the present, wherever they are and whoever they are — whether the Moslem who has gone through with his evening devotions on a carpet spread on the ground, or the Coptic Christian who has said his prayers and counted his beads forty and one times during the day.

### EGYPTIAN SCHOOLS.

In many of the villages along the Nile, Moslem and Copt dwell in comparative peace, the men working together in the fields and their children attending the same school, when one has been established in a rural district by some European missionary. The boys, however, far



AN EGYPTIAN CHAIR.

outnumber the girls, from the fact that maidens are more useful at home than their brothers; that they are called away from school before they have made much progress, to become wives, and that Moslem Egyptians are generally imbued with the Turkish indifference to female education and advancement. The little girls attend in loose frocks called "gellebeehs," with muslin or gauze veils, slippers in winter, and in summer wooden clogs which are kicked off when they seat themselves. In the native schools little is taught besides the Koran and the merest elements of arithmetic. Though the school-master may be blind, if he can repeat the Moslem bible without stumbling, the permanency of his position is assured. The school is generally attached

to the village mosque, which is built of mud with a white-washed spire. Its locality can be ascertained beyond a doubt by the tremendous hubbub which always proceeds from a Moslem school; for all those who are learning to read are sitting upon the ground with the school-master, vigorously rocking their bodies back and forth, and reciting their lessons from their wooden tablets and at the top of their voices. Before the older pupils, on little desks made of palm sticks, are copies of the Koran or some of its thirty sections. They also are going through with the same form of gymnastics, which is thought to be an aid to the memory.



In the small towns and villages the masters of the schools are nearly as ignorant as the pupils, but manage by their native shrewdness to hide their lack of learning. Naturally the "salary" is a mere nothing. But in Cairo, where the course of instruction is somewhat broader, the remuneration to the school-master is correspondingly greater; from the parent of each pupil there is sent to him, every Thursday, what would be equivalent to three cents. The master of a school attached to a mosque or public building, in Cairo, also receives yearly a piece of white muslin for a turban, a piece of linen and a pair of shoes. Each boy receives, at the same time, a linen skull cap, eight or nine yards of cotton cloth, half a piece of linen, a pair of shoes, and in some cases from three to six cents. These presents are supplied by funds bequeathed to the school. Although several Sultans of enlightened views have attempted to reform the cause of education in Egypt, they have found it a graceless task, the prejudice and ignorance of the bulk of the population being as firmly set against any innovation here as they are in the field of agriculture. So the boy continues to shout his lessons, and the poor little maiden is often not allowed to know much of her Koran, for, when a mere child, she is hurried away from home to wed somebody whom, perchance, she has never seen. In a few short years, when she begins to fade, she fails to understand the cause of the great rejoicing which then took place; or of the bright-hued procession which followed her red silk canopy, under which she herself walked covered from head to foot with a large red shawl; or why discordant bands of music and sweetly tinkling singers should do their best to celebrate the event, as if her world did not know that marriage was the stepping-stone to dismal, neglected old age.

### GLIDING UP THE NILE.

In this general view of the customs, dispositions and daily life of the Copts and fellaheen, who really are the two components of the modern Egyptians, we have failed to even touch upon salient points, which to omit, would leave the picture of the Land of the Nile and its people incomplete and colorless. We have got acquainted with some of the people, so that they do not seem like strangers to us, and now must just skim the surface of their mysterious country—another land of decay—stopping at a point or two which is typical of their modern institutions. As you pass through the delta of the Nile, the flocks of pelican, wild duck and other fowl make the waters hum and you might imagine, if it were not for that narrow strip of desert, that you



had by mistake wandered into the State of Louisiana. The tremendous fields of grain which, in season, would be stretching down to the river's edge for three miles on either hand, would also soon dispel the illusion caused by the presence of these myriads of water fowl. Alexandria, a strange combination of decay and life, being left behind, the fertile strip of country grows quite narrow as Cairo comes into view—Cairo, with its dark and gloomy streets, its great mosques and its seven miles of area which is the focal point of three distinct civilizations. The slaves of Africa, the spices and fabrics of the East and the gold of Europe are all cast into Cairo, and a tremendous jumble of Englishmen and Germans, French and Americans, Arabs, Copts, Armenians, camels, asses, dogs, funeral and marriage processions, bazaars, veiled women, Turks, caravans and noise is the result. Opposite to Cairo, and extending along a slope to the river, are the sixty pyramids; the ravages of time, and the depredations of Arab builders for ages, having given some of them a somewhat irregular outline as they stand up against the clear sky in their gloomy grandeur.

The mountains now approach nearer to the river than they did in Lower Egypt, and over the desert a picturesque group of Bedouins are wandering. They have been brought into subjection by rigorous governmental treatment, but still proudly cling to their nomadic ways notwithstanding their race has been abandoned by so many tribes who have settled down into the drudgery of partial civilization. They are therefore harmless to travelers. They are dressed in clothes of camel's hair, with girdles of leather, and their wives wear the dark cotton robe of the fellaha, with an additional veil of crimson or white crape. Entering the river's fertile strip the Arab band is seen to approach a cluster of mud huts, under a grove of palms, and connected with a farm. They talk with the bailiff in charge of the land and the fellaheen, and quickly pitch their tents beside the hut. They have returned to watch his crops and cattle, for they have been found trustworthy before, although it is impossible to foretell when their thieving propensities will seize upon them. Wandering, like the Arab, through the pyramid section, we find that an opportunity is given them to rob us in genteel civilized fashion. The sheik of a tribe has founded his village at the foot of one of the pyramids and complacently levies his tribute upon curiosity seekers, who, under the hallucination that they will be "conducted" are rushed up its sides at railroad speed, over steps of three or four feet in height, by his impetuous and "lungless" Arabs. Still skirting along the Nile, or through Egypt, with its mid-days of white heat, its purple mountain shadows, its cold





W. H. R. 1878.

SCENE ON THE NILE.



twilights and mellow "after-gloves," its deserts and gardens, its hills pierced with pictured tombs, its bee boats stopping wherever the flowers bloom, its boatmen's chants heard with choruses and clappings of hands, its boats built as they were in the days of the Pharaohs with their triangular sails, its limestone pyramids and sandstone temples—while wonderful nature and human life cast themselves and their moods over this country of Egyptian, Grecian and Roman ruins—"our special artist" finds—what? Another specimen village, and the Bedouins have actually so far ventured into the confines of civilization as to settle in it. The village, which is a short distance from the beach, is thickly sprinkled with palms. A plot near by is also covered with gum trees. The houses are of the vulgar mud, but the large herd of cattle in the vicinity and the rich ornaments worn by the women, who are grouped near the river bank, are sufficient evidences that the Bedouins have gained by changing their ways of living. If you had been inclined to visit the sheik of the village he would, perhaps, have spread a Persian carpet for you under the shade of one of these gum trees, and, in the presence of his chief men, would politely have inquired as to your goings and comings. His house is also open to you. But, it may be, you had better rest content with seeing the outside of the village, especially if you have any valuables which you wish to retain.

Let us now pass Siout, from which the Nubian caravans are departing, and to which some of our fellah acquaintances have journeyed to lay matters before the governor of Central Egypt which are too momentous to be settled by any village authority. Let us pass the Christian town of Ekhmin, with its Coptic convent and its great ruins, and even the broad plain covered with the remains of fallen Thebes, her dark mountain tombs in the back-ground. All these wonders, of which you may read in hundreds of books and see them stand forth from thousands of bold engravings, are lightly skimmed over, only to enter a modest village beyond and see what is going on there. In Siout the governor may dispense justice as he pleases for all the interest we take in his grand ways—but here is a village court-house! It would correspond to our county court, several villages and towns bringing their legal affairs to it, and is crowded with handsome, sturdy peasants. At the door stand the keepers—two half-naked lads with long sticks. The room is small and approached by a narrow, dirty staircase. Many of the windows are broken, the panes being stuffed with rags or a ragged curtain to keep out the sun. At a number of inky, crazy-looking wooden desks in front, sit several scribes writing; while on a ragged divan, with soiled cushions, sit a dozen more, each with paper or inkhorn of brass in his girdle or his



hand. Each head scribe chants out the contents of his paper, in a sonorous, but not very loud tone of voice, to his assistant, who copies it. The dinner hour having arrived, does the court adjourn? That would hardly accord with the dignity of the Turkish judge. A lad brings into the court-room a tray, upon which are vegetables, bread, cheese and a watermelon; whereupon the Court, with two of his assistants, calmly proceed to dip their bits of bread in the vegetable dishes and go through the whole course. Then, leisurely wiping their hands, they resume work.

In the village, outside of the sleepy court-room, a lively scene is found in the shape of the weekly market. We see no booths, but each seller spreads his wares before him on little mats, cloth, wool, tobacco, butter, salt, curds, handkerchiefs, sugar, coffee, thread, etc., are displayed for sale. Veiled women, decorated according to their condition with colored glass or white shells, silver bracelets, golden coins or antique jewels, chat, examine and sometimes buy. Gentle Egyptian cattle wander about unmolested. The fellaha even appears as a "sales-lady" beside her pile of egg-plants or gourds, and shrilly proclaims their virtues. A Bedouin chief even appears upon his strong horse, his saddle furnished with cases of pistols. Elderly peasants, in turbans of white or crimson sit in sunny spots, smoking and chatting over their bargains. All this animation and enjoyment and indolence are fondled by a bright Egyptian sun. These fairs are certainly a great institution of Egyptian peasant and village life.

But adieu to the fair and to the village with its mud huts, some standing alone and some clustering around a common court-yard, some filled with vermin and others with chickens in all stages of artificial development; to clerical, priestly Copt, to brawny, mercurial fellah, and to picturesque, thievish Bedouin. We are traveling into Upper Egypt, where the valley of the Nile so contracts that the sandstone rocks overhang the water. From these rugged cliffs were quarried the huge stones which went into the building of the ruined monuments and temples of Upper Egypt and Nubia. Here is the home of the Copt and his villages are scattered all along the rocky banks, his convents often crowning a precipitous height or the ruins of some imposing structure. He and his priest chose these dreary dwelling places when their ways of living were more ascetic than they now are; when the early Christians hid themselves in caves both from choice and from necessity; but having once planted their feet in this rocky gorge the ties of kindred and the bonds of poverty have kept them there. With the roar of the cataracts in our ears we say good-bye to Egypt, but not to the Nile.

## ETHIOPIA ALONG THE NILE.

The name "Ethiopia" calls up all the savage tribes, the mystery and darkness of Central Africa. To our childhood mind an Ethiopian could be nothing but the blackest of the black; a great, uncouth, thick-lipped beast, roaming over a vast territory which stared at us with fearful blankness from the center of Africa. Ethiopia included all the unknown, and the Ethiopian everything in man which was calculated to produce a nightmare. But the truth of the matter is that ancient Ethiopia was renowned even in Greece and Rome as a land of high civilization; the Ethiopians were called "the blameless race" and the favored friends of the gods. In her mightiest days, Ethiopia was the rival of Egypt in all that was grand and glorious, as is attested by the ruins of her vast temples in Nubia, some of which were hewn from mountains of solid rock. Her tribes are now scattered from the northern confines of the Sahara desert, through Nubia, Abyssinia, along the banks of the Upper Nile and around the shores of its lakes, and into the most hidden recesses of the continent, where they merge with the true negroes of Soudan and Central Africa. They have scattered, and been driven, and settled in a territory stretching from Northern to Southern Africa, and from the Red Sea to the Atlantic, the best physical specimens of the ancient Ethiopians being found in the Tuaricks of the central Sahara desert. Nubia was evidently the center of Ethiopian civilization, her present population consisting of the descendants of her ancient people, and of various tribes of Arabs, most of whom invaded the country in Mohammed's time.

The first ray of intelligence which pierces the darkness enshrouding Ethiopian history and which bears upon the origin of the Nubians, as we find them to-day, is that in the early part of the Christian era a powerful tribe of Lybians appeared south of Egypt who were called Nobatæ, or Nuba. The Nuba now occupy a small tract of country below the territory of the Dongolese in Southern Nubia. They are supposed to be Berbers.

## THE DONGOLESE.

The two most distinct tribes of Nubians, however, who have least of the Arab blood, and are the truest types of natives in the country, are the Dongolese and the Shangallas. The Dongolese are also supposed to be the remains of the Lybian tribe of Nuba to whom the Romans granted land south of the first cataract in return for which they protected



Egypt's frontier from the fierce attacks of Southern Ethiopian tribes. At first they were a Christian people and formed quite a powerful nation, whose capital was at Dongola and whose territory covered most of Lower Nubia, now inhabited by their Moslem conquerors, the Arabs. The vicinity of old Dongola, in the center of Nubia, seems to have been the nucleus of the ancient as well as the more modern Christian civilization. Here a Christian queen reigned over the Dongolese, and at the foot of a cliff which rises four hundred feet and formed the site of her capital are found five or six rock-hewn temples of vast magnitude. Their walls are covered with hieroglyphics, in high relief, representing figures and deeds of kings and gods. The houses of old Dongola are now mostly in ruins, but on the highest part of the rocky cliff a simple Coptic church rises into view. The walls are ornamented with crude paintings, and the attendant priest in his black robes, with his long and ragged hair, is wiping their unsightly and cracked surfaces with an old rag. Services have not been held in the church for many years, but the priest keeps guard within it and reads his Amharic bible all day long, and far into the night, by the light of the stars. So he does not mind the fact that nearly all its people have crossed the river and built themselves houses, and have gone to raising grain and fruits and cotton. This latter product requiring an abundant supply of water, a rude canal has been constructed communicating with the Nile. When the canal is dry water is conveyed across country in numerous small aqueducts, built on upright timbers, to the cotton fields beyond. None of this cotton finds its way to Lower Egypt; but the people along the river for many miles and thousands of wandering Arabs wear clothes made in Old Dongola, or opposite its former site. There are many primitive looms in the vicinity, the light-colored Dongolese women working at them and turning out strips of cloth about ten feet in length and fifteen inches wide. A strip of this cloth, simply rolled around the loins and shoulders of the Arab, with a pair of drawers, completes the dress of our nomadic customer. It is said to last him five or six years. Many of the children are sent out to mind the oxen which propel the "sakieh" wheels. You have seen them in the land of Egypt but did not know that under a palm, or rock near by, a half-naked girl or boy was lying apparently asleep. But let the monotonous creaking stop for a moment and a shrill cry would start the patient beasts on their everlasting rounds, and the water would continue to flow over the fields. If not thus employed they are seen along the river banks fishing with hook or trap for the muddy-tasting shall, bultee or kharmoot; they are waging an exciting warfare with the white ants which sometimes threaten the scant household furnishings of their homes; or

they are out picking cotton or sewing seed. We find the Dongolese living in the same wretched huts as the Egyptians, consisting often of one room, with a court-yard for the goats and fowl. Though the fertile strip of the Nile averages ten or twelve miles through the one hundred miles covered by the territory of the Dongolese, and bears two annual crops of corn and dates, cotton, tobacco, coffee, opium, indigo, sugar-cane, beans and saffron, they are indolent by nature and prefer to collect slaves in the further regions of the Nile and sell them in Egypt. They raise fine cattle, also, which require less attention than the crops, and pride themselves on the superior breed of their horses, which are, indeed, larger than the Arabian. As has been intimated, the Dongolese are whiter than the Nubians in general. They seem originally to have been a tribe living north of the Ethiopians, and have had a slight mixture of Arabian and Mameluke, or Circassian blood. Driven from Egypt, where they were once the ruling power, the Mamelukes founded New Dongola, but finally, as a people, became extinct. The Mamelukes were driven out by the Turks who still garrison the town with negroes from the White Nile.

### THE SHANGALLAS.

A relic of the most degraded of the Ethiopian tribes are the Shangallas found in the country to the west of Abyssinia and in Southeastern Nubia, although the boundary line between the two countries is very indefinite. Though savage and bloodthirsty in an extreme degree in their attacks upon rival tribes and travelers entering Abyssinia, some rays of humanity still gleam from their natures; for they always spare women and children. They are powerfully built, from the waist upward, and so swift of foot that they scarcely ever employ beasts for riding. They use the spear and the two-edged sword common in all this portion of Africa, and though they are at constant war with the partially Europeanized people of Abyssinia who are armed with comparatively modern weapons, they are so fearless and hardy that their numbers do not seem to diminish. In their mode of warfare, they also evince a singular love of "fairness." They never mutilate the persons of the fallen and, except in a regular attack, two will never attack one. Let twenty Shangallas meet an enemy, and instead of a cowardly and overpowering onslaught, lots would be cast, and he upon whom the choice fell, would go forth fiercely to meet his adversary, the others looking on at the combat, with perfect indifference, even if it should end in their comrade's death. Their chief food is meat and wild honey, with which



their country abounds, and in the rainy season they live often in caves, where large fires are kept lighted night and day. Many of these caves are capable of containing a whole village, and in them they often take refuge from the attacks of the Abyssinians who seldom venture into their country except in large force. The Shangallas live to a great extent on roots, and on the carcasses of elephants, slain by Abyssinian hunters who have ventured over the border. These they frequently dispute with the lions. They eat also snakes of all kinds. When alone in the jungle the Shangalla fills his large gourd with water and wild honey, catches his snake and cuts off its head with his sword, lights two immense fires, roasts his snake on the embers, then he gorges himself, and stretches out his naked body between the fires. If he is not seized by a man-eating lion, or trampled upon by an elephant, he awakes, drains the contents of the gourd well fermented by the heat, and starts off in search of man or beast. His courage is fortified by the same liquor ("pale mead") which the ancient Britons drank.

Strange to say, the Shangallas have a deep-rooted prejudice against making any attacks at night and they never start on an expedition without consulting the birds, whose chirpings they say they understand. If a bad omen encounters them on the road, they quit the prey even if in sight of it and return for the day. The hunters from Abyssinia who come into the Shangalla's country for elephants have many like notions; they, for instance, will only descend from the hills into the jungle below for seven days at a time. Although the border people of the Shangallas have an exciting time of it with Abyssinian hunters and soldiers, elephants, rhinoceros, buffaloes and lions, and live as they can, those in the interior have fat flocks of sheep and herds of cattle. From these few particulars it will be seen how widely separated they are from the indolent and fair-skinned Dongolese with their crude cotton looms, their cultivated lands, their boats coming from the Blue and the White Nile laden with gum, senna, ivory and slaves, their bazaars and dancing girls, their negro soldiers and their Turkish officials. Here are the two extremes.

Remnants also of the northern race or tribes who assisted Egypt in her continual war with Ethiopia are supposed to exist in the Bisharien, who inhabit the desert east of the river and live entirely upon flesh and milk, and the Takas who live in the mountains. A number of negro or Ethiopian tribes are scattered along the Blue and White Nile, some of them being the remnants of a crude state called the Kingdom of Sennar which gave the Egyptians an immense amount of trouble before they were brought into any kind of subjection. There are also several collections



of oases in South Nubia inhabited by black warlike tribes, some of whom are clad in iron armor and are fine horsemen.

Generally speaking, the Arabs proper occupy the northern third of Nubia, the majority of those who make even a pretense of having an occupation acting as guides to caravans and as camel drivers, and letting out camels for hire. The only tax which the government imposes on the Arabian population is to fix a price at which their camels must be supplied. This is somewhat less than they can obtain from traveling merchants, and although they are allowed to roam the country at their own "sweet will" they are great grumblers when called upon by the government to fulfill their part of the agreement. The Wady-el-Kab is a large oasis with many wells, extending more than a hundred miles, parallel to the Nile and about fifty miles to the west of it. Here, in the dry season, many thousands of camels are gathered. It is therefore the general meeting place of government officials and travelers who wish to hire camels. Another class of Arabs have partially settled down on the banks of the river, intermarried with the fixed population and devoted themselves the greater part of the year to agriculture. They are also liable to this species of mild demand on the part of the government and bear a tax in proportion to the number of water wheels they run, in common with the rest of the agricultural population.



A NUBIAN.

The typical Nubian, as he has been formed by a blending of Arabian, Berber, Circassian, Ethiopian and negro tribes, is a handsome, dark-brown mulatto — bold, frank, cheerful and lazy. In Upper Nubia his villages show some evidences of enterprise, some of the houses being two stories high, and built in quite a pleasing fashion of a kind of concrete. Others are constructed in the following manner, and in Egypt the fellah

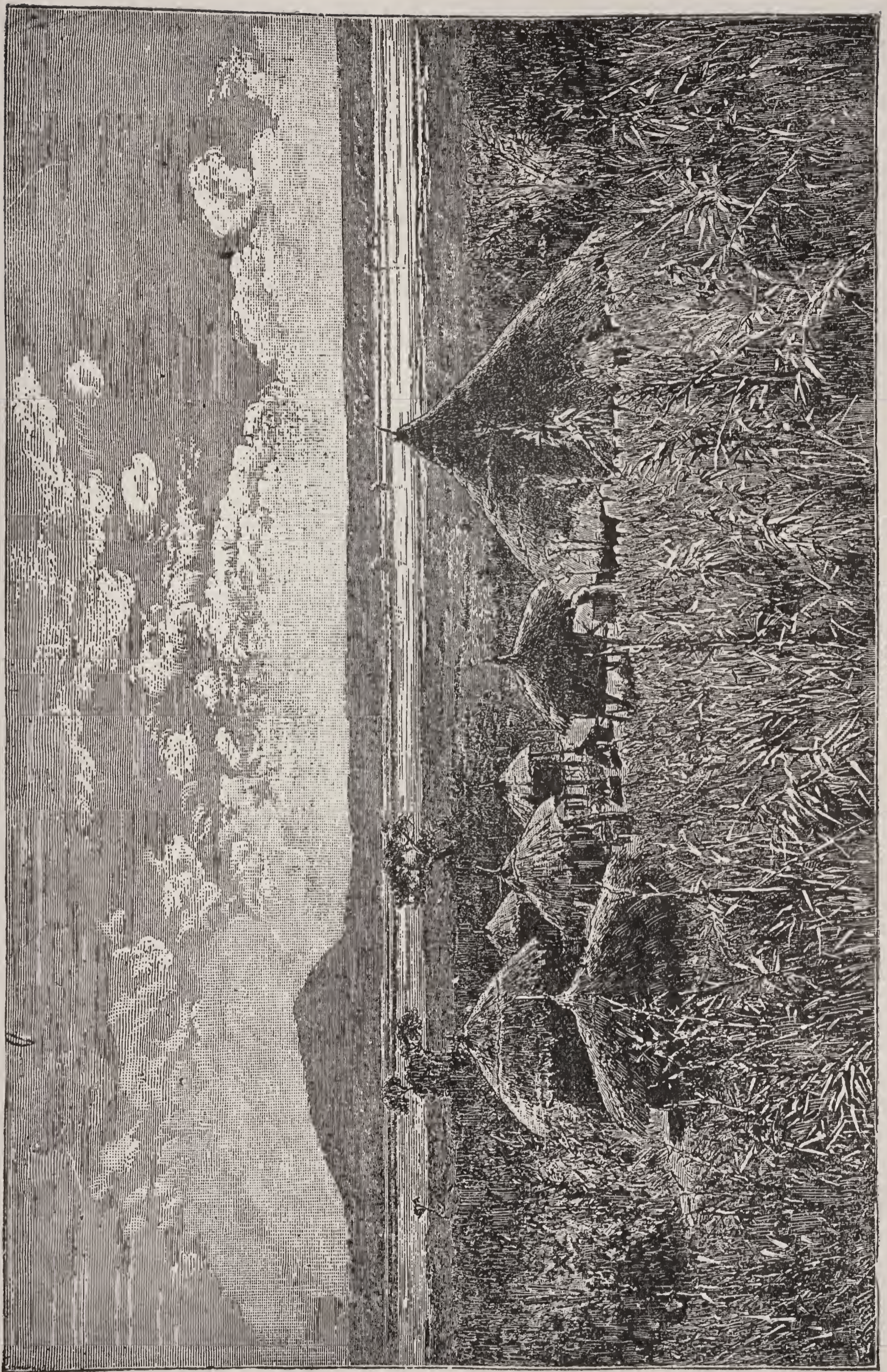


or poor Copt, would consider them quite in the nature of palaces : A circle of strong posts, each a yard apart and about twenty feet in diameter, are interlaced with pliable branches of trees which are covered with stalks tied together with long river grass. The skeleton of the roof, which is formed on the ground, is made of beams corresponding to the posts of the wall, and when raised in position is covered with a thatch of straw and grass upon a bed of plaited twigs. The roofs of these houses are in many instances occupied by storks who form their nests around the apex.

### NUBIAN CHARACTERISTICS.

The last heard of Egypt, was the roaring of the Nile's First Cataract which ushers us into Nubia—the land of granite and sandstone ; of flowery islands and grim Ethiopian temples ; of myth and music ; of desert waste and wandering tribes ; of gold and slaves and the conglomeration of many families of men. Assouan, the frontier town, is the gate to Ethiopia. Here the Nile encounters rocky islands and unyielding cliffs and protests at the change in much foaming and rushing of waters. It has been so peaceable heretofore, that we must call this pouring of its floods through this narrow channel, over rocks and islets, a "cataract." From Assouan we had best ascend the rapids in our "dahabieh," or native boat. We are dashed hither and thither as if our destination were nowhere and seem to be having a much more exciting time than the little brown Nubians who are coolly launching themselves into the boiling stream on logs of wood, their clothing, if they have any, being carried in a bundle over their heads. They are simply descending the cataract in their passage across the river, while we are ascending it. Having been rowed into still water one may soon reach the island of Philæ, which is implicitly believed by many of the natives to be the dwelling place of the god who blesses the Nile and causes it to rise and bless the soil. As proof you may see his very temple there. The fertile strip is, as a rule, more narrow in Nubia than in Egypt, three-fourths of the country being waste ; so that were it not for the fact that water wheels are as plentiful as Ethiopian ruins we should be tempted to be skeptical on the score of the power of Isis, this god of the Nile. But Isis, with the help of the water-wheels, does very well, considering the material he has to work with. The soil, however, can support but a scanty population and many of its inhabitants emigrate to the large cities of Lower Egypt to find employment. Much of the work in the fields is therefore done by women and children, and it is possible that this is one explanation of the general prevalence of polygamy. In many parts of Nubia the wife is purchased





DINKA HUTS.



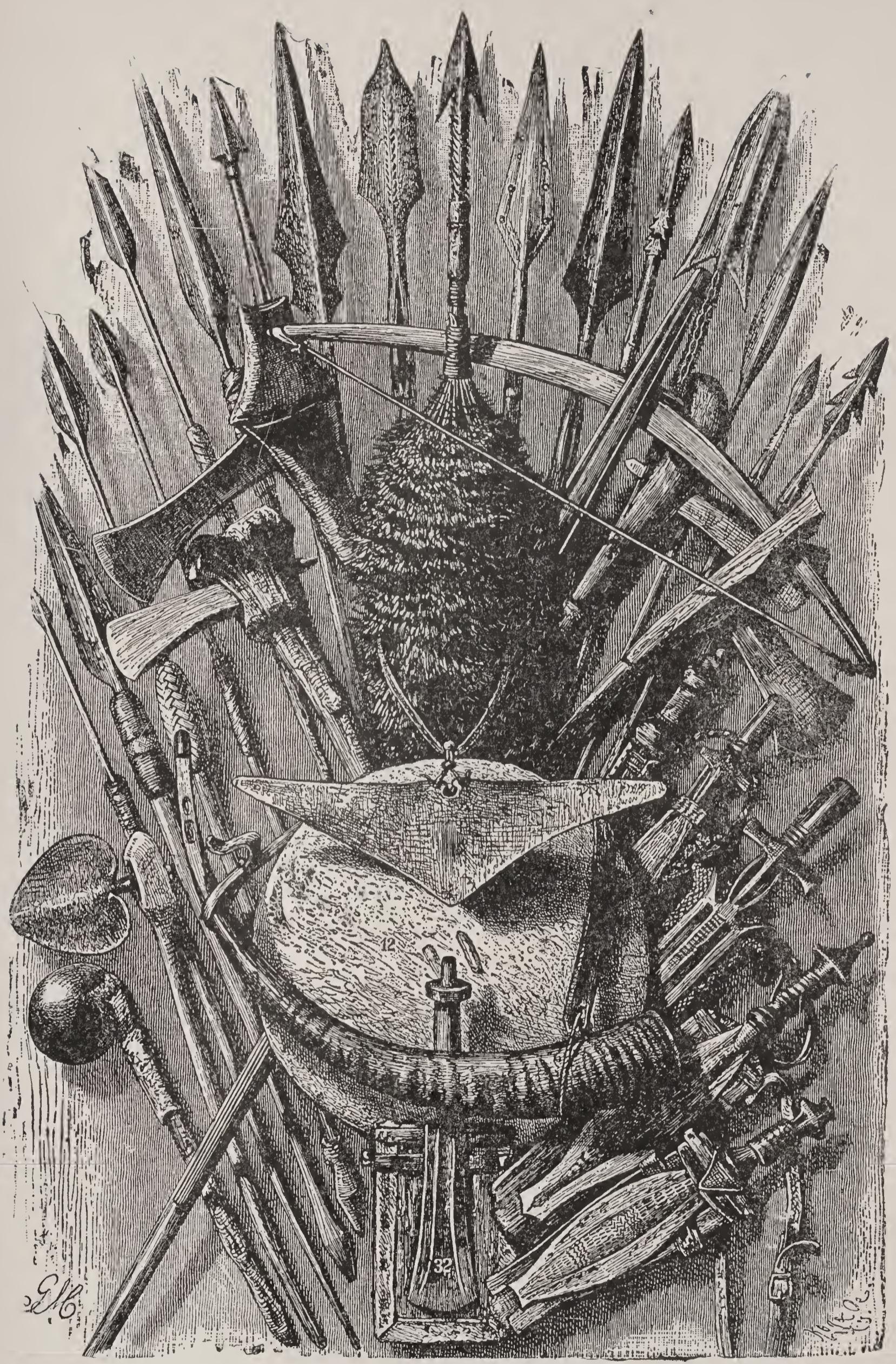
of the parents with money. The standard price of a wife among the Arabs is six camels, three going to the bridegroom.

As you pass along the river or the roadside near it, you have ample time to observe many clear-cut faces, especially among the girls who are in the fields or gathered about a well to draw water. The one disagreeable thing about them all is the castor oil which not only exudes from the bare skin of their body but seems about to drip from their cork-screw curls. The costume of the young Nubian girl, aside from a light veil thrown over her head, is a short petticoat of tiny strips of leather, ornamented with shells and beads. The women wear a tunic of camel-hair, looped upon each shoulder and leaving the arms bare. The men wear turbans usually, and linen, cotton and woolen garments, their weapons a lance and a shield, the latter being made of the hide of a hippopotamus. The Nubians and many of the tribes further south, along the Upper Nile, are much given to dancing and music, their chief instrument being a guitar of five strings with a sounding board of gazelle hide. In common with all semi-civilized nations, their commercial facilities are of the crudest kind. They have no national currency but receive the coins of Egypt and Europe, also measuring the value of their exchanges with glass beads, coral, cloth, skirts and cows. Maize is measured by the handful; cloth from the elbow to the fingers. All these things you learn by gliding up the Nile and keeping your ears and eyes open. Ascending the White river higher and higher, the iron-clad tribes and the warlike horsemen of Southern Nubia are left behind. The banks of the river and the shores of the lakes which lead up to its source are swarming with savage life and peculiarities. Our next excursion will be into that very country which was the nightmare of our youthful days, although even there we may find traits which might cause civilization itself a momentary confusion, as we did among the savage, but fair-minded warriors of the Shangallas.

### UNORGANIZED ETHIOPIA.

Various tribes of Arabs of pastoral-nomadic habits live along both sides of the river until the outposts of Nubia are reached. Afterwards Ethiopia comes more prominently into view in the persons of the Chilluks and the Dinkas, tribes whose worship is almost confined to the cow. The specimens which they present of their divinity are poor and forlorn and give but little milk. But they never kill them for food: firstly, because of their superstition and secondly, because the sheik of every tribe detains as slaves those who do not possess at least one cow. Whatever their condition might have been at one time, and the Chilluks





CENTRAL AFRICA WAR WEAPONS.



are said to have formerly been the founders of a kingdom in Sennar, they are now a miserable people. They inhabit a country of jungles and bogs, the haunts of swarms of huge mosquitoes, of lions, leopards, hippopotami, buffaloes and crocodiles. They seem not to have the ambition or courage to emigrate to a more favored district and rest satisfied with keep-



A TATTOOED WARRIOR.

ing their enemies at a distance by setting fire to the heaps of refuse which surround their villages. Almost too timid to hunt, they live upon the detestable fish which the Nile affords, and under the curtain of the dense clouds of smoke which hang over their huts, they wander round in idleness. The only industry which they really engage in is that of



faithfully smearing their bodies with muck and ashes. Their jaws are usually very protuberant and they think to add to the "beauty" of their appearance by knocking out some of their front teeth, usually two above and two below. Also by thrusting pieces of wood through their lips, which remain there as permanent ornaments, their conversation is accompanied by a lively clatter as if upon the castanets. About the only thing in the way of an accomplishment which these tribes show is monopolized by the women or the girls, who make some pretensions in the terpsichorean art; but even their proficiency is left far behind by the girl of the Njam-Njam nation whose country is several hundred miles to the south.

The Njam-Njams seem to be a tribe of rovers. Their women are noted for their grace and beauty and are taken as slaves by the chiefs of all the tribes who so desire. It is said that their own people sell them and that the women themselves do not consider their condition slavery. They are copper colored, short in stature, with small hands and feet. Like the men, their ankles, arms and necks are encased in a perfect coat of mail, either of steel or copper rings. The head is kept painfully elevated by the choking necklace, while the ears, nose and mouth are either brass or iron-clad. Naturally, when any of the great sheiks hold a congo, or dance, they are in great demand and come, voluntarily, from many miles distant. The leading musical instrument upon such occasions is a wooden horse beaten on its sides with drumsticks, or a sort of a frame-work made of banana trees. They also have horns made of elephant tusks.

Beyond a vast stretch of dreary country are found the Baris, a tall tribe of warriors and agriculturists. They have numerous villages and great herds of cattle, but are treacherous and cowardly. This tribe go naked, and shave the head and face, smearing the skin with an oxide of iron mixed with grease, or a powder which they obtain from a certain tree. Every chief has for the sole use of his people one or more of these trees which he jealously guards. They are armed with bow and arrow and lance, speak a not unmusical language and always call each other "giglie," or friend. Their camps or villages are encircled with straw palisades to keep off lions, leopards and wild cats. The Baris are the last of the native tribes, along the Nile, who are under the jurisdiction of Egypt.

The Njam-Njams live to the west of the Baris. The women are pleasing and the men are warlike. The tribe seems to be allied to the Caffres both in its mode of warfare and physical characteristics. In fact traces of this people are found in tribes which inhabit the lake regions



of Central Africa, the coasts of Zanzibar and Mozambique, and along the banks of the Zambesi river. The Njam-Njams, in common with their neighbors, manufacture a kind of cloth from the bark of the wild fig tree, which they make into waist clothes, but they are very fond of the European fabric, and are frequently hired to make war against less skillful tribes by presents of cotton cloth. They are remarkably muscular and agile, and engage the enemy hand-to-hand, slashing and stabbing with a huge knife. Their assailants may be the Baris, who use poisoned arrows, but the Njam-Njams, protecting their bodies with wonderful quickness from the shower of deadly missiles, bound into their ranks and cut or stab many to death. Not content with this they pursue survivors into the villages, which they raze to the ground, taking cattle, provisions, women and everything which they consider of value. With all their bravery in the fight, they are undoubtedly cannibals and often feast, after their battles, upon the flesh of their enemies. To the inquiries of the curious who have ventured among them they usually give the outside world to understand that they eat human flesh only when other meat is scarce, and when nature craves a stronger diet than their usual one of bananas.

Contrary to the general supposition, the boldest native seldom attacks the elephant with his lance. The country of the Baris and the Njam-Njams is a great "stamping-ground" for the mastodon. Concealed in the branches of some huge tree sits the hunter, having in his hand a huge loaded spear which he lets drop upon the back of the great beast as he passes underneath. The wound may not be at once fatal, but if the hunter is at all skillful it usually proves so, eventually. Another plan is to dig deep trenches that are covered with leaves and sticks, though this mode of capture has become so "old a story" that the wary elephant seldom falls into the trap. A large area of the tall jungle grass is selected by the sheik of the village and a wide space cleaned completely around it. When a large herd of elephants enter the jungle to feed, the grass is fired. The beasts rush in all directions, and those which are not trampled to death or suffocated, meet their fate at the hands of the natives, who form a living wall beyond the fire. The blackened, though uninjured, tusks go to the chiefs; the people have the flesh.

The marriage custom of these people consists in the suitor presenting the father of his intended with as many huge knives as his generosity, or anxiety, or affection, may prompt. The handle is curiously wrought, and wound with copper wire. When the warrior receives his





ON THE SHORES OF LAKE VICTORIA NYANZA.



bride, she comes to him quite unornamented, and he must go to work and make the countless rings which embellish her.

### ON THE SHORES OF LAKE VICTORIA NYANZA.

The shores of Lake Victoria Nyanza and the regions roundabout simply swarm with strange savage life. One tribe who are said to be mor-



PRINCESS AND WARRIOR OF UGUNDA.

ally far superior to most of the natives of Africa pronounce their words like yelping dogs, which may be partially accounted for by the fact that they perforate the lip and introduce therein either a piece of copper, or a well shaped bead held in its place by a head like a nail. These people bring to bear all the powers of their mind, so far as dress goes, upon the construction of fantastic and wonderful head-dresses. The natives



in this region who make a specialty of clothes, manufacture them from the bark of a wild fig tree. This they cut into strips, beat with a peculiar wooden instrument and sew together in large sheets. The "togas" thus formed are tied over the left shoulder. Their milk jars and pots are fashioned into many curious devices and are a fine kind of ware. They arm themselves with the spear or lance and when they sally forth upon a campaign, their wives accompany them. This arrangement does not seem either to be entirely for "company's sake." The women form the commissary department of the army. They carry the provisions and grind the grain between two stones to sustain the soldiers on the march. Upon being attacked, or charging the enemy, the women are usually sent to the rear with the baggage. The chief is arrayed in



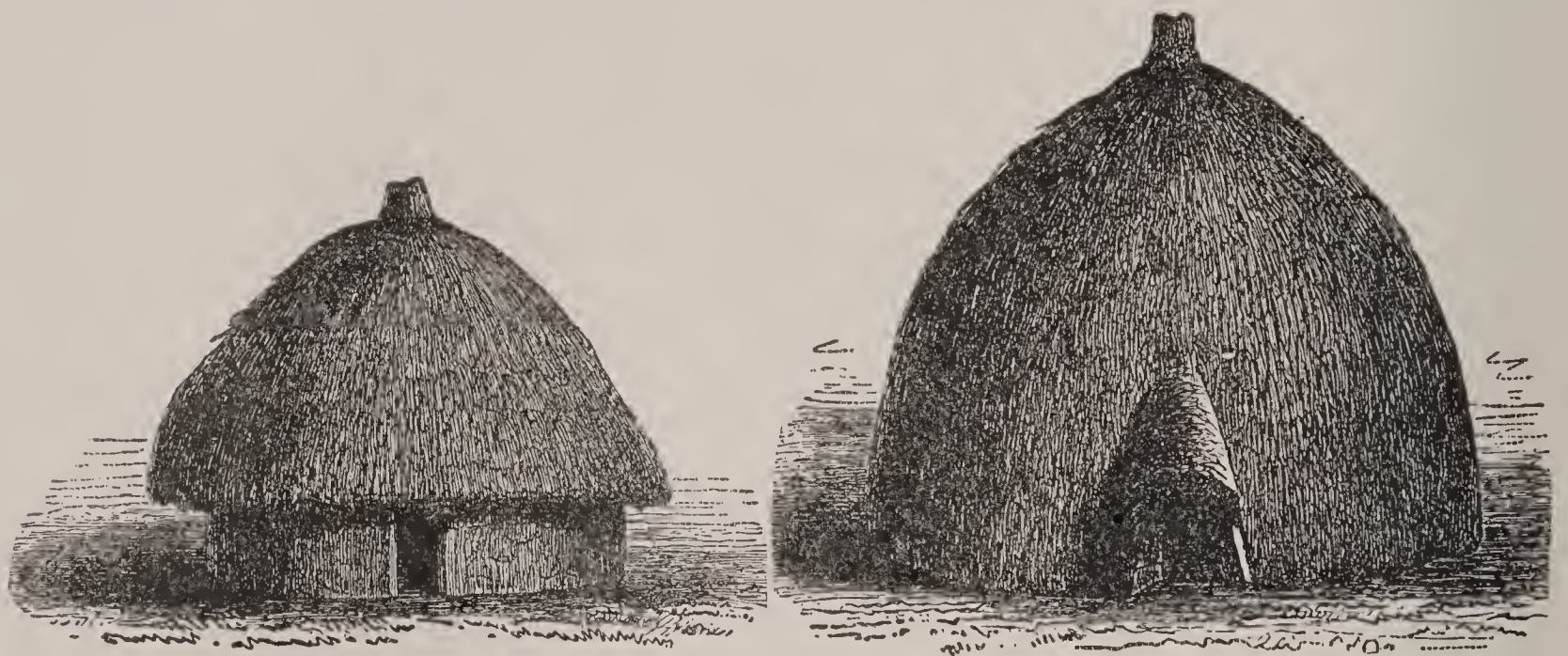
AUDIENCE HALL OF THE KING.

a dark robe, ornamented with graceful lines and rows of black dots, and wears sandals upon his feet.

At length on the shores of Lake Victoria Nyanza we come upon a nation which has made the wearing of clothing obligatory. The land of the Ugundi, with its "M'Tse," has become celebrated as the scene of the most astounding contradictions in savage life. The roads approaching his dominions are broad and kept in good order. The country has a national standard, consisting of a red and white flag, from which hang three strips of long-haired monkey skin. When the column is upon the march, horns and drums keep up a deafening din; its volume is swelled, if possible, by a vocal imitation of the crow, given by the whole army, the whole performance forcibly reminding one of a political procession in our own country. A solid body of lancers forty or fifty front, and a



collection of skirmishers on each side of them armed with firelocks and decked with fez of flannel and black feathers, march along the broad road toward the palace of the king. A succession of hills covered with banana groves roll away toward the lake and every point of elevation is covered with a clothed native, as the king's body-guard, escorting some honored guest, go marching on to meet the king himself who stands at the outer gate of the palace. This is situated on a hill and in the center of an amphitheater formed by seven high palisades. The palace is a large pyramidal hut, supported by interior columns. It is approached by seven gates, the intervals between the palisade walls being occupied by the houses of the king's ministers. The king welcomes his guest and is followed by his commander-in-chief, body-



UGUNDA HUTS.

guard and procession. As they pass through each gate a huge cow-bell wildly proclaims the progress of the royal march. The king is of a light copper tint, dressed in a long cloak of blue cloth, trimmed with gold. Around his head is wound a white turban. His waist is encircled by a golden belt, from which is suspended a scimeter, and his feet are encased in sandals. Seated upon a chair over which is thrown a cloth of gold, the king receives the reports of his various ministers who throw themselves upon their faces before him. Afterwards the distinguished guest is entertained by witnessing the most horrible scenes of decapitation, practiced by his official headsmen upon those who have come under the royal displeasure. The beating of drums and the tooting of horns accompany these bloody deeds. And this in a country where clothes are required to be worn by legislative enactment; in which a regular currency is in circulation consisting of European goods, copper and shells; where there are tanners and iron makers of modern



proficiency; in which the territory is not only divided into districts but the government has regular departments of state.

Ugunda is the land of bananas. From the fruit is extracted an unfermented and delicious liquor of which the females are extravagantly fond, most of them carrying gourds around their necks filled with it and from which they drink from time to time. The water in the stock of the tree is drunk when the pure article is not easily obtained. The men extract the banana liquor and ferment it. The cattle raised in this country are of the choicest breeds. The soil is cultivated by the women, the sterner sex giving their time to war or elephant hunting. Sugar-cane is considered a great luxury, and very often one sees the Ugunda passing by, chewing the end of a long stalk that trails behind him. The walls of the huts are also made of sugar-cane, roofed with jungle grass, the interior being divided into compartments and kept very clean. Whatever may be said of the abominable practices of many of these tribes, as we approach the Equator (where the Ugunda nation is) it is remarkable how much neater their habitations are as a rule, than those of nations farther north. Even the poorer classes of Egyptians and Nubians suffer in comparison. The regulation which has been noticed in regard to clothing may also have a sanitary bearing, the nature of which would not be suspected by those who have not experienced an equatorial climate. Except during April the atmosphere is "chronically" damp and the nights are invariably cold. In the day time when the sun breaks through the clouds the heat is such as has made Central Africa a fearful charnel house for the average European.

On the contrary, the lower grades of animal and all vegetable life appear at their best. The lion and elephant, the hippopotamus, the rhinoceros, the crocodile and the ourang-outang are as much products of the tropics as the gigantic baobab, or cotton tree. The ostrich, the largest of birds, grows under the encouragement of African climate as do the giant quadrupeds. The python and the asp glide among towering trees and flaming flowers, while the giraffe reaches a height which almost makes one suspect that he should after all be classed as a vegetable.

Near the sources of the Nile, around the shores of Victoria Nyanza and Albert Nyanza—which both lie under the equator—there are not only several kingdoms of natives, but animal life reaches the height of its development. Hippopotami and crocodiles frequent their banks and large herds of elephants come down to their shores to drink.

The Ugunda country lies on the northern and northwestern borders of Victoria Nyanza being wooded and gently sloping toward the shores, or low, grassy and fertile, and drained by channels lined with rushes.



From this region the Victoria Nile flows in a northwesterly direction toward Albert Nyanza, the country being quite hilly and rough in character. About twenty miles from the second lake, the river suddenly contracts to about one-fourth its former size and shoots through a gorge and over a precipice, breaking into a torrent of foam and presenting a picture of great beauty and majesty. Having spent its force in this grand outburst of enthusiasm the Nile continues the balance of its journey mildly and even sluggishly.

Albert Nyanza, named in honor of Prince Albert, as the other body of water honors the Queen, abounds in mammoth fish and animals, and the contrast between its white waters and the lofty, blue mountains which rise from its western shores is most delicate and picturesque. Much of the eastern shore is fringed with steep cliffs, but toward the north where the white Nile makes its exit it becomes level and marshy. The Albert Nyanza is also surrounded by negro states, but none of them have become as civilized as the Ugundi. The kingdom of Malagga is found established among the western mountains.

The Nyanzas were discovered by the African travelers, Speke, Grant and Baker. With the natives *Nyanza* means a large body of water, but it is generally considered as a proper name applied to the equatorial lakes.







## ABYSSINIA.



ABYSSINIA is an immense table-land, broken up into plateaux, and forming a water-shed for the waters of its rivers and lakes which flow toward the Red Sea and the Nile. Toward the Red Sea the descent from the highlands is very abrupt; toward the Nile it is very gradual. From the rich agricultural plains of Abyssinia, lying a mile or two above the level of the sea, the tributaries of the Nile receive the waters of a vast region, which, during the rainy season, wash into their channels from thousands of valleys and gorges. From one series of plateaux to another they pour, the Atbara River especially ("The Terrible," its name implies) dashing tumultuously down rocky precipices toward the sands of Nubia. From a country of beautiful lakes and springs, and flowing through a fertile grain region, comes the Blue Nile itself, carrying in its depths the precious freight for deposit in Nubia and Egypt. The climate of such a grand region of rich plateaux and valleys, pure lakes and springs, is naturally temperate and healthful. Only on the eastern coast and in the sandy regions bordering on Nubia could any excuse be offered for describing the Abyssinian country as "a seething caldron." Its purifying thunder-storms pass over waving fields of barley and oats, on the heights, and, on the lower plateaux, its lightnings reveal the plantations of wheat, rice, cotton and coffee. From its dark mountains, covered with gloomy forests of pine, deep ravines which are carpeted with long grass and moss, lead down to undulating plains on which are tethered noble horses, with here and there cottages peeping from groups of trees, fields of grain or a wild tangle of grape vine. The golden-crested crane, the scarlet-beaked heron or the lordly eagle deck out the natural features of a noble country. In the midst of this charming variety — Switzerland, Italy and England, all concentrated here — one discordant element makes of Abyssinia "a seething caldron."

Abyssinia is a kingdom in name and boasts a royal line from the



Queen of Sheba herself, who is said to have ruled over the northern part of the country when she visited King Solomon. Its history, however, both past and present, is little more than a succession of revolts of the independent tribes to the north, and the fierce southern people who are under the sway of the savage Gallas, the "Tartars of Africa." The territory of Abyssinia to the Galla country has seldom been under the control of an acknowledged king or military governor. The tribes or the people of the tribes who have joined the Coptic Church and draw their religion and their superstitions

from it, are called by the natives "Abyssinias;" and all other Ethiopians. In other words, the country inhabited by those who have to some extent forgotten their tribal differences, is called Abyssinia. The people of Abyssinia have been divided into three distinct races. The aboriginal Abyssinians inhabit most of the central portion of the country, called Amhara, and are also found in the northern sections. They are of middle size, with oval faces, lips not thicker than those of Europeans, pointed noses and straight or slightly curled hair. A second race, abounding most in Tigre, the northernmost district of Abyssinia, have thick lips, noses blunt and somewhat curved,



AN ABYSSINIAN WARRIOR.

thick hair verging on woolliness, and their speech betrays many marks of the ancient Ethiopian tongue. The third are the Gallas, "The Tartars of Africa," who have crowded into Abyssinia from the South and spread the terror of their might over the coast regions of the continent to a point beyond the equator. They are a large-bodied race, round-faced, short-nosed, with a depression between the nose and the brow, with deep-set lively eyes and thick lips. With this general introduction we must proceed to interview the tribes in the north and discuss some features of their restless life; then come further south and learn of a



crude and yet somewhat Europeanized power, and then pass to the South into the land of the Gallas, who, with many of the characteristics of the African still remind us of the savage warriors of Europe, upon whose ferocity the hardy virtues of civilization were built.

First come the Bedouin tribes from near the Nubian plains, and the coast of the Red Sea. Their districts abound with gazelles and ostriches, with lions, hyenas and jackals. They carry on a small trade in hides with Egypt, and also export quantities of gum-arabic. Their villages are sometimes stationary, but usually these restless ones may be seen moving about in search of the best pasturage, their camels loaded with all their household goods, including their huts. These are made of long canes tied together at the top. When they encamp for the night they bend them in the shape of beehives and cover them with mats. Arranging their huts in a circular form, they dispose their flocks and herds in the center and then proceed to their simple diet of milk and maize bread. This their wives have already prepared and they are soon grouped around in various lazy attitudes, their enormous frizzled heads of hair, stuck through with long pieces of wood, bobbing in a ridiculous fashion as they drink, eat and chatter. Their head-dress stamps them as quasi-Abyssinians. The neighbors of these Bedouins are tribes who live with their cattle among the hill ranges bordering the Red Sea, and are literally ground between two millstones. Mostly converts to Coptic Christianity the Moslem governor frequently requires some token of their submission to Turkey, and as they are often obliged to descend into the Abyssinian valleys with their herds and flocks they are forced to pay the chief of Tigre something for the accommodation. Many of the tribes in this country were formerly under the rule of Abyssinia and are the purest representatives of the Ethiopian race to be found for a long



AN ABYSSINIAN KING.



distance. Covering the surface of one of their plains, for many square miles, is found one of the most curious evidences of primitive life in the world, in the form of a bewildering jumble of granite rocks. Some of them are fashioned into the shape of caves; others are smooth and polished on all sides, as if worked with a chisel, and make quite respectable houses. In some of the broad surfaces are niches large enough for seats; others are sufficiently capacious to lie in. Ancient inscriptions are found on these rocks which have not been deciphered, although the rocky huts are thought to indicate the existence of a village settled by some primitive people; perhaps the Troglodytes, a rude shepherd tribe from Arabia and the supposed descendants of Cush, the son of Ham, the son of Noah. Here, it may be, lived a people who saw the advance guard of the great tide of emigration which passed from Asia into Africa and became the progenitors of the Ethiopian race and the Ethiopian civilization. At other localities there are the marks of an immense fixed population, such as no doubt existed even when the Queen of Sheba ruled on both sides of the Straits of Babel-mandeb.

Among other queer superstitions which have taken hold of these border tribes is that each small village or settlement must have its sacred cow, on which depends the life of the whole herd and therefore the very existence of the villagers. The cow must be of one breed and her milk drawn into vessels of earthenware, instead of into the wickerwork vases of the common cows. The milk must be drunk from these same vessels, as it would be sacrilege to pour it into any others. Should any of these regulations be omitted, the cows of the whole herd will become dry or die, and as the people really live on milk it will be seen how calamitous would be such a misfortune. Living as they do, these tribes who are called Hababs, are well formed and graceful, an unusual quality with the women of Abyssinia. Their mourners are always women, and when a person of prominence has died they gather daily in a circle out of doors, and from a low moan work themselves up into such a frantic exhibition of grief as to leap into the air and throw themselves into all sorts of contortions. These "mourning bees" they continue every morning for at least a year and a month. If war or famine or disease should carry off many people of prominence it will readily be seen how busy the women would be kept.

Tribes further to the west of the Hababs are more bold and warlike, making excursions often into the country of the Shangallas and taking even those hardy savages for slaves. This custom explains, in part, the extreme ferocity which the Shangallas show toward anything which has the least odor of Abyssinia, and the persistency with which



they haunt the roads leading into that country and keep travelers in a constant state of trepidation.

The Shihos, unlike the Shangallas, seem to be robbers from cool choice, and no man would venture into their country, which commands the only good road into Abyssinia, were it not that much time is saved in taking that thoroughfare and that within their territory are immense plains of salt. Abyssinian workmen, protected by a large armed force, are constantly digging out salt, with stakes, in small oblong pieces. These are carried away by men, girls or donkeys and form the currency of the country, except in Tigre where it is too plentiful. By the time the piece of salt money, which is in size about 8x2x1 1-2 inches, has reached the Galla country its value has greatly enhanced from loss, breakage, abrasion and the tollage imposed. Each lump is there subdivided into sixteen layers, so that the owner may make small purchases. This article is there so highly prized that the children of the prosperous tie little lumps to their girdles which they suck from time to time as choice tid-bits. The last tribe deserving mention among those who now occupy territory which has been wrested from Abyssinia by the Turks, are the Dankalis. Their country is a level plain over which roam ostriches, wild asses, gazelles and their own fat cattle and sheep. They are favored with any number of fine wells, but sometimes are not able to approach them because of the herds of elephants which kneel around them to quench their thirst. A well will often be thus encompassed for two or three days. Such are the tribes inhabiting the border country of Abyssinia, who are in reality a portion of its inhabitants.

Striking across a faintly-defined boundary line into the country which acknowledges no Turk as master, we enter the political and tribal district of Tigre. Within this district is the Mecca of Abyssinia, the royal city of the Queen of Sheba — Axum, by name. Hither come all the kings of the country, who have of late years been few indeed, to be crowned by the High Priest of the Abyssinian Church, as the successor of Menelek, the son of Solomon. The "Register of Kings" is also kept here by the priesthood and scribes. It records the expeditions against rival tribes, the uprisings of tribe against tribe and chief against king, and the extent and changes of empire, which once included the coast of Africa from Zanzibar to Nubia, and the country from the shores of the Red Sea to Kordofan. Axum also boasts of possessing the principal church of Abyssinia, built of stone and in the form of an oblong. This is said to conceal the true ark which was stolen from the Jews. The modern town is built about the church and a number of pon-



derous obelisks. The latter rest upon large square blocks of stone, having runnels cut into them, and some antiquarians maintain that they were originally used as altars on which the atoning victim was offered. The church enclosures are a safe refuge for all criminal and political offenders. A country permeated with such legends and associations would naturally become the dwelling place of many of the Hebrew race, aside from those who have been natives of Abyssinia since "the memory of man runneth back." The Jews have, in fact, been always classified as among the aborigines of the country. In modern times they have upheld the highest civilization of Abyssinia, which has centered around Gondar, its capital, being noted especially as skilled artisans and mechanics. All the manufacturers of cotton cloth are Moslems; all the builders and artisans are Jews.

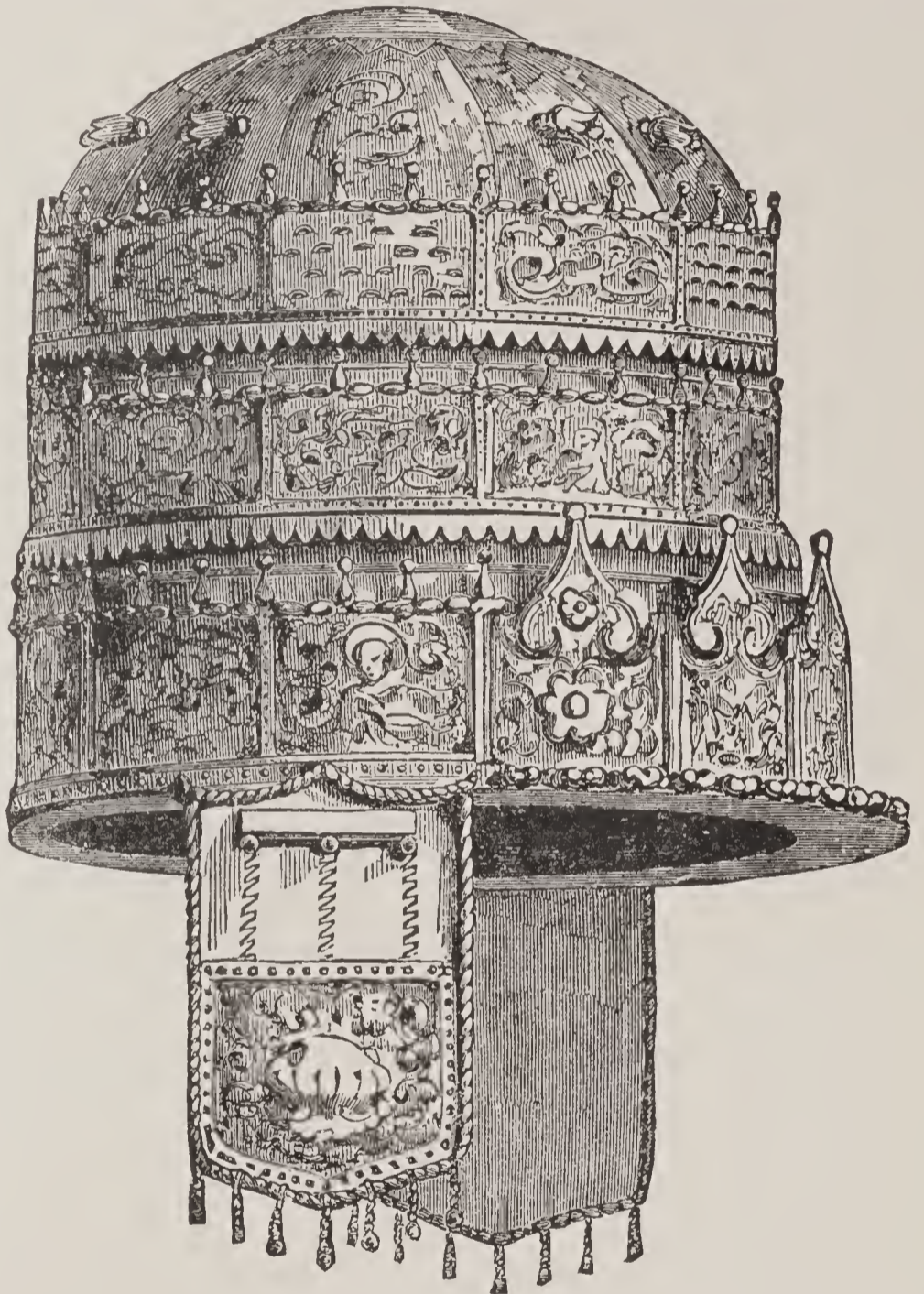
### A NATION OF WARRIORS.

But primarily the Abyssinians are a nation of warriors, or a collection of fighters, overshadowed by priests and superstitions. Their kings must show a descent from Solomon, but the people who are Coptic converts flaunt the blue neck thread (the distinguishing badge of the Christian) in the face of the Jew, and are even more arrogant to the industrious Moslem. During the many interregnums when there was no acknowledged king over Abyssinia, the "Ras," a grand military chief, and the "Aboona" or High Priest of the church, were supreme. The power of the Ras is even sometimes greater than that of the living king, whom he has often made and unmade. The drum is his great insignia of office. When the Ras is on the march with his army of gunners spearmen and horsemen, forty-four mules loaded each with two drums and a drummer, precede the great chieftain. These eighty-eight drums comprise the "negarete," and when the drummers are taken by the enemy and the head drummer killed, the battle is counted as irredeemably lost. The different grades of office are also determined by the number of drums which the Ras is pleased to bestow. Should a chieftain be privileged to beat forty-eight drums, he is held to be next in rank to the Ras himself. All proclamations are made by beating the drum. When a number of people in the chief's province are thus collected, the drummer repeats the proclamation and it then passes from mouth to mouth. This is done with faithful accuracy, for the leading chiefs possess the power of life and death in their districts. Having received their territories from the Ras, they follow him to war with all the soldiers they can afford to maintain.



Let us now march out the Ras and his army in line of battle. First comes his procession of mules, loaded with the eighty-eight drums; then the Ras in trousers, belted war-shirt, open sleeves of handsome silk, and an outer skin of some kind bordered with red morocco and ornamented with silver. Inclosing his right fore-arm is a silver-gilt ornament, and on his head a silver coronet. On his left arm he bears a silver-gilt shield. His spears are highly polished, and his sword is a European blade, with a handle of rhinoceros horn. Mounted on a spirited horse, this brave

figure is followed by his gunners, a body of some two thousand men, chiefly from the Tigre district. They use flint-locks and many of them carry bamboo rests by which to insure great accuracy of aim. Their dress consists of a pair of trousers, either ending at the knee or a short distance below it, fitting close; a belt varying in length from 30 to even 180 feet, wound round and round the body; and a cloth or a kind of sheet. The hair is dressed in a variety of fashions, which are regulated by the deeds of valor which have been performed. His picked spearmen are stalwart warriors. They carry round shields of buffalo hide, one or two spears seven feet in length, and small sheepskins



ABYSSINIAN CROWN.

over their shoulders. Following are men of distinguished rank and bravery, well mounted, and the chiefs with their retainers. Some small pieces of artillery may bring up the rear. And so the army marches on, with its soldiers and camp followers, their bushy heads and all their weapons generously anointed with the freshest of butter.

Although several of the kings and Ras have made attempts to introduce European modes of warfare, they have been unsuccessful. The signal being given by beat of drum they rush pell-mell upon the enemy,



hurling the spear and re-hurling the spent darts of the foe. The sword is seldom brought into requisition, except to carve raw flesh at table, and usually is left to rust in the scabbard or get entangled in the dress or trappings of the horse. The horsemen with their lances charge fiercely into the ranks of the enemy, turn sharply and retreat with their shields behind them. The gunners with their weapons upon their bamboo rests or upon the knee seem the most demure of any of the combatants, but are said to create no little consternation, even handicapped with their unimproved weapons and methods. The supernumeraries of an Abyssinian army far exceed the fighting force. Few of the soldiers enter on a campaign without their wives, and all who have beasts of any kind have one or two lads to cut grass and look after them. Besides these there is a large establishment for each chief.

Killing is the life of the Abyssinian citizen and soldier, there being regular gradations of valor. Each elephant slain counts for forty men. A lion is reckoned as four and a buffalo as five, though in Tigre, the elephant is despised and the lion counts for ten. Men all count alike; but if a Galla is killed the act is formally celebrated in song, for he is both a national and formidable enemy. Strange to say, although in some districts, the slaying of an elephant or a buffalo earns the warrior a ballad, the killing of a lion never does. With the Gallas, who are remarkable horsemen and lovers of the noble animal, the death of a horse is equivalent to that of a man. The number of prisoners taken or lances received upon the shield also counts in fixing the status of bravery. If the warrior can reckon up a sufficient number of these latter good marks, whenever he enters the house of a chief on feast day he can claim as his property the tender hump of the bullock. The death of ten men, or their equivalent in beasts, entitles a soldier to plait his hair to its full dimensions. The piece of a lion's mane or the lion's tail was formerly a sign of valor. Such are the rewards bestowed for taking human and brute life, although in the case of wild beasts the custom does not seem so savage. But the death of a Galla sometimes is followed by a kind of a jubilee and festival, taken part in by all the women and men of the neighborhood wherein the hero resides. The women take the lead and celebrate the event in song and merrymaking. One of their number keeps up the song, the others, drawn up in a circle around her, taking up the chorus which is accompanied with the clapping of hands and the discordant notes of the tom-tom. The bodies of the singers are in constant motion, with the exception of the head. The slayer of the Galla and the chief men of the neighborhood or tribe look on, being expected semi-periodically to present the fair singers with a bullock, or money, or



other valuable consideration. And woe be to him who does not show a becoming spirit of generosity on this festive occasion ; for he is unmercifully castigated with the sharp tongue of some soloist whose bitter sarcasm is taken up in an extemporaneous chorus by her companions. That man is henceforth branded as an unworthy member of the tribe.

### THEIR LAWS.

Although the Abyssinians have laws, they must necessarily be crude, from the nature of the people who value human life so lightly. Torture, however, is not allowed. As they have no regular prisons the "chain" is brought into constant use, sometimes, as in the case of European missionaries who have been arrested for attempted innovations, it being of silver. Both parties to a lawsuit must find securities or be chained together. Men accused of murder are chained to a soldier of the king's guard, but unless there is some bold distinction of dress, such is the careless disposition of the average Abyssinian that it



ABYSSINIAN HOUSEHOLD.

would be impossible to tell which was the accused or the criminal, and which the keeper. They may both be drinking and laughing together as if they were the best friends in the world, whereas one may have committed a grave crime against the other, and be on the road to flogging, mutilation, or death. As they drink thus merrily together, or walk, chatting, through a village lane, each passer-by will say "God loosen you." The Abyssinians will kill a man for a drink of "arracky" (dates and honey fermented in water), but when they see a culprit about to be punished by their laws, they are all pity and tears. It may be they realize their injustice, though they have not the courage to protest against them since their code is a child of the Abyssinian Church.



Flogging is the punishment for very slight offenses and is inflicted with a short-handled ox whip. It is no great disgrace to be flogged publicly, although each blow may strip off a huge piece of flesh. Even chiefs of high degree thus suffer for some act displeasing to the Ras. Each man of a household is privileged to flog his servant to death, if need be, to enforce discipline. Owing to the seething condition of the country the servant is usually armed, and therefore a dangerous person to get out of bounds. The kind of mutilation practiced is generally determined by the chiefs of districts, who have received at least twelve drums from the Ras. The offender, who is usually a thief or a rebel, is denied all medical assistance, though he may have his leg or his arm cut off, his eyes or tongue taken out, or his ears or nose sliced off. The head drummer of each chief is the executive, and receives the clothes of the offender. Homicide is punishable with death, no distinction being made between "malice aforethought" and hot-blooded murder. If a man has been heard to threaten another and he is found killed afterwards, it is not thought necessary to prove who actually committed the murder, but the threatener is delivered bound to the relatives of the slaughtered man for execution. They may accept the legal blood-money (about \$120) or they may lead him out to an open space near their camp or town, tie him to the stump of a tree (naked from the waist up), beat him to death with stones or clubs, or hack him to pieces with their lances or swords, — but the code does not "legally" allow torture! Accidental shootings are even punished in the same manner. In this way family feuds are perpetuated from generation to generation, and although the savage practice originated from the fact that the great chiefs of the country found that they could not remain in power if they did not wash their hands of all responsibility in such serious matters, until this mode of punishment is entirely abolished the country can never be anything else than a great quarrelsome family — man fighting man, tribe opposed to tribe, and all killing each other and the wild beast. There are said to be other punishments inflicted by the chiefs, not even recognized by law, such as flaying alive, splitting down with an axe, burying to the neck alive in the earth, binding the victim naked to an ant hill after anointing him with honey or butter, or sewing him up in a fresh cowhide and hurling him over a precipice. The story is told that once there was a certain wise man attached to the fortunes of a great chief, and as his master was besieged in a mountain fort he offered with a lens which he carried, to set fire to the enemy's camp, which was pitched upon a plain some distance away. Although he heartily prayed for the success of his enterprise, he did not take into account the ridiculous



weakness of his burning-glass—and over the mountain side he went, sewed up in the hide of a cow.

Small differences between the natives are usually brought before the elders of the tribe for settlement. They form a kind of jury with the nagadaras of the village, or chief of the tribe, or large land owner as judge. Seating himself on the ground, attended by his grey beards, the plaintiff, defendant and witnesses are brought into court, always with shoulders bared. The oath administered and often repeated during the trial is in this form: "May the King (or the Ras, as the ruling power may be) die if I speak not the truth." (On the contrary the Arabs always swear by the life of a person.) The plaintiff first presents his case, all parties to the controversy maintaining a decorous silence. When he has finished, he puts a period to his remarks by seizing the judge's cotton robe and making a large knot in the corner. When the defendant has concluded, he ties a like knot in the opposite corner. During the progress of the case this tying and untying goes on, it seeming to be a part of the court procedure to mark the progress of the suit. The cause of the trouble may be a blow or a petty theft, and the award to the injured party consists of money, honey, butter, or other food. These minor judges are subject to call, night and day.

### ABYSSINIAN FARMERS.

It requires, in fact, no great amount of perception to see that the Ras, his chiefs and sub-chiefs, the drummers of every grade and the judges are the hardest worked individuals in Abyssinia.

In Abyssinia, as in many other countries, the basis of the state is the land, and its farmers stand the brunt of taxation levied for the support of its military system. They furnish a tax in crops or money to the Ras, and oxen to plow his lands or those of the king. They deliver a portion of their grain to the governor or chief of their district, and hold themselves in readiness to quarter a certain number of soldiers in their houses. The governor has a right to take anything for his personal subsistence. His daily bill of fare must, truly, have a broad and delightful range—from the tea, coffee and dates of the East to the substantial grains and luscious fruits of the West—and he has a hundred pretexts for requiring a hundred "extras" from his agricultural subjects. Rich and influential landed proprietors are found in all portions of the country, but often they choose deep and rugged valleys in order to escape the abuses of the soldiery and also, that from the heights covering the approaches to their land, their armed and brave peasants may drive away



the insolvent warriors who come to seize their crops and herds. The consequence is that they are held in wholesome esteem by the military



ABYSSINIAN SLAVE.

department, and receive the shirt of silk from the Ras himself, as an acknowledgment that he cannot get along without them. They therefore



form the connecting link between royalty and the people. In seasons of war, because of their wide-spread influence and family connections, they can forward goods and messengers to a great distance when a soldier dare not quit his camp. Besides being chosen by the people as arbitrators and judges the government entrusts them with the collection of its revenue. With the enterprising merchants who brave the Galla and the Shangalla to bring the products and customs of higher civilizations into Abyssinia, these landed lords form a kind of redeeming leaven which, with the spread of better principles, may raise the country into a more perfect state of union. It is hard to say which class of Abyssinians, agriculturists or merchants, lie upon the most uncomfortable bed of thorns; for in six of the towns of the country, judiciously scattered along the chief routes of travel, the government has stationed an official whose duty it is to get all he can out of the commercial gentlemen. This officer, called "the chief of merchants," has minor posts, and if he and his assistants are not sufficiently conciliated by money and presents, they easily trump up some charge of smuggling or trespassing upon the pasturage of a resident, and follow it up with a wholesale confiscation of goods. They keep in their pay large bodies of armed men to enforce their demands, and as the governor or chiefs generally receive a fixed compensation as "hush money," their injustice and cruelty are seldom punished. The soldier also despises the merchant for his generally peaceable disposition and feels fully justified in quartering himself in his house whenever he pleases, and acting in the most riotous and insulting manner. With his dangers of travel and his harassed home-life, the merchant's existence cannot be devoid of variety and spice.

While the husband is away on a campaign, a mercantile journey or ploughing, or at home doing nothing, the wife is busy from morning to night, spinning the cotton for her dresses and those of her family; sifting the corn, grinding it by hand and making it into bread; bringing water from the brook on her back, instead of head; preparing onions and peppers; making beer; or trudging to market for what she lacks at home. She is dressed in a piece of cotton cloth thrown loosely over the shoulders, underneath which is also a cotton garment bound at the waist with a simple strip. The upper classes wear trousers when riding, and over their undergarments a silk mantle is thrown, sometimes richly ornamented with silver-gilt bosses and drops. When abroad nothing but the eyes are seen. They wear silver chains round the neck, rings on the fingers, and oblong silver drops round the ankles that rustle when they move. The hair is plaited in various forms by all classes, though on the death of a relative the head is shaved and fresh butter is spread over the



scalp mixed with the oil of various spices. The fingers and toes, also, of the Abyssinian beauty are dyed a rosy tinge. She has servants at her command, who, although armed and ready to be called to the service of her husband, are content to perform household duties when they are not required abroad. One makes the mead, and if he is a gunner, keeps the house supplied with game. Another guards the corn against the thievish forays of the maid-servants and distributes it to all the domestics; others are grass cutters or wood cutters. Her maid-servants grind the corn, clean the stable and cook, and perform all the other household labors of a large establishment. The relation existing between master and servant, or mistress and servant, is quite familiar and pleasant. In return for many little attentions and kindnesses, the servant is willing to abide by the law which places his person entirely in the hands of his master. Tigre is the only part of the country where the Abyssinian pays wages to his servant, though he may be sent on journeys of four or five hundred miles. On long journeys two are generally sent together, so that if one falls on the way before wild beasts, wild men, sickness or accident, the message will be more likely to reach its destination.

### COPTIC CURIOSITIES.

The Abyssinian Church is a most astounding combination of Jewish and Christian ceremonies and native superstitions. Its priests



THE VIRGIN.

are less intelligent than the Copts of Egypt and far more powerful, standing in authority next to the military chiefs. When the Ras parcels out his territory, after he has selected his own, they obtain the choice bits throughout Abyssinia. The Abuna, or head of the church, who is appointed by the Patriarch of Alexandria, holds the finest landed property in Northern and Southern Abyssinia, along the tribu-

taries of the Nile, and also near Gondar where is his principal residence. His person is so sacred that he is generally hidden from the public, and



he is supposed to eat nothing but a nauseating physic called "coso," or at most, parched peas or grain. During reception days, when he blesses the prostrate multitude, he is veiled. From the most distant parts of Ethiopia the people come to him, and are content to wait for weeks in his outer court if at length he will grant them a mysterious audience. Next to him in rank is the Superior of the Convent in Shoa, within the walls of whose residence there is a holy well, the waters of which (for a consideration) will cure blindness, leprosy and all diseases. There are several "cities of refuge" in Abyssinia, Axum, the most noted, having already been described. These cities are governed by officials appointed by the Ras. They are not priests, but must know how to read and write and understand the laws. After them come the regular priests, whose duties consist of reading the prayers, chanting, administering the sacraments and dancing during religious processions. Their dancing consists of a peculiar swaying of the body, rather than a free use of the limbs. All church services are conducted in the Ethiopian tongue, which candidates for the priesthood must be able to read. They must also be able to sing and grow a beard. They pay two pieces of salt money for the privilege of being breathed upon by the Abuna, and having the sign of the cross made over them. The churches in the interior of the country are generally built on the summit of hills in the midst of cypress groves, each of which has a sacred ark of the covenant standing behind



A SACRED ARK.

a curtain in the "holy of holies." The buildings are usually after the Jewish models; round, with conical roofs. Sometimes the tolling of a bell, but in most cases the beating of kettle drums, summons the faithful to prayers, which are read in a language that few of them can understand. Most of the worshipers, indeed, merely kiss the floor or walls of the edifice, so that in Abyssinia they describe a good Christian thus: "He kisses the church." Some utter extemporaneous prayers, as in the case of one overheard by a traveler, which fell devoutly from the lips of an old woman: "Oh, Lord, give me plenty to eat and drink, good clothes and a comfortable home, or else kill me!" Since wine is scarce in the country, the sacramental cup is filled with raisin water.







customs, the contradictions in the nature of the Abyssinian are many and inexplicable. His king, when he has one, must be a descendant of Solomon; in structure his churches are Jewish Synagogues; the hare, the goose and the wild boar are considered by him unclean; he has his ark of the covenant in every church; the Jew has erected his government buildings at Gondar and at Shoa; has built his monasteries and convents, his churches and his houses, if they are more than mean huts; the Jew has made his ploughs, has forged his spears and has cast his cannon; yet the Abyssinian will tell you that this useful member of society, to whose superior genius and industry he is a continual witness, is his embodiment of a most hideous conception of all that is evil and uncanny. The Jews, and particularly those who work in iron, are his "Bouddas"; those fiends in human shape, who by the power of their sinister eyes enter the bodies of men, women and children, to devour them under the guise of various diseases. As hyenas they travel far from their own country, and then, assuming human forms, they commence their deadly work. Their king resides on a mountain, and to him they daily bring the corpses of those who have neglected to defend themselves with charms and amulets. When a hyena is killed, the lance, sword or weapons which are stained with his blood are taken to the nearest priest to be blessed and sprinkled with holy water, in case he should have been a sorcerer. It has been asserted by trustworthy natives that they have killed hyenas with earrings in their ears, they being females who have forgotten to take them out when they assumed the brute form. Among the charms used against the wiles of the terrible "Boudda" are the tooth and skin of the hyena; writings from the Bible arranged by learned scribes in mystic circles and crosses; roots and plants and the leg bones of hawks. The exposure of the naked body when many eyes are directed against it, or of the open mouth when eating, is considered particularly dangerous; for it is impossible to tell what malignant orbs may not be present and doing their heinous work. The person into whom the "Boudda" has entered is taken with a species of fit, followed by a hideous hyena laugh and a running-about on all fours. A "Boudda" doctor having been called, he is seized and questioned as to the person who has possessed him. Sometimes he gives the name and location of the "Boudda" and discloses the charm that will expel the evil one; occasionally in his frenzy he dies. These Jewish sorcerers are also said to change the shape of the objects of their incantations, and the natives of Adowa, to this day tell of a family whose mother once upon a time turned up missing. In vain they searched after her. An old Jew upon an ass often rode



past their house and his animal would as often stretch his long head and ears toward it and bray with all the strength of his good lungs. A light flashed in upon a son's mind. The Jew was seized, confessed and commenced to change the woman into her former self. The transformation had been completed with the exception of a portion of one leg and the hoof, when the son, unable longer to contain his anger, killed the Jew with his spear, and so to her grave did the poor woman carry with her this degrading mark of the "Boudda."

With such superstitions and excrescences as these are the Abyssinian mind and the Abyssinian religion dragged into the mud. In many instances the priests cater to such beliefs in order to realize a financial harvest from the ignorance and fears of the people.







## THE TARTARS OF AFRICA.



NOW and then the huge, bold Galla has dashed across our mental vision, riding his little, wiry, nimble-footed steed. His tall and broad figure, frizzed hair and small eyes, will become more familiar to us as we follow him to war against the Abyssinian. His color ranges from a light to a dark brown. He is an Ethiopian, said to have been descended from an Abyssinian princess who married her slave. For three centuries or more he has been making dashes into Abyssinia and has at length tethered his noble horses in some of its southern provinces. His chief has become Negus of his enemy's country, and certainly one woman of his tribe has married a native Abyssinian king, thereby causing a great civil disturbance. The Galla's faults are many, but he does not hide them. He believes in war and pursues his calling with such a vengeance that he is dreaded, as the Tartar of Africa, from the Red Sea to Zanzibar and far into the interior of the continent. As a Mohammedan he may journey toward Mecca, or he may make a pagan pilgrimage to the sacred trees on the banks of the Hawash, in Shoa—but whatever he does he is always a warrior, and his home is on the horse's back. His people are said to number ten million, and with all their blood-thirsty ways have the making of a nation in them, only awaiting the proper influences to bring order out of chaos. On the coast they are mostly nomads, whose caravans meet those of the Abyssinians far in the heart of Africa. Those who have possessed themselves of portions of Abyssinia and settled in the adjacent provinces, are warrior agriculturists.

### ON THE WAR-PATH.

Said a scarred chief of the Gallas: "Fighting is breakfast and supper to us. What was a horse made for but to fight on, and a man, but to die when his time comes?"—and you would not have thought his talk bombastic if you could have seen him and his followers plunging down a steep hill full of holes and stones, their unshod steeds often



obliged to throw themselves on their hams and "slide," and then over the honey-combed and tufted hillocks, brandishing their lances and shouting their war-cries at the bedizened Ras with his huge drums, his picked spearmen and his chosen gunners. Innumerable rills have worn the hill-side into a series of channels as smooth as ice, and the ground beyond is covered with tufts of grass one or two feet high. But down the hill the Walla horsemen plunge, their steeds leaping from mound to mound as lightly and surely as cats. Besides the simple lances each warrior has a number of short pointed stakes, which when he gets within range of the Abyssinian horsemen he throws with great precision. His object is to wound or kill the horse, which he considers a more important element in the fight than the rider. The Galla horsemen urge their steeds into the very ranks of the Abyssinians, discharge their lances, spin around like tops and are off like the wind, hanging over their horses with their shields behind them. If not pressed too closely some of them will be seen now and then, dashing away to a little distance and stripping their hide-bound saddles from their war-horses, allowing the steaming animals to roll in the grass or drink at a convenient spring. When refreshed the Galla mounts his horse and shouting his war-cry, which is often the name of his steed, dashes into the fight. The Gallas, especially those who have had generations of warfare in the border countries, are unwearied in the saddle. Their horses though fiery, are extremely docile, and will generally follow their master, if he dismounts, or remain quiet till he returns to them. They would thus describe their most valued animal: "He is a bay with four white legs, white forehead and nose, nine spans high, of a fiery spirit, in speed swift as a vulture; he will turn in his own length with a thread; his tail is thin, his mane a cubit long; in turning he does not change the position of his neck and tail; raising his legs in his gallop, he does not seem to touch the ground; he never tires, his marks are lucky and his feet are iron." The lucky marks referred to are patches of curling hair on the forehead or on each side of the neck. Although in a level country the nine spans would not be considered a point of recommendation, in a hilly country such as the Gallas inhabit and in which they fight, their small, sure-footed animals are preferable to larger ones.

### GALLA HORSES.

There probably is no better judge of a horse in the world than a Galla. So much of an expert is he, in fact, that although he supplies the greater portion of Abyssinia it is seldom that he lets a horse go **out**



of his country which has not some defect. He will sell what he calls a good horse for nine or twelve dollars and an inferior one for three or seven, his markets being located in several towns of Southern Abyssinia. Leaving the field of battle, and the unequal but savage contest between even the crudest of fire-arms and the Galla spear, you cannot realize his disposition when you first come into his fertile country. It is one of undulating plains and green meadows, thousands of horses contentedly munching the crisp grass, or with intelligent eyes and arched necks looking over wide fields of barley as if to inquire the cause of your intrusion. Here and there Galla men are splitting logs for fire-wood, while beside them, perhaps, is a manly looking fellow, peacefully conversing while leaning on his spear. From thousands of clumps of trees the bee-shaped huts stand forth, in marked contrast to the squalor of Egypt, Nubia and Abyssinia. Each has its neat grass plot before the door and if the owner has a cultivated field it is well kept and distinctly marked. The huts are covered with straw and have a second wall within. Once "at home" an opportunity will be afforded to discover what it is like. You are now supposed to be inside the house of one of our host's wives, — for every man marries as many as he can afford to support, giving to each a certain number of strings of beads, cows, and a separate house. Each wife in turn, in her own house, prepares her husband's breakfast, supper, mead and butter. She brings water for washing his feet, and if the cry of war arises she saddles his horse for him while he arms himself with spear and shield or puts on his belt and knife. Entering one of these houses the wife is seen attired in a hand-woven cotton skirt, ornamented with pieces of blue cloth, and by way of petticoat a hide, dressed and softened with butter and ornamented with beads. Her daughter, if unmarried, wears only the skin. The wife's husband is well-to-do, which is inferred with certainty from the fact that she wears many rows of beads around her waist, which is a sure index of his worldly condition. She also wears massive ivory rings on her arms and ankles. The hair is arranged in ringlets wound round little straws and falling equally from the center, except over the eyes where they reach the brows. An ivory comb, inlaid with black wood, is thrust in among the ringlets. The husband's dress consists of a kilt made of the cotton cloth, which comes to his knees. A long belt of the same material is wound round his waist, which supports his double-edged knife. Over his shoulders is thrown a large, strong mantle. When the war-cry sounds he throws this aside and mounts his horse, either bare from the waist upwards or with the skin of a panther or leopard thrown over his shoulders. If the man is



a noted chief we may find that his hut has been fortified—that is, a high stone wall, from which project stout, sharpened beams of wood surrounds it. This would be built as a defense against the assaults of a rival chief and his horsemen. But such outward exhibitions of the warlike character of the people are rare. The husband himself, however, by his prowess in battle may have earned the privilege of wearing upon his forearm great rings of brass, or if he has slain an elephant two or three huge rings of ivory upon his upper arm. If a man of wealth he has usually round his neck the fat of a goat, sheep or ox.

As will be inferred from the foregoing description of his wife's dress, this is the nature of the ornament worn by the Galla whom we have found at home. He is rich in cattle and horses, but in his late fight with the Abyssinians he has proven that he is a warrior equal to the bravest; his hair which is frizzled in various lengths is streaming with butter, for he has slain one of the Ras' chosen gunners or spearmen. A portion of the wood which his servants have cut outside is burning with a warm glow on his rude hearth, but the fact does not add any to his personal beauty, surrounded and permeated, as it is, with the fat of beasts. But he has laid aside his long and broad-bladed lance, his convex shield of buffalo hide and his cruel knife, and he and his wife and daughter sit around a table upon which is a wooden dish containing bread, curds and peppers. A kind of thick beer which is diluted according to the taste of the imbiber, usually accompanies this dish. Bread, onions, peppers, butter, milk, beer, mead and mutton seem to be the chief components of the Galla's food, whether he be rich or poor. Following the custom of the Abyssinians, if the family be one of any prominence and is likely to have enemies, previous to serving each dish, the servant is required to partake of it, as a proof that he had no intention of poisoning any member.

## OMENS.

The omens of the Gallas are almost entirely confined to the examination of the stomach of slaughtered oxen and sheep. They stretch out the layer of fat or membrane, and examine carefully the numerous lines that intersect it, as the Trojans and the Greeks did before them. They see before them, as if on a map, the result of the fight: They will slay ten men or twenty; or if the unlucky membrane, or "mora," is found they will not venture forth at all. On the day of battle before mounting their horses they frequently slay several oxen and offer them as a sacrifice; or they drink the warm blood of sheep and goats to give



greater strength to their iron arms. One of the noted chiefs is said to have been in the habit of placing a small kid before him in the saddle, and to sacrifice it while urging his steed on the enemy, never drawing bridle till the same lance was steeping in the blood of a foe. Urged on by the belief that they are the favored of the gods, or by the disregard for life which is part of the Moslem's faith, combined with the conscious power of their huge frames and their wonderful skill as horsemen, it is not strange that they deliberately reject the firearms of the less hardy Abyssinian and often drive his armies back in confusion. A favorite food of the Galla, when he goes upon a warlike expedition of any length, is made by taking the lean portions of a cow and pounding them in a large mortar with an equal quantity of honey and of roasted barley flour. This is all made into a paste, and softened with a little water, makes a simple and nutritious meal. As a rule, the Abyssinian Galla prefers to make short expeditions into an enemy's country, returning to his home after each fight. Often he bears back with him the most hideous trophies, such as the entrails of his foe tied around his waist or entwined in his greasy hair.

Brought up from their childhood to be familiar with blood and broken limbs, the Gallas have developed much surgical talent, although their operations are often accompanied with seeming cruelty. A soldier fell from his horse and broke his forearm and a Galla surgeon was called. He bound the arm tightly from the elbow to the shoulder with a narrow strap. Then taking a heavy piece of iron he proceeded coolly to pound the fractured part as a cook does the beefsteak. After all the bones in the forearm had been thoroughly broken he wound around it the leaves of a medical plant and held all in place by a framework made of split bamboo. Then he placed his patient, who, up to this point, had been unconscious, on a slender diet. After a time he feasted him on the good of the land, and the bones knitted together with entire success. For many years it is stated that the Gallas have been in the habit of opening the stomachs of those who are too fat and removing the superfluous layers. In trepanning, pieces of gourd are used in place of silver, and some of their warriors' heads resemble nothing so much as these plants.

Most of the tribes in the Galla country are governed by chiefs, some of them hereditary and some chosen on account of their bravery. There are several singular republics, or democracies, however, and the theory has been advanced that, at one time, they were all of this nature. Among these communities no such word as "command" is recognized, and every man is absolute lord not only of his own land, but of the



public road which passes before his hut. This peculiarity is not always agreeable to the traveler, as when passing through their territories he is liable at any moment to see a wild Galla horseman dashing toward him and demanding tribute in money or goods for the privilege of continuing his journey over the republican's land or along its borders. But if he is acquainted with the ways of the country the traveler may put himself under the protection of some influential Galla who answers for him in every difficulty which may arise. In these communities even the well-to-do farmer, who has everything he may desire, ploughs his own ground, reaps his own corn, guards his own cattle at pasture and splits his own firewood. His servant, if he has one, sits with him and his wife at table, drinks his share of beer and mead, and is in all ways treated as an equal. Slaves are so only in name, having usually a house and land of their own which descends to their children. Matters of public interest, such as difficulties with other tribes, are discussed by the elders in the open air. They stand in a circle, leaning upon their spears, but no young man is allowed to be heard in these public meetings. The laws fix the price of a wound inflicted with the point of the lance at forty head of cattle; that inflicted with the double-edged knife is deemed of no account unless it produces death. In all cases not provided by law the decision rests with the gathering of elders. They are both judges and executors and when all agree as to the punishment they combine to inflict it, even to the burning of the house and destroying the whole property of the offender. The lawsuits on account of land are few, and generally such disputes are settled before they reach the elders. The great institutions are their markets, one of which is held daily in each district of the republic. The women from other tribes attend these markets, passing unmolested from one to the other though they might be at war with one another.

One of the most noted of these popular forms of government is Goodroo, the first Galla province reached after crossing the Nile from Abyssinia. It is estimated to average over 100,000 people, and its position as a frontier province makes the territory bordering on Abyssinia a great battle field. Its sheep and cattle are justly celebrated and it possesses springs flowing from a mineral earth strongly impregnated with salt to which they are periodically driven to drink. The owners, also, are in the habit of driving their cattle to pasture on the frontier lands which are necessarily uncultivated. Here is the scene of many fierce encounters between them and neighboring tribes. This republic, being hemmed in by foes on all sides who look with jealous eyes on its prosperity, has need to be a nation of brave warriors. Imagine a hundred



or more of the horsemen of Goodroo thus leading their cattle to pasture. They have scores of unsettled feuds on their hands and several tribes have combined to take them and their herds unawares. Suddenly the quiet of a beautiful day is broken by a distant rumble which may be thunder, but a moment later over a rising slope of land two or three thousand wild warriors come rushing like a hurricane. They come on, in apparent confusion, with the bridles on their horses' necks, their long tresses and panther skins streaming behind them, lance points and armlets glittering in the sun, rending the air with wild shouts and screams. Though at first appalled by the inequality of numbers the Goodroo chiefs and men of wealth rush forward to meet their assailants, while the footmen clanging their spears against their shields frighten the cattle to the rear. It is such dangers as these that the warriors of Goodroo have to meet and overcome.

### NORTHERN GALLAS.

The most northern tribe of the Gallas, separated from the Red Sea by a narrow strip of country, also live under some such crude republican form of government as the Goodroos. In this country cattle are bred with such immense horns that, made into drinking vessels, they will contain four or five gallons of liquid. The men are brave and numerous, but have the blood-thirsty traits which disfigure the Gallas as a people. Their province is low and hot, and though they breed no horses they import them in sufficient numbers to keep up the reputation of the Gallas as a great nation of horsemen.

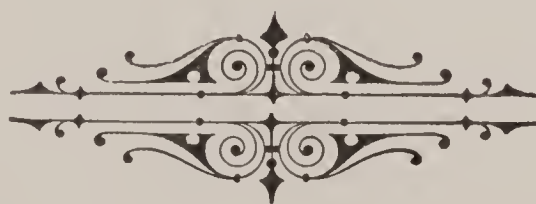
The Somaulies occupy the eastern peninsula of Africa which extends into the Indian Ocean, and extend their commercial operations over Arabia and far into Africa. They are a pastoral and trading people and hold the proud honor of being the only one which can live in peace with the Gallas. They are remarkable for beauty of feature and ease of address, though they have a hideous habit of frizzing the hair to resemble the fleece of a sheep and staining it yellow with ocher. Great fairs are held in their province, caravans bringing to them gum-arabic, myrrh and incense, and African princes sending them gold, ivory, melted butter, slaves, camels, horses, mules and asses. What of these valuables they cannot dispose of at their fairs they carry abroad in their own vessels. The Somauli land includes the once famous kingdom of Adel, the unrelenting and destructive Moslem foe of Christian Abyssinia. They also divide much of the coast region with the Gallas.



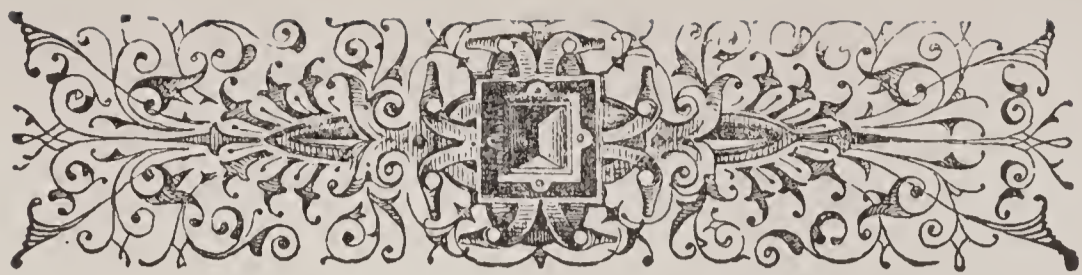
The Somaulies include a number of tribes, being a mixture of the Gallas and Arabs. The western tribes, or those near the Galla country, are more like their warlike neighbors than those inhabiting the districts lying along the Gulf of Aden and the Arabian Sea. Their principal port and mart, where a fair is held for several months of the year, is Berbera, on the Gulf of Aden. Not only do their merchants send the products of Eastern Africa across to Aden, Mocha and other points on the Arabian coast in their own vessels, jealously excluding foreign craft, but they have established houses in Arabia, and aim, if possible, to keep the carrying trade and the importing entirely under their own control. In fact, their jealousy of the Arabs amounts almost to hatred.

Although more polished, as a rule, than the Gallas, the Somaulies are intensely superstitious, and live generally in mat-houses. Slavery exists among them, the mountainous regions of the interior being inhabited by one tribe which is nearly white, the women being highly prized by the Somaulies. The men are seldom taken, preferring to fall in the fight.

The most important division of the Somauli country is Ajan, which extends from Cape Guardafui to Zanzibar. It was known to the ancients, Rhaptum, the capital, being the southern limit of the Greek explorations. The southern coast and interior are sandy and barren, there being a mountainous tract, and an elevated table-land in the north.







## THE EAST AFRICANS.



ANZIBAR, or Zanguebar, is at most but an arbitrary distinction which has been made by the Portuguese to distinguish the tribes living along the coast from the river Zuba to Cape Delgado, where their own acknowledged possessions commence under the name of Mozambique. At one time these tribes, called by the natives "Sawhylee" (coast people) were under the nominal control of Oman, a province in South-eastern Arabia, being governed more directly by the seyid or sultan whose seat of government is on the island of Zanzibar. The sultan is now quite independent of Oman, and the "coast people" are so independent of him that his authority is scarcely recognized beyond the towns on the island garrisoned by his troops. In the palmy days of the slave trade these coast tribes were of great assistance to the Portuguese in the "running off" of slaves, but later since the decided attempts made by England and other countries to suppress the abomination, the negroes of the interior boldly assault them and drive many of them from their towns. The Gallas, also, have been a scourge to them, their ferocity increasing as their tribes stretch south. Those who have remained are more civilized, necessarily, than most of the tribes of the interior of Eastern Africa who have not had the benefit of their slight contact with Asiatic and European civilization. Some of these interior tribes do not bury their dead. Others still have hideous games in which men are sacrificed. Most of these savage tribes, however, as well as those more advanced are still suspicious of strangers, for notwithstanding agreements and treaties, slave hunters, under a variety of disguises, are not uncommon. No communication with a stranger or with an adjoining tribe is allowed without express permission from a "baraza," or assembly of chiefs. The punishment of braving such a regulation is often death. Tracts of land are purposely laid waste and desolated upon the frontiers of many tribal territories, where armed scouts, generally old elephant hunters, are able to report the approach of strangers at the earliest possible moment. And much cause have the most savage of them for



such fears, since a slave-dealer's raid is the synonym for desolation and death, and burned and ruined settlements mark its track.

Many of the coast people and those who live quite a distance west have not only adopted some of the characteristics of the Arabian dress, but the habits of that people. They are quite intelligent and brave, and make good guides. Their huts are quadrangular, thatched with cocoanut leaves and generally surrounded by small vegetable gardens. The women wear brass ornaments, armlets and anklets, and a blue calico strip wound round the body under the armpits and flowing to the knees. Their arms are spears, a heavy pruning knife and flint muskets. They manufacture earthen cooking pots and cook in them over a fire built within three large stones. Millet and Indian corn are the staple food, and fish abound in every stream and pool. One of their fishing customs is to make a huge roll of straw, mud and sticks, with which they force the fish into shallow water and barricade them there; then everybody proceeds to the sport of catching his game more securely by spearing them and beating them with sticks.

Along the river banks of Zanzibar and Mozambique for many miles inland are to be found thickly populated villages. Unless molested the people are industrious and peaceful, cultivating large fields of tobacco, the produce being exported to the coast districts. Getting as far west as Lake Nyassa, for instance, the tribes are more savage. They tattoo their faces, wear skin aprons, but seem to have been taught the value of flint guns. Their larger towns are laid out rudely in streets and each hut is surrounded by a fenced-in garden. This region seems to be a favorite gathering place of the great crocodiles, hippopotami and elephants of Africa, and between them and the keeping of a sharp lookout for strangers and warlike tribes, the people around the lake are generally in a state of commotion. Here is the scene of many of the labors of the lamented Livingstone.

Even among some of the tribes who go entirely naked are found evidences of skill in various ways. The members of one of these "go-naked" paint the body and face with a white clay or chalk; but although they indulge in this childish fashion they have the sense to fashion from a bluish clay certain oval lumps about the size of ostrich eggs which they bake in the sun, and fit neatly into a framework of wood or bamboo, thus forming a wall for their huts. These are either round or square, with peaked roofs and built and thatched with great skill. Their spears, which have long, sharp barbs, are made of very white native iron and the shafts are often inlaid with a delicate tracery of brass and copper wire. Their chief wears an enormous feather head-dress,



As a rule large villages are uncommon, but hamlets appear on all sides, surrounded by farms. The chiefs appear to have really little control of the people who live in the Lake Nyassa region, and who are among the most advanced of Eastern Africans away from the coast. Many of their farms lie in the valleys or among the mountains, and their possessors appear to breathe the air of independence, dirty, naked and lazy though most of them are. But notwithstanding all their faults they are certainly advanced, speaking from an African standpoint. They, however, hold to the universal idea that it is best to throw every obstacle in the way of travelers, and perhaps the most important function of the chieftainship is to call the warriors together for the purpose of doing a good deal of grunting, and finally, after a sufficiently vexatious delay, passing the traveler along to the next chief. Still a warrior will occasionally "make" himself felt, and actually consolidate a number of tribes governed only nominally by weaker chiefs. Villages are then burned by the invader or the besieged, and upon the conclusion of the war one of the conqueror's favorite wives may be sent to him as the most agreeable courier to tell him of the general rejoicing. She is escorted by leading men of the tribe and drummed into camp with great ceremony. The band have drums shaped like a claret-glass, with a foot to rest upon the ground. They are held with one hand and played in a most vigorous manner with a thin hard stick, terminating in a knob. This drumming continues all day, and really the time is good and a variety of tunes can be recognized. The great chief himself sometimes condescends to lead the band. After a sufficient season of rejoicing has passed, the army marches for his capital. This may be a large collection of huts, and surrounded by a stockade which has scores of gates through which thousands of cattle are driven every morning to pasture. West of Nyassa Lake are the Cazembe, a nation of jet-black, robust negroes with a good beard and red eyes.

## ZANZIBAR.

Since the decline of Portugal as a commercial nation the trade of East Africa has been concentrating in Arabian hands, with the island of Zanzibar as the base of operations. Here formerly was the open market and distributing point for slaves. In a sandy square surrounded by ruined houses and high back walls, long parallel rows of haggard men, women and children, with the vacant African stare, or groups of dark eyed beauties from the mountains, decked in bright-colored garments, were exposed for sale like sheep or horses. Their mouths



were opened and teeth examined for signs of disease, their limbs handled, their hands and nails looked over. These sales were once of daily occurrence, and yet there was no diminution of the slave supply; for the forests and plains, the villages and hamlets and farm huts were under the sharp eyes of Arabs, Gallas and Portuguese, looking for particularly valuable specimens with which to meet the demands of greed and lust.

### THE ABORIGINES.

Across the island from the town, with everything that is foreign and miscellaneous, live the remnant of the original inhabitants. They speak a dialect of their own and live by farming and fishing. On an elevated ridge, below which runs a river, stands their ancient palace, a square and massive building. Passing through a ruined gateway of the once fortified wall surrounding the mansion, one is obliged to climb over masses of rubbish before he can reach the foot of the staircase leading to a large covered verandah opening upon the inner court. From the verandah he may look across a chasm, caused by the falling in of the floor of the great reception room, at a row of enormous mirrors against the far wall. If the kindly-mannered old gentleman is still living, the last male survivor of the native royal family, he will receive his visitor and take him to the only habitable room of the palace, with its silken mattresses and pillows.

Evidences are seen of the visits of the Portuguese, who made vain attempts to dislodge the ruling family; these evidences remain in the shape of an immense number of wild pigs, descendants of the old imported stock, which overrun the low jungle country and do much damage to the crops. The village of the aborigines is approached through a large grave yard. It faces a large and well-protected bay, whence an estuary extends for a considerable distance inland and almost divides Zanzibar into two islands. Independence here is general. There are no slaves among this people, but they all seem to live upon a friendly equality, under the guidance of an exceedingly old sheik, whose insignia of office is a long peeled willow wand. Both he and the last of the royal family declare that the Arabs shall yet be dispossessed of the land, but their little community and their large grave yard do not warrant the supposition that theirs shall be the expelling hand.

The sultan's residence, even, is not a very imposing structure. It stands at the inland extremity of the harbor. From it a line of stone houses should form an imposing crescent, but only two of the houses are habitable and the others have stopped short at the first story. A



low thatched barn does duty for the custom house, and the boldly designed streets are choked up with rank grasses and brushwood. The houses, for the most part, are not well preserved, though the bazaars are well filled with merchandise.

In numbers the Rufiji are the most numerous of the natives of Zanzibar. They are intensely black. The men wear iron armlets, the women aprons of dressed hide. The latter also ornament themselves with fetich necklaces, to which are attached pieces of horn, bone and shells. The guns used are often adorned with brass-headed nails driven into the stocks, while the spears and bows and arrows are neatly finished off with brass wire. Near every village bark beehives are fixed on cross-branches about six feet from the ground. The villages themselves are built with one long central street, and the wattled huts are constructed with a circular verandah-porch over the door-ways.

But enough of Zanzibar. It is a country where there is little which is unique in the native population, whose condition may be described as an incessant contest of greed, cruelty and cunning, with laziness, brutality and ignorance. Slaves are not now hunted through the woods by bold Englishmen, with their native allies and slave boats blowing up all along the coast, but the business has almost been legislated and driven from the island, being surreptitiously conducted on the continent. We have thus coasted along the territory of Eastern Africa, which was known to the ancients under the names of Azania, Zingis, and the "Spice-Bearing Region." "The Portuguese, after discovering the passage round the Cape of Good Hope, occupied all the most advantageous maritime stations upon this coast, from which they studiously excluded every other people. Their first conquest was Mozambique; the next, Mombaza; but after this they gradually relaxed in their efforts to subjugate the country, although at the close of the sixteenth century, they were in possession of numerous settlements along the shore. Becoming involved, however, in hostilities with the Arabs they lost their possessions, one after another, till after the close of the century they were stripped of nearly all their territories in Eastern Africa. The Arabs had long before planted the Mohammedan religion along the coast; they now aimed at securing its trade, and in fact obtained a footing here and there. But it is at Zanzibar Island and its neighborhood alone that they have succeeded in forming a permanent establishment."

Much of the trade is also being obtained by Hindus, who sometimes invest their own capital, and sometimes act for English and American houses. Their headquarters are usually in the coast towns, and through the tireless Arab travelers they are enabled to collect ivory



from the coasts of Western Africa, and in exchange distribute weapons, trinkets and clothing to the natives. The Hindu traders usually act as custom house officials, buying certain districts of the Island of Zanzibar and collecting the revenue due the Sultan.

As has been stated, enough has been said regarding the natives of Zanzibar; but after recording a few facts about the country itself, we propose to follow a great river into the interior of Africa and discover some of the most singular tribes of the continent. Southern Zanzibar is watered by several rivers, and is included among those mysterious regions to which the early Hebrew kings sent their ships and brought to Israel the riches, fragrance and lusciousness of Eastern lands. Both gold and silver mines, covered with the tropical growths of centuries have been discovered in Zanzibar, and the river districts not only grow the fruits of the South, but the grains and spices, the great forests furnishing timber, India rubber and copal in inexhaustible quantities. Every animal common to the continent finds a home in this region, and even sheep, goats and fowls add to the bewildering variety. The country has been little explored beyond the sources of the rivers, but what is known of it excuses the reports brought back to Portugal by the early navigators, which were long considered fiction. It is somewhat singular, however, that in these stories told about the tribes of Africa little stress was laid upon anything but the savage phase of life and the riches of the land.







## MOZAMBIQUE.



IN early times the Portuguese occupied the most favorable maritime stations along the coast, but the Arabs have supplanted them by force of arms and commercial craft. Mohammedanism is therefore rapidly spreading among the East African tribes, notwithstanding the efforts of Christian missionaries. The average African, however, is more prone to believe in evil spirits and the Medicine man or Rain-maker than in anything else, and the native tribes of Mozambique are no exception to the rule. The country formerly supplied most of the East, Egypt and the West Indies with slaves. Later it had a strong rival in Zanzibar, and now since the slave trade is being gradually extinguished even in the country of the Portuguese, Mozambique is declining in prosperity, and its commerce is almost confined to supplying the Arabs with ivory in return for fabrics and produce from India. For the want of an energetic government, this rich country, which was one of the Eldorados of the middle ages, the supposed Ophir of the Scriptures, and all that is naturally splendid—this rich child of nature is given over to the same class of obscure tribes, which inhabit the regions to the north. The tale goes that centuries ago, before even the Portuguese had set foot upon these shores, the country was governed by the great tribe of Monomotapans. The people were warlike and enterprising, their black cattle, ivory and gold being celebrated the world over. Hundreds of minor tribes were subject to their sway, the kingdom being divided into seven provinces. When the Portuguese beat around Cape Horn and commenced to plant their standards and their colonies along the African coast they still found

### A POWERFUL AND RICH EMPIRE,

but not strong enough to resist their ambitious aims. They overran the land and the native empire fell into fragments, which now exists in these insignificant tribes; and the seven grand provinces of Monomotapa are still retained, in shadow by the districts or captaincies into which Mozambique is divided by its Portuguese officials.



The native chiefs are the rulers of such tribes as remain. Zumbo, on the Zambesi river, was their ancient capital and at the beginning of the present century was still the seat of the most powerful of these tribes. Along the banks of the river, especially at its headwaters and far to the west, are found towns and peoples showing a far higher grade of civilization than in most portions of the continent so distant from the coast; it seems probable that this line of travel would take us into the best that remains of the kingdom of the Monomotapa. Their affairs are transacted by an assembly of chiefs, presided over by a king or the most powerful of their number. Some of them live in large towns, of regularly built wooden houses plastered with mud — which, by the way, are often erected by the women, who likewise till the ground. The men tend the cattle, manufacture pottery, prepare skins, smelt iron and copper, and go to war. But although



GRAVE OF A DAMARA.

some of these tribes evince an understanding of the fundamental principles of government, and some ideas of justice and the conveniences of life, they are flooded with superstition and cling to the most terrible of customs. If their country is parched by continued drought, the elders of the tribe or the council of the tribes assemble and call for the rain maker, who may be hundreds of miles away, trying to relieve some other stricken community. If he fails he has a plausible reason for his failure. If

he succeeds, he is held more than ever in fearful awe. A story is told of one who arrived upon the scene of action just as the storm-cloud rolled up from the distance. Performing a few magic ceremonies and mumbling to himself, he threw himself on his back and had scarcely time to point his toes at the clouds before they emptied themselves of their welcome charge.

Though the superstitions and religious beliefs and customs vary, even of those tribes who speak the same dialect, a majority of the tribes along the Zambesi and its tributaries bury their dead in a sitting posture. This is especially the case with the Bechuanas, whose language is spoken almost from the Atlantic Ocean to Mozambique, and whose peculiarities are at present mostly under observation. When they perceive that the moment of dissolution is near at hand, they throw a skin or net over the



sick man's body, which being drawn up into the proper posture, is held there until "rigor mortis" sets in. The inside of the burial pit is carefully rubbed with a certain root which is supposed to have an embalming effect, a small bush is placed directly over the cranium for a tomb-stone, and provisions are placed near the grave. The Darmas, who have villages to the north of the river, are particular devotees of this custom, as are also the Damaras, a branch tribe, who live far to the southwest. One reason for this singular burial custom is said to be that although they believe in a future state, they have no respect for the body, and wish to bury it in the least possible space. They therefore bore a hole with a large auger about ten feet deep, and into this pit the body is placed. These people, although they treat the body so harshly, offer up prayers to their deceased parents, and have a deity whom they call Umerura. Besides, each tribe or family has its guardian angel, which is the principal object of worship. They believe that man is of vegetable origin, and that the races of men spring from various kinds of trees. In many of their villages, therefore, they have trees into whose trunks are fastened various representations of human heads, and to which they pay a kind of worship. The Darmas live principally upon milk and vegetables. They naturally have a superstitious feeling about eating the flesh of animals, since they believe that the ghosts of the departed always bear the likeness of some animal. There are many peculiarities of their superstitious beliefs, which seem to stamp them as offshoots from the systems of the East: the theory of transmigration of the soul in particular. Although the Darmas are a fine race of men, many of them over six feet in height, they are remarkably short lived. Their climate is unhealthful, since their country is thickly sprinkled with extensive lagoons, and a malignant type of bilious fever creates great havoc among them. The people of both sexes go scantily clothed, and the men wear no ornaments whatever, thinking them only fit for the women. The Darmas have no intoxicating drinks; but taking the hollow horn of an antelope, in the smaller end of which is inserted a clay cup for their hemp-seed or tobacco, they light its contents and inhaling vast quantities of the smoke, they swallow the fumes; this produces a stupefaction which answers all the purposes of intoxication. In common with most of the Bechuana tribes the Darmas have a great regard for the cow, which feeling they perhaps inherit from their distinguished ancestors of the coast, and they have a superstitious notion that to rinse the earthen pans in which they keep their milk will prevent that lowly quadruped from furnishing her usual supply.



## MANLY SPORT.

About the only kind of so-called "manly sport" in which the Darmas engage is hunting the hippopotamus which commits such ravages upon their gardens and plantations; and this is the way they pursue their national enemy. First they construct a raft of reeds upon which five or six of the hunters float down the stream with their iron harpoons, cords and other implements. The iron head of the harpoon is fastened securely to one end of a pole about ten feet in length, and a cord made of leather thongs, to the other. To the cord is also affixed a buoy. The raft having reached the settlement of the hippopotamus, the hunters anchor and look the ground over. As soon as the snout of their victim appears above the water the harpooner lets fly his weapon to the point which he knows will reach the bulky side of the river-horse. When the harpoon has struck home the party seize the line and paddle for the shore, in case the commotion caused by the throes of the hippopotamus does not threaten to capsize the craft. Should there be that danger the buoy attached to the harpoon line keeps the whereabouts of the brute within knowledge. If the hunters keep out of the way of his yawning jaws they eventually see one more of their enemies go the way of all flesh; but should the hippopotamus anticipate their intentions of slipping the line around a tree and hauling him to shore, and "get there" first, the harpoon still sticking in his tough side and driving him more and more frantic, his cavernous jaws with their cruel teeth and tusks may snap a Darma in two or hideously maim him. If he comes upon the hunters in the water their danger is still more imminent.

The nation to the east of the Darmas is patriarchal in its form of government like most of the native tribes. The hut of each head of a family is the center of a circle composed of the houses of his sons, daughters and sons-in-law. Each circle of huts is called a "cootla," and over all the king rules. There are "little lords" or counsellors to the king, before whom minor disputes are brought, with the privilege of appealing to the prime ruler. When the case comes before the king each of the lords expresses his opinion. The king then sums up the case and generally goes with the majority. This "nation's" king, or head chief, is called "Emperor" by the Portuguese, who pay him tribute in consideration of the protection which he gives to their commerce. He has a body-guard of five Portuguese soldiers, who pace around his hut or before its entrance with majestic steps. The king is attired in an apron which falls to his knees, and his subjects are gay dressers and great lovers of fire-arms. They do not seem particularly



warlike, but love the guns for their own sakes and will sometimes pay \$150 to \$200 in gold-dust for an ordinary rifle not worth a tenth of that sum. Iron and copper mines are plentiful in their territory and gold is also produced. They keep the location of the latter deposit, however, a profound secret, though they may exchange it, ounce for ounce, for coffee or sugar. The Beloondas are polygamists, but every wife has a hut to herself of which she is such complete mistress that her husband, though he be the king himself, cannot enter when she is absent.

### A CIVILIZED TRIBE.

To the west of the Darmas live a singular people, whose intelligent love of cattle and the high estimate they place upon them, as well as the wisdom of many of their institutions, cannot but recall to mind that the ancient Monomotapans valued their cattle more than they did their gold, and that they were also wise. The cattle are of an enormous breed, and they take pains that it shall remain pure. The complexion of the Kaloios is a shade lighter than even that of the Hottentots, and their hair is long, black and straight. They are tall and their forms are symmetrical and commanding, their features being of an almost European cast. Their land is fertile and produces all kinds of grain, tobacco, watermelons and vegetables. Being a pastoral people, and yet living in a land of wild beasts, they are not gathered into towns and villages, but homesteads, surrounded by high palisades, dot the entire surface of the country. Their principal article of diet is a sort of "hasty pudding," made by boiling meal in water. This they eat with milk. Articles of crockery ware, iron and copper are manufactured by them in quite a skillful manner, and they have likewise a variety of home-made musical instruments. Polygamy is generally practiced, the king having sometimes more than a hundred wives, but the nation seems to be directed by a kind hand and many of its regulations (not to give them the name of laws) are worthy of imitation. The glories of war they hold in great contempt, and they have never been known to make any encroachments upon the territory of their neighbors. No precautions are taken to prevent thefts and robberies. The secure condition of the country seems to launch one, at a bound, from the Africa of to-day into the golden age of old Sparta when Lycurgus made her laws. When a Kaloio wishes to dispose of an article, large or small, he attaches it to a sprig of palm tree and leaves it in a space enclosed by palisades. When one goes to this market-house or bazaar to make a purchase he selects the article he wants and puts in its place what he considers a fair equivalent. Their



money is a pebble, ground to an octagonal shape, about one-eighth of an inch in thickness. It varies in size according to its value. The money is "coined" under the king's authority, and he never allows more of it to circulate than is absolutely necessary to make exchanges. Counterfeiting is an unknown crime.

Between the countries of the Kaloios and the Darmas is the Barotze nation, or Makololo. Unlike the Darmas, who have no communications with the coast settlements, they are a trading people of some pretension, and, as if to shame their simple neighbors, both men and women seem determined to load their bodies with all the gaudy ornaments they can carry. In appearance they stand between the Moor



THE ZAMBESIS.

and the negro, and probably belong to the diversified Ethiopian stock. The men dress in Turkish trousers and roundabout jackets, made of a calico which is ornamented with the prints of large, brilliant-hued flowers. The women wear petticoats made of the same material, and both are loaded down with ornaments of beads and copper, arranged on necks, arms and ankles. The canoes of the Barotze nation swarm the Zambesi river, and their gaudy merchants are bold and enterprising. These people present the strange spectacle of a nation of savages giving woman a little more than equal rights with man. A majority of the chiefs are of the female sex, and the nation has been often governed by a queen. Men and women, being reared in the same manner from infancy, engage in the same occupations and are exposed to the same hardships.



Their immediate neighbors, before the Dardmas country is reached, are a tribe or nation with a very long name who also trade up and down the river, and are given to finery and bright-colored calicoes, bombazines and alpacas. They are far less intelligent, however, than the Makololos, or the Barotze nation. They worship lions, elephants and serpents, and consider it impious to resist them; so that a lion or an elephant or a huge boa may bear away one of their number or kill him before their eyes, and they will witness the sight with a joyful clapping of hands, believing that their friend has been thus selected for some sort of a paradise. The national dances of this people are always celebrated by the light of the full moon, and a lion has been known to stalk in among the warriors and head men of the tribe and bear away his victim in his jaws. Should they molest the monster in any way they fear that they will bring down a curse upon the nation from the mighty spirit which dwells within the body of the majestic beast.

Was there ever so bewildering a combination of ignorance and wisdom, virtue and vice, religion and superstition as we find among the tribes and nations of Africa, and especially those who have even a slight communication with the outer world of recognized civilization! Such tribes and nations as these along the Zambesi River live in the debatable land of those philosophers whose lives are spent in efforts to ascertain whether savage life is really infancy or approaching senility; whether, upon the whole, looking the world over, there are not as many solemn examples of retrogression, as inspiring instances of progression. The world decides that the world does move, but there is no more enticing field in the universe to the ethnologist than Southern Africa, where the brightest fragments of savagery lie away from contact with European nationalities; and yet the world does move, although the tribes of Southern Africa, beyond the Zambesi, who have had the Portuguese, the Dutch and the English as masters and teachers, show a lamentable aptness in gathering to themselves the worst vices of the immigrants. The statement regarding the progress of the world will have to be repeated, even when the spectacle is presented of civilized nations teaching their worst vices to these children—the redeeming features of the picture will be painted as the panorama moves on to Australia.

Southern Mozambique is between the Zambesi River and the Transvaal, or Dutch Republic—established by the Dutch farmers to escape the clutches of the English. This country, known as Sofala, is a region as large as New Jersey, forming one of the divisions of Mozambique. The town by that name was formerly the capital of a native



kingdom, and when the Portuguese established their earliest settlements on the coast in the sixteenth century, it was a place of considerable trade. At one time large quantities of gold dust were sent from Sofala, which was the particular section of the world decided by some scholars to be the Ophir from which Solomon's fleets returned laden with the precious metal. The town has now a fort, a church, a few mud and straw huts, and a beautiful sandbar at the mouth of the river, the exports from the country being mainly ivory, amber and beeswax. A few slaves are also included in the exports. The coast regions of Sofala are swampy and unhealthful, but the country stretches back toward the west until it merges into the Motapa Mountains. As in Northern Mozambique, the natives are governed by their own chiefs, and acknowledge the authority of the Portuguese only as it is to their commercial advantage so to do. But in Southern Africa there are more positive elements to be considered, and we find whole races subject to Europeans, and entire tribes in captivity to stronger tribes. We find also native warriors who have been taught to fight with modern weapons, and who have never been subdued, but merely confined to a smaller territory, the immigrants having seized and held choice and sharply-defined districts themselves.







## THE LAND OF THE CAFFRES.

### THE ZULU CAFFRES.



IT IS not within our province to speak of quarrels between the British and Dutch for the country below the Orange river, or of the fierce conflicts which they have both waged with the Caffres and Bushmen and smaller native tribes; or of the savage warriors of Zululand, who are Caffres themselves, but upon the bloody path a most implacable and dangerous breed. It is sufficient to remember that the Caffre is, virtually, a man without a country. When we consider that not many years ago Caffraria, or Caffreland, extended from Mozambique six hundred miles along the eastern coast and two or three hundred miles inland, and now that it is less than one-tenth of that area, although its tribes are found a thousand miles away—then it will be acknowledged that he is indeed “a man without a country.” Various modified by climate, habits and mixture with native tribes, the Caffre appears in Central Africa, from the Orange river to the Nile, still warlike, a lover and often a worshiper of the cow, a tiller of the soil; a born commander among the lower type of negroes. The Caffre seems of the same order as the Abyssinian or the Galla; the governing race which founded a kingdom in the modern land of Mozambique; the basis of the Bechuanas, whose habits have been described as they exist in the Zambesi River country—in short, an Ethiopian whom circumstances have driven into the southern extremity of his native land. The complexion of the Southern Caffres is brown or copper colored, but as they approach the equator it becomes dark and at times a deep black. Their noses and foreheads are almost European in type. The Caffre of Southern Africa is powerfully and symmetrically built, the men standing from five feet ten to six feet three inches. Their speed is surprising, a blooded horse only being a match for them. In both male and female the hair is short and crisped, but not as woolly as that of the negro. Married men wear an apron com-



posed of the tails of native animals, while if they have any standing in the community their heads must be shaved and tightly bound with rings of hard clay. If they are ministers of the chief, or chiefs, they wear three or four. When the boy has bloomed into manhood the official barber takes his head between his knees and scrapes off the hair with a piece of glass. It is not a pleasant operation, but must be undergone previous to being "ringed" into distinction. Another mark, not only of honor but of superlative refinement, is to carry a snuff-box in the ear.



UTENSILS OF THE CAFFRES.

A hole is made large enough to admit the box, and it is a very social sight to see a company of Caffres squat upon the ground, take out their boxes and horns, and energetically push the snuff into their noses with fancy wooden spoons. Their bodies are only partially covered with clothing, but they often present a beautiful appearance since they are rubbed with the grease of the castor oil plant, and, with their well-rounded and muscular limbs, seem transformed into artistic "studies in bronze." This is particularly true of the Zulu warriors, or the Zulu youth in dancing costume; for when not in action they apparently real-



ize their physical beauties and pose in attitudes which would ravish a painter's eye.

### DANCING AND COURTING

But once in the dance, neither youth nor warrior is long inactive. The participants come from the kraals of this cattle-raising people for miles around, especially if the dance is to be given by some great chief. The heads of the men and boys are decorated with ostrich feathers, and if they desire to appear particularly gay small birds are attached to their necks by cords or chains. Many of them also carry their assagais, or long spears, which they wave about or clang together to the evident terror of the chained songsters, but to the admiration of the plump and curd-fed girls, who clap their hands in admiration and encouragement. Their dances sometimes continue for ten or twelve hours, being inaugurated by the slaughter of a bullock which is cut up and eaten while the flesh still quivers with life. It is not uncommon for as many as two thousand Caffres to indulge in such festivities. The bird ornaments are retained by the boys of marriageable age, even when they are not on dress parade; they walk around as proud as peacocks, pulling the strings to which the birds are attached to make them flutter and attract the attention of susceptible maidens. Girls, however, whose personal charms are worth to their parents as many as ten or twenty cows, are kept closely watched and usually go abroad in pairs, with their arms around each other in true school-girl fashion. When the young man has fallen in love himself, as often comes to pass with those who start out to ensnare others, he goes to his barber for personal improvement. The operator holds the head of the youth between his knees, as was done some time ago when that same head was shaved and encircled with a ring of clay; the youth's hair is long enough to be worked into a complicated mat with a porcupine quill. When the effect has been made sufficiently fierce the young man goes off to woo. If hardy and pleasing and rich in cattle he is almost sure to succeed, although an enumeration of the virtues of a Caffre makes no bad showing.

But the courting days are over and the young man has somewhat modified his head-dress, the girl has been taken from her light household duties, and her curds and whey, and is being brought toward the kraal of the future bridegroom. Accompanied by parents and friends she is seen to approach, and the young man sends to meet them a herd of twenty cows, driven by his servants; for he is rich and desirable. This is the gift to the father of the bride, who, stationed in the rear of his company, sedately receives the gift, his daughter squatting upon the



ground as the herd approach, and earnestly considering their proportions and numbers; as upon these things really depends the estimation in which she is held by her future husband. She is apparently satisfied, for she advances with some dignity to the entrance of the kraal, where she falls upon her knees to receive from the young man a necklace of beads which he places around her neck with his own gentle hands. A band of white beads, emblems of innocence, is also clasped around her waist. She is then led into his hut, where she remains alone until sundown, to finally decide whether she will take him "for better or for worse." If she is still favorably inclined her lover leads her from the hut, in front of a body of his relatives and friends, who strike up some song of congratulation or welcome to the bride. Then follows the dance, which is substantially the same whether prompted by the fierceness of war or the sociability of domestic life.

### MARRIED LIFE.

If the bride, whom we have been marrying, had been preceded by several sisters in matrimony, one of them would have welcomed her to the home of their future lord, and after the dance was concluded she would occupy the newly built hut (erected by her brothers) which was one of the circle surrounding the house of the husband. Should she be of a quarrelsome disposition she will be tied to a stake and receive a dozen lashes at the hands of his next brother. This humiliation she will undergo alone, for the husband has ordered his wives from the kraal and left himself. He unbinds her on his return, when she invariably falls upon her knees and promises to do better thereafter. If she persists in her fault she may be returned to her parents. Should she choose the better way she retires to her bee-hive hut, which has neither window nor chimney, and reflects. She closes the door, or hurdle, to keep out any poisonous snakes which may be about, and lies down upon a mat of grass with a log of wood for a pillow. When a man has many wives he elects one as his "great wife"—she is apt to be his youngest and latest—and her eldest son is the heir. Then he selects his "right-hand wife," whose son inherits some of the property of the mother. If the husband be rich, he may provide for the other children, but it is not obligatory. If he dies without making a choice either of great wife or right-hand wife, his brother does it for him. Occasions may arise when the husband feels called upon to beat his wife himself. If he knocks out an eye or a tooth, or kills her, he is fined by his chief. The same regulation holds good between parents and children who live at home. It is somewhat surpris-



ing that murder is regarded in the same light by the Caffre as by the Abyssinian and by nearly all partially civilized people. They seem unable to comprehend the difference between meditated and unpremeditated murder, but fix the punishment upon a consideration purely of the injury accomplished, the latter being decided by the rank of the family whose member is killed. Theft is punished in the same way. So that if a chief is robbed, general confiscation follows, although should he lay hands upon the finest cow in his dominion he cannot be prosecuted. His children are privileged to steal, also, and if any one is bold enough



BUILDING THE BRIDE'S HUT.

to whip a royal youngster for not keeping within bounds, he is liable to lose every cow in his kraal. Some years ago there was a tribe governed by a chief with so many thievish children that not a garden or a goat in the settlement was safe. A general appeal was made to the high chief, who decided that the privilege should in the future be confined to his own immediate family. There is no fine for trespass since the Caffre is a land communist; but if he drives cattle from the tract in his immediate vicinity which he has been allowed to improve, and injures them in the driving, he is fined. Any man may occupy unimproved land, and



no one but the chief can disturb him ; but should he leave his land, and another occupy it, he can recover it if he desires.

Returning to the undesirable wife. There is no system of divorce, but if a man repudiates his wife and can show that he does so on good grounds, he gets back his cattle from her father. Should a man die without children by a wife, the cattle given for her may be recovered by his heirs. Should only one child have been born and the woman be still young, a part of the cattle can be recovered. In a word, it will be inferred from this dissertation on cattle and wives, that a wife can be bought, but never sold by her husband. She may pass along to the next brother as so much property, but is never sold except by her parents before she is married.

### GOOD TRAITS.

Now, what are some of the good qualities of the Caffre? He is inclined to be honest. He is cleanly, and punishes his pickaninnies if they do not go into the water four times a day instead of whipping them if they do. He is hospitable and peaceable if he does not think himself imposed upon. His people live to a great age, and old age is respected. Old men and women are generally accompanied by two boys who lead them about, give them their daily baths and supply their other wants. He is cheerful and takes "hard rubs" as they come. The loss of a cow crushes him for a day; but he is sunshine the next—he never broods. He will nurse you with the faithfulness of a mother, but, if you wince under his treatment, his sympathy and his wonderful powers of mimicry get the better of him and he puts himself in your place at once—expression, posture and everything. He is a good neighbor, and will sit around the sick man's hut for hours comforting him every way in his power; or he will start up and without a word start on a journey of a hundred miles or more. He may do that or send a special messenger who, for a shilling, will go half that distance on a run, holding the doctor's letter in the slit end of a stick, well over his head. Unless he stops along the road to take a spoon of snuff, nothing short of wild beasts or death can slacken his pace until he has delivered his message.

The physician is an awful personage, for although as naked as the average Caffre, he has suspended from the back of his neck a small skull; and claws of eagles, and feet of lions are hung about his person to act as charms. Upon the point of his assagai is fastened a small bunch of herbs. He also sings away disease. If the doctor is not sent for and the patient dies, the relatives of the deceased are fined by the chief. When death has occurred the family become unclean and unable to mix



in society for a certain period. It was a former custom to cast away the dead body to be devoured by wild beasts, unless the deceased happened to be a chief, when he was given a decent burial; but now rich and poor are placed under the ground, a hole being dug near the hut. With the body of the chiefs are buried his arms and ornaments. If he was an "Umkumkani," (head chief) watchers attended by a number of cattle are posted by his grave for at least a year. Watchers and cattle thereby become sacred; the watchers have certain privileges accorded them and the cattle can never be slaughtered; nor can their progeny, until the sacred kine have breathed their last. The sub-chiefs, in the meantime, have shaved their heads, abstained resolutely from milk, and performed other feats indicative of their profound grief. Furthermore the grave of the dead chieftain is considered a sanctuary for every villain in the land. Be his crime ever so heinous, let him once be able to cast himself upon it, and he is safe from all pursuers.

The kindness which the Caffre shows toward his friend when he is sick or in distress is, however, a more effective medicine than all the charms of the physician. A European who lived for many months among them, and thoroughly learned their language and their ways, tells the following, as illustrating this trait of sympathy and its concomitant, helpfulness: "A poor fellow had lost all his cows with lung sickness, and three of his wives died at the same time, I believe, from eating the diseased meat of the animals. Unluckily he had not planted many mealies, so that he was in a true state of bankruptcy. But in this wild and happy condition there being no assignees, a meeting of the heads of the kraals was called, and after talking the matter over for some time, they all became silent and thoughtful, evidently considering what had better be done. Suddenly a man sprang up and claimed, 'I feel so many cows and calves for you.' Then another got up and said how many he felt; a third had a like sensation, and then a fourth, and so on through the august assembly, until the man was again possessed of a very respectable herd of cattle."

Notwithstanding all these good qualities, the Caffre, in a matter of business, will cheat like a professional sharper. When one is in his house as a guest he can not treat him with enough kindness and hospitality,—but with the Caffre, as with his civilized and unfortunate brother, "business is business;" and that is all there is to it. There never was a man who was so tender and yet so cruel. This is particularly shown in his hunting customs. Even when he can, he seldom kills an animal outright, but seems to delight in torture and a slow death. For instance, the hippopotamus is in the habit of getting into gardens and causing



much damage. It is one of the Caffres' modes of revenge to lasso their enemy and when securely fastened to thrust the bough of a tree into his mouth. Thus propped open the mighty cavern furnishes a fair mark for their assagais, with their curved iron blades. They kill the beast by slow degrees, but before the tortured brute is really cold they cut him up and feast ravenously upon his warm flesh. Whether hunting the wild pig which they consider (with fish) unclean; or the powerful buffalo who disdains the lion himself, or the hideous hyena, or the king of beasts whose blood they lap up in the belief that they will inherit his boldness, the Caffre is always accompanied by his dog, who is of a swift, fierce and stubborn breed.

### SUPERSTITIONS.

The superstitions rife in Caffraria, or rather among the Southern Caffres, are many but quite harmless. A snake represents the devil and, strange to say, (in a country where snakes are almost as plentiful as jungle grass) a snake was seen to enter the hut of a person who died a year thereafter! Or a fowl passed in front of the hut. No Caffre therefore, on pain of death, will allow a harmless hen to be driven in front of his hut; she must go round by the back way! Not one could be induced to eat a hen's egg, or sell it for less than fourpence; if he did, he would surely meet with some crushing misfortune. A coolie is an abomination to a Caffre. Some evil influence is thought to reside in his very breath; so that if a Caffre meets one on the road he not only will pass him on the other side, but will throw over his mouth whatever skin or covering he may have upon his person. The true native whose natural superstition has not been weakened by an accidental contact with rational ideas, is firmly convinced that death never comes except by accident or through the instrumentality of witches now and then. The Caffres pitch upon one of their number as a wizard, or "King of Snakes," and flee from him as from a pestilence. If they are obliged to approach him they fear to look him in the eye, lest they or their cattle should be stricken. This same evil-eyed gentleman often wills it that his trembling victim should kill a fat cow and make over to him her very best parts. After a time, however, if it is found that he is one of a family of wizards who are engaged in their wicked practices, a concerted assault is made upon them and all are destroyed. Opposed to the wizard is the "prophet" of the kraal, who, when the witch's time has come, is placed in the center of the company and immediately commences to "smell" for the evil one. The wizard is smelt out, denounced, seized and sub-



jected to some horrible form of torture which the Caffre knows so well how to inflict. The family and friends of the wizard (for he sometimes has both) must assist in the hideous work or be suspected themselves and perhaps subjected to the same tortures. It often happens that this process of "smelling out" the wizard covers the deepest of evil designs. A chief may wish to rid himself of a political enemy, or a prominent member of his tribe has a neighbor who has cast covetous eyes upon his cattle. In either case the priest or prophet is called in, and after many contortions on his part, and much smelling around the circle, and great howling and beating of drums by the conspirators, the unfortunate one is named. If he persists that he is innocent he may be tortured to death as a stubborn sort of a "royal snake." Admitting that he is "possessed" in some way, his cattle are appropriated by the chief and he is beaten and purified of the Evil One. If he is merely considered to be a tormenting wizard he usually escapes with his life; if he is the enemy of one in power he is apt to die of his injuries.

The rain-maker is also a great personage among the Caffres of Southern Africa. In obedience to the summons of a chief he arrives and at once gives orders for the slaughtering of an ox, whose bones are burned. If rain does not come after about the third day, the "maker" commences to look wise and serious, and the chief very fierce. After deep reflection the rain-maker discovers that the beast was manifestly of an unacceptable color and a second one is sacrificed. Another anxious waiting of two or three days, with the pasture lands burning up and the patient cattle standing about disconsolately, and the tribe commences to get incredulous, but being told that some "witchcraft" is the matter with the second ox, they straightway proceed to smell it out. Should the drought still continue, the chief is more likely than not to order the impostor drowned.

Kaffir or Caffre is an Arabic word signifying "unbeliever" and was applied to these people by the Mohammedans. Although among the tribe of Griquas, Christianity has made some progress, they have, as a whole, no prescribed forms of religion. They have, however, a general belief in a Supreme Being. Their government consists of a national council which is composed of a head chief ("The Umkumkani,") subordinate chiefs, and petty chiefs who merely have jurisdiction over a kraal or hamlet. Their laws are unwritten but are undoubtedly stowed away in the heads of the chief men of the kraal, who, when a case is brought before them, sit solemnly in a circle and place the culprit in the center. The defendant pleads his own case, uninterrupted, and may either clear himself, be sentenced to death or be mulcted heavily in a fine of cows.



Of the unwritten laws which hold fast among the Caffres is one which is unique even in the annals of polygamy. In the division of a man's property after death the wives of the deceased go to his next brother, which may explain the custom of allowing said next brother to discipline an unruly wife during the lifetime of her husband. It will

thus be seen that the death of a brother may be the fortune of the next in succession, for every wife who falls to him represents so many cows even up to the number of one hundred!

### ZULU WARFARE.

But where the Zulu or the Zulu Caffre, as he is often called, goes upon the war-path he leaves far behind all ideas of humanity, and blood and revenge are straight before him. Painting his body with a fiery red clay and arming himself with his terrible assagai and shield of ox hide, he issues forth to carry terror into the camps of native tribes; or with a rifle, which he may have learned to use as skillfully as a veteran sharp-shooter, arouse the admiration of the Dutch Boer and the British

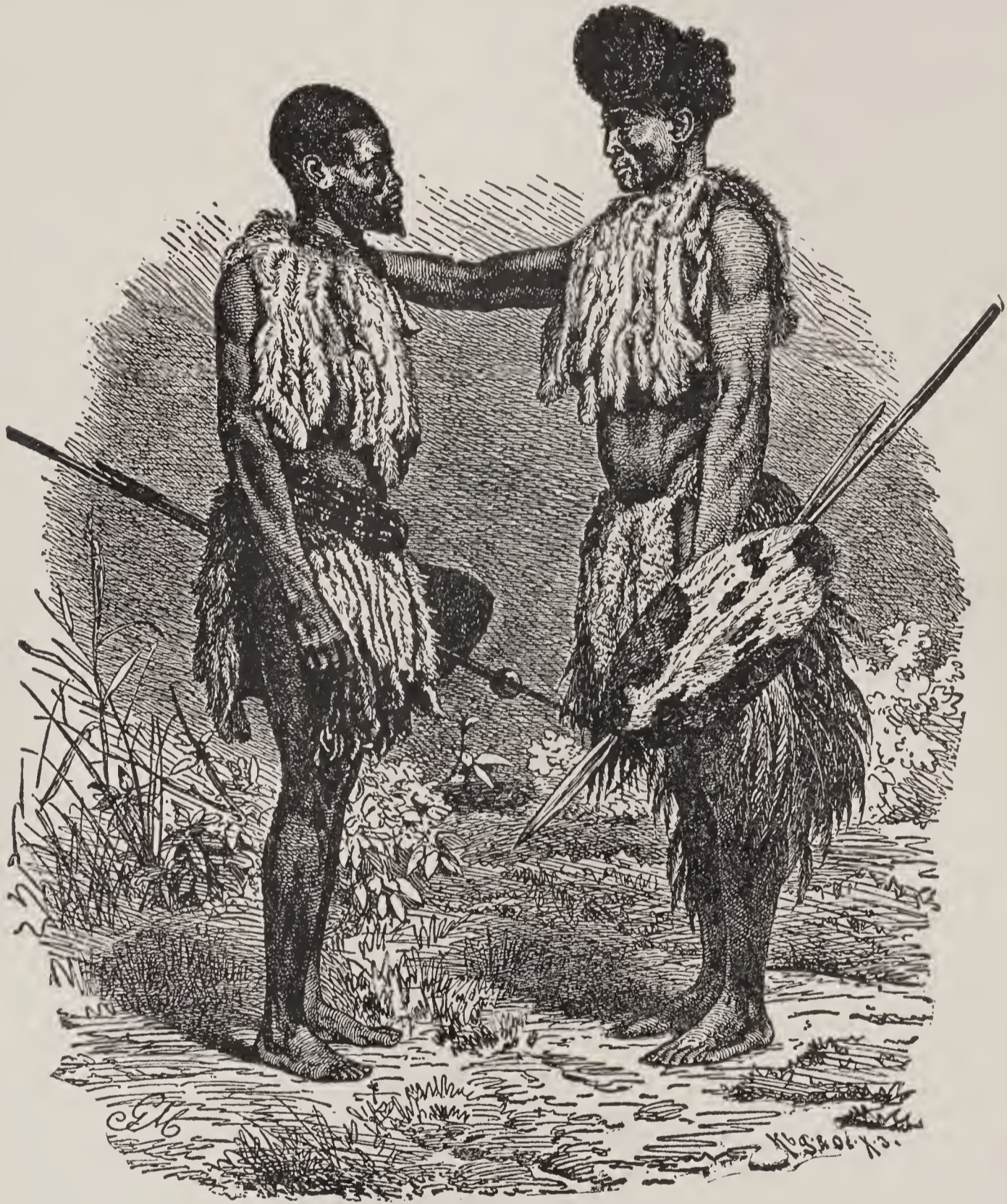
soldier. Even in their former conflicts with European troops, before they had the advantage of fire-arms, they seldom showed that consternation which usually seizes upon the savage when he firsts faces powder, shot and shell, with their roar and mysterious force. On the contrary, although the reckless warriors could perceive the havoc they created, as the cannon ball rebounded from the rocks behind which they were



A NATIVE WARRIOR.



conducting a stubborn defense they chased them over the field and captured them, if whole, with the intention of using them to grind their grain. If, on the other hand, the shells exploded, they would pick up the pieces and with shouts of derision, pretend to throw them in the faces of their foes. When the fire actually became so hot as to threaten



NOTABLE CHIEF AND WARRIOR.

annihilation, however, the wonderful speed of the Caffre was brought out to perfection. Night attacks the Caffre is not proof against. During the heat of the day he is as lithe and venomous as a snake, but when night comes he loses much of his energy, and all his superstitions are alive in the darkness. His two pieces of stick joined together with a strip of leather and blessed by a witch doctor seem then to avail him little and under cover of the darkness many of his stanchest warriors



have been cut to pieces and his brave chiefs brought into subjection. When his spirit is once broken his virtues seem to fade away. When he realizes that he is defeated he will abandon wife, children and home. Should his wife be driven from her hut she will leave her baby to die by the roadside upon the first opportunity. A Caffre child will ask you to give him the beads first, before he conducts you to the hut in which you are going to shoot his own father.

The incessant warfare which has been waged against the Zulu Caffres has had the effect of driving their most independent tribes far north. Those who remain have retired across the St. John's river into the district called Kaffraria Proper, or have been settled by the British government along the frontiers of the Cape Colony.

The Fingoes are a money-making people, made up of various Zulu tribes, who occupy the frontier of the Cape Colony. They were for a time held as slaves by their more warlike neighbors, but rescued by the British, to whom they are closely attached. They are a saving, careful race, and much better financiers than the Caffres of the Natal region, who are in the habit of burying the money they receive from Europeans. The result is that sometimes until they can be induced to disgorge, the shops of the colony are obliged to close because there is no medium of exchange. The Fingoes, on the contrary, are so successful as financiers that they are called the Jews of the Caffre race.







## THE SOUTHERN BECHUANAS.



THE country proper of this great tribe includes the central and northern portions of Southern Africa—in fact, all the territory not occupied by the Caffres, Hottentots and European colonists. Branches of the nation also spread over Central Africa. They treat as slaves the tribes even of their own nation who have not been able to stand against superior prowess or have not paid tribute to a powerful native chief. These native vassals are known as Bakalahari, and when they show an intelligence or bravery above that of slavery they are called to enjoy the privileges of citizenship with the members of the ruling tribe. The Bakalahari are well treated by their masters, who put them to the task of tending their flocks and herds, seeming to remember that their slaves are the same as they, only weaker brothers or children. When the owner of the stock makes his appearance at the post, he speaks of the cattle as if they belonged to the Bakalahari; and when it is his intention to slaughter one, even asks permission of his well-pleased slave. When he goes hunting the master retains the ivory and ostrich feathers, the furs and skins, giving the meat to his vassal. When he visits the little settlement it is usually with a present of some tobacco or wild hemp for smoking, or a clasp-knife or a few beads, staying with them to hunt, or to oversee their work in a friendly way. It is sometimes with the greatest difficulty that the master can be induced to leave his slaves and cattle in order to please his chief and assist him in carrying on his wars.

But although the Bechuanas are no cravens in war, they are diplomatic by nature, and their chiefs indulge in many pretty little forms in treating with each other, or one of another tribe. Each chief has usually three or four confidential officials, or special ambassadors, to whom he entrusts all his most delicate missions. Before starting on any journey the party is assembled to hear the message of their chief. The head ambassador, or Minister Plenipotentiary, then repeats it. Should he hesitate one of his assistants prompts him, if possible. They now start



on a journey of a week or more, going over the message once or twice at their evening fire, and especially reviving it in their minds the night before their arrival at their destination. Upon being received by the chief, the leader of the ambassadors commences to recite his story, and when he comes to important parts of it, he pauses and turning to his attendants demands: "Am I lying? Does not our chief say so?"



AGRICULTURE UNDER DIFFICULTIES.

"You speak the true words of our master" is the reply of his companions, who thereby become his witnesses, and also assist him to carry back the true reply of the chief whom they are interviewing or petitioning. The largest of the Bechuanaland towns is Shoshong; and, indeed it is one of the largest towns in Southern Africa, being midway between the Kalahari Desert and the Transvaal Republic. There is a courtyard in the town, fronting which is a semi-circular row of houses occupied by the twelve wives of the chief. The headmen have from three to six wives,

according to their social standing, while the common freemen of the town have seldom two. When the chief takes a wife home he agrees to furnish her a certain number of servants and cattle. In return she raises, every year, a certain quantity of corn for him.

When the chief dies wailings and lamentations resound in every hut of the town, and especially those which front the court-yard.

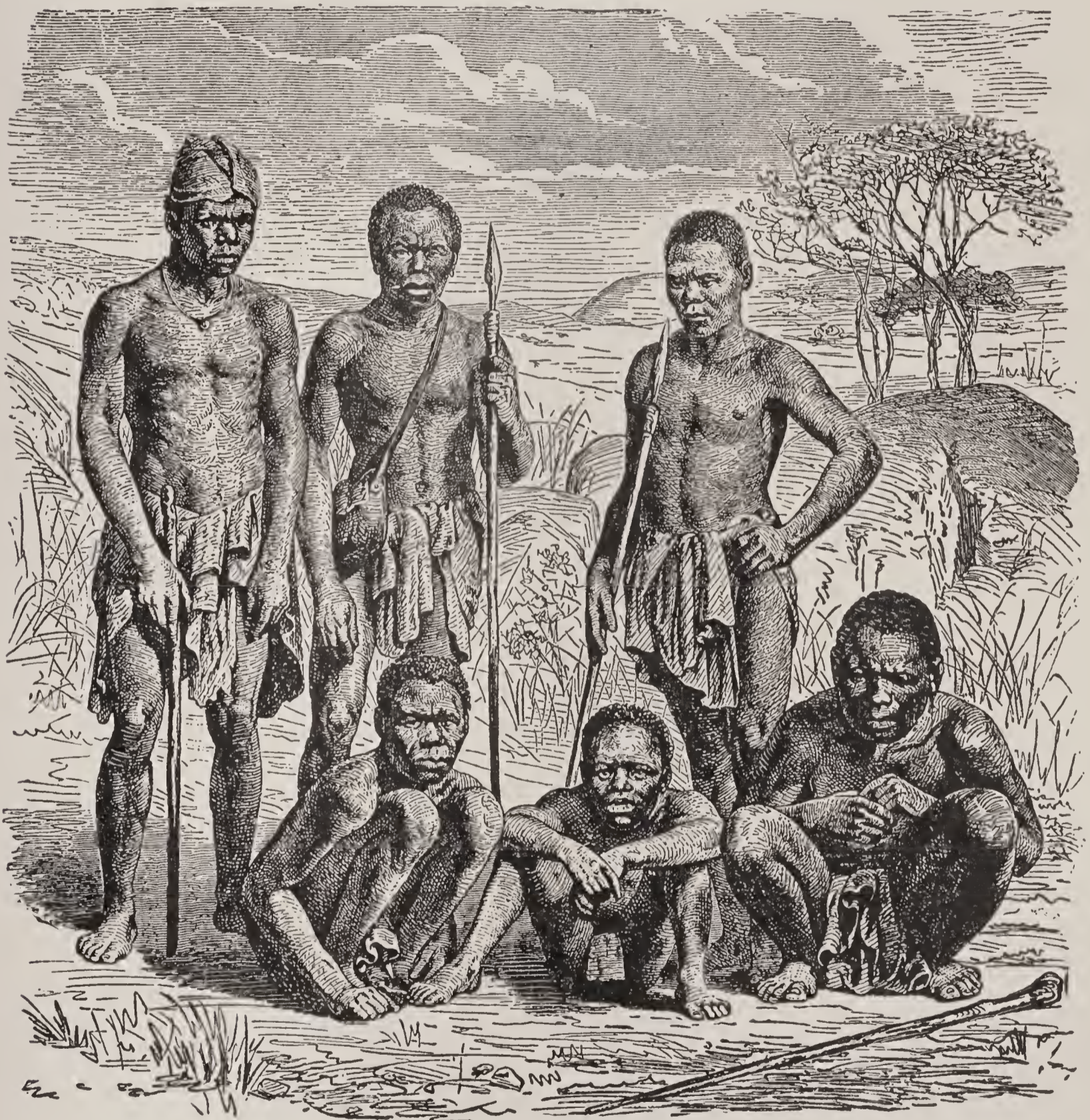
"Oh where shall we find him? who shall now provide for us? Who



will take his place in the council, or the chase, or the field of battle? Where shall we find him?" And then follows the wild chorus expressive of great anguish—"Yo-yo-yo!"—the mourners falling on their faces, tearing their hair and beating their breasts. The most sincere of these mourners are often the Bakalahari who have had occasion to kindly remember some pitying attention not only from his head men but from the chief himself.

## THE BUSHMEN.

But there is one class of slaves who have no occasion to mourn with



A GROUP OF BUSHMEN.

those who mourn; for the Bechuanas, from poor townsmen to rich headsmen and chief, have never shown any affection for the degraded



Bushmen. "Bushmen are great rascals," or "Bushmen are perfect snakes," are remarks which are commonly made by the governing class. If a man becomes whatever you call him, the abuse which is continually heaped upon this disgraceful species even of the Hottentot has made him what he is—so grovelling and mean, that his whole race is threatened with extinction. When they are not the slaves of other tribes, or are too uncivilized to act as guides, they are found living on both banks of the Orange river or in mountainous regions, subsisting upon roots,



CAVES OF THE BUSHMEN.

raw flesh, the larvæ of ants and locusts, mice, vermin and snakes. They have then no fixed residence and build no dwellings, being simply aimless, miserable roamers. They usually wear a sheepskin for clothing, and arm themselves with knives, small bows and poisoned arrows. With their broad foreheads, high cheek-bones, oblique eyes and dirty olive-colored complexion they resemble the Hottentots. But they are smaller and have a crafty look, unlike the stolid expression of the Hottentots. Both languages have the same guttural, clicking sound, but neither can understand the other. Wherever the Bushman is, he seems to be a creature of circumstances—a slave to nature or to man. He shows at



his best as a guide, who has been trusted by his fellows to some extent. He knows every tree and herb in the country, and what to use them for, and if you are sick and cannot obtain the most improved medicines, trust him to bring you out of your distress.

Nothing can exceed his skill as a hunter and an observer of the habits of wild animals; he seems to understand the twitter of every bird or every rustle made by an approaching beast. In common with the Hottentot, he is noted more for his endurance than for great bodily strength, and the dogged way in which he lives for years through the really cold winter seasons of South Africa with only a small skin mantle to throw around his shoulders, is only another proof of how the most miserable will stubbornly cling to the most miserable kind of life. Imagine a company of them lying around a log fire, asleep in the mountainous regions of the Orange River country; or they may be sitting upright nodding over its welcome flames, with their skins drawn around their necks. Suddenly, as if by arrangement, they stretch, yawn and grunt in concert, and walk sleepily to a pile of logs near by from which they replenish the fire. When the savages are fairly on their feet, you see that their bodies are scorched and scarred, caused by literally baking themselves at night to keep up their vital heat. They have had their backs to the flames, the first part of the night, and after they have thrown on fresh logs they methodically resume their places, but with their faces to the fire. By the time that side of their bodies is fairly "done," light commences to break, and they bestir themselves to look for breakfast. Their restless, hungry eyes scan heaven and earth. Suddenly one of their number starts to his feet and seizes his spear. He points off in the distance and grunts out a few discordant words to his comrades, and they all start in the direction indicated. After they have gone perhaps a quarter of a mile you would be able to discern the cause of this commotion in the shape of two or three huge vultures sweeping over a certain spot. Arriving at their destination they find a large lion busy over the body of an antelope or zebra, with hyenas, younger lions and birds of prey waiting at a distance, and biding their time. This the Bushmen do not mean to do; so they commence to shout at the top of their voices, rattle their spears, shake their mantles, break off the branches of trees, and make such a commotion generally, that after lifting his bloody jaws for a moment, the king of beasts makes off with his associates, under the impression that the whole forest is about to sweep down upon him. Everything which is left is now borne away to the encampment, even if they find only bits of bone and hide and hoof.



There is marrow in the bones, and gluten in the hoof and hide ; and this is better food than a Bushman gets every day.

The next best "treat" to getting a repast of flesh or rich bones is to meet a Boer and be able to kill him. The Hottentot and the Boer are quite likely to stand in the relation of servant and master, but the Bushman has never forgotten that the Dutch first took possession of his



A CIVILIZED BUSHMAN.

country of Cape Colony and drove him away ; and although he may become the slave of a Bechuana he has sworn an interminable war against the Boer. His hatred is returned in kind, and to show to a lymphatic Boer his aboriginal enemy is like shaking a red rag at a usually peaceable cow. With actual haste he lays aside his pipe of tobacco and leaves, undrains his glass of brandy, while his buxom wife lets her cup of coffee get cold, and his daughters open their mild eyes



with interest ; for he is about to take down his gun and show that he has not forgotten how to use it. He is passionately fond of his mutton, soaked in the fat of his long-tailed sheep, but the death of a Bushman goes before everything else. He will even break into his rules of hospitality and leave the stranger, who has shaken hands with him and kissed his motherly wife to amuse himself as best he can, while he and his grown up sons go "a-gunning" for the Bushman.

Now let us narrate the story of the Bushman's life as a slave to the Caffres, or the Bechuanas, though he is much better off with them than when he shifts for himself in the desert and the mountains. He is the hunter of South Africa, even as a slave. He knows the meaning of every sound in the air, every turned leaf or disturbed twig, and yet is always consulting his charms. When his master comes to hunt with him, he first goes through his hut, and the "bee-hives" in which his brother-slaves swarm with their families. He has no kind words for them, but is only looking to see that they have secreted no skins. If he has ventured to make a mantle for himself or wife, without consulting his master, he is sadly taken to task — perhaps flogged. In former years some of the tribes even authorized a master to kill his Bushman slave for withholding the proceeds of the chase, obtained during his absence, and selling them to European hunters or natives. But such severity only seemed to rouse the Bushmen to greater deceitfulness, and the Bechuana chiefs finally were obliged to enter the field as common competitors in trade. So that the slaves now get a more generous allowance of skins in cold weather, and, occasionally some tobacco, while their wives and children are presented with beads and trinkets. In return, the Bushmen are expected to turn over all the skins, ivory and ostrich feathers which they obtain in the chase. But European enterprise, even with this growing leniency, is the cause of much trouble ; for the variety and attractiveness of the goods, which it sends into the country for purposes of barter with the natives, snatch away from the Bechuanas many articles of value on which they formerly had a monopoly. They, therefore, throw every impediment in the way of traders, to make their passage through the country as slow as possible, and give them time to gather up the spoils in advance.

When the master decides to go upon a hunting excursion with his Bushmen, he enters into the sport with all the zest of his slaves. The Bushman, in addition to his native spear, bow and arrow, is often entrusted with a gun, which he has learned to handle with remarkable precision ; for with all his hardships his eye is true and his nerves are steady. They then sally forth with their dogs, the master decked out with feath-





THE SLAVES' HIDING PLACE.



ers and beads ; the Bushmen wearing plain skins, and around their necks or in their bushy hair bits of wood or bone, to be used as medicines or charms in case of sickness or danger. Besides marks on their faces, some of them have the cartilage of their nose pierced, a survival of a tribal custom not yet dropped in their present condition of bondage. The leader of the party, who is invariably a Bushman, having consulted the bits of bone or ivory which are strung around his neck, announces confidently the direction in which their game will be found, and they go briskly forward, with their dogs ahead. If you ask him about his ivory charms, he will call them "things of my god," and will add, "they tell me news." He does not attempt to explain, but evidently believes in some power outside of himself.

In times of peace it is evident that these vassals of the Bechuanas are far more comfortable than if left to themselves ; for they seem to have no idea of combining into kraals and settlements for protection or convenience, although they are thus grouped by their masters. It is the custom that a slave can appeal to the chief of a tribe if he considers himself ill-used by his master ; but the certainty of obtaining justice depends upon the fact of whether said master is a friend or a foe to said chief. Every Bechuana cannot have his Bushman. Slaves are the property of the headmen of the tribe. These great men often get to quarreling among themselves, and the anxiety of the slaves may be imagined when it is known that if the quarrel comes to bloodshed, they may be driven hither and thither, and even butchered as so many cattle who are of value to a hated rival. In times of civil strife the Bakalahari, or native slaves, are liable to suffer the same atrocities. When one Bechuana tribe attacks another the Bushmen and Bakalahari are placed in the same category with cattle and sheep—they are to be "lifted," or killed as opportunity offers. During such troublous times, therefore, the slaves flee into the desert, the forest or the mountains, and hide themselves until the commotion is past.

## EUROPEAN — BECHUANAN CIVILIZATION.

Hedged around by the territory of the Orange Free State is a community or tribe of Bechuanas, whose position is unique in the history of African progress. They possess a territory about thirty-five miles square which supports 15,000 natives. They live under their own laws and are governed by their own chief, and as they have been allies of the Dutch in times past, they live quietly and unmolested, growing maize and corn and tending their cattle and sheep like other Caffres. The



land is held by the chief, who apportions it as he pleases, but withdraws what has been given only for serious cause. A European has now and then ventured into the fertile territory and received a share of the land from the chief, whose sole aim seems to be to advance the prosperity of his people. The principal town of the nation, which contains about 6,000 people, is laid out in regular streets, and within the same province are smaller villages with their shops and a general appearance of life and hope. What few Europeans are living in the place have their houses low on the plain, while the huts of the natives are constructed on a hill. The king resides in a spacious hut and has his chairs, bed and settles, and dresses and walks like a European. He has his watch and chain, a



A EUROPEANIZED CAFFRE.

round flat-topped hat and cord trousers, is quiet and courteous and "progressive" in the best sense of the word. A court-yard runs around the huts occupied by the royal family and his ministers, which is inclosed by a circular fence of bamboo canes, stuck into the ground perpendicularly and bound together. The way into the court-yard is open, but the circle is brought around so as to overlap the entrance and prevent the passer-by from looking in. The king administers justice sitting outside

in his court with his counselors around him; and their word is law. Their laws are somewhat similar to those of the Caffres. Death is the penalty for rebellion against the government. All other crimes are punishable by fines of cows, heavy or light according to their magnitude.

## SOUTH AFRICAN ABORIGINES.

The Hottentots, which include the Bushmen, are supposed to be the descendants of the tribes which first settled in Southeastern Africa, and with the influx of the more energetic Caffres were driven into the southern portion of the continent. They now dwell for the most part in and about the Cape of Good Hope. In moral and intellectual caliber they have been found far superior to the Bushman and fully on a par with the Caffre. They are courageous, when occasion warrants, but are by nature



mild and tractable, being generally employed by the Dutch Boers as herdsmen and laborers. Their eyes and complexion, and the shape of the head and face, as well as the structure of the hair have been the means of separating them from the other African races, notwithstanding they are small in numbers and decreasing. Ethnologists have even gone so far as to place them among the Mongolians, and they do bear a striking resemblance to the Northern Asiatics and the Esquimaux. When the Dutch first commenced to colonize around the cape they found the Hottentots occupying all the country now included in the Cape Colony; they were living under rather democratic forms of government, although governed by chiefs, and marched proudly to battle to the sound of the pipe and the flageolet.

Now they have lost all national ambition and have allowed themselves to be scattered and absorbed by the superior races. Their downfall was principally occasioned by their inordinate love for rum, for which they would eagerly part with their flocks and herds. Then they became slaves to the Dutch — those who were not driven into the desert and waste places, like the Bushmen. The purest remnants of the native tribes are found

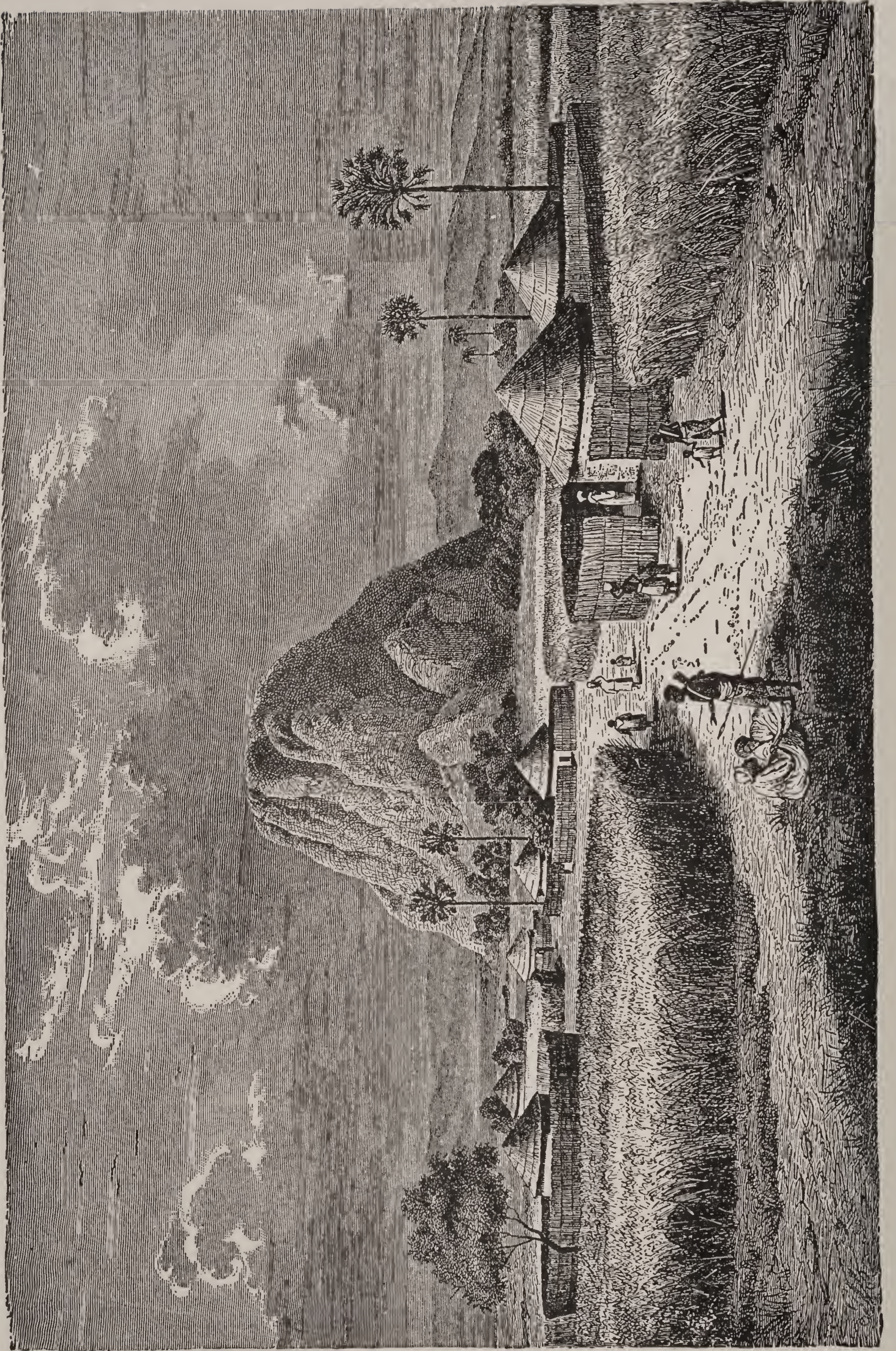
in Namaqua land, a sandy, mountainous tract of country, in the north-western part of the Cape Colony.

North of this is Damara land, in which a few miserable aborigines drag out a savage existence among its hills and gorges and sandy plains. This is a narrow belt of drought-stricken land which they also share with the Damaras, a warlike tribe of the Bechuanas who formerly extended their depredations as far as N'gami lake and the Zambesi river. These dreary regions of fire, rocks and famine have only one attraction for civilized people; they are known to be rich in copper — some travelers assert with confidence that when developed they will be among the most



A NAMAQUA.





SCENE IN SOUTHWESTERN AFRICA.



productive of any in the world. The Griquas, who live along the Orange river further to the east, are half-breeds, a mongrel tribe of Hottentots and Boers. The partially civilized Hottentots as they are found around the Cape of Good Hope and scattered all over the colony are docile and willing to be taught, and it is asserted that no uncultivated people have received the instructions of the Moravian missionaries more readily than they. They own both oxen and sheep and, with the Bushmen, are addicted to the chase. Their only manufacture is a kind of earthenware. Their taste for music is satisfied with a rude, three-stringed guitar and a bark flute. Closer contact with Europeans has dispelled many of the superstitions which still thrive in the darkness of the Bushman's mind or in that of the wild Hottentot. On the other hand the "Cape" Hottentot has imbibed several which he would not have done had he never brushed up against the life of the nineteenth century. If there is one thing more than another which makes him shiver it is to have his photograph taken, for he honestly thinks that the process in some way draws his vitality from him and will shorten his life.

The young Hottentot is remarkably symmetrical. The girls in particular are models of proportion, with delicate hands and feet. But an attractive face among either sex is almost unknown, and as the boys and girls become men and women every part of the body seems determined to outdo the other in ugliness. And their language is in keeping, being compared to the discordant clucking of a hen after she has laid an egg. It has been suggested that hereon hinges the origin of the word Hottentot; that it was given to these people to convey an idea of the peculiar clicking or clucking of their words—Hot-en-tot or Hot-and-tot. They call themselves Quai-quae, Gkhui-gkhui. When discovered by the Dutch nearly 300 years ago they were known according to their dialects as Koi-koin, Tkuhgrub, Quenan and Quaquas. It seems impossible to find an explanation of the name in their own language. In years to come some light upon the mystery may be thrown from an obelisk unearthed from Egyptian sand; for philologists have found some things in common between the two tongues, and it may be that the Hottentot is only a degraded Pharaoh after all. Who can tell?

## TRIBES OF SOUTHWESTERN AFRICA.

The Griquas are a tribe who much resemble the Hottentots. Their country which lies along the Orange river is fertile and yet affords fine pasturage; so that they are both agriculturists and raise large flocks of sheep and goats. As has been observed, many of them have embraced



the Christian faith. They are so enthusiastic in their devotion that they attend church upon every possible occasion. Some cynic has made the suggestion that they do so, principally with the idea of showing off their fine clothes. However this may be, they appear in a variety of costumes. Some of the gentlemen wear roundabouts, frock coats or



DAMARA WARRIOR AND MAIDEN.

regimentals obtained from British merchants or peddlers. They may have vests and pantaloons, or they may be minus the accompanying garments. Again they may don cotton shirts or turbans, and rest satisfied. The women appear in the most grotesque head-dresses, bodices which fit close to the waist and colored petticoats which reach to the ankles. As a rule they have been firm allies of Great Britain and have assisted



them in their warfare with the Boers. They seem particularly attached to the Mother Country—for what they can “get out of her;” and the appearance of an Englishman on the banks of the Orange river is the signal for a concerted attack upon him in the shape of petitions for the very clothes upon his back, and especially his shirt. The Griquas are not warriors, however, by disposition, and if possible keep at a safe distance from the energetic Dutch fighters. As a rule the parties are separated sufficiently so that the herds of antelopes or zebras grazing on the broad plain between them receive the brunt of the conflict. The Griquas are principally noted for possessing (under the control of Great Britain) the finest diamond fields of Africa, that is, they work in them and are paid wages.

Unless it be quarreling with the Damaras, or fighting among themselves, the chief occupation of the Namaquas appears to be hunting the ostrich. They usually go after their prey when the sun is at its hottest, and the plan pursued is to first tire out the fleet birds by a skillful combination of their hunting party. The chase is generally conducted on horseback. A troop of ostriches having been espied, a number of hunters encircle them at a great distance, and then cautiously draw toward them, merely showing themselves sufficiently or making enough noise to start them in motion. As the circle grows smaller and the Namaquas see that they have their quarry secure, they shout loudly and urge their horses upon them, keeping them moving from one hunter to another, until finally the ostriches commence to wave their wings heavier and heavier, and perhaps come to a stand-still, falling to the ground completely exhausted. At all events, few of them escape. Another mode is to drive them over a plain and toward a narrow defile where a party is stationed, there being also relays along the way who take up the chase when the horses of one division have become exhausted. By this latter method the number of birds captured is often so large that the hunters have more food than they can eat and allow some of the ostriches to escape, after they have plucked their wing and tail feathers. If the Hottentots discover a collection of nests containing the ostriches' huge eggs, those who make the discovery quickly divest themselves of their nether garments, should they be so fortunate as to be wearing them, and tying up the lower ends, pack the trophies securely within, throwing the load over their shoulders or across their horses' back.

Beyond the Damaras, are the Ovampos or Otjiherero. They are given rather a “good character,” seeming to be a connecting link between the best qualities of the Zulu Caffre and those of the Congo Caffre to the north, although the stout, athletic, warlike and dirty



Damaras come in between them. The Ovamos are tall and well-formed, and although generally intelligent, and willing to come in contact with Europeans, their thirty years' intercourse has not disabused them of the idea that they look best with the least possible amount of clothing. They buy guns and ammunition, but no cloth. The native arms are the bow and arrow, a dagger-shaped knife, and a short club with a knob on the end. With this latter weapon they can kill a bird on the wing, or a man on horseback. The men have few ornaments,



WOODEN UTENSILS OF THE OVAMPOS.

1—BOWL. 2—KETTLE. 3—SHOVEL. 4—PIPE-BOWL. 5 AND 6—DOUBLE CUP FOR POURING BEER.

but the women are loaded down with various colored beads and shells of ostrich eggs. The heavy rings around the ankles, which many tribes still consider fashionable, have been discarded by the Ovampo women, and are now fastened to the limbs of servants and slaves who are suspected of wanting to run away. Another practice also has been discarded by the Ovamos—the men do not allow the women to do all the field work. When not engaged in cultivating the soil or tending their cattle, they often make journeys of several hundred miles to exchange the iron and copper rings, the hoes and the spear-heads which they make themselves, for the crude ore, and for articles of food which



they do not raise. Both men and women are light-hearted, and delight in music and dancing. When the labors of the day are over, they gather out-of-doors and go through with many queer movements to the sound of the tom-tom and a sort of guitar. As a rule the men take the most active part in the dance, jumping and kicking about like colts, while the women stand in a ring, singing and clapping their hands, and keeping time with their feet. It is singular how plump and healthy they all appear, since they will hardly touch a piece of meat if it is not putrid, and they do not hesitate to devour it if the animal is known to have died of disease. As the land of the Ovampos is given over principally to agriculture, it has no villages. An exception might perhaps be made in the case of the chief's werft, or kraal, which is surrounded, by a palisade half a mile in circumference. Like his humbler subjects he is the center of a numerous family of wives, children, slaves and servants, who live around him in hundreds of mud huts. The surrounding wall is, of course, stronger, consisting of two or more rows of poles, as do also the walls which enclose the pathways leading to all the principal huts of his immense household. These defenses are of a very substantial nature, and each member of the king's tribe contributes his quota of material and labor to make them so, the only remuneration of the workman being an unlimited distribution of native beer.

### SCATTERED CENTRAL AFRICAN TRIBES.

Shortly after leaving the Orange river in Southern Africa, one commences to meet the tribes of a great nation which is nearly allied to the Caffres, the energetic and progressive Bechuanas. Their complexion is light, although they have short, crisped hair. Each tribe has a village with a chief of its own, and although their huts are of the prevailing style, cone-shaped and thatched with grass, those found nearest the southern coast of the continent are plastered within and without. Their dwellings have no windows; the doors are about three feet high. Each hut is fenced with wicker-work and the village entire with a thick fence of thorns. They dress in skins and wear charms attached to copper chains around their necks. One of these is a bone whistle which they blow when in danger, as if to call their guardian spirits to protect them. Instead of slaying an animal and studying its internal organization, to determine what the result is to be of any of their enterprises, they shake dice and throw them on the ground. Living so near the Caffreland they are obliged to be warlike, and therefore go armed with a thick shield covered with the skin of a camelopard, a triangular-shaped battle



axe, and a javelin which is thrown to kill at one hundred yards' distance. Both sexes go bare-headed and besmear their hair with a composition of grease and glittering sand. The men engage in war and hunt. The women cultivate the fields and drudge at home. The average wife is quoted in the market at ten or twelve head of cattle; is sold sometimes for a spade, or a string of beads.

The weapons of nearly all the tribes south of the Kalahari Desert being made of iron, those natives who are the most expert blacksmiths are held in the highest estimation. A blacksmith is above the genius—



A NATIVE VILLAGE.

or rather, a good blacksmith is a great genius. He gets his ore by a peculiar process of smelting; his anvil is a large stone, his hammer a small one and his bellows are made of skins. The natives poison their arrows by dipping them in the juice of a certain shrub. They also impregnate springs and streams with the powerful poison so that when antelope come to drink they fall dead, and, strange to say, are used as food without bad effects. When the bee extracts the poison, however, and the natives indulge in the honey, of which they are very fond, the effect is fatal. The black rhinoceros, the fiercest of his species, eats the



shrub with great greediness, and comes from his repast with his ferocity unabated.

Just before plunging into the great desert of Central Africa a passage must be effected through the country of the Bamangwatos, a name which the reader is not expected to keep in mind, but only to consider as implying an odd sort of people burdened with an odd sort of name. It is a very rocky country; but the pods of the Acacia tree and its gum, which are eaten with relish, fatten both cattle and natives to a very



A NATIVE AT LIVINGSTONE'S FUNERAL.

comfortable size. The tribe is of quite a commercial turn, preferring to let braver people kill the elephant, while they are careful to lay in a goodly stock of beads and trinkets which they barter for the ivory. They, in turn, will pay preposterous prices for old muskets, powder, bullet molds and rusty iron ladles, snuff and coffee. With their "improved" firearms they occasionally kill an elephant themselves, and when the huge beast rolls over on his side, all the "savage" comes out of them. They dance around the carcass, and with shouts of joy brandish the knives with which they intend to cut it up. The leader of the party, as if unable to suppress his growing appetite, suddenly makes a dash at the head of the elephant and cuts off a nice beefsteak from the temple, which is the choicest bit of meat to be found. His companions are soon



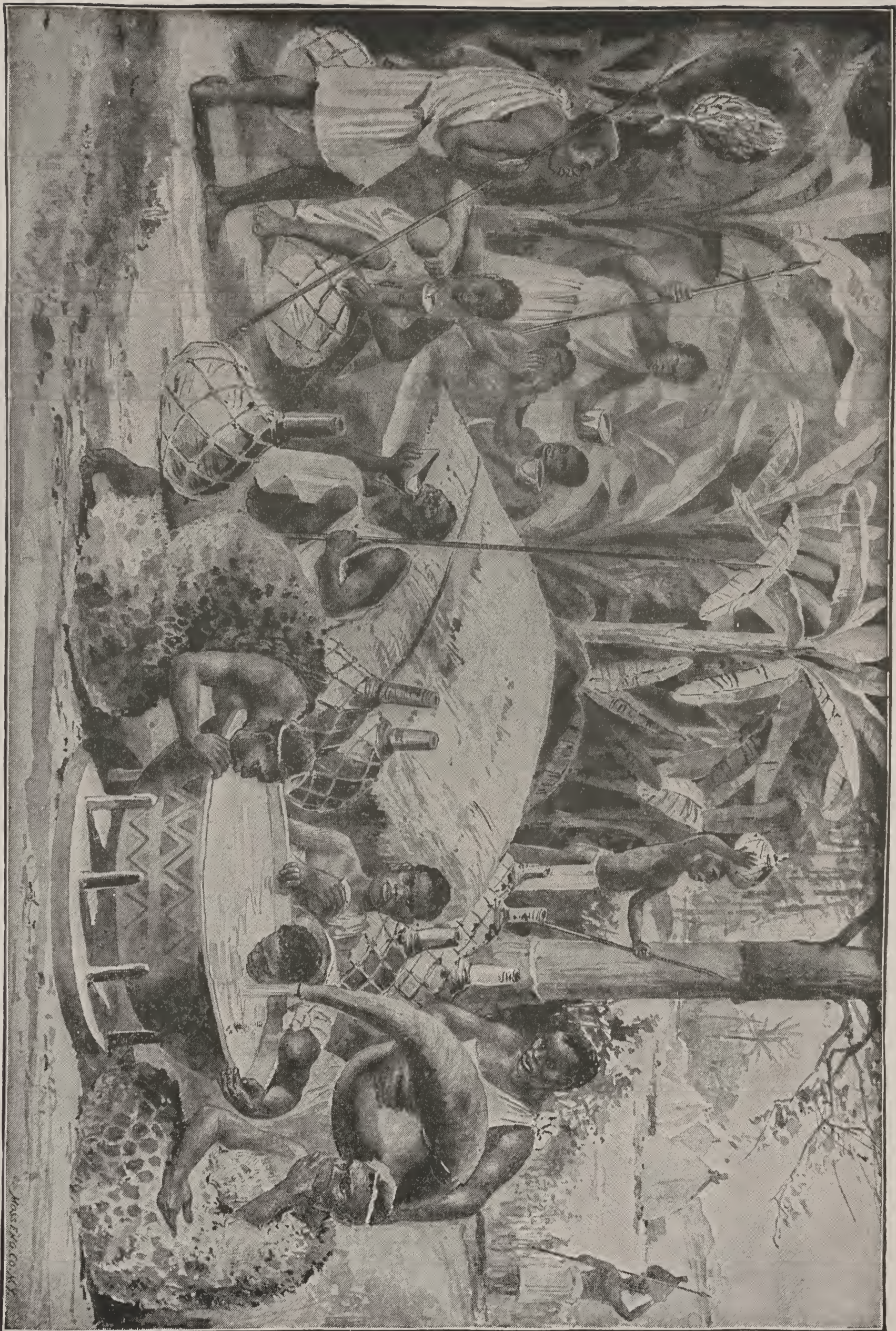
into the body, skinning and cutting up the carcass as if on a wager, and smearing their bodies with gore. The flesh is cut into strips of from six to twenty feet in length and about an inch in thickness, hung on poles to dry and wound up in bundles. When they wish to make a meal of one of them they uncoil one of the rolls and commence to chew, as a boy does a long strip of slippery-elm. The feet of the elephant are baked in a hole which is dug in the ground, and they, with the trunk, are really delicious eating. But the Africans do not stop with the temple piece, the flesh from the body, the feet or the trunk; they crack the skull, the spinal column and all the bones, sucking out the marrow with the keenest of enjoyment. Reaching Lake N'gami, the Zambesi River region, and Lake Tanganyika, larger and more diversified tribes or nations come under observation than those which are further south. Among them the lamented Livingstone spent the last years of his life and his faithful negro servant, Wainwright, was among the most affected mourners at his funeral. Those inhabiting the immediate vicinity of the Zambesi river are spoken of in connection with the ancient kingdom of Monomatapa, or Mozambique.

It is not very surprising, though it may at first seem an anomaly, that some of the largest of the native towns of Africa have been discovered far in the interior. These people are seldom of pure negro blood, but may rather be of that Ethiopian stock which has been emigrating from the northeast, via the River Nile, since history began. A dash even of Moorish or Arabian blood appears. But it is quite reasonable to suppose that the basis of these nations, with their cities and governments and manufactures, was laid in the fact that the more powerful tribes pushed the weaker ones away from the inhabited portions of the continent but could not extinguish the memory of what they had learned. These ideas they put into practice and, unmolested in their new homes, they used the materials at hand to found cities and governments. And who shall say that many of these little fragments were not broken from the body of that great Ethiopia, which rivaled Egypt when her glory was brightest and then mysteriously dissolved into the darkness of Central Africa?

Two hundred miles or more above the nations which dwell on the banks of the Zambesi river there is a large town, which is given over to the manufacture of cloth by the felting process and to the working of all kinds of useful metals. Gold and silver its inhabitants value far below copper and iron.

Two hundred miles further to the north, in the Valley Londa, in the very center of the continent, is a compact little kingdom of people





A CENTRAL AFRICAN FEAST.







who hold to many of the truths of Christianity; who believe in the immortality of the soul, religious freedom and trial by jury, and have a written language. They are also manufacturers and their trade extends to the Bechuanas in the south. The Hottentots even of South Africa often find their way to their capital with ivory and ostrich feathers, to barter for their goods. The complexion of this people is about as light as the Moors and they have straight hair and regular features. Their language is somewhat similar to the Hebrew and they have a tradition of a general deluge. Churches or temples they have none, but worship in their own houses or in groves. The priests are supported by voluntary offerings of the public. As to their government, the king may



CENTRAL AFRICAN MANUFACTURES.

1-2-7—WOODEN DRUMS AND DRUMSTICKS. 3-4—IRON BELLS. 5-6—PALM WINE COOLERS.

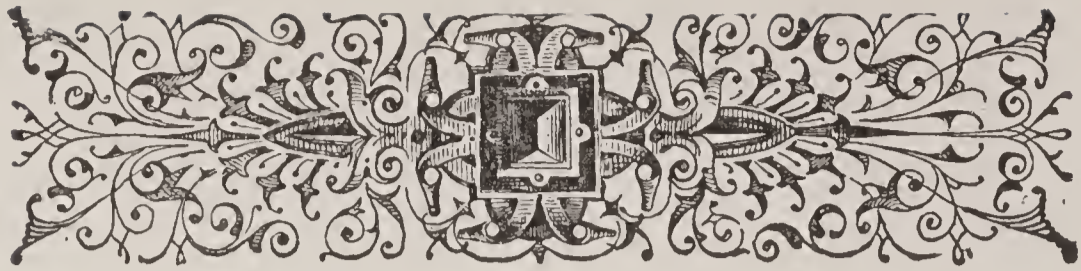
be deposed for cause. They have magistrates who are elected by a magisterial college, and who must be vouched for by ten good citizens. The college consists of forty-five members, sixteen of whom are selected by the chief for the trial of causes. They are not allowed to receive compensation, lest their decisions should be biased; and they need no salary, for they, as well as the king, maintain themselves by means of some handicraft. They write upon the prepared leaves of a palm tree with a pencil of red clay mixed with resin. These Bermegai manufacture both woolen and cotton cloth. The dress of the men consists of a long frock-like garment which reaches below the knees and is fastened behind with loops, and long striped stockings. Rank and occupation are indicated by the color of the upper garment. The royalty wear green, public men yellow, farmers blue, mechanics red and priests white. Black is worn by criminals and such as are under public censure. The



dress of the women is a loose robe of light cotton cloth, reaching almost to the feet. Their country houses are made of logs; their farms inclosed by hedges of wicker-work; their wagon wheels made of the segments of large logs with a body of wicker-work and drawn by zebras, oxen or antelope; and their plows are skillfully fashioned, the share being the breast-bone of a large bird of the condor species.







## THE CONGO CAFFRES.



**B**ORDERING on the Atlantic Ocean for about one thousand miles, and stretching over three hundred into the interior, a great portion of which territory is yet unexplored, is the country of the Congos, or the Congo Caffres, and once the scene of great activity in the slave trade. Through the northern region runs the great Congo river, whose source is now known to be Lake Tanganyika. The Congos are a branch of the Bechuanas, or nearly related to them. Planted in the very midst of the country of the negro, they have lost much of the activity and fierceness of their Caffre progenitors, and their distinguishing qualities are now indolence and good-nature. When once aroused, however, they are exceedingly fierce and reckless, as Stanley and other explorers have found in fighting their way down the Congo and through their country. At the time of their discovery by the Portuguese, the Congos were a very numerous people, and most improbable stories are told of the immense armies which they could bring into the field. One of these is that the king actually marched against a rebellious chief, at the head of 900,000 men. It is probable that this tale is on a par with the great stories which were brought back to Portugal by the discoverers of the region, and which resulted in an attempt to subdue and Christianize the country.

The capital of the kingdom was situated on a high mountain commanding a magnificent view of the surrounding country, and when most prosperous, is said to have contained at least 40,000 people. But with the growth of the slave trade, the repeated invasion of hordes of Giaghi, a terrible tribe from the east, and serious civil dissensions, the country was so decimated that now it is far from populous. The Portuguese and early missionaries did much to improve the general condition of the land. They built wooden palaces for the king and his chief, planted gardens and fruit trees, and erected substantial houses both for private dwellings and places of public worship. The "upper classes" of the Congos felt the benefit of these acts, but the mass of the people, then as now, lived in



their bamboo huts, scratched their ground with a hoe, and, if they wore any clothing, made it as scant as possible. Then as now, slavery was the penalty for all crimes except murder, the difference being that in the palmy days of the slave trade, immense numbers of Congos and other native tribes were shipped openly to the western world, whereas now the traffic is pursued with fear and trembling. It would seem that the chiefs



TYPES OF THE CONGOS.

themselves brought many of the horrors of the slave trade upon their country by selling into servitude their own people who had fallen under their displeasure, or were criminals, and also those whom they had captured in war. When the supply fell short of the unrighteous demand, then the country suffered all the horrors of fiendish raids, chainings, burnings and desolations which accompanied the hunters of human prey. Domestic slavery is still common among the Congos, and if the slave



commits a crime, he may be transferred, or, in other words, sold. In a word, slavery is held over the Congo as a cattle-fine would be over his cousins, the Bechuanas and Caffres ; his is not a country of cattle, but it always has been a country where slavery was an institution, and this is therefore made the basis of his criminal code. A man who cannot pay his debts may become a slave, and places his children also under bondage.

If he is found guilty of witchcraft, he is reduced to slavery. A prisoner of war has the choice of death or slavery, and there are scores of other loopholes through which he may escape from misfortune and death into serfdom. It must not be inferred, however, that the slavery of Congo or of Southern Guinea is an institution which is attended, as a rule, by the abominations which have disgraced it elsewhere. The master has no right to sell a slave, after he has proved faithful, from the sordid motive of gain ; and if he punishes his servant unjustly, he exposes himself to all the horrors of witchcraft which the slave can command. He puts the children of his slaves at some kind of light work,

such as bringing wood and water, or taking care of the younger ones, while the man is called upon to do everything that a man servant should. The master treats the slave almost as he would his own child. They both call him father, work with him, eat with him, and sleep with him ; cases are not unknown of the slave rising to a greater portion of wealth than his master, and yet preferring to be his servant. A slave, also, is



A CONGO KING.



sometimes the owner of slaves. So that the word and the institution do not carry with them the odium which is attached to them in countries where even domestic slavery means cruelty. When the slaves are under the arbitrary power of a chief, the case is somewhat different; for his rank in the state is based upon slavery, and when he dies he is allowed to sacrifice the number which fixes his station, that he may have attendants in the other world.

There are royal families from which the king must be chosen, but there is no regular order of descent. The people elect their king in-so-far as they decide what particular member of the family shall rule them; and before the king is crowned, everybody has a right to say exactly what they think of him. His character is "raked over the coals" as thoroughly as if he were running the gauntlet of a political campaign. If he is miserly he hears of it. If he is deceitful, or cruel, or conceited, or has stolen, or cheated, or lied, or swindled, he hears of it from somebody. Every sharp tongue does its best; but when the king is once inaugurated, the clatter ceases, and the royal arm cannot thereafter be lifted to chastise the offender. After he becomes king he is sacred.

Lower Guinea is a country where there are no taxes. Its revenue consists of voluntary offerings made by the captains of the vessels who come to trade at the different ports. If the captain wants merely a load of wood, he pays about thirty dollars, ten of which go to the king and the balance to the head men. If the vessel comes for a cargo of ivory and is obliged to make a long stay, something like one hundred dollars is presented to the king and his chiefs. Besides these offerings, which are considered somewhat in the nature of royal rights, if the business proves quite successful, the captain of a vessel may make an additional donation to the king of a piece of cloth or something else of value.

### FETICH WORSHIP.

The superstitions of the Caffres of this region are more gross, if anything, than are found among the tribes further east. They brought with them their own ideas of witches, fetiches, rain-makers, spirits and mysterious agencies, and upon these have been engrafted the superstitions and practices of the negro. Further south and east they were more in the nature of ideas, but the negro fashion was to embody those ideas in some material shape; so we find that the Congos have a great spirit who pays visits to their different villages and lives for a period in a large, flat house which has been provided for him, and from which he disciplines and overawes all the women and children, by rolling forth



strange noises and keeping them in a constant state of terror. He is supposed to dwell in the bowels of the earth, but comes forth by request of the wise men. When he desires to make a solemn vow, the Caffre will swear by "the spirit of his ancestors;" the Congo has his images, skulls or bones in a small house built for them, to which he takes food and drink and a share of his profits, and where he goes to make his vows or narrate his troubles. Although the people have ostensibly several kings, with regular seats of government, and the Portuguese have often a word to say, there are as many independent communities as there are chiefs, and neither kings, chiefs nor Portuguese have any authority compared to the power which the "fetich" exercises over them. The fetich



A PRECIOUS PAIR.

is sometimes a horrible figure set up in the woods or in a small house built for it, and is supposed to represent something which will detect the evil doer and punish him. Those who know of crimes and do not give information are also in the power of the monster. The Congos have their laws, and some of them very severe against stealing and other crimes, but these have no perceptible weight when compared to the effect which "fetiches" and other superstitious notions have to prevent the commission of crime. Their custom is to erect a hut in the middle of the street for the convenience of the priest, who exorcises evil spirits. The process is often stretched out to a great length, requiring two weeks or more to be perfected. Day and night dancing, drumming, feasting and drinking are continued, and all at the expense of the relatives of the invalid. If she is a female her face, bosom, arms and legs are streaked



with white and red chalk, her head adorned with red feathers, and usually she can be seen pacing in front of the shanty wildly brandishing a sword, gnashing her teeth, foaming at the mouth and exhibiting other horrible symptoms. If the patient recovers, she is required to build a little temple near her own house in which her evil spirit is supposed to reside and to which she regularly takes offerings to keep it at a safe distance from her. The house erected to the Great Spirit in some of the Congo villages, is also an object of terror to those who have not been initiated into the mysteries of the interior. The term of initiation is the period in the boys' lives between fourteen and eighteen, and even after they grow to manhood their respect for the Great Spirit does not seem to have weakened. Upon any matter of grave importance, such as an agreement between different tribes, he is invoked as a witness, after which the covenant is binding. The Great Spirit also gives sanctity and authority to the laws.

The Congos have a spirit of the woods who comes out at night bundled up from head to foot in dried plantain leaves and accompanied by young men. The party dance through the streets of the village upon the occurrence of any unusual event, such as the birth of twins or the inauguration of some one into office, and the women, children and slaves hurry away to hide themselves. It is suspected that this spirit is used principally to keep the weaker portion of the community in proper subjection. None but males are admitted to his company. The women, in turn, have a secret order whose meetings are held in the woods. They march there in regular file where mysterious ceremonies are conducted to the sound of a crescent-shaped drum and by the blaze of a fire. Sometimes they spend whole nights in the woods. As they pretend to detect thieves and other wrong doers, and also to perform wonders, they undoubtedly feel that they have "got even" with the gentlemen Congos and their Spirit of the Woods.

For the detection of witchcraft a powerful drink is used. Small sticks are laid down at a short distance apart, and if the suspected person, after he has swallowed the medicine, can step over them without staggering, he is pronounced innocent; if he reels or otherwise shows that his brain is affected he is either put to death or heavily fined and banished from the country. Sometimes the test is made by requiring the accused to pass under a row of bent twigs stuck in the ground. The drink which is called "Casca" has been analyzed by scientists and found to invariably affect the limbs so that one loses all power over them; if the dregs only are taken the effect is different, and this the "fetich" man who prepares it, and gives it, probably knows. He therefore holds the





KILLING WITCHES IN WEST AFRICA.



life of the person in whose hands, though this is not known either by the ignorant women and children who have been dancing around the hut beating their drums and shaking their rattles, nor do the men who surround the poor fellow while he is undergoing the ordeal, armed with knives, hatchets and sticks. It would not be surprising if he should



A FETICH MAN OF THE COAST.

stagger without having taken any powerful drink under such circumstances; but should he so much as stumble, the howling multitude set upon him and cut and hack him to pieces in a few minutes.

The village house, in charge of the fetich man, is generally a small square hut, with mud walls which are painted white, and covered with the figures of men and beasts in red and black colors. Here

the guardian spirit of the town resides. This hut is also the place where the fetich man deposits his charms which bring health and rain, and ward off all misfortunes; and from his hoard he supplies the men, women and children of the entire region. You see them everywhere—bits of wood, with a carved head protruding from a pouch; a bundle of filthy rags; or small antelope's horns and land shells, suspended from the neck, waist



and shoulders of little children. In the huts and over their doors hang hideous images of clay or wood, but always colored red, black and white. The tribes on the Congo river are considered the most proficient manufacturers of fetiches, and their fetich men are in great demand, sometimes carrying their ugly figures for long distances, accompanied by their attendants beating drums and chanting a dismal song as they go along.

Besides the fetich men of the interior, there are those who live on the coast and make a specialty of controlling the surf, and regulating it according to the wishes of the natives who may, or may not, wish to fish. When on duty they usually station themselves on a high cliff, and, covered with shells and sea-weed, wave their arms about, mumble to themselves, and go through with other mysterious motions calculated to keep up their weird reputation. Their knowledge of natural signs enables them usually to delay a trial of their powers until everything is propitious; until the wind dies away, and the power of the surf weakens, when the native remunerates the imposter for his services.

Notwithstanding that they are far above the bulk of the population in acuteness they are sometimes exposed and killed by the infuriated natives. Not many years ago a native village was destroyed by fire, the inhabitants refusing to lift a finger, as they relied upon the protection of their fetiches, which had been given them by one of the greatest men in the land. When the fetich man returned to the ruined village, he found not only his house gone but his occupation, and was nearly beaten to death by those who previously would not have dared to look him in the eye.

The Congos show the same reverence for old age, and the same crude ideas regarding legal justice as the Zulu Caffres, only modified by their different "habitat." If a person, besides having reached a good old age, has become noted in trade, tribal affairs, or war, he is almost worshipped as a deity on earth. The youth must not pass his dwelling without bending low. If they hand him anything, they do it on their knees, and address him as "father;" while if they venture to sit in his presence, they must be separated a distance proportionate to the difference in their ages and station in life. A reproof or a curse from such a person is deemed a great misfortune. This feeling which we see evinced to a degree which almost runs from the pathetic into the ridiculous is carried forward in their worship of ancestors.

## HOW THEY TREAT THE DEAD.

The burial customs of some of the Congo tribes are so singular as to merit attention, the treatment of the dead as of the living depending



on the social or tribal station of the deceased. If he is a stranger, two men take the body, tie the wrists and knees together, and then, by means of a long pole, carry the pauper to some point outside the town, and bury him anywhere. If the corpse is that of a man, his staff is laid on the grave; if that of a woman, a basket marks her burial place. Should the death be that of a king, or chief, however, the case is quite different. The body is placed in a shallow pit, dug in the floor of the hut, where the deceased breathed his last, and covered with a thin layer of earth. For a month fires are kept burning over the grave, the hot ashes being continually spread over it. The body is then uncovered and smoked in a frame work of sticks, the whole operation being witnessed by the family of the deceased, the women keeping up a dismal wailing day and night. With the hut full of smoke, the foul atmosphere caused by the emanations from the body and lungs of those who crowd the scene of the "wake" and the superstitious excitement attending the ceremonies, it is a wonder that any members of the dead chief's family pass through the ordeal alive. But the body being at length completely desiccated, is wrapped in cloth and stood upright in the corner of the hut, where it may remain for several years; for it is necessary that every surviving relative should be present, when the body is wound in hundreds of yards of cloth, and the last rites of burial are performed. These consist of dancing, firing of guns, drinking the native beer made from Indian corn, and eating roast pig. It is the custom in some of the coast districts to place boots and shoes on the feet of free men when they are buried, and the spirit of the deceased is thereby thought to imbibe some of the advanced ideas of the white man, for which these people have unbounded reverence. In some places there are regular burial grounds, the mounds being ornamented with broken crockery and bottles, but, as a rule, the body is buried in a private spot, and after a time may be resurrected and the bones used as fetiches. Paradoxical as the statement may seem, the Congos, naked though they be, assume a mourning habit of black. They first roast a species of oily ground-nut, and grind it into a black paste, which is smeared over the whole or a portion of the body.

In short, the reverence for old age and ancestral worship, bloody sacrifices, the observance of new moons, purifications and various other Hebrew customs, exist among the Caffres of Africa, as among nearly all the Ethiopian tribes of any prominence. The Congos show the same eagerness for a numerous progeny as did the Jewish patriarchs. Upon the birth of twins they rejoice exceedingly, some of the tribes having processions and regular jubilees in honor of the event. A public crier proclaims the fact of the birth of even a single little one, the pop-



ulation turn out en masse, and the new-born infant is brought forward for inspection. Its little head is then sprinkled by the chief man of the town, and most of those present add their quota of water, with their pledges of friendship, to the blessing invoked upon it by the head man of the village. It has thus been given a name, and been formally received into the community. The people have no idea where this form of baptism originated, but everything points to the belief that most of



A GROUP OF MUSICIANS.

their customs, distorted now by a long separation from the best intelligence of the world, had their birth in the land of Canaan, and in their journeyings across the continent, *via* Christian Abyssinia, have been metamorphosed into their present forms.

The Congos seem to have two kinds of dances. Possibly one may be the fashionable dance, and the other the "country;" for one is mostly indulged in by the coast tribes, and the other by those of the



interior. In the former a ring is made of the participants and spectators, and all assembled clap their hands in time with the drums and other musical instruments, which should be described before the dance commences. First comes the "marimba," a flat, hollow piece of wood, upon which are fixed a number of thin, iron tongues, which are snapped upon a wire on which some glass beads are strung. The instrument sometimes has a gourd attached to the under part. All in all, it is to the Congo what the guitar is to the Spaniard. Then there is an instrument made by a palm stem, split and grooved, and rubbed upon with a stick; another is a combination of a bow and a gourd, the string being struck with a stick, and the gourd rapped gently against the stomach. Where the tribe has advanced beyond the simpler forms, and has been able to obtain a small powder barrel from traders, or make a hollow wooden cylinder, a more complicated sort of instrument is manufactured by stretching over this a piece of sheepskin. A piece of wood is inserted with a knob at the end to prevent it slipping through, and the performer's hand is wetted and thrust into the cylinder (open at both ends). The piece of wood is then grasped and pulled lightly up and down, the result being a booming sound not unlike that proceeding from our own big bass drum. These instruments, and others, may be brought to give eclat to the dance. They strike up, those assembled clap their hands, and soon the dancers, both men and women, jump yelling into the ring. The dancing consists chiefly of a slight motion of the head, feet and arms, and a great swaying of the body, and a tremendous twitching of the muscles above the hips. The two or three who commence are soon covered with perspiration, and give place to several others, the dancers apparently being applauded according to the rapidity with which they can make their muscles quiver. The dancing is kept up all night, or if there is no moon, as long as the great heaps of dried grass last, which furnish illumination for the occasion. The other dance has the same accompaniment of musical instruments and spectators, but is taken part in by a man and a woman. The pair shuffle their feet with great rapidity, pass one another backward and forward, and are generally more boisterous, reminding one of the plantation dancers of the south.

### RIGHTS OF PROPERTY.

Regarding the rights of property, there seems to be a marked difference in the disposition of the Congo Caffres and the Zulu Caffres. In a certain sense, supposing he is not suspected of being uncanny, the Zulu's person is sacred; but in Congo the most common way of collect-



ing debts is to seize the person of the delinquent or make prisoners of his friends, and retain the body or bodies until the matter is settled. It is but justice to the Congo Caffre, however, to say that he usually notifies the person or persons, through the elders of the village, that unless his claim is satisfied, he shall proceed to extremities.

Similar to this practice is the method pursued by the husband whose wife has deserted him, and married another man. Polygamy is much more general among the sea-coast tribes than among those of the interior, the former being, as a rule, in far better circumstances, and their members able to support numerous wives; for ability to support is the sole measure of a man's responsibility. The Bushmen, or bush tribes, however, are poor and usually have but one wife. When she, therefore, is taken from him, he puts into practice an unusual but not (in his country) a disreputable mode of revenge. Shouldering his musket, he starts for the first village near him, and shoots anybody—it matters not whom. He then proclaims his reasons for the action, and asserts that the villagers must hold as responsible the man who stole his wife. Gunners are started out from this village, who in turn shoot some innocent party in the next; and so blood continues to flow until the whole country is aroused, and it is no longer possible for one village to be revenged upon another. Then the chief of the last village where a murder has been committed, summons a council, and the relatives of the man who has been slain agree to accept a certain sum of money from the guilty one who was the prime cause of all the trouble. He pays his money, but is ostracised from even African society.

Another case in point. The member of a sea-coast tribe purchases a wife from a Bushman. She runs away, because of cruel treatment, and secretes herself with her relatives. If they refuse to give her up, the husband may seize not only the persons and property of the relatives, but, if they are poverty-stricken, the bodies and chattels of any fellow townsman. If the woman flies to a distance and becomes the wife of another man, her friends are still held responsible unless husband number two should see fit to pay the original purchase money.

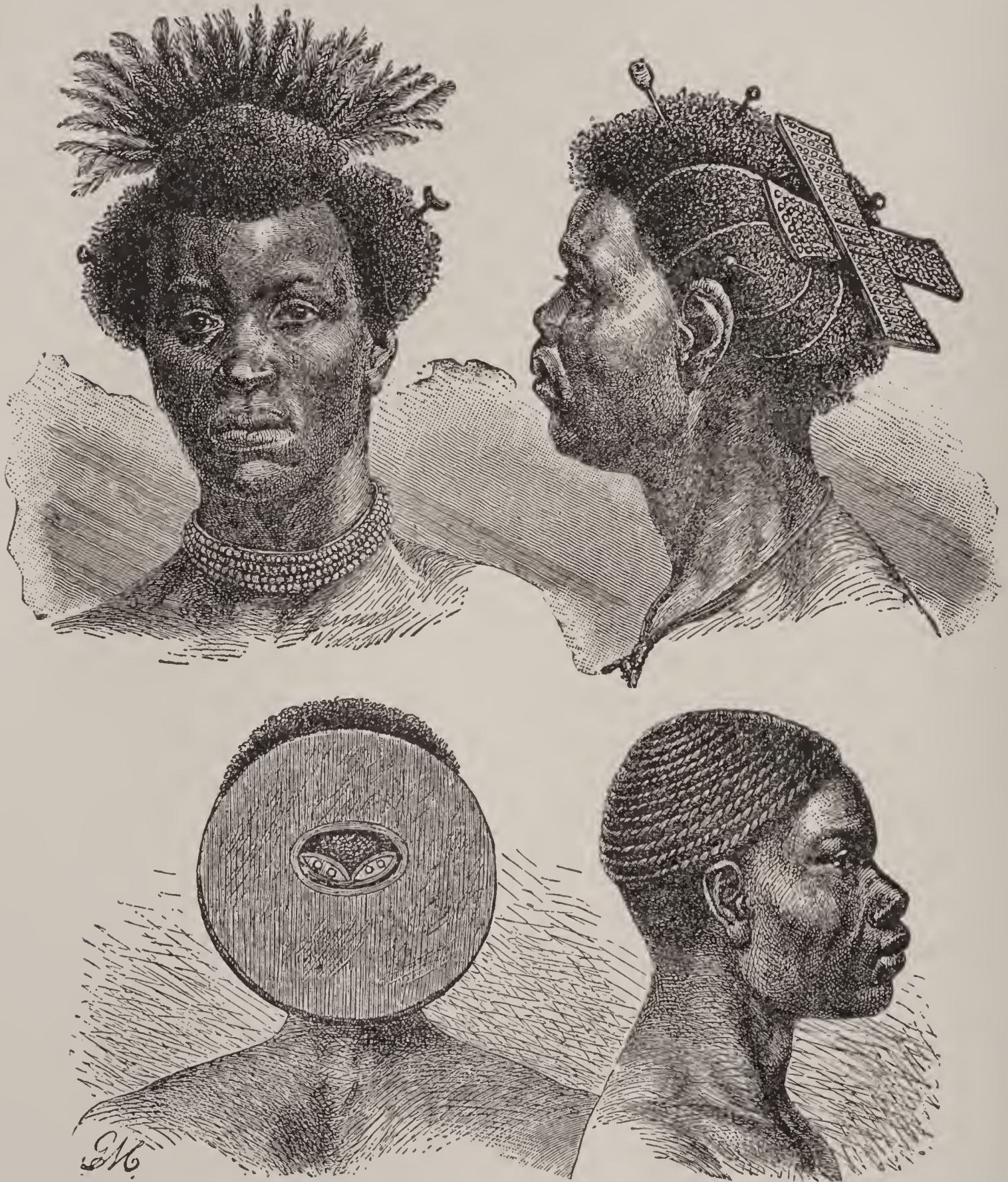
Among the maritime tribes, wives are not bought, but sisters and daughters are exchanged. There is no marriage ceremony, but the groom marches to the residence of the bride's father at the head of a noisy procession, with drums and fifes playing and banners waving, and after a season of drinking and dancing, returns with the bride to his house. His arrival is heralded by the firing of muskets and cannon. If the bride comes from a bush tribe, much of this ceremony is dispensed



with. She is at once placed under charge of the "head wife" to be refined into a polite member of society.

### COAST AND INTERIOR TRIBES.

From what has already been said it will probably be inferred that the coast tribes and interior tribes are widely separated in material



HEAD DRESSES OF THE CONGOS.

prosperity and general attainments. They are, in fact, as diverse as a Hottentot of the Cape of Good Hope, who is master of several languages, and the Bushman of the mountains, who grubs for worms, and eats them when he finds them. The houses of native tribes along



the coast are usually quadrangular in form, constructed of bamboo and covered with mats made of the bamboo leaf; divided into five or six rooms with raised clay floors, if the occupant is well-to-do; neat, clean, dry and airy. You see chairs, sofas, tables and clocks, and the native trader who receives you has on a large square cloth which trails on the floor. His wife is also decently clad, but the massive rings around her limbs greatly detract from the grace of her movements. The women



CONGO HEADS.

show real skill in dressing their hair, and when, unluckily, they become bald, they are in the habit of covering the defect with a wig made from the fibres of the pine-apple leaf, which, as a counterfeit, leaves little to be desired. Such civilized customs as this are only in vogue with the bon-ton of even the maritime tribes.

And speaking of the appearance of a Congo's head, it varies from a smooth scalp, to the hair which is fashioned into the semblance of a Roman helmet with a round horn projecting in front. Those who shave the head clean or in various complicated patterns, are often provided with neither razor nor scissors. If nothing else comes handy, they



skillfully split a piece of glass from the bottom of an ordinary bottle, and use that upon the head of the luckless victim. The coast tribes are quite apt to treat their hair in some way. The interior tribes often let it grow into a tangled mass of wool, dirt and palm oil, or comb it straight up and ornament the front with cock's feather or a red flower. Some of the tribes shave their hair all round, letting the hair in the middle grow upright. Some plait their hair in little strings, twisting them round and round until they end at the top in a round knot, looking as if they had baskets in their heads.

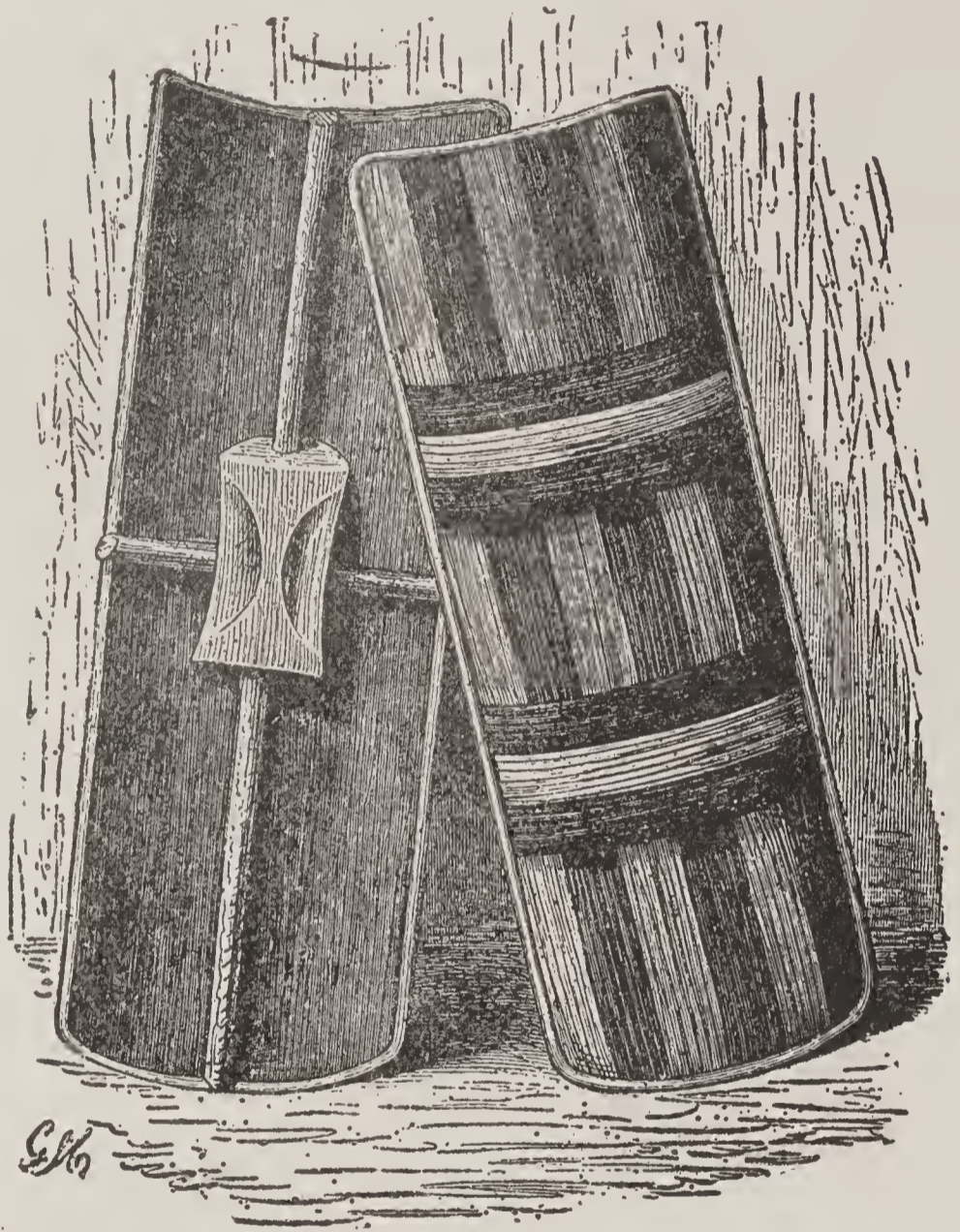
The Congo seldom indulges in the excitement of the chase. As a rule he is too indolent. He will occasionally shoot an antelope or a hare, but it is an event in his life. You find him at his best, however, when he starts out with the other villagers upon a hunt for field rats and mice, which he considers great food dainties. The party are armed with hoes and little bows and arrows to dig, cut and shoot their prey. Wickerwork traps, into which the rats and mice run or by which they are caught around the neck, are placed across the field paths. Then the bushes are beaten with sticks, and the little tender bodies are soon strung on a pole and roasted over a fire. There is also a large white grub of which he is very fond, which is roasted and used as butter.

The interior tribes build their houses in a much more primitive style than those of the coast, many of them having a fashion of arranging them in two parallel rows, varying in length from a few hundred yards to a mile or more. They are often situated on high hills, and the end of the street is barricaded, the walls of the houses being protected by piling against them brushwood on the outside, and thick blocks of wood inside. At intervals the long range of common houses, or partitions, will be broken by a more pretentious structure, occupied by a chief or head-man. The whole appearance of the villages indicates that they were built for defense. Hidden as they often are in the midst of a dense forest of plantain trees, they are a novel and picturesque sight; but one's feelings will be rudely shocked if he does not give notice of his approach; for otherwise he will be considered an enemy, and a well-directed shot from a native guard will make him realize that the Congo Bushman is on the alert. The interior furnishings are what might be expected, consisting of a few sleeping mats, some blocks of wood to sit on and some rude cooking utensils. The men and women are clad only with strips of bark, the women ambitiously striving to see who can make the largest holes in their ears and noses, and wear the biggest piece of fat meat therein.

But a maritime tribe does not necessarily imply an opulent one; it



would be manifestly absurd to consider any whole tribe of West Africa in that category. The most ambitious interior tribes eventually reach the sea-coast, and their most worthy members usually become traders. It is singular also how soon they take to the ocean life. The most noted canoemen on the coast, the people who occupy the coast near Cape Lopez, descended from the mountains of the interior not many years ago, and now they shoot over the roughest sea in their feather-weight canoes, perched upon a narrow strip of wood thrown across the sides; now using the feet to bail out the water, while their hands are busy with the paddles; and again using their feet as paddles while they rest their arms; now skimming around a sailing ship like a sea-gull; again tiring of the amusement and climbing up the side of the boat with their light canoes to visit the captain and crew. They make also a long boat of very hard wood, capable of seating thirty or forty, in which they make excursions of fifty or one hundred miles. In this region, or the Pongo country, live the remnants of the Giaghi, who ravished the kingdom of Congo when the Portuguese were the lords of the coast and patrons of the Congos, and who were so instrumental in depopulating the whole country.

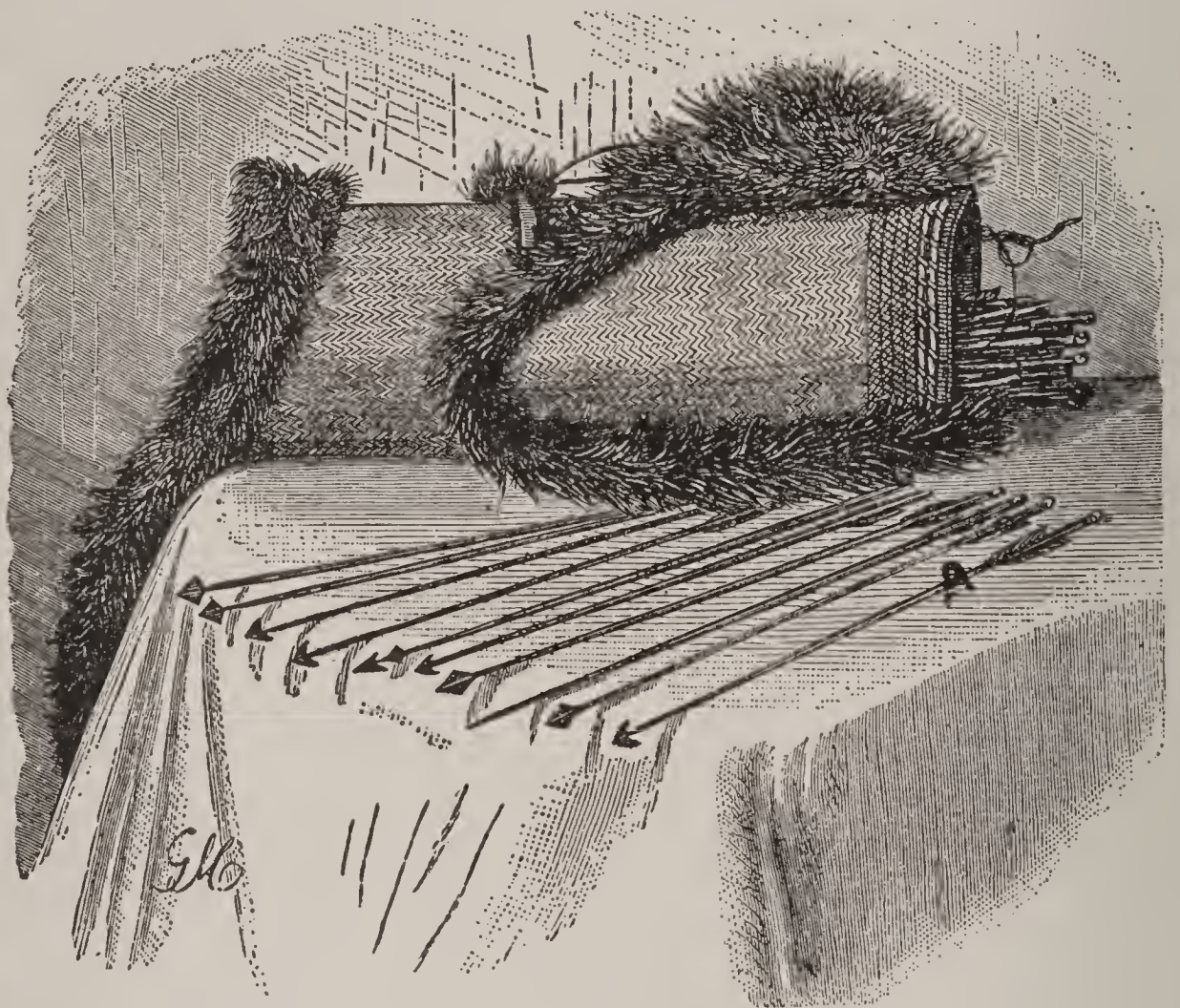
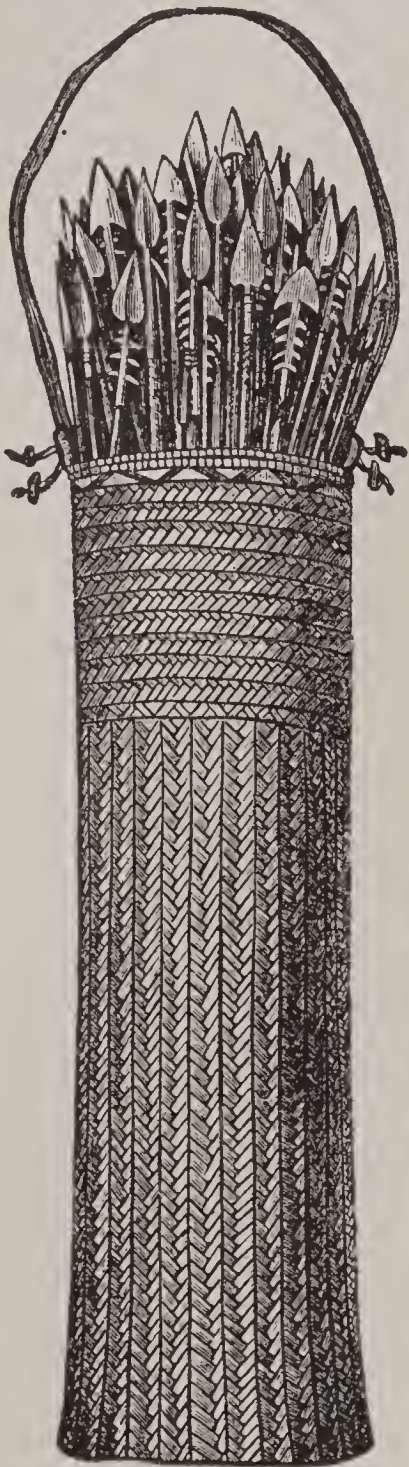


CONGO SHIELDS.

The appearance of the Pangwes who have not adopted coast manners, indicates an origin far to the East; perhaps they are a tribe from the Gallas country of Abyssinia—a shooting meteor from the restless body of the Tartars of Africa. Their complexion is several shades lighter than that of the neighboring tribes, and their features are comparatively regular. Their hair is softer than the negro's, and is generally plaited into four braids, two short ones in front, and two long ones which are thrown over the shoulders. A red ointment covers their bodies; they are almost naked, and armed with a huge



knife in a sheath of snake or guana skin; a hatchet is carried on the shoulder, and usually a bundle of long spears. When on the war-path they use cross-bows and poisoned arrows, and have shields made from the skin of the elephant. They are workers in copper and iron, their skill in the manufacture of the latter metal supplying a large extent of country with a circulating medium. They are addicted to hunting, and excel all others in killing the elephant. One of their methods is to first draw around a browsing herd a kind of forest vine which is exceedingly distasteful to the animals, and over which, if unmolested, they will not go. A strong fence of upright posts is then constructed outside this

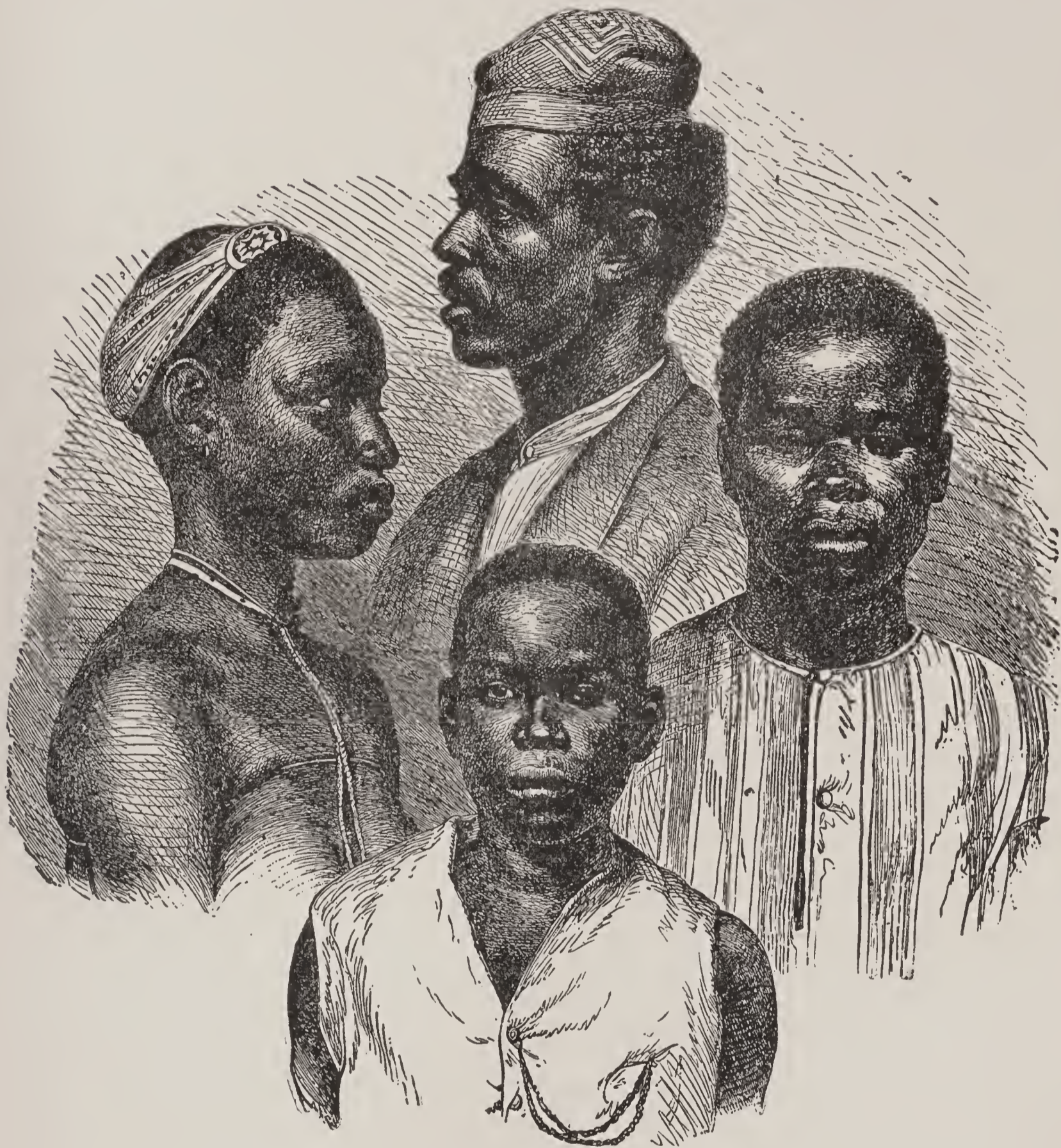


A COLLECTION OF ARROWS.

cordon, and poisoned plantains scattered within. Of these the elephants are very fond, and soon become weak from the effects of the poison. The natives now mount into trees, and with their spears finish the work. It is from this region that large quantities of India-rubber are exported, and the manner in which the blacks collect it is indicative of their crude methods generally. India-rubber is the milky juice of a giant tree-creeper. It dries very quickly, however; so the negro makes a long gash in the bark with a knife, and as the milky juice gushes out, it is wiped off continually with his fingers, and smeared on his arms, shoulders and breast. At length a thick coating is formed, and this is peeled off, cut into small squares and boiled in water.



South of the Congo country is the kingdom of Loango. Since the decline of the slave trade, the people have devoted themselves to exporting ivory and wax and to the manufacture of baskets, boats and canoes. Their boat building is especially excellent. Trade is free to all, but is



NATIVES OF LOANGO.

transacted through the king's chief minister. The king himself is sacred, and eats and drinks alone. Any person who should dare to look upon him would be put to death, and the statement is made upon authority, that a dog was put to death who looked up into his master's face when he was eating; also that a little child who was accidentally left in the royal banqueting hall, went to sleep, and upon waking saw the king eat—whereupon it was put to death, and its blood sprinkled on the king's



fetich. Dwarfs and albinos who are born in Loango are regarded as the king's spirits, and therefore as his sacred property. From the sacred king who has his collection of hideous fetiches down to the humblest Loangoan, idol-worship is faithfully practiced. Fetich houses disgrace every village and disfigure every forest and stretch of country.

The Congo Free State, which adjoins the kingdom of Loango, is



A ROYAL PAIR.

ostensibly governed by a "lindy," but his chiefs show no great respect for his authority, though he is attended by a royal guard, who are dressed in stiff, round hats, in skirts and sandals, and are armed with huge swords which depend from bands thrown over their bare shoulders. The chief of the province, or of the town even, is a ruling power compared to the "lindy." When a chief dies his son does not succeed him, but his brother or uncle whose age and experience would, as a rule,



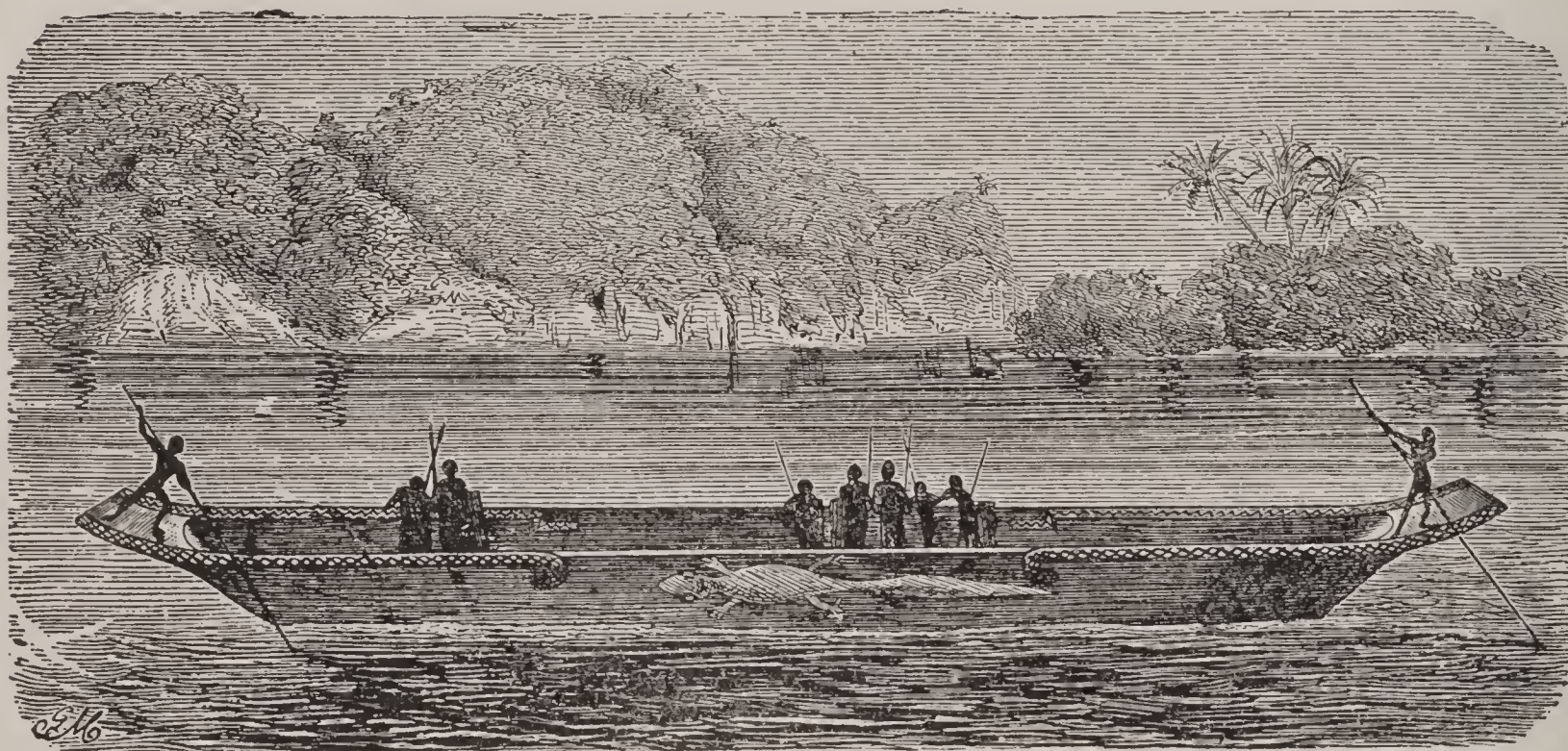
carry more weight. The "chenoo's" insignia of office is a small staff of black wood, inlaid with lead or copper. In addition to these divisions of society, there are those who collect the revenue and carry on the trade; the farmers, who own property and wives and slaves, and fishermen and laborers who possess not even a portion of a fowl or hog. In times past the king of Congo might be called the ruler of the territory now occupied by the Congo Caffres. Under his protection the Portuguese established sugar-cane plantations, manufactured indigo and smelted iron. With the decline of that power, however, he fell from his high station, and is, at the present time little more than chief of San Salvador, and a few other small towns. There are so many smaller chiefs and kings than the potentate of Congo, however, that even now he cuts quite a figure when he takes a notion to go abroad and visit the country. He attires himself in a white shirt, fastened round the waist, a blue velvet coat edged with gold lace, and a cap of the same material and color. The king is furthermore attended by his royal guard of 300 blacks and his private band, consisting of about a dozen horns made of elephant tusks, and drums hollowed out of pieces of wood covered with sheepskin and rubbed over with beeswax. A piece of beeswax is left sticking in the middle, and when the band gets ready to play, the drums are warmed before a fire and the operators smartly tap the sticky centers with the flats of their fingers, which produces a resonant sound. Thus he proceeds, and many of the chiefs through whose towns he passes, drop on their knees to him, bow their heads to the ground and clap their hands, remembering that he was once great, though they now refuse to pay him tribute. Others present him offerings — gourds of palm wine — as he proceeds on his tour through his provinces. Some of this homage which is shown him is also due to the fact that the king of Congo is known to have in his possession a most powerful fetich, which has descended to him from his ancestors.

Some of the blacks in this part of the country are armed with flint muskets of the heaviest pattern, and ornament the stocks with brass tacks. They usually load them to the muzzle, and notwithstanding the rebound, they persist in firing them from the side without much regard to aim or the distance they may carry. An amusing story is told of a tribe along the river, who captured a cannon from some traders, who were on a commercial trip. The natives became involved in a dispute with a neighboring village, and being warned of an attack, planted the cannon in the path along which their enemies would march. This they loaded to the muzzle with powder and stones, and laid a long train of powder to it. When the assaulting party appeared, the besieged fired



the train, and took to their heels, while the enemy fled, terrified, in the opposite direction. Next day the enemy sent proposals of peace to the town which had so tremendous a fetich.

Angola adjoins the kingdom of Congo. It is the only colony on the western coast, of all the early settlements made by the Portuguese, over which the natives acknowledge they have not still control. It is opposite Mozambique, on the eastern coast, and it has long been the dream of the Portuguese to connect the two colonies by a continuous chain of forts. There are several fortified places in Angola; the first links in the chain have been forged in Mozambique, and one or two expeditions have crossed the continent between the two points; but it is probable, since now their richest source of revenue, the slave trade, is being surely dried up, that the Portuguese will never carry their original



A BOAT OF THE WARLIKE CONGOS.

plan into effect. The capital of the colony was for nearly three centuries the principal depot on the coast for the supply of slaves. For hundreds of miles great herds of slaves were marched down to St. Paul de Loando, each able-bodied man bringing with him an elephant's tusk. Such sights are no longer seen, but the Portuguese still engage in a little of that trade, and their commerce is also considerable with the natives, from whom they obtain ivory, skins, gum-copal, turtle-shell, cocoa-nut oil, and a little sugar-cane and coffee. The mountains of Angola abound in iron and copper, gold also being found in considerable quantities; but although prospecting parties of Americans, Englishmen, Germans and Frenchmen are not uncommon, neither the Portuguese nor the natives seem thoroughly to have realized their value.



The natives of Angola were formerly quite celebrated for the fine quality of iron which they smelted; yet they and the Congos generally now seldom smelt from the ore. They are usually satisfied to take the iron hooping from bales obtained from traders and transform them into the simple hoe which they use in scraping the ground, or into their spear heads.

Their furnace is a hole in the ground, but their bellows are identical with that used by the ancient Egyptians. What is quite singular also, is that those tribes who do not speak the same language, but who belong to the same great subdivision of the Caffre family, should use the same kind of bellows in the smelting of ore.

Although in most districts of the colony the Congos still cling to their savage ways, some of them along the coast are remarkably intelligent, having learned to read and write and to successfully manage a large share of the trade of the country. Aside from a few natives who have thus lifted themselves from the prevailing state of ignorance and laziness which pervades the colony, the only Congos who have any regular occupation are those employed by the government as burden carriers. As there are no public roads in the colony, all the traffic which passes to and from the coast is conducted by means of these beasts of burden, whose endurance, as they toil over rugged mountains and through dense forests, is something which is almost superhuman. There are thousands of Congos thus engaged. They are furnished by the head men of the different villages both to the government and to Europeans who may be abroad on exploring expeditions.

As all of these provinces, in fact with few exceptions the whole of Guinea, is given over to the ivory trade, it may be interesting to know how the article reaches the coast. It is carried from points as far as four or five hundred miles from the ocean by great

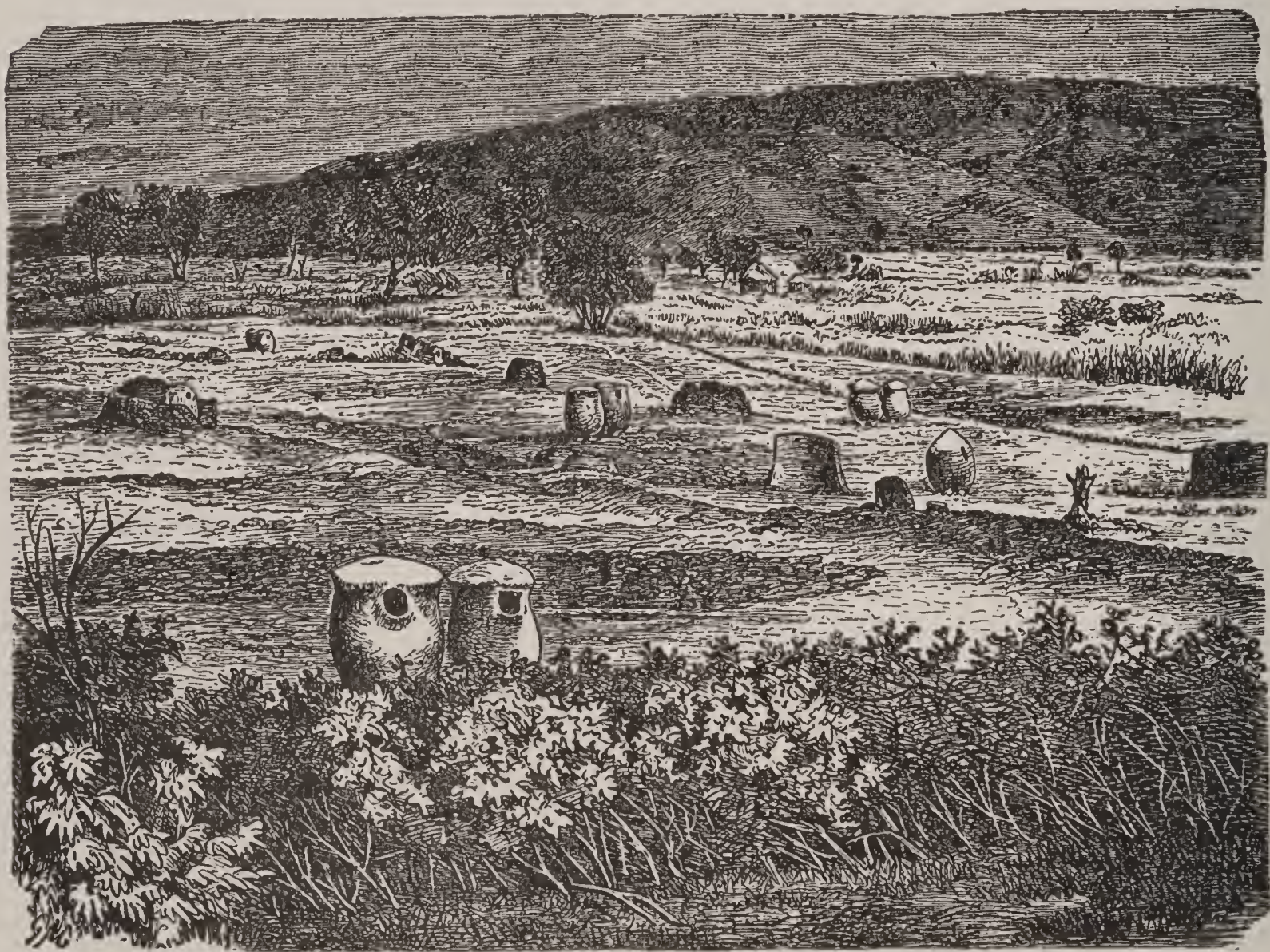


A CARVED TUSK.



squads or caravans of natives. They generally travel in the dry season so that they will not be impeded by the great number of streams and gullies which they have to cross. The tusks are carried by the natives on their heads and shoulders, being fastened in a cage of four short pieces of wood. Very heavy teeth (for they sometimes weigh 175 or 180 pounds) are slung to a long pole and carried by two natives.

Some of the native traders of Angola collect and deal in hides, skins and other articles, traveling long distances in pursuit of their commercial ventures. They are averse to manual labor, however, preferring to rely on this spirit of enterprise and their sharp wits. Others, on the



DREARY SCENE IN SOUTHWESTERN AFRICA.

other hand, who are also of the educated class, do not even stir far from home, but trade a little in wax and other produce. Once a year the owner of the hives climbs the baobab tree, in whose branches they are placed, and draws up a basket for the wax and honey. His hives are made by splitting a large branch of a tree in two, hollowing it out and afterwards fastening the halves together. Taking with him some dry grass and fire he proceeds to smoke out the bees and take advantage of their industry. But whether lazy or industrious, when the natives are once seized with the educational fever, their pursuit of wisdom is indeed



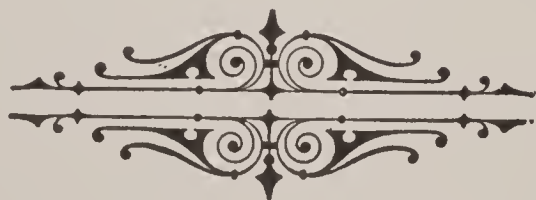
absorbing. It is no uncommon sight to see children of both sexes, early in the morning, squatted on the ground, wrapped in their cotton clothes, lazily but contentedly learning their letters. A man is never so happy as when, in exchange for some article of produce, he receives from a trader a sheet of foolscap. This he rolls up carefully and hangs by a bit of string to his pack, and when he arrives at home he is pretty sure to sit down and with his quill pen and charcoal ink write a letter to a friend or a high-sounding petition to a chief.

Beyond Angola the traveler soon reaches the rocky and barren country of the Damaras and Namaquas, which is being quite generally entered by practical Germans, who brave the wastes for the rich mineral deposits which are known to exist there. The province of Benguela, in Angola, which borders upon that country is also a mineral region, but the tribes of the mountains are so fierce that scarcely any attempt has been made to take advantage of the knowledge. They are said, naturally, to be harmless, but contact with slave-traders has made them suspicious, brutal and dangerous. "The land along the coast is low and flat, but it rises in a series of terraces toward the interior, and further back into mountains of considerable height. The low ground near the coast, especially during the rainy season, is extremely unwholesome. On the high ground and among the mountains the air is pure and healthful. Numerous rivers descend from the mountains, among which sulphur, copper, petroleum, gold and silver are found. Vegetation is luxuriant, and both tropical fruits and European vegetables grow well. Elephants, buffaloes, zebras and antelopes are common, hyænas and horses even venturing down to the city of Benguela. This, the capital of the province, is on the coast, and is so unhealthful that no Europeans can withstand the climate. It is especially fatal to women. The most unwholesome months are March and April, the rainy months, and next to them January and May. The harbor is commodious and safe, but difficult of access. Ivory, panther skins, and the other productions of the country are brought into the city, and it is visited occasionally by Portuguese and Brazilian trading vessels. The city was formerly the principal slave market for the trade with Brazil. It is under the jurisdiction of the Governor-general of Angola, who resides at St. Paul de Loanda." Benguela comprises the southern districts of Angola, and some idea of the extent of this country may be gained when it is stated that it is larger than California. It is also similar in shape to the American State, although its eastern boundaries are not definitely fixed. The natives, who are estimated to number between 2,000,000 and 3,000,000, speak a dialect of the Bantu or Caffre tongue.



In the desolate region beyond we meet those tribes which connect Congo Caffres with the Hottentots. It seems as if they were the weakest and most degraded of both races who have been driven into this terrible country. From Cape Negro to the Orange River, a distance of 900 miles, there is no fresh water and nothing green, with one unimportant exception, which only serves to make the fact more evident. The coast is a low desert, which runs into a rocky ridge, and beyond the sandstones is a more elevated and rocky desert. But as if to recompense man for the blight that she brings upon the vegetable kingdom, Nature has been careful to make rich deposits of the useful metals in this sterile region.

Upper Guinea, to which our next voyage of discovery tends, presents, in some respects, a complete contrast to Lower Guinea. The natives are negroes proper, and their states and kingdoms are either compact and powerful in arms, or vital forces in the commercial and Mohammedan world. They may not be more civilized than some of the Central African kingdoms, but whether their people are bloodthirsty, aristocratic or commercial, they evince a masterly command of their resources, which seems almost lacking in the Caffres of Lower Guinea







## THE LAND OF NIGRITIA.



AFTER we had completed our tour of Lower Guinea we found that we had traversed the great continent of Africa east of the Sahara desert and south of the Mountains of the Moon, and felt that we had become quite well acquainted with the Ethiopian under his most diverse forms of civilization. In the central portions of the continent we discovered quite a smattering of negro blood, but had only touched upon the borders of the Land of Nigritia. It lies now before us, embraced and held together by the wide-spreading arms of the Niger river. Like an immense bar of iron Sudan lies firmly below the Great Desert, pressing Guinea and Senegambia into the ocean. This vast region is the home of the negro — indolent and passionate, dull and intelligent, brutal and affectionate. He was thought so low and degraded, so devoid of all manly spirit, that the greedy eyes of the slaver and the pitying eyes of the philanthropist have rested upon him for four centuries as the most fit object of their attention. The representatives of all nations have set foot upon the coast of Nigritia, and there assisted to drain from the interior its ivory, its gold, its slaves and its riches of every description, or have bravely attempted with their weak levers to pry the tremendous land from its mire of ignorance and superstition ; but still it lies there with its savage kingdoms, its fierce tribes of the mountains, its milder people of the coast, its republics, its human sacrifices, its superstitions and its idolatries. Fragments of the race have broken off into the desert, such as the Tibboos in the east, and an alien tribe now and then has established itself in their midst, as the Foulahs of Senegambia, but it would be speaking within bounds to say that West Central Africa is purely the land of the negro. A little Moorish and Arabian blood oozes in from the north and a little Ethiopian blood drips in from the south, but the type is there in greater purity than can be



found in any other race—the negro with his unctuous skin, his thick lips and protruding jaws, his broad nose and small ears, his woolly hair, his retreating forehead and his thick skull.



MOUNTAIN WARRIORS.

Notwithstanding the protection which European powers are giving to the milder negroes of the coast, the fierce warriors of the interior are supplanting them. Toward the ocean the native star of empire takes its way, as will become more clear when we come to speak of the negro kingdoms of the coast.







## SENEGAMBIAN TRIBES.

### THE JALOFS.



SENEGAMBIA is the western-most country of Nigritia, and although the smallest political division, its people represent three tribes, who seem already to lead the race in commercial talent and intellectual force. The Jalofs occupy the delta formed by the Senegal and Gambia rivers. Of all the negroes they are the handsomest, being tall and graceful in form, but glossy black, with the woolly hair and thick lips of their race. Their language is soft and agreeable, and in their conversation as well as their personal bearing, they evince a realization of their claim that they are the most ancient people of Western Africa, and were formerly the dominant race. They are generally mild, hospitable, generous and trustworthy, but remembering their descent, they will not intermarry with other African tribes. Among themselves also they have a marked species of caste. They prostrate themselves before an autocratic emperor, proud though they be, because this has been the custom handed down to them from their powerful ancestors. Their nobles are the "good Jalofs." The smiths are called the "tug;" tanners and sandal makers, the "oudae;" fishermen, the "moul;" musicians and bards, the "gaewell," and wanderers or tramps "saobies." The "gaewell," though they faithfully chant the praises of their ancestors and materially assist the nobility to keep alive the spirit of pride which so distinguishes the Jalofs — the faithful and useful "gaewell" cannot live within town walls, keep cattle, drink sweet milk, or be buried. They are refused interment on the ground that nothing will grow where they are buried. The Jalofs do not even seem to have that respect for European advancement which marks the most of the negro tribes, and except with the agents of trading stations, have little commercial intercourse with foreigners. They are easy and polite, but have a cool indifference for all pretensions but their own. Notwithstanding which, they manufacture cotton cloth of a firmer texture and a more



durable color than any other tribe in Western Africa. With this they clothe themselves, both men and women wearing two square pieces, one around the waist and the other thrown around the shoulders. Although fearless and expert in hunting, and splendid horsemen, they are quite domestic in their habits, and do not wander abroad in quest of adventures and gain, as do their more enterprising neighbors, the Mandingoes. They live simply and their houses are small, but a man of any standing will have two houses — one in which he sits and sleeps, the other in which his cooking is done and in which he eats.

The Jalofs occupy four provinces, number over one million souls, and are under the rule of an emperor, who traces his dynasty back to the most ancient of the royal houses of Western Africa. The penalties for a violation of his laws are very severe, but there are few of them which any one would care to violate. Any one, for instance, who sleeps under a certain kind of mosquito netting which is peculiarly royal, is liable to be sold as a slave. To come into the presence of the emperor without prostrating one's self is a serious crime; but there are no William Tells among the Jalofs, for they are glad to prostrate themselves before so august a personage.

A portion of this tribe are strict Mohammedans, and others have never become adherents to any faith, but whatever they are, and wherever they are, they are pagans in the matter of fetich worship. In conformity to the general exclusiveness of their dispositions, they observe their religion quietly and faithfully, but unlike the vigorous Mandingoes, they do not attempt to spread its tenets. They are firm believers in witchcraft, and, strange to say, wear the same kind of charms to ward off its evils, and resort to the same ridiculous ordeals to detect it, as the most ignorant of the tribes of Central and Southwestern Africa.

### THE FOULAHS.

The Foulahs of Senegambia and the Fellatahs of Central Soudan are believed to be a branch of the Nubians, who emigrated westward at a very early day. Some ethnologists have attempted to trace their origin to the Malayan stock. Their complexion is a brownish black, their hair soft and curly, forehead good, lips thin and nose of the Ethiopian but not the Nigritian cast. In stature they are of the medium size, and limbs delicate but well formed. They are Mohammedans, but have engrafted upon their religion the pagan superstitions and worship of the negro. They have a tradition that they are the descendants of Phut, the son of Ham, and hence wherever they settle,



they seem desirous to perpetuate the fact. The Foulahs are the largest and most powerful of the three great families of Senegambia, occupying Futa-Torro, near the Senegal river, Futa-Boudu and Futa-Jallon to the north of Sierra Leone. Many of them are good Arabian scholars and have a remarkable knowledge of the Koran. They are people who seem to possess the faculty in a remarkable degree of doing as Rome does. They are industrious and enterprising in their dealings with the European ; courteous and gentle with the Asiatic ; cunning and selfish with the Moors ; but in whatever position they are placed, show a strength of mind, superior even to the Jalofs, who are their neighbors and the aristocracy of the negro race. One thing also which stands greatly to their credit, is that they have never participated in the slave trade, except that in a few cases they have sold criminals into servitude instead of putting them to death. By many of the negro tribes it is considered infamous to injure a Foulah ; thus highly are they respected ; and a blessing is said to rest on any territory which contains one of their villages.

Until the early part of the present century the Fellatahs had been living a roving life in the forests of Central Soudan, tending their cattle, and keeping out of the way of the warlike people of Bornoo. They were governed by their chiefs, who held also the position of religious teachers to them ; for they were strict Mohammedans. One of these, a prophet as well as chief, so effectually aroused them that the people, scattered as they were, flocked to his standard and under him subjugated seven or eight rich provinces, the empire of Bornoo to the east and that of Yarriba to the west. He extended his conquests even to the shores of Senegambia ; many of the Foulahs joining him, he assigned them a province and formally incorporated it as a portion of his empire. The emperor-prophet died insane, through religious fanaticism, and his son succeeding him, the conquered states made an unsuccessful attempt to shake off their yoke. The empire continued to flourish, the son fortified his capital (Sokatoo) which his father had built and was able to bring into the field a larger army than any prince of Africa. Sokatoo itself, surrounded with walls and spacious gardens, and embellished within by mosques, public squares and market houses, stood on a gentle eminence which overlooked a branch of the Niger, and was second to Cairo in population. With the exception of Alexandria it would probably still occupy that position, but the empire is now divided into several states. Bornoo early regained its independence, and the powerful empire of the Fellatah was eventually dismembered. Its people, however, remain as the representatives of a race



different, in many respects, from the Nigrilians, who hem them about, and the great empire is divided among a number of princes. Ganda, about forty miles from Sockatoo, is the seat of a powerful prince, and Timbo is the capital of the Senegambian state.

The Foulahs first appear in history about the middle of the fourteenth century, when two of the members of the tribe are recorded as journeying from the borders of Senegambia to the king of Bornoo on a religious mission. It is held by many that this region was the original seat of their kingdom, and that they spread east into Soudan. As a race, however, they have conquered so many states and absorbed so many people, that it is next to impossible to identify them, beyond dispute, with any of the eastern families, or even to say what should be considered the typical Foulah. The best that can be done is to take



A NATIVE CUP.

(a) SECTION OF SAME.

the statements of their own people and consider the traditions which have come down to them, which all point to the probability that they came from the East, bringing with them the tastes and aspirations of the ancient Ethiopian civilization.

They have a tradition, among others, that their ancestors were white and certain tribes call themselves white men. Certain it is that their appearance, and methods of thought in many respects, stamp them as intellectual. Their language is neither African nor Semitic, and although they are in a continual state of warfare with the Arabs, the children of the better classes are taught to read and write the language of their enemies. They have schools and mosques scattered throughout their provinces, are workers in iron and silver, are skillful manufacturers of woodenware and leather, are dairymen and cattle breeders, and intelligent traders, although they cannot be considered as being so purely a commercial race as the Mandingoes. Although under the rule of princes, they are immediately governed by republican chiefs, and virtually manage their own domestic affairs.

The usual dress of the men is a red cap with a white turban, a



short white shirt, a large white robe, white trousers trimmed with red or green silk, and sandals or boots. The women wear a striped garment falling as low as the ankles, a rosette or ribbon is placed in the hair, which is neatly dressed, and bracelets and ear-rings usually complete the list of ornaments.

Although commercial, and the most scholarly of the West African races, the Foulahs are warriors of no mean standing. The men wear swords at all times, and even go armed with bows and arrows on horseback. A few years ago the princes of the Foulah, or Fellatah states, could bring into the field a well-disciplined force of 25,000 cavalry, and a proportionate number of infantry; but the people have so diffused themselves throughout Western Africa that their influence is more as a race than as a civil or military power. Their population is estimated at 6,000,000, and with the Mandingoes they divide the honor of supremacy among the tribes of Western Africa.

### THE MANDINGOES.

Outside of Turkey and Arabia this great tribe, whose home is between the sources of the Senegal and Niger rivers, are the most energetic propagators of Mohammedanism in Africa. Like most people whose native country lies among the mountains and higher regions, they are hardy, enterprising and ambitious. They are the travelers and merchants of the continent, and in the pursuit of their operations after ivory, gold dust and slaves, have penetrated into more of its hidden nooks than any other people alive. The valleys of the Senegal, Gambia and Niger see throughout their length and breadth their three-cornered cotton caps and their leather pouches, filled with scraps of Arabian writing, while Upper and Lower Guinea and Central Africa itself draw upon the Mandingoes for articles of commerce and potent charms written in an unknown tongue. They are a people who seem to most closely connect their religion with their pleasure. As they go traveling through the continent, conducting caravans, acting as agents between native tribes in their commercial dealings, or in pursuit of their own schemes, they are ever on the alert to establish schools for the purpose of teaching the Arabic language and spreading the truths of the Koran. At the same time they are busy trying to get good value for the charms which they carry in their leather pouches, in doing which, however, they believe they are conscientiously laboring to capture the soul of the pagan. Their black faces have not the peculiar raven gloss of the Jalofs, but are sufficient, with their general features, their cheerful, gay natures



and their great love for music and dancing, to place them in the Nigritian group of tribes. It may be said that from the equator to the Sahara Desert, the Mandingoes control the trade of the continent. They have extended themselves over Western Soudan, and small communities of them have located around many European settlements along the coast and along the rivers, where they manufacture sandals, bridles, whips, sheaths and various other articles out of their own leather, and sell amulets to the natives. But it must not be thought that the Mandingoes are mere wanderers and a race of traders. They are most successful agriculturists and raisers of cattle, sheep and goats. They are often not only good Arabic scholars, but proficient as extemporaneous speakers, and make some pretensions to being poets. The regular education of the average child, however, consists, as among all Mohammedans, in being able to read and write a few passages from the Koran, and to recite their prayers. The six million, or more, Mandingoes whose presence is felt in Western Africa, acknowledge the authority of their chiefs, Mandingo itself being divided into a number of petty states nearly independent of each other. Each free man, however, may appear before the general council of his tribe and speak as he pleases. Freedom of speech is certainly a recognized plank in their system of government. Notwithstanding the people are independent and frank in their conduct with each other, society is divided into castes, as it is among the more exclusive Jalofs. Next to the king or chief stand the teachers of the Koran, then artisans, dependent freemen, native-born domestic slaves, and slaves who were prisoners of war or criminals. Their Mohammedan education has severed them neither from pagan superstition nor native custom. They persistently cling to "Jumbo," that monster who comes out of the woods clad in plantain leaves, to maintain proper discipline among the women and children; their funeral ceremonies are attended by the same wailings and beatings of drums as we find in Lower Guinea and Central Africa, and the grave is dug in the floor of the house where the deceased lived. Occasionally the burial place is under the shade of a favorite tree and the spot is always marked by a rag flying from a pole.







## NEGROES OF UPPER GUINEA.



IN the Jalofs, Foulahs and Mandingoes, of Senegambia and Soudan are found the higher types of the negro race, if, indeed, the Foulahs may even be considered a type of the race. In the people of Upper Guinea we meet representatives of the race whom no one could doubt to be a concentration of all the broadest features of the negro, as he would be recognized by the veriest infant. His paganism has not been diluted by the faith of Mohammed, and fetich worship prevails in as exaggerated a form as in Southern Guinea, with the lamentable difference that human sacrifice has become quite common. There seems to be a more general belief in one god than among the tribes to the south, but the evil spirits appear also to have obtained a firmer hold upon the world, and therefore require more cruel forms of propitiation. Most of the tribes have names for God, and some of them are descriptive of his nature, as maker, preserver, benefactor. In the barbarous kingdom of Ashanti, whose people are noted for their bloodthirsty sacrifices and the general cruelty of their natures, he is called "My Great Friend." At the death of a king, a large number of his wives or favorite slaves are put to death to be his future attendants. The same practices are common in the kingdom of Dahomey, east of Ashanti, although of late years the sanguinary nature of the sacrifices has been somewhat modified, through the efforts of missionaries and the Powers of the West. Notwithstanding the reforms which have taken place, it is said that the present king of Dahomey, upon the death of his father, sacrificed five hundred human victims. Despite these abominations the Ashantis and the Dahomans are courageous, intelligent, and far above most of the tribes of Upper Guinea in general morality.

### SUPERSTITIONS OF THE NEGROES.

Believing as they do that the world and all its affairs are in the keeping of either good or bad spirits, they do not always wait for their



priests or fetich men to drive away the evil ones, but, upon stated occasions take matters into their own hands. At a given signal a whole village will start up with torches and clubs, rush around their huts, yelling and beating here and there; then out into the streets, howling and waving their weapons, until some one in authority announces that the evil spirits have fled through the gates of the town. Pursuit does not end here, but the spirits who have brought sickness, or scarcity of food, or some other form of misfortune upon the community, are chased and scourged far into the woods, where they take up their abode in



IN THE STOCKS.

hollow trees, great rocks or deep rivers. Tree, rock, river and mountain are the dwelling places of both good and bad spirits and are never passed by the true negro without being offered some propitiation, such as a leaf or a shell. He approaches a deep cavern with fear and trembling that he may receive spiritual advice. If he brings a suitable offering in the shape of food or drink, he receives an oracular answer

to his queries, and although he may suspect that his priest is the spirit of the cavern, he dare not investigate for fear of the legion of spirits in whom he does believe. The negroes of Upper Guinea also have a very definite faith in the transmigration of the soul. Monkeys, crocodiles, snakes and sharks are the favorite dwelling places of the human soul, and are considered sacred. The consequence is that the crocodile, in certain localities, has been so pampered that he will follow a man for a long distance like a dog; the snake will bite or harmlessly lick the hand, as the keeper desires; or the shark will come to the water's edge and wait for



his food like a tame trout. They believe in the unity of the human race, and have a saying that God offered the two sons of its first parents the choice between gold and a book; the elder son, and the progenitor of the black race, seized upon the gold, leaving the book to the younger. The latter was immediately transported to a colder country, retaining his book (his wisdom) and his white skin, while the son who seized upon the gold, retained his riches and his black skin, but lost wisdom. The negroes have also ridiculous traditions of a deluge which have become distorted in being handed down either from ancient times or from Portuguese missionaries, who may have visited their forefathers three or four hundred years ago.

An African funeral in Northern Guinea is tantamount to a Fourth-of-July celebration in the United States. A bullock is slaughtered, ostensibly for the dead, but really for the living, and, except the value of the presents which are laid upon the grave of the deceased, the respect which can be shown their dead is commensurate with the amount of powder which is used in the discharge of musketry. If the deceased is a person of quality, sometimes a hundred men will be discharging their muskets over the heads of the mourners, enveloping everything in stifling smoke. After these ceremonies, two persons take up the coffin, which is often the section of a canoe, and proceed to the graveyard. They may not be allowed to go far, but may be cast hither and thither by the spirit of the dead man, and finally propelled toward the residence of a certain villager, who is thereupon accused of murder. He is confined in a hut built for the occasion, and, after the burial, is brought forward to undergo the "red-water" ordeal. The man is formally accused of murder, when invoking the name of God three times to punish him in case he is guilty of the crime, he steps forward and drinks the water freely. Virtually the same ceremony is gone through with in Southern Guinea to detect witchcraft; "red-water" is also so employed in Northern Guinea, with a like understanding that if the drinker is taken with vertigo, his life is forfeited. Children even are encouraged to hoot at him, pelt him with stones and spit upon him in case he does not pass through the ordeal. In many instances the men and women then seize him by the heels and drag him through bushes and over rocky places until there is no life in him. Again, there is the "hot-oil ordeal," through which the innocent will pass unscathed. Ridiculous as these tests seem to be to the more rational ideas of the Western World, they bear a striking similiarity to those applied not long ago in England and America.

The old story of fetich upon fetich is repeated in Upper as in Lower



Guinea. In a word: "One of the first things which salutes the eyes of a stranger after planting his feet upon the shores of Africa, are the symbols of its religion. He steps forth from the boat under a canopy of fetiches not only as security for his own safety, but as a guaranty that he does not carry the elements of mischief among the people; he finds them suspended along every path he walks; at every junction of two or more roads; at the crossing place of every stream; at the base of every large rock or over-grown forest tree; at the gate of every village; over the door of every house and around the neck of every human being he meets. They are set up on their farms, tied around their fruit trees and are fastened to the necks of their sheep and goats to prevent them from being stolen. If a man trespasses upon the property of his neighbor in defiance of the fetiches, he is confidently expected to suffer the penalty of his temerity at one time or another. If he is overtaken by a formidable malady or a lingering sickness, twenty, thirty or forty years afterwards, he is known to be suffering the consequences of his rashness."

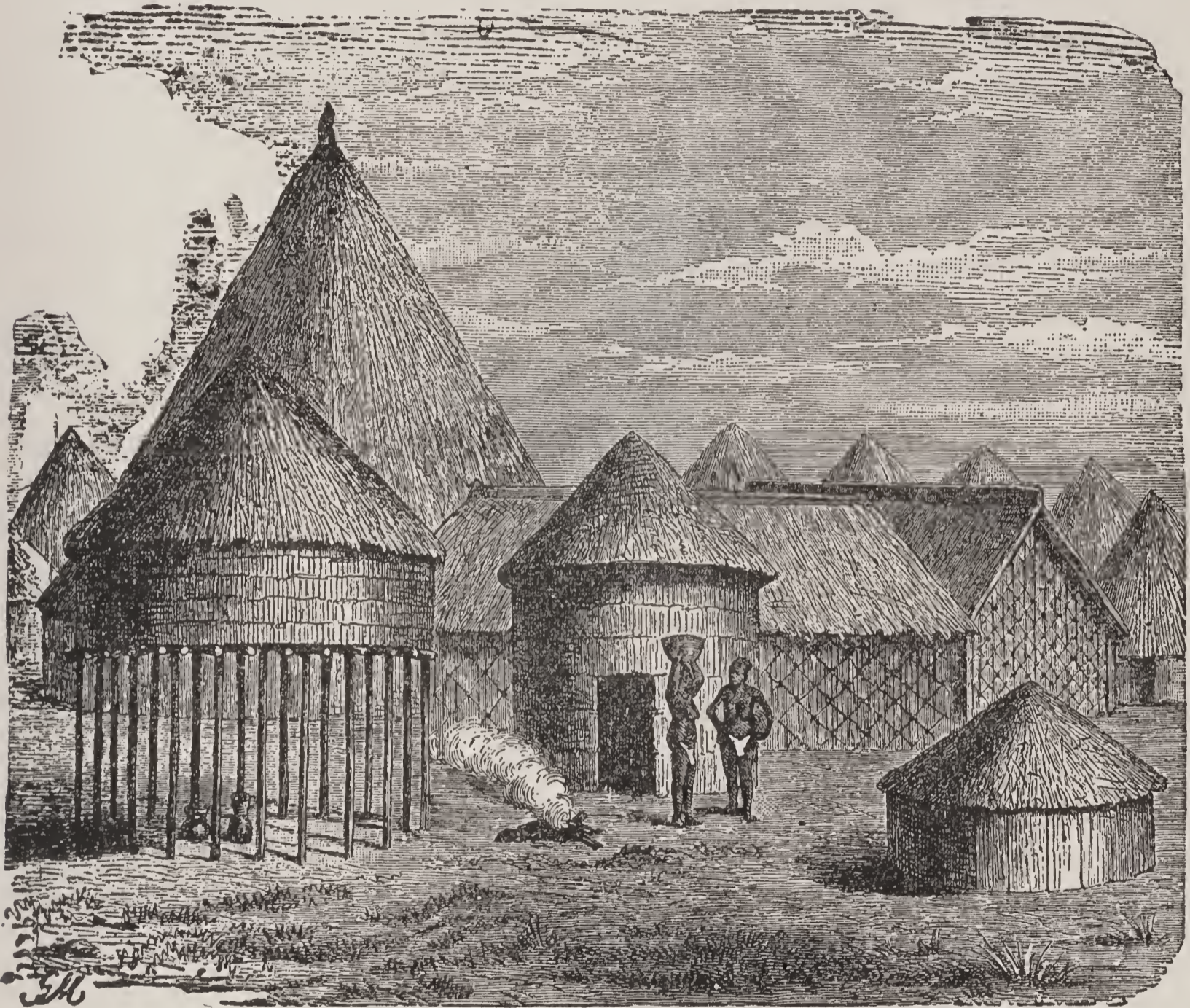
### COAST TRIBES AND KINGDOMS.

The tribes which have settled along the coast of the colony of Sierra Leone present few features of interest, with the exception, perhaps, of the Veys. Although their manner of living was not materially different from that of other neighboring tribes, they not only conceived the idea, but carried it to a successful conclusion, of inventing an alphabet for writing their own language. It is said that the characters are all quite new and that the invention was entirely their own, although the idea was no doubt suggested to them by the Mandingoes, who had labored among them as among all other tribes of the coast to induce them to learn the Arabic language, and become converts to Islamism. About twenty years were spent by their leading men in bringing the language to a fair state of perfection.

The Liberian, or Grain Coast, is so named on account of the great quantity of Malaguette pepper, or Guinea grain, which was formerly raised in this locality. It was exported from the coast to England, and used in the manufacture of malt liquors until it was thought to be harmful. It is used as a medicine by the native doctor, and highly prized. The principal article of commerce at the present time is palm oil, while forty years ago it was almost unknown in this region. The representative people of this coast are the Kru, whose beautiful country is covered with little villages. They are a progressive tribe, with a manly, frank and courteous bearing and noble in physique. Although they have the



narrow and peaked forehead of the negro, they have proven their capacity in more ways than one. A majority of the men speak the English language, and have quite an extensive knowledge of civilized customs, though they refuse to abandon many of their own. But they have greatly improved in the construction of their houses and it is nothing unusual to see modern articles of furniture in their huts. They have less intelligence than the Foulahs and Mandingoes, but are, as a rule, more straightforward in their dealings. They are the sailors of



A VILLAGE ON THE GRAIN COAST.

Guinea, and may be found on all seas; even in London, Liverpool and New York a Kru seaman is no remarkable sight. They are often absent from home for three or four years, shipping on one voyage after another. If the young Kru is fortunate enough to reach home with a stock of goods intact, the fatted sheep, goat or bullock is killed, and he is marched around the streets of his native village to the sound of the firing of guns and the acclamations of his fellow townsmen. He is considered a fit subject for matrimonial honors and married off at once.



Soon he is restless for another voyage, which is taken; perhaps with like results as to the collection of property and being rewarded with a wife. By the time he has reached middle age our Kru sailor has accumulated quite a collection of wives and children, and settles down to domestic bliss. By the death of a brother or uncle he also has the possibility of inheriting a group of wives and children, and becoming a regular patriarch of the village, with the reputation of being a great man. There he lives in his peaked, tent-like hut, having a small garden in front planted to corn, peas, beans and bananas, his farm being some distance away so as to be beyond the reach of his cattle. This is sown to rice, which he both uses for his family and puts upon the market for sale. When the grain commences to head, he marshals his numerous children and posts them in different parts of the field, armed with sticks, stones, brass pans and anything which can be thrown, shaken or rattled, for the purpose of driving away the myriads of birds which threaten his harvest. Some of these youthful negroes, more ingenious than the rest, make a net-work of cords which connect with dry bushes to which bells are attached, so that they can lay around in lazy enjoyment, taking care, however, to keep their machines in rapid motion, and the birds in a constant flutter in all parts of the rice field. In four months from the time of planting, the grain is harvested, each head of rice being cut with a small bladed instrument no larger than a pocket knife, and the large bundles are carried home on the heads of men. This is a season of great excitement, and the roads leading into the villages are lined with the burden-bearers, some cheerfully trotting along, single file, but the majority of them screaming and shouting in a mad race for the village. When the rice of our well-to-do Kru is brought to his house, it is tied to the rafters in his attic (which is his granary) and there left to be dried and cleansed by the smoke from his household fire, which, in default of a chimney, passes through the roof. Afterwards the women remove the chaff in a small wooden mortar. In the upper part of the house are also stored earthen jars filled with palm oil, which has been extracted from the nuts of the palm tree. If the Kru sells his oil, it will go into the manufacture of soaps and candles, in England or France, but it is probable that he has other designs upon both rice and palm oil than to sell them for filthy lucre. The rice being nicely dried and cleaned, one of the wives boils a large quantity of it and places it on the floor in a wooden bowl. She then calls in her husband and the party of friends from a distant village whom he may be entertaining, and they seat themselves on the floor around the bowl, while she pours over its contents a generous quantity of fragrant palm:



oil. Each man now thrusts his hand into the dish, and taking up a goodly allowance of the mixture rolls it into a ball, which he pitches into his mouth. Even strangers who visit a Kru village, have food and lodging provided for them free of expense; unless the townsman is thus honored, he has no regular meal, but he and his families eat when they are hungry. At the conclusion of a regular repast, the hostess brings in a jar of palm-wine and having removed the tuft of leaves which covers its mouth dips up a little of the wine and drinks it. This is to convince the company that there is no poison in it. We have observed the same custom among the Abyssinians and Gallas whose country is across the continent. Their habits at table no doubt seem filthy, but in other matters they are extremely cleanly, and perhaps using the hands so indiscriminately would not be considered so gross a practice if it were known how persistently the Kru performs his ablutions and rubs all parts of his body with pure palm oil. Clothing is not esteemed of more value than knives and forks, but a Kru would barter his rice or his pepper field for a quantity of large blue beads or a large string of tiger's teeth.

The government of the Kru is not substantially different from that of other people along the coast, there being one singularity to be noted, however, and that is that certain tribes have, from time immemorial, divided themselves into families, and certainly one of these has retained a division of twelve as did the children of Israel. The families have each a head man, or patriarch, and the property is held in common. The head man is responsible both morally and materially for the conduct of his family. When any object of public interest is to be considered, those who are entitled to take part in the deliberation gather in the "palaver house" or the open air. The representatives of the soldier element are the most powerful, next to the high priest of the nation who takes care of her fetiches, and guards her health and prosperity, and the general of all the forces; both of the latter being presiding officers over the deliberations of the palaver; then come the old men of the tribe. The soldiery are middle-aged men who have proved themselves in times of war. Young men, also, who aspire to become members of this influential body, form a portion of the circle which gathers around the two presiding officers, each member thereof having brought his stool and sat down with dignity in his proper place. A long staff is handed to the speaker who is to open the discussion by the high priest or generalissimo. The orator stands in the center of the circle and says, with an impressive motion of the staff, Listen; To which the people respond, We do listen. He then states the



object of the gathering, and when he has concluded, in case he has not become excited, he hands the staff to the next speaker. If his remarks have become very forcible, he uses his staff for emphasis and concludes by casting it violently upon the ground—as though he were speaking from the rostrum and had thought best to bring down his fist with a crash upon the desk. These popular assemblies make the laws and execute them, elevate the deserving humble, and confiscate the property of those who become too arrogant; they are common to most of the tribes of Upper Guinea, which have not been consolidated into such autocracies as Ashanti and Dahomey, and are the scenes of many bursts of native oratory which might arouse the emulation of the better educated and more refined.

### ASHANTI.

What is called the Ivory Coast extends from Cape Palmas to the kingdom of Ashanti. Quantities of ivory were formerly collected here by traders, but it might now with greater propriety be called the Palm-oil coast. There are no striking tribal peculiarities until we reach Ashanti, or Ashantee, which is the seat of the most powerful state in Western Africa. Formerly the Fantis occupied the coast and the Ashanti kingdom lay almost among the Kong mountains; but notwithstanding an English protectorate, the Ashantis power continued to extend until it has now virtually absorbed their rivals. The language of the two tribes is nearly the same, the Fantis being milder in their manners, as they have been long a coast people, and enjoyed a more intimate acquaintance with European civilization. The history of the Ashanti kingdom commences when the tribe appeared beyond the Kong mountains, whence it no doubt was driven by the more powerful and numerous Foulahs, when the empire of the Fellatah was spreading over so great a portion of Soudan; its history has been one of war and blood-shed, the chief objects of pursuit being the Fantis, whom they drove to the coast, and whose territory they repeatedly desolated. At the commencement of the eighteenth century their implements of warfare were but the bow, arrow and spear; but when their troubles with England commenced at the commencement of the nineteenth, they learned the value of powder and guns. The awful cruelty, or it may be fanaticism, which separates the Ashantis even from the cruel and fanatical tribes of Western Africa, was first brought forcibly to the attention of the world, when, to protect their own commerce and the Fantis, the English entered into one of their many campaigns of subjugation. The English force had greatly underestimated the strength and determination of the Ashanti army, so that



when the war horns of their barbaric foes were heard one winter day in 1824, they marched confidently forward to meet them. Although the English brought several field pieces to bear upon the howling Ashantis, and defended themselves bravely with bayonets, their ammunition having been exhausted; and though they were heroically supported by their allies, the Fantis, the combined forces were overwhelmed, cut to pieces, and their English commander killed. Others were taken prisoners and were spared, to sleep nightly in the same room with the heads of their chief and companions in arms, which were carried to Coomassie, the capital of the kingdom. The heart of the commander-in-chief was devoured by the great warriors of the Ashanti kingdom, and his flesh eaten by those of the lower rank, that they might imbibe the courage which he showed upon the field of battle, and which they could not but admire. His bones were preserved for a long time as national "fetiches," while one of the bravest of his officers was sacrificed to the protecting idol of an important native town. Two years afterwards the Ashantis were subdued, as they have been several times since; but though repeatedly subdued, both they and the Dahomans to the east, still control the coast, and are a perpetual menace to the trade of Great Britain, Portugal, France and other nations whose commercial representatives venture into their disputed dominions.

Moderation is an unknown word in the vocabulary of the Ashanti. His king is absolutely despotic and is very likely to cut off his head, if he suffers defeat on the field of battle. He, therefore, does not fight with moderation, but with the desperation of despair. It is said that after several unsuccessful engagements with the English, many of the king's nobles met their death by applying matches to kegs of powder upon which they were seated, knowing their probable fate should they return to the capital. He rules over them as they do over their slaves, who compose the bulk of the army. Should they by the slightest word reflect upon the character or policy of their royal master, so complete is his system of espionage that, in some mysterious way, he hears of it, and calls them to account. Some of these nobles have as many as one thousand slaves, and although they lead their men to battle and place all their other property at the disposal of the king, their privileges are as limited as those of the most common subject. Provided he has behaved himself (according to the idea of good behavior entertained by the king) each noble is allowed to display his wealth once a year in the streets of Coomassie. If he thinks it politic, he loads down his children with all the jewels and gold he can collect, and with them parades the streets to the sound of music. He may not, however, wish to exhibit to the



king the extent of his possessions, especially if he has much pure gold in his keeping ; for, at his death, the latter is the royal property — and death may come to him at any moment if he make too great a display. The consequence is that most of the gold, quantities of which are found in Ashanti, is promptly manufactured into ornaments. But the king still retains his clutch upon the property of the nobility by levying a heavy tax upon all gold ornaments, as well as all metal taken from the mines, which belong to the crown. There are a few exceptions to the latter rule, certain mines being sacred to the spirits and divinities. The royal treasury is also replenished by the tribute which the king levies upon a score or more of conquered provinces. Since the partial suppression of the slave trade, however, one of his most prolific sources of revenue has been running dry ; although the institution of domestic slavery is conducted on the same tremendous scale which marks every other institution in Ashanti.

The king of Ashanti being a polygamist, is not satisfied to be a moderate one, but for some inscrutable reason has drawn the line at 3,333 wives ! When the grains of the kingdom are being harvested, or the fruits being gathered, the wives are dispersed over the royal plantations, laboring as if they were the meanest of slaves. This, in fact, is their condition. A man's importance is measured by the number of wives whom he can bring into the harvest field to work for him and the number of slaves he can bring into the field of battle to fight for the king ; but the king only is allowed to reach the sacred number of 3,333. When his wives return from the harvest field, headed by the wife whom he most trusts, his whole capital runs to cover ; for should even one of his noblemen set eyes upon one of them, the head of that man is in danger. Any one who is caught in the way must fall upon the ground and hide his face. When once they are housed in the two streets reserved for them in Coomassie, the king's female relatives, or special messengers, may communicate with them through their bamboo walls.

The wives of the more common Ashantis are also poor, degraded creatures. They do not eat with him, but each brings her portion of the repast to her lord, and either retires, or remains with the children to receive in her little wooden bowl such morsels as he may see fit to dispense. This performance is said to give the lord of the household much manly satisfaction. It would be as unbecoming a true Ashanti to carry any spirit of mildness to the family meal as to show it in war.

The houses of the nobles and rich men of the kingdom often have many rooms, and are so constructed as to leave a square or court in the center, into which the apartments of all the wives open. They receive



their visitors in a sort of portico, built from the side of the house, which is furnished with lounges and other conveniences.

War is the great occupation of the kingdom, but agriculture, commerce and manufactures have their part. It has a large trade with the interior provinces, such as Bornoo and Sackatoo, and caravans even come from Cairo and Tripoli for its gold dust and ivory. When it is not quarreling with Europeans, much of its trade in these articles, however, goes to the forts on the sea coast, where they are exchanged for manufactures. The Ashantis make a beautiful kind of cotton fabric, richly finished earthenware and highly tempered sword blades. They have made some advancement as manufacturers of agricultural implements, and otherwise show an intelligence and ingenuity, which is all the more surprising when we consider their moral turpitude and the fiendish lengths to which their pagan fanaticism carries them.

#### DAHOMEY.

Adjoining the Ashanti country on the east is the kingdom of Dahomey, or the Land of Horrors. Its autocrat even rivals the king of Ashanti in the power which he exercises over his subjects, for his governing power is not so much fear of personal injury as the greater dread of spiritual destruction. His subjects all consider him a demi-god, and not only put the property of the whole realm into his hands, but their very daughters. They grovel before him and throw dust upon themselves as if they were in truth worms of the dust. They esteem it a favor to send their young girls to him every year and have him parcel them out to his guards or nobles, retaining the most pleasing for himself. This custom nets him a large revenue (which is the more appreciated since the decline of the slave trade); for the king does not give away these maidens as rewards for bravery, but sells them to his subjects as so much merchandise. There are no freemen in the kingdom, each subject not only paying a head tax, but a tax upon everything which he eats, drinks and wears. The principal part of the revenue is now derived from duties on palm oil and ivory exported, and a duty levied upon every import. When a chief dies the king inherits his possessions absolutely, and is not even so kind as to make an exception of the furniture and household goods of the deceased; but as he has provided the chief with wives, and everything that the chief has had during his lifetime has been upon sufferance, so upon his death he takes everything back.

The king of Dahomey does not even limit himself to 3,333 wives as



does his neighbor, the king of Ashanti, but he takes as many as he chooses. His bodyguard is composed of women who are chosen from among the most muscular females of the land and brought to him from outlying districts. They are tall and commanding, are put through a course of private and severe training, and are considered by him the flower of his army, as they are fierce as tigers and cruel as wolves. These Amazons have the greatest contempt for the male warriors, and when they desire to reproach one another with cowardice, say, with a sneer, "You are nothing but a man." Most of them are furnished with bows and arrows, swords and clubs, though some are armed with muskets. Each of them is also furnished with a rope to bind prisoners. As they parade through the streets on public occasions, dressed in their sleeveless blue and white tunics and short linen trousers, with hideous scalp locks dangling from their belts, or cowry shells fastened to their guns with coagulated blood (one for each man slain) it is like getting a glimpse of the three furies, repeated again and again.

Dahomey is saddled with two kings, each absolute in his particular province. Europeans hear most of the city king, for he rules the cities, makes war, regulates the slave trade, and always appears to the outside world when scenes of cruelty are being enacted. He it is who makes the raids upon neighboring tribes, seizing the women and children for slaves, who are destined for sacrificial victims upon the occasion of his own death or that of a relative; and once every year some hundreds of them are slain that the king may have blood to water the graves of his ancestors. His loyal subjects express their homage to him by drinking the blood of the victims thus offered, intermixed with a plentiful supply of rum. The unfortunate slave is led to the king by the official headsman. This omnipotent ruler then whispers in the ear of the victim a message which is to be conveyed to his ancestors who have passed away, after which the headsman performs his duty. After decapitation and the collection of a sufficient quantity of blood for the purposes named, the bodies are dragged out of town and left to be devoured by beasts and birds of prey. Their skulls are cleaned and used as building material for palaces, as ornaments to public buildings, and as the heads to banner staves. The city king is the only one whom the traders meet, but there is another royal autocrat who rules the country districts, who regulates tillage and commerce. He is called the "bush king," and has a palace about six miles from the palace of the city king in Abomey.

The skeptic who smiles when told that there are people who believe in a Supreme Deity, and yet who bow down in worship to the snake, would shudder and grow sick at heart could he but visit some Dahomey



town ; for it is usually provided with a house, which is centrally located, and in which sacred reptiles dwell. They are in charge of a priest who feeds them and guards them tenderly and carries them about with him. If a person is suspected of witchcraft or other crime the priest is summoned with his charges ; the guilt of the suspected party is determined by whether or not he is bitten by the writhing monsters. In this, as in other ordeals, the fetich man undoubtedly holds the reputation, the life and the death of the "defendant" in his own hands. If a reptile escape from his house, the people first prostrate themselves before him and then carefully bear him back, even at the expense of their lives. To kill or to injure one of them is a capital offense. The origin of this hideous form of worship is found in their belief that although there is a Supreme Deity, he must be reached and propitiated through the minor gods. The most important of the minor deities is the snake-god, who has 1,000 snake wives. The tree-gods, of whom the "poison tree" is the most powerful, have also a like number of help-mates. The sea-gods are represented by a high priest at the seaport of Whydah. This individual ranks as a king and has 500 human wives. The immediate agents of the sea-gods are the sharks, who snap up the sacrificial victim as he is cast into the water. Sharks are therefore sacred. When a person has been killed by lightning it is not lawful to bury him — he is the victim of the thunder-gods. The dead body is placed on a platform and cut up by women who hold pieces of flesh in their mouths and pretend to eat them. This is supposed to intensify their power as fetich women, and nearly one-fourth of all the females in Dahomey belong to this order.

There was a time, and that not a century ago, when the king of Dahomey was lord of the coast of Guinea. But the desolating wars which he has waged to keep up the supply skulls for his court-yards and temples, for his national fetiches, for his periodical and ancestral sacrifices ; to fill his coffers with tribute money and to collect wives for sale ; the slaughter of his own people whom he charges with crime, reduces to servitude and sacrifices to the gods ; the death of thousands of wives who must follow the king to his grave and the hereafter ; the fiendish raids upon native tribes for hundreds of miles around to supply the demands of the slave trade ; the decline of this, his most profitable traffic ; and finally the ruinous system of taxation which he imposes — all of these things have combined to impoverish the surrounding country and reduce almost to impotency the internal organization of the kingdom. Tracts which were formerly cultivated are now a desert, and the population is but a fraction of what the territory might support.



## A NATIVE REPUBLIC.

Between Dahomey and the Niger there are two loosely-jointed negro kingdoms which were the powers of the coast before Ashanti and Dahomey acquired the ascendancy. Yoruba was ruptured by an invasion of the Foulahs about sixty years ago, but still contains more populous cities than any other one kingdom of Western Africa. The Yorubas are an industrious race of people, with clear, brown complexions and rather incline toward the European cast of features. Many of them are good mechanics. Palm oil is their principal article of export, which they exchange for powder, brandy and European fabrics. In the eastern and northern portions of the kingdom, the Foulahs are in the ascendant, but the southern and western parts are in the hands of native tribes. The manner in which they consolidated and formed a government of their own, evinces an independent spirit which is rare. Not only was their kingdom conquered by the Foulahs, but their tribes were being continually decimated by slave hunters. The remnants of the country, the discouraged and intimidated inhabitants of many towns, finally abandoned their territory and took refuge in an immense cavern near the banks of the Niger, about seventy-five miles from the coast. At first they did not venture far beyond their hiding place, but collected berries and roots and dwelt in their cavernous home. As they increased in numbers, however, they built houses, engaged in agriculture and other industries, formed a government, and named their town or colony Abeokuta, or "Under-Stone," in remembrance of the great stone roof which had sheltered them in the time of their misery and weakness. The founding of Abeokuta was as much a protest against the enormities of the slave trade as Sierra Leone or Liberia; and it was a more remarkable protest, as coming from "home talent," unprotected and unpatronized by any Western Power. The city received accessions from Sierra Leone, even. Slaves who had been recaptured and placed under the protection of the British flag preferred to sojourn in the rich and powerful city of Abeokuta. At one time its population is said to have numbered nearly one hundred thousand souls, and its people were spreading over to the coast and to the west. Such prosperity was so distasteful to the slave-power, Dahomey, that its brutal king determined to destroy the city and reduce its inhabitants to bondage. But the Abeokutans became aware of his designs and before he had set his large army in motion, they had been so trained under the leadership of an American missionary, that when it appeared it was driven from the walls, despite the frantic assault of the king and his Amazonian soldiers. The king



himself was nearly captured, and his defeat seriously imperiled the existence of his kingdom. Thus Abeokuta became the capital of the native kingdom of Yoruba. It is still so considered, although the kingdom itself is little more than a collection of independent communities, which form a close union only in times of war.

“Benin” was the name formerly applied to the whole coast of Guinea, and the kingdom ruled over many tribes. It is now chiefly noted for what “it has been,” the kingdom being an unimportant factor even in native commerce, notwithstanding its population is dense. Its king is worshiped as a fetich.

### THE STATES OF SUDAN.

This vast country has for many centuries been the battle-ground of the Arabs, the Moors, the Foulahs, the Mandingoes and the Berbers. It is rich in cotton, tobacco, indigo, wheat, rice, maize, gold-dust and iron. Ivory and ostrich feathers are also largely exported. The commercial races of Africa have therefore concentrated much of their energy upon this valuable expanse of land, and where they have found it possible to absorb a native tribe or wrest a tract of country from one another, they have not hesitated to do so. Remnants of the great Fellatah Empire are scattered over the country in the shape of independent states governed by native chiefs, but each is so powerless that he is unable to maintain himself against any combination of his rivals. The result is that, especially in Western and Central Sudan, the Foulahs and Mandingoes are called upon to settle all disputes, and besides being numerically in the majority are so superior, intellectually, that these portions of Soudan may be said to belong to them. They are both the commercial and political powers, and with the Moors, have founded many towns which do not even make a pretense of being subject to any native jurisdiction. Bambara and Borgu, west of the Niger river, have nominal monarchs, but are thus under the dominion of these energetic races. They carry on an active trade, the Mandingoes principally exporting ivory by way of the coast, and the Moors dealing in gold and slaves through the great Sahara Desert. The Touaricks, or Berbers of the desert, obtain their share of the riches of Sudan by constantly swooping down upon the border states, and exacting tribute from them, or by attacking the richly laden caravans which wend their way across the Sahara sands toward the Barbary states. The pivotal point of their plundering operations has always been Timbuctoo, which is situated on the great north-western bend of the Niger, and the center of this immense trade. To



protect the caravans, which make Timbuctoo the commercial mart of Western Africa, the city pays an immense annual tribute to these robbers who were driven by the Arabs from their Mediterranean homes, and continually seek to avenge themselves upon the race which expelled but never conquered them.

In Eastern Sudan the Arabs seem to be the dominant race. Three or four centuries ago, when Timbuctoo was the center of a vast empire, with seven kingdoms dependent upon it, this fiery people ruled the whole country. Since the rise of the Foulahs and Mandingoes as a political power, they have been confined to Eastern Sudan. Here, in the vicinity of Lake Tchad, is to be seen a wreck of their former might in the "Empire of Bornoo." This name has a very large "sound," and in the days of its glory meant Eastern, Southern and Central Sudan; to-day it signifies a small state, somewhat stronger than the weak ones which surround it. Most of the inhabitants are called Bornoose or Kanowry. They are genuine negroes, peaceable and lazy as when the Arabs conquered their kingdom. The government is nominally vested in a native sultan, but really is in the hands of the Arab sheik. The sultan is surrounded by a bodyguard of nobles and chiefs, clad in the most grotesque garb; the military of the empire to the strength of 30,000, and consisting mostly of cavalry, is at the beck and call of the sheik. The troops are armed with huge spears, and both men and horses are clad in armor.

The Begharmis are a powerful negro tribe to the east of Bornoo, who engage the cavalry of their neighbors in thicker iron armor than their enemies are able to don. They have a sultan who has several petty states tributary to him. At last accounts Begharmi acknowledged the supremacy of Bornoo, although the following correspondence lately passed between the Mohammedan sheik and the pagan sultan, upon the occasion of a rebellion from his authority by the Begharmis. Halting his army about half a mile from the capital of his enemy, the ruler of Bornoo sent the following: "Ruler of Begharmi, deliver up your country, your riches, your people and your slaves to the beloved of God, without reluctance on your part; for if you do not suffer him quietly and peaceably to take possession of your kingdom, he will shed your blood and the blood of your household; no one shall be left alive; while your people he will bind with fetters of iron to be his slaves and bondsmen, forever: God having so spoken by the mouth of Mohammed." The reply: "The sultan of Begharmi does not know you or your prophet; he laughs your boastings to scorn and despises your impotent threats. Go back to your country and live in peace with your people;



for if you persist in the foolish attempt to invade his dominions, you will surely fall by his hands; your slaves shall be his slaves, and your people his people. Your chiefs and warriors and mighty men will be slaughtered without mercy, and their blood shall be sprinkled on the walls of his town; even your priests and princes shall be thrust through with spears and their bodies cast into the woods to be devoured by lions and birds of prey." Mohammedanism has been introduced among the Begharmi, but they are still pagans as a people. Physically they are a fine race; their women being especially handsome. The men, however, are subject to a peculiar disease in the little toe, which eats it away. The disease is supposed to be caused by a worm, and it is said that one in every ten of the male population has lost his little toe.

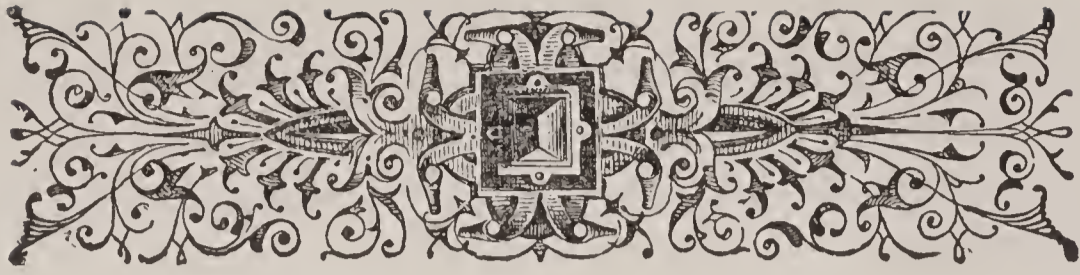






SCENE IN SUDAN.





## THE BERBERS.

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### THE TOUARICKS.



**D**RIVEN from "pillar to post;" scourged by the Phœnicians, Romans, Vandals and Arabs; crowded from their fertile territories along the Mediterranean Sea into the Atlas Mountains and the great Sahara desert—is it to be much wondered at that the Berbers of Northern Africa are suspicious, cruel and treacherous, and that many of them, as the Touaricks, are robbers by trade, whose hands are against every man? Is it to be wondered at that they, especially the settled Berbers near the mountains, are a proud people? They have seen the ships of Phœnicia rotting for centuries, and the great Roman fortresses which were thrown along the Atlas ranges have crumbled into ruins, while they are still a distinct people with a government of their own. They call themselves "Amazirghs" (noble or freemen), and although they are but a shred of their former selves, they have still as distinct an existence as when the Vandals had swarmed over into Europe and were hovering over the decaying carcass of Rome. The Arabs have spread themselves over Northern and Eastern Africa, mixing with negroes, Egyptians, Abyssinians, Gallas, Caffres and Madagascans; but the Berbers have kept their blood pure and are proud of it, though they have nothing to show but a few villages, sundry herds of sheep and cattle, some fertile land and fine fruit trees, water mills and oil presses, imperfectly developed mines of iron and lead, rude agricultural implements, swords, guns and powder (their own make), some horses and a motley collection of plunder, comprising all the products of Africa. Why they are called Berbers is a somewhat mooted question; some say from their word "berberat," which expresses the murmuring sound which runs as a common harmony through all their dialects; others from "Ber," one of the shepherd kings of Egypt, from



whom some of the tribes trace their origin. That branch of the Berber family which has firmly planted itself near the Atlas Mountains, south of Morocco, is believed to be identical with the ancient Numidians, who were mature in their strength when the Carthaginians were in their infancy, and whose empire included a part of Tunis, Algiers and Beled El-Jerid. The latter country, or the "land of dates," is a narrow strip of sterile land, sprinkled with oases, and stretching along the borders of the desert from Morocco to Tripoli. The Lybians have been identified in distinct tribes of Berbers, who have settled in a chain of oases near the Touarick's country; while the Touaricks themselves, in the mountains and desert south of Algiers, are believed to be the Northern Gæuli of Pliny and Ptolemy. Though this vast stretch of country may be called their rendezvous, their home is the Great Desert. They claim that no one is so well acquainted with its natural features as they; that it is not so destitute of water as the ignorant generally suppose; that they can detect water in the most sandy districts by boring into the soil with their long lances. By slightly lifting the points and allowing them to remain in the holes, a little moisture will have collected at the bottom if the survey has been successful. The Touaricks have their well districts in every portion of the great Sahara desert, so that they can dig for water as they require it, and then cover up all traces of their discovery. To reveal this secret to any foreigner is punishable by death—thus has their king decreed. Many of these robber nomads camp in small leathern tents which are peculiar to them. They seem to be made of the untanned hides of goats or antelopes.

The Touarick's bulwark of strength as a successful robber is in his great white dromedary, which is as peculiar to him as his tent. Its head is small, its hair fine, its limbs as long as a greyhound's, and its chest as deep as that of a thoroughbred race horse. In fact it is the swiftest of its kind, and the Touarick is as proud of his "mahari" as the Arabian or Galla is of his steed. The mode of training this noble war-horse of the desert is kept as close a mystery as the existence of the well districts; but it is as docile as a dog, obeying the voice but being guided by a bridle. The saddle is placed on the neck and shoulders, and is shaped like a chair with a high back, with a peak in front around which the rider crosses his legs. Then over the desert he rushes, the mahari going at a swinging trot from sunrise to sunset, covering with ease eighty miles a day. The Touarick's long tuft of hair streams out from under his high red fez cap, and his blue sleeveless cloak, with the rapid motion, puffs out behind him. He has on cotton trousers coming



down to the ankles and, if he is well off in the world, wears no shoes; for he maintains that it is only those who are too poor to ride who need to protect their feet. Over his trousers he wears a loose robe of black cotton, which, with his nether garments, are confined by a broad leather girdle. The blue cloak goes over this. There is a black turban around his red fez cap, and one end of the folds is brought over the face and fastened with an ivory pin, so as to expose only the eyes. Even in eating, this black veil is never removed, but held from the mouth by the left hand. To expose the face is considered a degradation. The women are never veiled. Although the Touarick evidently thinks she is not thus degraded, he seems, on the whole, to treat his wife with consideration, and his life is remarkably free from vice. The common weapons are a lance seven feet in length, and a large, straight, double-edged sword slung over the left shoulder. A short dagger is sometimes worn in the girdle. To bear fire-arms is the privilege of only the wealthiest chiefs. Besides the weapons aforementioned, the rank and file carry on the left arm a round shield made of elephant hide, stretched on a wooden hoop and studded with large-headed nails. Thus towering above the horseman on the highest of steeds, the Touarick robbers, as they swoop down upon the caravan, are dreaded foes. They seldom kill, however, except in self-defense. In appearance the Touarick is of a dark-brown complexion, tall and slender-limbed, with thin lips, aquiline nose and remarkably small hands and feet. The language of the Touarick is stated, on good authority, to be the purest existing dialect of the Berber family, it being quite unintelligible to the Kabyles, the Berbers of the Atlas Mountains, or to the inhabitants of the oases who have settled between the Touaricks and the mountains. They are not pagans; neither are they strict Mohammedans. They are lax in the observance of forms, but seem, all in all, despite their loose ideas of property, to be moral, straightforward and fearless.

#### REPUBLIC OF THE SEVEN CITIES.

North of the Touaricks, in Beled El-Jerid, is the Republic of the Seven Cities of the Mozabites. Their own tradition is that their founder was named Messab, the fourteenth in succession from Noah. They were driven from the northeastern shores of the Red Sea, remained for several generations in Upper Egypt, when they emigrated to the shores of the Mediterranean, the main body settling on the frontier of Morocco and Algiers. A portion of the race settled on a small island between Tunis and Tripoli, where they still remain. They remained for several



generations on the Morocco frontier under the rule of the king being, at that time, Christians. About 777 A.D., having by this time also intermingled considerably with the aboriginal Berbers, they adopted a form of Mohammedanism from a Persian priest who settled in their metropolis, which was located in the modern province of Ovan, Northwestern Algeria. Their Berber neighbors who belonged to another and a stricter sect, drove them from the country in which they had resided for two centuries; but establishing several artificial oases further to the south, they founded a new state in company with the aboriginal inhabitants who were settled at Waregla. The religion of the Mozabites was also a cause of offense to the Wareglas, and the immigrants were so harassed that they sent out scouts to spy out another land in which they could dwell in peace. This they found still far to the south, and in a rugged, mountainous region surrounded by the Algerian desert of the Great Sahara, secure from the attacks of the Arab and Touarick cavalry, they have dwelt for nearly 900 years, irrigating their land and drawing from it the necessities of life, building houses and cities and founding their snug little republic. They afterwards extended their republic both to the north and the southwest.

The Mozabites hold the Jews in as great contempt as they are held by the Arabs, and where the Hebrews have settled in the cities of their republic they are strictly confined to their own quarters. The great cause of this animosity is found in the assertion which the Jews have made for ages, that the Mozabites are the Moabites who conquered Israel and were conquered, in turn, by the Babylonians whom they assisted to subdue Palestine, who were worshipers of Baal—both the religious and national enemies of the Hebrew people—a portion of whom emigrated to the west, and with the other idolatrous foes of the Jews, the Ammonites, disappeared for a time from the light of history. Among the coast tribes of Zanzibar, also, there is a numerous people called the “Weled Hammam,” whom the Jews assert to be the children of Ammon. It has been a custom of the Mozabites, for several ages, after performing the pilgrimage to Mecca, to go to this country in order to visit their acknowledged brethren. But although the feud between the Jew and the Mozabite stretches back, indefinitely, the Hebrew is a useful member of the industrious republic, being a skillful worker of metals and a merchant.

Most of the cities of the republic have been built on bold eminences, the houses of the inhabitants being mostly of mud. The walls and gateways of the towns and the structure of their parliament houses and other public buildings are decidedly Egyptian in style. After the



fashion of the Egyptian temples the porticos of their mosques and towers lean inward, and their marabouts, or great buildings in which are the tombs of their dead, instead of having their tops domed as among the Arabs, are brought to a point. All the graves are covered with urns, and many of them have a ram's horn stuck upright in the neck. This latter peculiarity seems certainly to point to them as worshipers of Ammon (who is represented as a human being with a ram's head) whose greatest temple was in Thebes, and from which country they claim to have emigrated. Whatever may have been their former religion, they are now known as the fifth sect of Mohammedans and treated as schismatics. When they are abroad and worship in the regular mosque of Islam, they are separated from the true followers as though tainted with leprosy. Every species of luxury is forbidden among them, tobacco, snuff and coffee being banished. They have a distinct priesthood, but scorn a dervish. The priesthood elect the sheik, who is president of the republic. Each city or republic is under the government of a popular assembly, which consists of from four to twelve members, according to the number of families in the district. The Mozabites have only one paid official in their government, he being a negro who is paid to execute orders and to see that strangers are properly entertained. The people are hospitable and generous — within bounds. They are lovers of home and they guard their houses with the utmost care. No man ever goes abroad without a ponderous polished key or brace of keys in his hand. In default of iron he uses a yard of wood, his wives being safely locked up at home. They delight in music with all their austerity, and from their seven cities the tones of the pipe, tom-tom and zickar are incessantly arising and mingling with the echoes of the drum. They are peaceable, reserved to strangers, honest in their commercial dealings and truthful in their conversation.

Any immorality is punished by the assembly, presided over by the priest. The man is first warned of his fault, and if he persists in it, sentence is passed upon him incapacitating him from entering the mosques or voting in the civil elections; otherwise any man may cast his vote who has a house and establishment of his own. The offender against virtue can be restored to his religious and political privileges only upon proof of his repentance and good behavior. If he repents, the nails of his fingers and toes are pared very close. He is shaved, rubbed all over with warm grease and washed from head to feet. With his hands crossed over his breast, the penitent then presents himself before the assembly and exclaims: "I am one of the children of God and of the children who repent." The priest thereupon reads a chapter



of the Koran and absolves him. Punishment by death is unknown to the laws of the Mozabites, perpetual banishment being the heaviest penalty recognized. To the average native this punishment is severe enough, for although most of the young men go abroad upon commercial enterprises, traveling at times for years without returning permanently to their desert homes, their aim is, when age comes upon them, to be able to live and die within the domain of the peaceful republic. If a citizen finds himself in distress, his natural heirs or his clan are bound to support him; begging is a crime. If a man dies without heirs, his property is divided by the state. Should a citizen not be able or willing to respond to the demands of the government upon him for work upon the city walls, wells or aqueducts, he may deposit, in lieu of his labor, a certain sum in the money chest of the mosque. Taxation is levied upon houses, gardens, palm trees and camels, every man who pays a house tax being exempt on six palm trees and six camels.

In every city of the Barbary States, this industrious well-governed people are found, usually formed into societies or guilds, in which each member is responsible for the debts and good behavior of all the rest. When at home the principal occupations of the people are the cultivation of their gardens and weaving. Their towns are usually perched on the steep side of a rocky eminence, behind which, in a ravine or artificial oasis, are the gardens of the villages. The walls which surround them are of stone, plastered with mud-colored lime, and are strengthened with four towers on each side. On each side of a town commonly appears a cemetery, the graves being cut from solid rock. Near one of their most ancient cities is a vast cemetery in which is a tomb building containing the remains of 27,000 human beings, respected citizens of the kingdom and republic, whose lives stretch over a thousand years of time! But we started to say something about their industry and modes of cultivation; then we shall see how they look, take a stroll over their seven cities, and depart for another community of peculiar people, as distinct a race as they. The soil is all artificial, vegetable and animal contributing to its slow formation. The city groves or gardens are hedged with palm trees. At the foot of each palm is a trench to hold water, which is conveyed to the soil by neat channels formed of hard lime, the land being divided into squares as it is in Egypt. Each garden is daily watered, and every inch of space is utilized, being sown to capsicums, pumpkins, carrots, turnips and barley. Vines are trellised from palm to palm, and fig trees, quinces and pomegranates give the stately hedge the beauty of their pale green. The plow by which the soil has been turned up is devoid of iron, being merely a long piece of wood sharpened at one end,



to which are fastened two beams, one for drawing and the other for guiding. The camel who furnishes the motive power is led by one boy and driven by another. Wheat is almost unknown in the republic, and the use of meat is confined to festivals.

The Mozabites are expert dyers and tanners of morocco leather. They use the rind of the pomegranate for tanning purposes. After bleaching the wool with water mixed with the powder of a soft limestone, they use the roots of various desert plants for yellow, primrose and red dyes.

The women do not appear much in public, spending most of their time on the tops of their houses. Four of them are allowed one husband, at least one man is allowed to marry four wives. Their hair is twisted into a huge knot on each side of the forehead, and there is another knot behind on the left side. The whole arrangement is fastened with large gold or silver skewers, and powdered with red and white beads. On the right knot only they wear such ornaments as gold stars and coins. These ladies are very dark, and yet have red or black patches of paint on the forehead, and a black patch on the end of the nose. Rings, bracelets and anklets are plentifully worn. The men, however poverty-stricken, always wear a signet-ring of silver. More ornaments are sometimes tolerated by the Jews, but otherwise there is no distinction in dress between them and the Moslems, except in place of the red fez under the turban they always wear a black one.

Each of the seven cities of the republic has a distinctive air and although the people are united, there is so much that is different in architecture, in local laws and customs as almost to leave the impression of a passing into another country. The military city of the confederacy is Beni Isguen. Surrounded by a double line of fortifications, it stands upon the side of a hill at the summit of which are the ruins of the first settlement of the Mozabites, made more than a thousand years ago. The space between the walls is covered with Arabian tents. This privilege is not even accorded the Jew; for the inhabitants of Beni Isguen boast that they are of the purest Mozabite blood, part of them having come from the Arabian shores of the Gulf of Bab-el-Mandeb, and the others from the Berbers of the mountains. None but members of these two clans are allowed to hold land. Every fortnight one hundred of the citizens are summoned to practice ball firing against the face of a rock. Their military faithfulness has worn it into a cave twelve feet deep, so that little of their ammunition is lost. Everything is ancient and impressive in this city, although its population does not exceed ten thousand; it has two massive mosque towers, one for the upper and old



town, and the other for the lower city. After pointing these out to the stranger, the Kadi (civil president of the corporation) will lead him proudly to the city's register, in which, for nine hundred years, are recorded its chief events and the names of its distinguished visitors.

The capital of the republic is Ghardaia, a city, as usual, "founded on a rock," its flat-roofed huts built in terraces, tier upon tier. A taller hill, on one side, is crowned by the oldest of the Mozabite fortified towns; on the one hand loom the ruins of another ancient town. Entering through the gateway, overshadowed by the square tower of a mosque; you are met by the "mayor," who is also president of the republic, and who carries in his hand three enormous keys with which he ushers you into the "guest" house. This is apt to be a small windowless hut, with only the door through which you enter; upon the floor you find spread for your reception a long carpet of some thick material, a basket of dates, a dish of pomegranates, and perhaps a huge water-melon. The great cemetery of the republic is located at the capital, and here is the immense, marabout, or tomb building, to which reference has been made. This hallowed ground is not only the scene of mourning, but of one of the most joyous, simple festivals which can be imagined. It is known as the "death-feast" of the founder of the Ghardaia. Once every year, in a large open space in the cemetery, the poor of the city gather to receive a bounteous feast from the hands of the rich. Underneath the open space is the grave of the man whose name is revered in so tender-hearted a manner.

Trade is comparatively so brisk at the capital that quite a commercial atmosphere surrounds it. Windowless, one-story houses front the streets, and some of them have holes in the wall through which cotton cloaks, burnouses, handkerchiefs, etc., are sold. The market is an irregular space, surrounded by rows of venders with their wares on their knees on the ground, the buyers sitting beside them. A negro acts as auctioneer, having an assistant who carries the article to be sold around the square. Among other strange valuables disposed of is a large heap of date stones, which are cracked between stones, and fed to camels. The Jews are here allowed the freedom of the city, though they are confined to one quarter, where they work as jewelers, silversmiths, farriers, and blacksmiths.

Mellika is the sacred city of the republic, which contains more mosques than its sister towns, more ruined houses outside the walls, more tumbled-down gates, and boasts a large cemetery in which are buried many of the republic's revered founders. Beyond this is a city so small and jumbled together that it does not even have a house for the



entertainment of guests; it has seen better days, however, for the top of the hill is covered with a mass of ruins. El At'f has a double wall like the military city, and is the oldest city which stands upon its former site. You see again the same holes in the wall through which cottons and fruits are being vended. There is also something which looks like a mass of loose sand. It is really a desert lichen and not considered bad eating by the hungry Touarick, though to any one who has a liking for the dainties of this life, it might just as well be a section of the Sahara for all the attraction it would have to him. The entire site of the city is a polished rock, and its gardens are choked with sand—but the Mozabite is proud of it, too, with its white-washed houses, built of good stone, and its palm trees within instead of without the walls.

Guerara, the seventh city of the Mozabite republic, wonderful to relate, occupies an almost level site, being situated in an isolated oasis, and having little intercourse with the balance of the commonwealth. The houses stretch from both sides of the usual tower, and are of mud-brick and stone. Small eminences surround the town, each crowned by the tomb of a holy man; this is a complete little house with many chambers, but all closed and dark, in which prayers are offered by the family on stated occasions. On the anniversary of his decease, the virtues of the departed are extolled and a largess doled out, as in the death feast we have described.

### THE WAREGLAS.

A three days' march from the Seven Cities brings one to the Wareglas, with whom it will be remembered the Mozabites attempted to form a union. As you approach their city the "Peace be with you" which greets you on every hand makes you imagine that you are among the faithful people of the Prophet. The people are of a different race from those among whom we have been living—very dark, often with a strong dash of negro features; the women with frizzed hair curled into corkscrews, plaited at the back and ornamented like Nubians with red beads and gold coins. Instead of the long cord of camel's hair worn around the fez by the Arabs, the Wareglas wear a simple twist of fine grass matting. In other ways they show the independence befitting a people who claim to have founded the most ancient city in the Sahara. Although Waregla boasts that it has never voluntarily submitted to Dey or Porte, it was, at one time, unable to choose a native prince and called upon the Emperor of Morocco for a ruler. He sent his son, who agreed to levy no taxes, but to be content with as many gardens as there were days in the year. The extravagance of the royal family induced the



Wareglas to stipulate that the sultan should receive a camel-load of dates for every one hundred trees of the 60,000 in their oasis. This generous provision, however, did not long keep the foreign ruler within bounds, and the indolent people therefore aroused themselves, and put into effect their prerogative of deposing the sultan at will. Their resolve was delicately conveyed to him, as had been previously understood, by neglecting to furnish him a band of music at the time of morning prayer. The band did not play before his chamber door, and he retired to private life, only to give place to a powerful chieftain of the Southern Sahara, who agreed to protect the city against the raids of the Touaricks. These marauders have more than once attacked the place, and laid waste the gardens and palm groves which extend for several miles in all directions. The trees are irrigated by salt water, which is said to be conducive to their fruitfulness. Beyond the gardens is a marsh swarming with wild duck and abounding with rank herbage. The city has a triple circuit of crumbling walls, the outer enclosing a wide space where cattle are driven in, camels loaded and unloaded, and caravans arranged. The middle walls are built of sun-dried brick. A forest of palms envelops the whole city. The mosques with their lofty, square towers again appear, but instead of the clear-cut features of the Mozabites, we are confronted with the broad nose and coarse mouth. There is a Jewish quarter in Waregla, also, given up almost entirely to the workers of metals. The Hebrews have their own streets, a separate municipal organization, and if they pay their taxes, may be greeted with the "Peace be with you" of the lax Wareglan, who seems to have forgotten that the salutation should only be given to the faithful Mohammedan.







## THE MALAYANS.



FROM the southeast of Asia, in the dim past, there came a fierce, active race of men, driving the aborigines into the islands of the sea. First they crowded them into the interior and sometimes off the islands entirely. The race of Papuans finally concentrated themselves on the great island of New Guinea, from which the war-like Malaysians were unable to drive them. This with the Philippines and a few small groups of islands in direct communication with New Guinea, or Papua, were virtually all that remained to the overwhelmed aborigines. From Borneo and the Celebes Islands the hardy and enterprising conquerors shot out in all directions. Describing curves of thousands of miles, the race swung round the oceanic territory of the Papuans, when they could not break through it, until they had in their embrace nearly all the islands of the ocean from South America to Africa and from Australia to the Sandwich Islands. At quite an early day in their history of savage colonization there occurred a gigantic split or emigration. For fifteen hundred miles east of the Celebes Islands the Malayan language, both in its structure and traditions, shows many admixtures from the Indian or old Sanskrit. With the Samoan, or Tonga groups of islands which are then reached, commences to be heard both a distinct language and a new order of traditions. Physical development has also been progressing. The pure Malayan type shows a native of small stature; skin a copper brown, with a tint of yellow; straight, coarse and dark hair; long and broad head; protruding cheek bones; flat nose and large nostrils; small eyelids, but not as narrow as those of the Mongolian; large mouth, but the lips not puffed up; black, but not brilliant eyes. Progressing eastward the body increases both in height and muscularity; the jaw, cheek-bones, mouth and nose are shaded more toward the European cast, and the hair does not tend toward the Papuan variety (which grows in tufts) but is inclined to be curly. We are now among the Polynesians—those tall athletic cannibals, and



Christians, who are regarded as the purest remnants of the race which was crowded out of Asia by the more vigorous Aryans, and which, in turn, pushed the Papuans out into the broad Pacific and hemmed them round about in their island prisons. The Polynesian languages, therefore, are among the most primitive forms of speech. As those gigantic "South Sea Islanders," the Polynesians, come up before us all, with their black skins and their bluish black hair, divided from them by thousands of miles, their geographical as well as personal extremes are the Madagascans, who are a branch of the Malayans proper.











AUSTRALIA AND OCEANICA.





## THE MADAGASCAR MALAYANS.



ONLY two hundred and fifty miles from the African coast, opposite Mozambique, is a great island which it is natural to suppose would be peopled by the tribes of Africa; but with a few unimportant exceptions on their western coasts, the Africans have never been navigators. Not even to escape the persecutions of war or the pressure of population, do they seem ever to have ventured far from the coast, but rather to have trusted themselves to the great unknown interior of their continent, when circumstances have forced them to "move on." So that the two hundred and fifty miles lying between the continent of Africa and the great island of Madagascar have barred out the Ethiopians, and left the way open for an influx of population *via* the Indian Ocean. In what way and when the adventurous Malay found his home in this far-distant island, has been one of the problems which has most puzzled the ethnologist; but find him we do, with the speech, eyes, hair and features of his brethren so far to the east.

### THE TWO TRIBES.

The Madagascans are divided into two distinct races, the black tribes inhabiting the western or African slope, and the olive-colored natives the eastern. Since the country came into view as a historic land, the great conflict has been between representative people from these races. Though the texture of their languages — even the names of towns, mountains and rivers, east and west — makes it clearly evident that they were originally united, their animosity has been implacable since the world has known anything of them. During the last century a black tribe called the Sakalavas held the fairer natives in subjection. They now hold the western and northern portions of the island, where, with their tall and robust frames, black crisped hair and dark eyes, they look with disdain upon the diminutive Hovas, with their soft hair and their hazel eyes. They call them "vagabonds," and are perpetually



showing their contempt by carrying off their cattle and plundering their homesteads. But their fair-haired enemies, "vagabonds" though they be, have become the dominant race of the island by trusting to their intellectual force, combined with European weapons and tactics, instead of to personal bravery and physical strength. They respond to the Sakalavas by dubbing them "the tall cats," both on account of their fierceness and great stature. The Hovas occupy only a central province of Madagascar, and the Sakalavas with other tribes of less strength are independent of their actual dominion. Their kingdom is called Imerina, and is united and powerful; all outside is confusion and disorganization. So that it has been customary to consider their government as that of the whole island.

### ANCIENT HISTORY.

The Hovas are the only people of Madagascar who possess any traditions in regard to the aboriginal inhabitants of the island, whose ancestors they claim to be. It is from them that the supposition is drawn of a far more primitive people than they whom the ancient Hovas found dwelling in their present territory, about eight hundred years ago. This tribe they call Vazimba. The two tribes united to produce the Hovas of the present. Their traditions pictured the Vazimbas as of so heroic and godlike a cast that, when the Hovas were pagans, their ancestors were worshiped as gods, and even now, as Christians, their tombs are among the most sacred objects in the country. After they had lived together for over a century, a quarrel arose, however, which resulted in the Vazimbas being driven out of the country with the iron spears of the Hovas, which their wooden weapons were not able to resist. Their traditions have it that for five hundred years thereafter the Hovas continued to flourish. They built fortified towns. They had their tribal governments, their orators and their heroes, and neither Arab nor Portuguese knew of their continued growth into a united and powerful people.

At the beginning of the eighteenth century one of their great chiefs ("Andriamasinavalona") by the power of his name and arms, brought every town under his sway. He also built embankments along the river Ikopa, which watered his province, to prevent the annual flooding of the great rice plain along its borders, which was, withal, a source of much wealth to the kingdom. The cultivation of rice was extended, the smelting of iron and the manufacture of cloths were encouraged, and, later, the thin spear and round hide shield gave way to the musket and cannon. The ruder tribes became subject to the Hovas.



A king ascended the throne who was a Madagascan of the old school; who sat on the floor and ate with his hands out of a silver dish, who worshiped idols and who believed in divination with the help of beans, rice, straw and sand; but this king abolished the slave trade in his dominions, in return for the privilege of being supplied with British arms and British officers, and became master of the island. The native language was reduced to writing and thousands of the people learned to read and write. European blacksmiths instructed those of Madagascar. Infanticide was abolished, and other cruel customs of paganism.

A pagan queen ruled over the Hovas, and destroyed all the good work which had been accomplished. Persecutions of the Christians and of civilization followed; thousands of persons were massacred, and subjected to most horrible forms of death. Other rulers came, some good and some bad, but the advance was sure, until with the accession of the present ruler, an enlightened woman, the firm foundation of a progressive state seems to be laid.

### MADAGASCAN SLAVERY.

Although slavery has been abolished in so far as that the natives are not sold and exported, it still exists in various forms under the generally intelligent reign of the queen. The descendants of prisoners of war are still slaves. There are slaves who have placed themselves in servitude on account of debts; and in Madagascar slavery is not only imposed upon the criminal, but extends to his wives and children. In the service of the queen, as of her predecessors, are also a class of workmen who are slaves, to all intents and purposes, although not so in name. In the great forests are hundreds of woodcutters, felling timber for government purposes, who receive no pay, and yet toil there all their lives and rear their families in darkness and privation. Their boys follow in their footsteps and their girls are given in marriage to other woodcutters, who drag out the same monotonous existence, their only privilege being to cultivate enough land to keep body and soul together. A certain quota of artisans, such as workers in iron, gunsmiths, spearmakers and carpenters are also bound in perpetual serfdom to the government. Such arrangements as these bring the expenditures of the government down to a very low figure.

### THE GOVERNMENT.

The queen's advisers in the government are a prime minister, commander-in-chief, and a chief secretary of state. The offices of



prime minister and commander-in-chief are sometimes held by the same individual. A certain noble family called Rainiharo has for several generations retained the confidence of both the queen and her predecessors. Its members have invariably thrown their great influence against heathenism, in favor of a constitutional monarchy, and have placed several rulers upon the throne. Measures of state are discussed by the queen with her immediate council, old and honored officers of the army, and a unique domestic cabinet called the "Twelve Wives." Every king is authorized to have that number of mates, because twelve is a cabalistic number with the Madagascan. He has his twelve sacred cities, and what better evidence of its power is required? This inner council is not supposed to have much influence, since all these ancient superstitions are on the wane, but the relic may be retained as a convenient method of keeping the first ladies of the land in good humor. There are several noteworthy instances, however, which go to show that the queen is a believer in the political and civil ability of her sex. Female chiefs have frequently been greatly honored by her, being entitled to the highest rank in the government, and on the east coast a Betsimasaraka princess was, for many years, one of her most trusted counsellors.

### THE TRIBES AND THEIR CHIEFS.

Although the Hovas and their subject tribes acknowledge a central government in the queen and her cabinet, they are still a federation. At the head of each tribe are the nobility, who are descended from the great chiefs of former ages, and the common people are enrolled as their followers rather than the subjects of the queen. Taxes are levied by these chiefs, but they are paid in service or in rice, sugar-cane, lambas, fire-wood, beams for building, bundles of thatch, stones, pork, beef, etc. If the Malagassy had a currency this awkward form of payment would not be necessary. In their larger towns the French five-franc piece is used and chopped up into smaller pieces, as required, every household as well as shop having its weights and measures.

Upon a message from the queen asking for some special service, the tribes meet and decide upon the details. When any great question agitates the kingdom, the tribes meet and express themselves freely, before the queen renders her judgment.

### DEGRADING THE COURT.

The judges are chosen from the nobility, and hear complaints and examine criminals in open market or close to some public road. The



strange custom of thus exposing the judicial dignity to the gaze of the masses is reported to have originated from the fact that once upon a time, not many years ago, a great king of the Hovas passed a house wherein the judges were assembled, and they neglected to arise and pay him the usual homage. It was thereupon decreed that the house should be razed, and the judges thereafter hold their court in the open air, where they could see and be seen. So now they sit upon a bank of earth, or a pile of stone, with principals, witnesses and spectators crowding around. They write their depositions upon the knee; but their duties are lightened in other respects, for no advocates are employed, the principals being their own lawyers. In difficult cases the judges retire to deliberate; but the bulk of their business is transacted according to the royal mandate.

Formerly the poison ordeal was employed in criminal cases to determine the verdict, or, in minor cases, two fowls or dogs representing plaintiff and defendant were pitted against each other. Trial by a jury of twelve is a provision of the constitution, but seems a dead letter.

Under the judges are the revenue officials of the country, who collect the rice and other productions which fall to the queen in place of taxes and government fines, besides taking charge of all the revenues which are covered into the royal treasury for the running expenses of the state. Another class of civil officers are the royal couriers, who send messages from the government to the head men of the villages on public business, and form a sort of constabulary in the preservation of the peace. Below them are the centurions, who have immediate oversight over "one hundred," who actually deliver the messages to the head men, or proclaim them to the people after the subjects have been brought to the great markets by the firing of a gun. The head men are appointed by the sovereign to preserve order in their residence villages, and to act as district representatives.

The punishments inflicted for crimes seem to be the worst relic of barbarism allowed to exist under the Hovas' government. For political offenses, as for the non-payment of debts, not only is the person's property confiscated, but himself and family are sold into slavery. Many crimes are punishable by death. The criminal may be thrown upon the ground, and spears be driven through his back, or he may be stoned, flogged or burned to death, crucified or thrown over a precipice. If he is a noble, it is deemed unlawful to shed his blood, and he may take his choice of being smothered, starved or burned.

In actual rank, the nobles or judges, come next to the royal family. Then come the officers of the army, who are divided into thirteen



grades, the field marshal being the highest. The policy pursued by many of the sovereigns of obtaining the most modern of military ideas has borne fruit in a large and well-disciplined army, but has had the evil effect of inclining the ruler of the kingdom much more to autocracy.

### THE QUEEN'S CAPITAL.

In fact, situated as her kingdom and capital are, on a high table-land backed by noble hills and dense forests, with a large army at her command, she may well feel herself secure not only from domestic disturbance, but from an invasion of foreign enemies or outside tribes. Antananarivo is her capital, as it was the city of the Vazimbos. It is built upon a high ridge of land, having three elevations. Between two of them is the plain where the sovereigns have been crowned. On the highest point stands the palace of the queen. Upon a level piece of ground on another hill the laws of the kingdom are promulgated. Lower elevations than those upon which the capital is built are utilized as picturesque suburbs of the great city.

### CHRISTIAN PERSECUTIONS.

A church now and then comes into view, while near it may be steep and frowning cliffs, over which the martyrs were thrown when the heathen monarchs raged against the Christian missionaries, thinking that these foreigners not only came to destroy their gods, but to put in the places of their sacred ancestors the names of God and Jesus Christ. The proud memories resting upon the twelve sacred cities in which once resided the twelve revered kings of the ancient Vazimbos were to be obliterated; and they were to no more cast their eyes from their lofty portals and with one sweep of their royal heads witness those ruins by which they swore, and which kept alive in their minds great and ambitious resolves. The rude mounds of earth and stone, in which were laid the bones of some Vazimba demigod, were no more to be used as altars by their subjects, but were to be looked upon as so many common heaps of refuse. Those sacred obelisks of stone, set up as memorials of the great chiefs of ancient times, were to be unhallowed. The three hills upon which dwelt three of their most famous idols, through whose agencies they were to reach the Prince of Heaven, were to be leveled, figuratively speaking, and the kingdom torn from their embraces.

A dozen miles to the north upon a bold ridge of rock, which rose from a great plain, their ancient capital, with the ancestral tombs and royal houses, appealed to these heathen monarchs to stamp out this new



force which threatened to tear up their hoary superstitions by the roots; and with the uprooting of the old would be destroyed much of the sanctity which hedged their own persons about. And horribly did they acquit themselves. Those of the nobility who had joined the new order of things were burned to death at the summit of the northern ridge of the capital hill, as it begins to slope toward the plain.

A precipice frowns from the western side of the city. Toward this awful descent fifteen persons were carried, bound and gagged; a rope was firmly tied around the body of each, which was lowered a short distance down the cliff. Within a stone's throw was the royal palace. A great multitude gathered on the adjacent elevations, with various emotions, awaiting to see the officer give the executioner the word of command to cut the rope with the knife which he held raised over it, and to witness the awful plunge and the sickening wreckage of humanity.

But though the Christians were killed by hundreds, and banished by thousands, and driven to worship in rice pits or in those very tombs which they had been taught to believe were deified, the spark was kept alive which kindled into a flame under more auspicious reigns; and from the tolerance of one pagan queen sprang the fostering care of a Christian sovereign. So that to-day the spectacle is presented of a ruler who has cut away from the ancient superstitions of her people, has herself done most to eradicate the religion of her forefathers, and yet who seems firmly planted in the public confidence.

### BURNING OF THE IDOLS.

The Sakalavas, and other tribes which have not embraced Christianity, have as many strange superstitions and customs as the negroes of Africa. They have a supreme god, whom they call the Prince of Heaven, and various tutelary gods. Their two great idols were lodged in common huts, there being no temples, and there were no priests except the men who had charge of them. The queen ordered these hideous monsters to be destroyed, when the pagans of the kingdom demanded that she return to her native faith.

The long cane which preceded the chief idol, Rakelimalaza, in the heathen processions was first cast into the fire; then the twelve bullocks' horns which were used as sprinkling vessels; the three scarlet umbrellas, the lamba which concealed the idol when its keeper was travelling with it, and the idol's case made of the trunk of a hollow tree—all these followed, the people standing around, awe-struck but quite silent until



the idol itself was revealed! Upon which they exclaimed to the officer and his soldiers: "You cannot burn him; he is a god!" Astounding it is that the idol-worshippers did not all abandon their faith when their eyes beheld what they had been revering as the Great Unknown; for it consisted merely of a piece of wood, about four inches long, wrapped in two thicknesses of scarlet silk some three feet long and three inches wide. The other great idol which was made of three round pieces of wood, of about the same length, and bound together with a silver chain, succeeded Rakelimalaza. He was called Ratsimahalahy—the names were enough to frighten any one.

It is well that the idols were kept under cover; for the Madagascans have no talent as sculptors, their very idols prove their deficiency. With the Africans and races of the East, the reverse is the case, their hideous representations of powers which are only known to be quite awful and mysterious, serving to keep alive the most degraded of superstitions. Sometimes the pagan of Madagascar wears the rude figure of a bullock as a charm against evil, but that is the extent to which native art goes. This fortunate deficiency in the artistic nature of the Madagascan may account, in part, for his lack of cruelty in the manner of making his offerings. He comes as near being the worshiper of ideas, hideous and ridiculous though they may be, as an idolator possibly can.

So far as the habits of the people are known, the natives of Madagascar, with one minor exception, have never practiced human sacrifice. The "sampy" or household god has greater influence over the average Madagascan than his larger or national god. Even this is usually a mere piece of wood, stone or glass, kept in a straw basket, and hung from the north wall of the house, near the bedstead. When the people wish to make an offering to the village god, it is brought from its house in the middle of the town, snugly laid away in its box, and the ceremonies are gone through with upon sacred stones, or the grave of a Vazimba, under the direction of the priest. Sometimes the keeper calls the people together and they wait around the idol-house until he has offered prayers and anointed the god with the oil of the castor-oil plant; after which the audience is considered to be blessed.

Fortunes are told and fortunate days are foretold by observing the phases of the moon. If a child should be born on an unlucky day, it is at once killed. Trial by ordeal, by taking a nauseating drink, is also practiced, as we have seen it among the negro tribes of Western Africa. Among the Hovas, however, the savage custom has disappeared. The step may be considered in the light of a measure taken to preserve the kingdom itself; for it was computed that by the ravages of the so-called



“tangena” a fiftieth part of its population had been killed ; that three thousand people were annually sacrificed upon the altar of this all-pervading superstition.

### THE BENEFIT OF “NO ROADS.”

There probably never was a state whose natural defenses were so impregnable as this one of the Hovas. From the sea coast to their very capital, whether you advance from the north, south, east or west, the country consists of lofty terraces or natural fortifications. Dense forests also cover the land, and as if to make their position more secure, with all their advance in modern civilization, they have persistently refused to build passable roads from the coast to the interior. Mere paths run around noble hills, through valleys and woods, and skirt great rice swamps to the queen’s province ; yet they are wide enough to accommodate the Tankays, who inhabit a plain which occupies the second ridge of terraces (when they are at home) ; but they have been conquered by the Hovas and brought into the service of transporting government goods to all points of the kingdom.

The universal mode of personal conveyance is by the palanquin, which is a frame work borne on the shoulders of men, fixed up with various conveniences proportionate to the length of journey to be undertaken. The traveller is carried over the country at a brisk dog-trot, the bearers shifting their burden from one shoulder to the other without stopping, or taking an extra breath. As for horses in such a country, they would be useless, and with the exception of a few employed by the military at the capital upon the occasion of a review of troops, they may be said not to exist in Madagascar. A wheeled vehicle of any description is also unknown.

Thus Imerina is intrenched, suffering only an occasional attack of the Sakalavas upon her cattle who are in charge of the domestic slaves of the nobility, who pasture them in the rich valleys, lower hills and open plains below.

### WONDERFUL EMBANKMENTS.

But the great bulwark of the Hovas, as a people, is their rice. Its tall green reeds cover hundreds of square miles along the rivers and streams, and from the broad fields spring countless pretty hamlets and villages. In many of the most fertile rice districts the land is divided into “hetia” or holdings, and the villages are perched thickly on the terraces of the hills above.

A remarkable geological formation has been the means of retaining



the waters of the rivers which, 4,000 feet above the level of the sea, fertilize these vast tracts of country and sustain the lives of over a million people. If some barrier were not interposed they would rush with resistless force toward the ocean, ploughing up the red clay hills into deep valleys and making level plains, loamy soil and vast fields of rice an impossibility. This natural dam is formed by a reef of hard gneiss, on the western side of Imerina, where the Ikopa river would otherwise leap unimpeded to the terraces and the ocean far below. Its waters are retained at a certain height, fertilizing the plains on either side, which were formed and held in their mountain fastnesses by the interposition of these adamant barriers.

A similar reef of rocks stays the waters of two other streams which overlook the richest rice fields of Madagascar. This natural protection, in addition to the artificial embankments of the river Ikopa, constructed nearly 200 years ago by one of the energetic kings of Madagascar, has made the plain of Imerina what it is. Each side of the stream for many miles is skillfully inclosed, and through innumerable sluices its waters are conducted by canals to thousands of rice fields. The works would be creditable to a civil engineer of modern times, but so rapid is the current of the river during the rainy season that the greatest care is taken to detect any weakness in the embankments. The whole population of the plain are sometimes summoned at a moment's notice to assist in stopping a gap and preserving their rice fields from inundation.

### RICE CULTURE.

But it should not be imagined for a moment that all the agriculturist has to do is to flood his field from the river and then turn upon the rich soil his herd of cattle, driving them round and round to mash it into soft mud—a very lazy kind of plowing for the benefit of the prolific rice plant. These terraces which we have seen descending in all directions, from the kingdom of Imerina to the sea, although not watered directly by the streams and rivers, are clothed by the ingenuity of an industrious people with the fresh green of the young rice plant and the golden harvest of maturity; the streams and rivers are tapped, the waters are drawn from one level to another through long channels and spread upon hundreds of fields which would otherwise be mere pasture land over which herds of cattle would wander at will. The rice is usually sown in the valleys, which run down to the plains, a series of terraces being formed and so protected that the earth and seed will not be washed away.



When the plants are about six inches high, the business of transplanting begins. All are engaged in this work — the slaves, male and female, in preparing the ground and bringing the plants, and the owner and his wife and family in superintending the operations. The young plants are tied in small bundles, and being brought to the rice fields in the plain, which have been flooded to the depth of a few inches, they are fixed in soft soil, one by one, but with astonishing rapidity. When harvest time comes the plains are yellow with grain, which is still growing in water, now kept standing to the depth of a foot or more. The men wade into the water and cut the rice with large straight-bladed knives, after which they pile it into small canoes and bring it to dry land. There the women receive it, lay it out on the ground to dry and then thresh out the grain on large pieces of stone or a surface of prepared clay. After being further dried the rice is stored in a round pit dug in the hard clay soil. This has been the custom from time immemorial, and the consequence is that it is the height of folly for one not acquainted with the ground to commence to build upon a plain anywhere in the kingdom without first making a thorough search for concealed rice pits. Until the next planting comes round, the long-horned Madagascan cattle, with their camel-like humps, monopolize the fields.

### MADAGASCAR MARKETS.

The manufactures, as they are exhibited at the markets, held in the towns of the provinces, are somewhat primitive, although in some districts cotton and silk are woven into handsome fabrics, and elegant carpets are made. As a rule they consist of lambas made of rofia fibre; coarse but strong iron spades, spade handles, timber rafters, clumsy window shutters with the hinge pin projecting above and below, wooden spoons, leaf plates, grass baskets and earthen plates, hinges, cocks, pincers, hatchets, choppers, hammers and trowels, all of native work. Boots and shoes are neatly made, but the sole-leather is badly tanned.

A would-be purchaser of food at one of these markets would find that about the following scale of prices prevailed: Beef, two cents per pound; pineapples, five for a cent; potatoes, twelve cents a bushel; eggs, a cent apiece; a large turkey, eighteen cents; a fat fowl, three cents; a bushel of maize, five cents, and rice, nothing to speak of. Wages also are the same as rice; so that the cheapness of provisions cuts little figure in the poor Madagascan's life.

This market system is a prominent feature in the social life of the Madagascan. The markets are usually held weekly, but in the large



towns do not frequently fall upon the same day, so that if the queen or governor, or any functionary or personage of lesser degree, has any matter which he wishes to bring before the people, he makes proclamation in the market place. Here is the rendezvous of merchants, politicians, gossip-mongers, buyers and sellers, and it is a good place to see all grades of life. In the days of the persecutions those who were convicted of Christianity were exposed in chains every market day for months together as the surest way of heaping upon them the greatest torrent of abuse in the most public manner. At the capital and in the large towns the markets are divided into departments. From the timber or wood market can be selected every portion of a house from the framework or flooring of the more modern, to the rushes or bamboo used in the construction of huts. Then there are the provision stall and the manufacturing department.

### A CONQUERED RICE PROVINCE.

One of the rice swamps, which has become so justly celebrated, covers an area of over six hundred square miles. This is in the province of Sihanaka, which has become subject to the Hovas, though the resistance was brave. It is a vast basin set down in the midst of high hills, having a clear lake and this immense rice field in the center. The Sihanakas made their last stand on an island in the lake, and though the king of the Hovas was armed with cannon and muskets, their defense was so determined and the rain fell in such torrents that, for the time, he abandoned the assault; or rather his soldiers fled, and the leader of the flight, according to military custom, was burned to death. Evidences yet remain, in the shape of old fortresses and the "Prince's Town," that the people were at one time warlike and independent.

Although they have deserted their fortresses for the fertile plains, and enjoy their rice and gravy in security, one of their first inquiries of a stranger is in regard to the cannon which guards the stockade of the towns occupied by their Hova rulers. This people belong to the great tribe of Betsimasarakas, who inhabit the eastern portions of the island, and next to the Hovas are the fairest natives of Madagascar; but they are sadly addicted to rum, made from the sugar cane which they grow, and little sheds containing their stills are conspicuous deformities of the landscape. The larger towns of the people are laid out with great regularity; the houses, however, being built mostly of light wood and reeds, so that destructive fires are of frequent occurrence. Outside of many of them are large enclosures for the great cattle herds which abound in



the districts. The houses are neat within, and are usually built on the same plan as are those of the Hovas. The Hova house has one post at each end and one in the center. It has a door and a window on the west side, and the bedstead is fixed in the northeast corner. In the northwest corner is the hearth, with a two-storied frame for the cooking pots. The house of the Betsimasarakas, on the other hand, has three carved posts in the center and one at each end; there are two doors on the west side and a window in the northeast; the bedstead is in the southeast corner and the hearth and saucepan frame are fixed, immovable, in the southwest. The floor also is nicely covered with mats.

### HOUSES AND CLOTHES.

The majority of houses in the country are made of the bright red earth, which constitutes all of the rising ground, and sometimes of the blue and ochre-tinted soils found in the level rice plains. Large clay houses are often built by the wealthy classes, tinted with various colored earths, with verandas around them, windows and doors partly of glass, and the inside finished in hard wood, beautifully arranged as to color and pattern. The central room is lofty, and often has a light gallery running around it, giving access to the chambers at each end.

The dwelling houses of the better class of old-school Madagascans are built of wood and firmly joined together, although nails are not used. They are oblong and invariably placed north and south. They have verandas but no chimney places, although in the highlands fires are often required in the evening. The owner's rank is indicated by ornamented poles at the gables, the roof being covered with rushes and rising to a ridiculous height. Little difference is made between the size of the window and the door; in fact, in the Malagasy language, the word is the same for both door and window. Among the Betsileos, who are a tribe to the south of the Hovas, but subject to them, the door sill is so high above the ground that a post is erected before it upon which the visitor must carefully mount and twist himself over.

Once inside, he is made to feel at home; for the Madagascan is hospitable if nothing else. Whenever a stranger enters a village every one vies in generosity. One will bring him a mess of rice and grease, another a boiled fowl or a piece of beef, and still another may appear with a dish of cooked locusts or silkworm chrysales. If he is near the coast oysters will not even be denied him. But if he has wandered into the land of the Sakalavas, the "tall cats," he will have to content himself with such a simple diet as maize, arrowroot, yams, and a few



European vegetables. Should he be addicted to tobacco, he will discover to his disgust that he will not be offered "a smoke," except he fill his reed pipe with hemp; but he will be invited to take into his mouth a disagreeable mixture of tobacco and herbs, which is used as snuff.

Whether in the street or in the house, he will observe men, women and children all wearing the lamba, or mantle. From the queen to the herdsman, it is a garment universally worn. It is thrown over the



A MADAGASCAN LADY.

shoulders; with the men depending more to the left, and with the women to the right.

The queen's exclusive lamba is of scarlet broadcloth. She alone, also, is allowed to sit under a scarlet umbrella. This latter seems to be a relic of the old days of superstition, when the Hovas believed that when their god, the king, was under his red umbrella, he was feeding upon air, which, indeed, was the chief of his diet.

The lamba characterizes the Madagascan, and its quality and dimensions vary with his circumstances. It may be of cotton, silk or broadcloth; or, if he is a slave, it is made from the bark of the banana tree. A

large straw hat, with a black velvet band, is commonly worn by the men. The general style of the lady's head-dress is to divide the hair into twenty or twenty-four sections, each of which, in turn, is divided into a number of tails which are plaited together and tied with a bow. The "court" costume, however, of both sexes has been English for some fifteen years, this being a regulation which the queen strongly urged.

### THE QUEEN APPEARS.

The life of the Madagascan is shown at its best in his intercourse with her majesty, of whom he is proud, notwithstanding her large stand-



ing army and her handsome palace and residence, for which he is obliged to pay. Her city guard are dressed in white and in native costume. When she goes forth to visit one of her provinces—Betsileo, to the south, for instance—the regular troops are dressed in the red coats of the English infantry, with trousers having pink and white stripes, and with “Brown Bess” as their weapon; the young men are attired in rifle green and carry the Snider rifle. Upon her return she is saluted with the Armstrong gun.

Taking her way to the south the queen passes through a region of villages and pine-apple fields, and in sight of the Ankarat mountains, the loftiest in Madagascar. One of its highest peaks, despite the civilizing influence of her reign, is thought by the villagers of the plains to be the home of some ruling power, and in times of pestilence and peril, they ascend the modest elevations near by and offer up fowls in sacrifice.

Over hills of granite and gneiss, past the tombs of ancient kings and rocky fortresses, now deserted; along fertile valleys and fields of rice on plains and mountain terraces, the queen journeys towards her principal province of Betsileo, which is also the home of a distinct people.

The Betsileos are darker in complexion than the Hovas. They are modest and unassuming but hardy in war, as the predecessors of the queen found to their cost, and there is yet a little kingdom of a few thousand people right in the center of her dominion which still boasts its independence. The stronghold of its chief is a lofty rock upon which is a strong fortress, which is accessible only by ropes from above, while a short distance away is a massive mountain, which is surrounded with such gloom and mystery that it is claimed by some of the natives to be the entrance to the Madagascan Hades. Upon its summit is said to be a large village of ghostly houses occupied by spirits who celebrate any noteworthy event, such as the arrival of the queen at a provincial town, by a salvo of ghostly artillery. The matter has been looked into by those who are skeptical of the ghost theory; they report that in the mountain is a great cave, and that when the wind is high and blowing from certain directions, a booming noise is produced in its vast depths, not unlike the report of muffled, heavy ordnance.

As the queen, with her body guard, at length approaches the capital of the province, the residence of her governor, she is obliged to pass over a long wooden bridge, resting on twenty-six stone piers, which spans the shallow bed of a wide river. She is in the midst of lofty hills, and two broad valleys stretch away on either hand, on whose floor-like bottom she can count no less than eighty hamlets. Slowly winding over a



steep ascent she and her retinue look across a deep valley and see her provincial capital crowning a solitary hill. The houses are arranged in groups, and below them, as walls of fortification, are planted thick hedges of the prickly pear. At the very summit of the hill is the government stockade, while at its very base is the town market.

When the scarlet tent of the queen is pitched on a picturesque knoll near the capital and the scarlet umbrella is elevated over her head, denoting that she has appeared in public, the capital is in an uproar. She with the officers of government are seated on a platform, while clustered around are the tents of her officers and troops and those of the Betsileo tribes who have marched from a distance. Those who have gathered to welcome her are packed in front of the platform, her guards immediately surrounding it. The lambas are of all shades and sizes, and the head-dresses of the women range from the huge piles of the Hova and Betsileo belles to the plain style of the American or English matron.

When the queen arises to speak, the vast assembly salutes her with one accord. And what is the occasion of all this excitement? The day before there has been an examination of the Betsileo schools and the queen is about to address the people on the subject of education. When this is a topic which is kept before our eyes and dinned into our ears from infancy to old age, it is scarcely possible to realize the eagerness with which every idea relating to it is seized upon and digested by this intelligent people of Madagascar.

The introduction is long and circuitous, but the style of her address, delivered in a clear and distinct voice, and the earnestness of her plea, may be inferred from this short extract :

“ You are a father and mother to me ; having you I have all. And if you confide in me, you have a father and a mother in me. Is it not so, O ye under heaven ? ” To which with a deep voice the people reply : “ It is so. ” The queen continues : “ My days in the south are now few, for I am about to go up to Imerina ; therefore, I will say a word about the schools, and I say to you all here in Betsileo, cause your children to attend the schools. My desire is that whether high or low, whether sons of the nobles, or sons of the judges, or sons of the officers, or sons of the centurions, let all your sons and let all your daughters attend the schools and become lovers of wisdom. ” The prime minister then, in the queen’s name, addresses the assembly on the subject of usury and says : “ Thus saith the queen ; all the usury exacted by the Hovas from the Betsileo is remitted, and only the original debt shall remain. ” Such sentiments as these are promulgated in far-away Madagascar ! For this is no fancy sketch,



The reception of the queen upon her return to the capital is attended with much ceremony. The roadway approaching it is lined for nearly a mile with double rows of soldiers, and when her majesty enters her capital, surrounded by her "red-coats" and officers in gorgeous uniforms, she finds nearly the whole tribe of Hovas there to receive her. As the retinue draws near the groups of women and children who are closest to her majesty commence a low chant. They are recounting her titles and glorious descent and murmuring in an undertone: "May you live long, sovereign lady, not suffering affliction. May you equal in length of days the entire people."

Finally, reaching an open plot of ground, she descends from her palanquin and is conducted by her prime minister to a seat placed in the center of her "assembly ground." Near the seat is a bare, blue rock—the sacred stone upon which she is careful to step and give thanks for being allowed to re-enter her city in peace and safety. Within this open space are gathered an immense assembly—officers on foot and horseback, ladies of the court in English dress, singing women, servants and slaves with loaded palanquins or guarding the baggage of masters and mistresses, a band of native musicians, etc., etc., all garlanded and decorated with brilliant flowers.

After receiving the congratulations of her people the queen is carried in another palanquin to the royal palace. This is one of a dozen palaces, situated in a great court-yard, in which also are the tombs of all the reigning members of her family. The queen's own palace is not as large as many, being about the size of a comfortable dwelling house, and its body is composed of thick, upright pieces of dark-red wood. It is in the shape of a Greek cross, the north and south sides being filled out with a highly-ornamented veranda.

Like all works done for the sovereign, the building of her palace is a species of tax imposed upon her subjects. Material and labor are furnished without pay, the only return made in former days being the royal grant that for three days previous to the opening of the palace, any crime could be committed without meeting with punishment. This reward for the people's sacrifice has now been withdrawn, so that they not only have to donate the palace, but to behave themselves when it is completed, as well as to present their sovereign with substantial tokens of their allegiance when their work has been pronounced good. This presentation takes place in the palace and is conducted through the queen's relatives, the prime minister and the head men of the tribes. So we leave the queen of Madagascar safe in her palace, and cross the

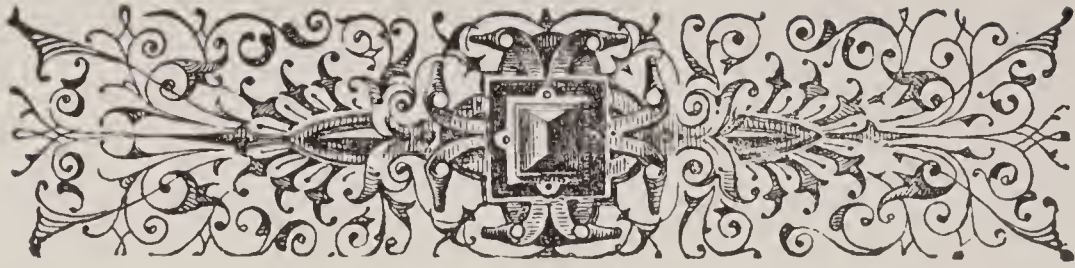


Indian Ocean to the Eastern islands, which are being possessed by Europeans and Asiatics. What native kingdoms remain lack coalescence, being similar to those of Eastern and Western Africa. Although the Malayans of the Eastern seas retreat to the interior of their islands, they organize no such governments as that over which the Queen of Madagascar presides. They invite no European artisans and officers to instruct them in the industries and in war. No such Christian revival sweeps through their ranks as stormed the Hovas of Madagascar. No picturesque towns and fertile rice swamps, supporting tens of thousands of people, and imposing works of engineering skill, representing past and present ability, present themselves nearly two hundred miles from the coast, as they do in Madagascar.

Instead, the Eastern Malayans are either cannibals who hunt for heads as boys do for marbles—simply wild-cats and tigers, who make their own weapons—or they are farmers, fishermen and traders, under control of stronger people. There are wrecks of powerful native kingdoms scattered from ocean to ocean and there are many evidences of great natural and acquired ability in commerce and government, but the kingdom of Madagascar is the most striking living example of high development among the Malayans—and the wonderful consideration is that it seems the result of self-development.







## BORNEO MALAYANS.



BORNEO and Celebes form the natural center of the East Indian Archipelago and it is easily conceived, as ethnologists have been led to believe, that from this locality occurred the great emigration of the Polynesians eastward. It may be, as has been pointed out by various eastern travelers, that Java, Sumatra and Borneo were formerly connected; that they formed, at the time of the emigration, with the Philippines the Formosa and Japanese Islands, part of one great continent. Their fauna is similar, and ocean soundings have proven that the three islands, at least, all stand on a plateau covered by a shallow sea, and have determined where the basins of the Pacific and the Indian oceans really begin.

Borneo almost attains the dignity of a continent, its area being more than 250,000 square miles. Its surface may be described as a central group of mountains, surrounded by an immense forest, which, in turn is belted by wide alluvial plains edged with mangrove swamps and inundated land, the whole country being cut up by great rivers which creep from the moderately elevated interior to the sea. The plains are devoted to the cultivation of rice, and the forests and banks of the rivers harbor a noteworthy interior tribe known as the Dyaks.

### THE DYAKS.

A Borneo forest is only equalled in grandeur and beauty by that of South America. First comes the bamboo, that gigantic grass, which the Dyak uses for his house, bridge, drinking vessels, mats, tables, bedsteads, mast and sail. The thickets tower above his house and stretch far back from the river's bank. Tropical flowers and fruit are massed together along its margin. Cinnamon and sugar-cane, palms and the great gutta-percha tree are growing in brotherly profusion. The graceful vases of the pitcher plant hang from every shrub and bush. Orchids and ferns, creepers and bushropes interlace affectionately. Aromatic



odors fill the air, wafted from exuding laurels and blooming flowers. One is almost oppressed with this luxuriousness and sighs for an unobstructed ray of light and a fresh breath of air. The panther, the tiger, the crocodile and the orang-outang, with all the lesser tribe of monkeys; also tropical birds, butterflies, insects—everything which can be imagined as grand, beautiful, gorgeous or hideous in animal or vegetable life may, generally speaking, be found in a Borneo forest. Into all this bewildering mass of diversified life comes the Bornean hurricane. Conceive the ruin as the monster strides along.



A HEAD-HUNTER.

The Dyaks seem to be an aboriginal people who are neither Malaysians nor Papuans. They are known as "head-hunters," from the fact that the people are as proud of the number of heads which they cut off as the Indian is of his scalps. A young man cannot marry until he has presented his intended with conclusive proofs that he is the hero of at least one head. The hideous trophy, with tufts of grass in the ears and shells in the eyes is, in fact, hung upon the "head-house," a hall or council chamber (which is also used as a guest house) which is found in every Dyak village in the interior. A sword or knife, a shield of hard

wood and a spear, are the weapons of the small but wiry Dyak, who is generally fighting the neighboring tribe. These wars have led to the custom of "head-hunting," which has now become a part of the social fabric. Members of the same tribe are sociable and peaceable and to



see them engaged in friendly feats of strength and skill, it is hard to realize their cruelty.

The dress differs with the tribe, but the staple article is a wrapper of cotton cloth around the loins. Some Dyaks are attired in tiger skins, with handsome head-dresses of monkey's skins and pheasant plumes. Others are tattooed like a veritable New Zealander. It is customary for several families to live together in a large bamboo hut. It is sometimes two hundred feet in length and proportionately wide, being raised on posts. Throughout, it is made of bamboo — walls, roof, floor, partitions. Strips split from large bamboos form the floor, which, when covered with a mat makes an elastic and easy bed or seat. The bamboo floor is very easy to the bare feet, also. With constant tramping to and fro, and the daily smoking it gets, the interior of a native hut finally attains a color and polish which the lover of a meerschaum pipe might envy.

There are mountain Dyaks and sea-coast Dyaks, the former being the real head-hunters. Let a birth, a death or a marriage take place in this great hut and immediately a man will start out for the head of an enemy with which to celebrate. Having slain his foe, the body is decapitated and the brains removed. The head is then placed over a fire, and in the process of smoking and drying the muscles hideously contract. Often the teeth are taken out of the skull and strung on a wire which becomes the hero's necklace. Customs similar to these prevail among the Alfoers, of the Moluccas, the interior Papuan tribes.

The free Dyaks, or those of the interior, who have not fallen under the Malayan yoke, are described as "honest, kindly and reserved," and as living a comparatively joyous life. They raise rice, maize, tobacco and sago, and with the rattans and oils which they gather they are able to obtain brass, glass beads, salt, red cloth and other articles which they value more highly than gold.

Some of the most thickly-peopled districts of Central Borneo lie in the upper basins of the great rivers, which are rich in gold deposits. When the precious dust is discovered at the bottom of the river a small raft supplied with a gate or railing which can be let down into the water, is poled to the spot. The gate is then lowered so as to form both an anchor and a ladder, and both men and women dive under water with wooden platters and proceed to sift out the gold dust.

#### MARRIAGES AND FUNERALS.

Among the Dyaks polygamy is allowed, although it is uncommon. They do not intermarry with other people; or rather, those who do are



no longer regarded as Dyaks. The natives are superstitious, and have their dancing priestesses, who heal the sick, exorcise evil spirits and conduct the souls of the dead to their abiding place. These are professional duties among some of the tribes; among others they are assumed by the wives and daughters of well-to-do natives. Being carried into the outer air, the corpse is denuded of flesh, the bones burned and the ashes placed in urns which are deposited in "the house of the dead." Buffaloes, wild hogs and even human beings are sacrificed at a funeral. The case is mentioned of a chief who, upon the occasion of his wife's death, deposited in her coffin eight suits of clothing and all her ornaments. Immediately after she expired, he immolated a slave; three other slaves when her corpse was removed from his house; and after the body was burned, eight slaves, sixty hogs and two buffaloes were put to death. Among the wealthier Dyaks it is customary for the survivor, whether widow or widower, to remain seated in the house for a certain length of time, the period varying from one or two, to half a dozen months. When a tribe has concluded a treaty of peace or alliance with another, the warriors assemble, human sacrifices are offered, and amulets and fetiches are dipped in blood, which is also sprinkled over all parts of their bodies.

#### OTHER PEOPLE AND KINGDOMS.

Living with the Dyaks are the Bughis, a commercial people from Celebes, who are both traders and pirates. They really control the internal trade of Borneo, as do the Malayans, the Dutch and the British the export. In the deepest woods and solitudes, in caves and upon trees, dwell the naked, savage Negritos or Papuans, who are also found in the Philippine Islands. The Chinese immigrants to the number of 250,000 form an independent commonwealth on the western coast, occupying themselves with trade and working the gold mines. All around the island lying upon the coasts are native kingdoms governed by princes and sultans without number. The most important of these is the Malayan kingdom of Bruni, whose sultan has many rajahs under him. Its capital contains 20,000 people. Part of the houses are built on rafts and part on stakes, and canals pass through the town in all directions. The kingdom has quite a trade with Singapore.

The Dutch predominate as a foreign power, except on the western coast, where the English are in the ascendant. For 300 miles on the northwestern coast stretch the dependencies of Sarawak, a state or colony which was founded by Sir James Brooke and governed by him for many years as chief. For quelling an insurrection of independent



Dyaks with his picked English soldiers and sailors he was appointed governor of this district by the sultan of Borneo or Bruni. Within his territory he found specimens of every tribe and race which inhabit the great island, and with that material to work with succeeded in almost suppressing piracy in the Indian Archipelago, besides welding the many fragments into a compact state. Since his retirement from the governorship, however, the English government has refused to annex it to the British Empire.







## SUMATRA MALAYANS.



SUMATRA is divided between the Dutch and several brisk native states, the most important of which are the kingdom of Siak, on the eastern coast, and that of Acheen, on the north-western. The Dutch possessions are chiefly on the western coast. The inhabitants are mostly Malaysians of a pronounced type, and so wedded to their islands that they scarcely ever venture to the continent. To the north the inhabitants seem to have much of the nature of the Hindus, and are distinguished for their size and warlike propensities. The Chinese are numerous on the eastern coast. This portion of the island is level and watered by several large rivers, while the western portion is mountainous and grandly beautiful. Along the southwestern coast the mountains rise abruptly from the shore, the ranges in all parts of the island being broken by both lateral and longitudinal valleys. The interior has been little explored, notwithstanding which a beautiful valley about a hundred miles in length, stretching up to the foot of a mountain has been fixed upon by some as the original home of the Malayian race after it had been driven from the continent by the Aryans or emigrated from the now submerged continent of Lemuria, south of Hindustan.

### A ONCE GREAT KINGDOM.

The interior, including the once powerful kingdom of Menangkabou is governed by the resident of Upper Pedang, a Dutch official. Two miles west of their fort, Van de Capellen, is Pagaruyong, now a small village, but in ancient times the capital of that great Malayan kingdom. The word Menangkabau signifies in Javanese "the victory of the buffalo," and this, with traditional testimony, seems to point to the kingdom as a product of Javanese activity, for it is known that the national sport of the natives of Java is to pit a buffalo against a tiger, and it is therefore supposed that they thus commemorated one of their popular institutions.



A legend represents the founders of the empire to be two of Noah's "forty companions" who escaped with him, the ark resting on the mountain near Palembang. Remains of the ancient skill of the Menangkabaus is still seen in their manufacture of gold and silver ornaments. Until forbidden by the Dutch government, they also made sword blades, cannon, powder and matchlocks, which they sold to the more warlike Acheens, at the northern end of the island. The early Portuguese navigators often mention these cannon in terms of considerable respect. Their matchlocks were made by winding a flat bar of iron around a circular rod and welding it together. They used native iron which they mined, smelted and forged themselves.

Another important state of the Menangkabau kingdom was the country of the "Thirteen Confederate Towns," which were banded together for mutual protection and surrounded by stockades and bamboo hedges; notwithstanding which the confederacy was subdued by the Dutch and the country parcelled up into districts, as were all other portions of the kingdom.

#### NATURAL AND POLITICAL DIVISIONS.

The extreme south and east coasts form the Lampong districts. The natives are of middle stature, pleasant and lazy, in striking contrast to the Acheenese. Caste prevails, and they are loose Mohammedans. The Lampongs are polygamists, and buy their wives from relatives. It is also customary for several families to live under the same roof, as with the Papuans of New Guinea.

North of the Lampongs is the residency of Palembang, with the kingdom of Djambi, which has been ruled over by a native prince under Dutch control.

Above Palembang, on the eastern coast, are Siak and several other minor states. Then comes the most powerful of the native states, Acheen, in the north.

The kingdom of Acheen has an area of over 2,000 square miles, with a population variously given at from 450,000 to 2,000,000. The natives are not only powerful bodily but intellectually, although they are cunning, proud and blood-thirsty. They are simple in their habits but slaves to opium.

#### VILLAGE AND HOME LIFE.

The native villages are scattered throughout the island and cast much in the same mold. The plank or bamboo houses are raised about



six feet from the ground, with high roofs and overhanging eaves, posts quaintly carved, furnished with mats and often surrounded by a lofty fence. Cocoa-nut trees give their pleasant green to add variety to the scene. Most of the villages, also, have a market building with a crescent-shaped roof, the horns pointing upward.

The Dutch government have, in many ways, taken the native customs as the ground-work of their own laws ; so that within their domain, brides are still purchased as they have been of old. That is, supposing a marriage between Malaysians takes place, the parents cannot legally recover from the groom more than twenty guilders, or eight Mexican dollars. The young man may pay as much more as he likes, but it is



A VILLAGE MARKET HOUSE.

said that this is considered so large a sum that most of the females who are below par in personal charms are single. Since the same sum must be paid for any kind of a bride, the Malayan evidently has determined to take his pick. It sometimes happens that the father chooses a husband for his daughter and the happy couple are taken with him to live, but are considered as servants until the young Malayan can pay a specified sum.

The costume of the women consists of a turban, one end hanging down and ornamented with imitations of leaves and fruit, wrought with gold thread. The upper portion of the body is clothed in a shawl-like garment, over which is wound a piece of calico about a yard long, the



two ends being twisted together at the right hip. They also are in the habit of distending the lobe of the ear by inserting in the hole an elastic leaf, the tendency of which is to unroll. A saucer-shaped ornament with a groove in its rim is then put into the ear, and when the work of extension is complete the opening is almost large enough for the wearer to pass one of her hands through. The lobe of the ear at last becomes nothing but a thin loop of flesh, barely attached to the head. The men are not guilty of such a fashion, although it is observed in all the Chinese and Japanese images of Buddha that he himself was addicted to the foolish practice.

When on the hunt, the natives are accustomed to dig pits of the exact form of the rhinoceros so that when he falls into them he is unable to gain a foothold on their slippery sides. Some of them are bold enough to hamstring an elephant by springing up behind him, as he is walking and partly sliding down a steep hill, and dealing him a heavy blow with a cleaver.

### CANNIBALS AND MECHANICS.

Partly within and partly without the Dutch possessions are a singular people, their tribes united into a kind of confederacy. Those of the interior are independent of all foreign rule. The Battas are Malaysians, but they have invented a language and alphabet of their own. They write upon pieces of young bamboo, a couple of inches in diameter and six inches long, their pen being often a blunt needle. As spoken by the various branches of this tribe the language differs only to the degree of dialects, and it may therefore be considered a unit.

And yet, despite this evidence of civilization, where the Dutch government has no dominion the Battas are cannibals. The Dutch governor, not long ago, was assured by a native chief that he had eaten human flesh between thirty and forty times, and that he had never tasted anything that he had relished half as well. The supply of flesh is obtained according to law; for the penalty of being convicted of adultery, midnight robbery, or a treacherous attack on any house, village or person, is to be cut up alive. To this list of crimes, thus punishable, some investigators add that of intermarrying in the same tribe. Prisoners of war are cut up, also.

The chiefs of this fierce people, all of whom were once cannibals, present quite a royal appearance, being ornamented with various golden devices, which the natives make themselves. The head-dress is a short turban, the two ends hanging down in front; to these are attached cir-



cular or diamond-shaped pieces of gold. Their short jackets are trimmed with bands of gold or silver and their belts are adorned with flowers and scrolls worked with gold thread.

The tools employed by the Malayan artists to bring out really fine effects are a flat stone, a hammer and two or three large blunt awls. Flowers, leaves, fruits and even models of houses are brought into relief



A BATTA.

by beating the gold out into thin sheets of the desired form and then making a corresponding groove on the opposite or inner side.

Upon a high cliff, which rises perpendicularly from a stretch of low ground bordering the bay of Pedang, and which is on the ocean declivity of the mountains which sweep around parallel to the shore, is the "Devil's Dwelling"—so the natives firmly believe. The way to its summit lies through the territory of the Battas and over the rough rocks of mountain torrents. Few coast Malaysians are foolhardy enough to venture a visit to the "Devil's Dwelling;" for stories are told of the fiendish character of the mountainous tribes which make even their cool

blood run cold. The tales are brought to the outside world by missionaries who have braved these horrors, and report that among themselves the Battas show the same cruelty as they do toward their enemies. There was a Batta, it is said, who had been guilty of stealing an article of small value. He was seized, his extended arms fastened to a bamboo, his chin propped with a sharpened stick, and bound fast to a tree. The native who had lost the article was then ordered by the chief to advance with a knife



and cut from the helpless man whatever portion of the body he desired. This he did, the chief took next choice and the members of the tribe completed the butchery.

Says an authority: "The parts that are esteemed the greatest delicacies are the palms of the hands, and, after them, the eyes. As soon as a piece is cut out it is dipped, still warm and steaming, in 'sambal,' a common condiment composed of red or Chili peppers and a few grains of coarse salt, ground up between two flat stones." Cannibalism is reported to have originated among these people in this wise. One of their chiefs once committed a great crime, for which they agreed he should suffer death, but he was so powerful that no particular person would be held responsible for his punishment. Finally, he was killed and the responsibility was divided by each one eating a piece of his body. Having once tasted of human flesh, like lions, they all became man-eaters, agreeing that the next of their number who merited capital punishment should go the way of their former rajah.

The villages of the Battas usually consist of a single street. The women wear a garment which falls from the waist to the knee, and the young ones have the odd custom of wearing from fifteen to twenty iron rings in each ear and as many more on their arms above the wrist. Goitre is very common among these mountainous people, who are unaccustomed to the use of salt, which is said to prevent, or at least stay the progress of the disease. It is said to seldom or never appear among those Malayans who have lived on the sea-coast for several generations.

A Batta grave consists of a rectangular mound with a wooden image of a horse's head on one end and part of a horse's tail fastened to the other, the mound forming his body. The image of a nude man or woman is placed on each of the four corners and over all is a rude roof supported on four posts. A fence of sticks, four feet high, from which fly small flags of white cloth, surrounds the whole structure.

### AN ENGINEERING FEAT.

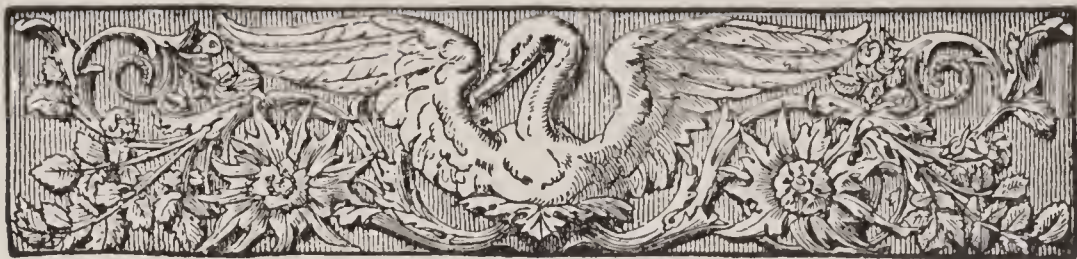
The ingenuity of the Malayan is forcibly shown in the construction of several suspension bridges made of rattan. One of them in the Rau Valley, in the country of the Battas, is thrown over a mountain torrent, at a height of about 125 feet, having for its middle support the tops of some tall trees which grow from a small and rocky island. Its total length is 375 feet. Three large rattans are first stretched across, the narrow strips of board which form the floor being fastened by common rattan. The cords of the bridge come from either bank, passing above



the branches of high camphor trees, and support the structure according to the principles of a suspension bridge. It is not all that it should be as to stability; for the native who crosses upon it is liable to be pitched upon the rocks below if he should lose his balance and attempt to steady himself by laying his hand upon the sides. If the bridge gets to swinging too much, the only thing to do is to stop until the motion is stayed.







## THE JAVANESE.



THE natives of Java are among the most industrious and ingenious of the Malayan tribes. As their island has been called the Cuba of the East, so the Javanese are superior to any other people of Asia, except the Chinese and the Japanese, as skillful agriculturists. Their coffee plantations, among the finest in the world, are situated at an elevation of 2,000 feet and upward, but are conducted principally by the Dutch government. The native modes of obtaining wealth from the soil are crude enough, but the industry of the people, their dense population and manual dexterity, added to the energy of the colonial government, have enabled them to distance all Malayan competitors. A Javanese plow is made with a single handle, with an iron share which only cuts into the ground a few inches. The buffalo is guided with the unoccupied hand.



A JAVANESE PLOW.

### RICE AND SUGAR CANE.

Rice and sugar cane are the principal products of the Javanese agriculturist. When one sees rice districts which stretch away to the horizon on either hand, he is filled with wonder at that human patience which supports the native, who according to the dictates of his religion,



must gather these immense harvests blade by blade. One by one the ripened blades are clipped off near the top, the bottom being left to enrich the soil. After the harvest has been gathered the ground is broken up with a spade, hoe or plow, and harrowed with a rake, water being let into the field through artificial dikes. Though ingenious, as we have seen, the Javanese have never invented a water-wheel, or other apparatus for flooding their fields.

The Malayan's field is often assailed by huge flocks of birds. His method of frightening them away is similar to that which we have



A NATIVE "RIG."

noticed as being in vogue on the African grain coast. He erects a bamboo house, placed on long poles, and from this watch-tower run rows of stakes to all parts of the field. These are connected by strings in such a way that he can vibrate the sticks and frighten away the pests in any particular part of the field which he desires. Land that is planted to sugar cane is quickly exhausted, as the Malayan farmer never thinks of manuring his field; consequently two-thirds of a plantation are devoted to rice, which plan supplies the laborers with food and



keeps the ground fresh. When cut the sugar cane is bound into bundles containing about twenty-five stalks each, which are then hauled to the long, low white factory buildings in clumsy, two-wheeled carts. After the sugar has been extracted from the cane, a mixture of clay and water is poured over it. The water thus impregnated, filters through the brown sugar, and washes the crystals white. This process is said to have been suggested by the birds, it having been noticed that, when they stepped upon the brown sugar with their muddy feet, those places which were touched became white. The inference was thus drawn that there was some chemical affinity between the sugar and the clay. After the sugar has been extracted, the molasses which drains off is fermented with rice, palm oil is added, and the result is an intoxicating drink called arrak, which is very popular with all the natives of the Archipelago. The liquor is even shipped to Sweden and Norway, where its effects are not so destructive as in warmer climates.

#### BUFFALO VS. EUROPEAN.

“ A piece of land, a bamboo hut and a buffalo and cart ” would be the usual way in which a poor Javanese would list his property. In both their plows and carts the animals are led or driven singly. The reins pass thro’ the buffalo’s nostrils, and are at-



A JAVANESE HOUSE.

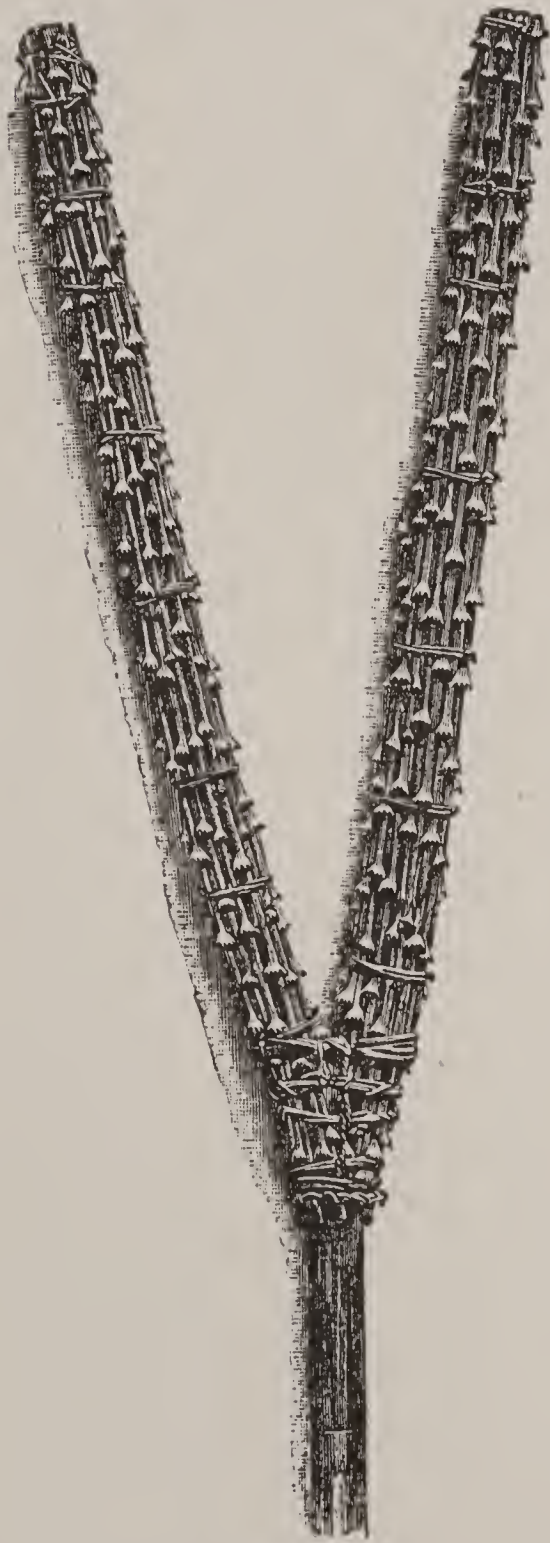
tached to his horns. And so the Malaysians, with their house-like carts, go plodding along, stopping now and then, if it is warm and the journey is long, to allow their bovine friend a chance to wallow in one of the artificial ponds which are constructed for his benefit by the roadside. The Malayan buffalo, thinly covered with hair, is larger than the American species and usually so docile with the natives that children can drive him; but for some reason he has an unconquerable aversion



to Europeans, which he manifests by breathing heavily through the nose; and when he so expresses himself it is well for the European to get away, since a buffalo is more than a match for a tiger.

### HOUSES AND PEOPLE.

In some of the interior villages the houses are built with special reference to the ravages of the tigers. They are placed on posts twelve or fifteen feet high, a ladder leading up to a landing which is inclosed by a strong fence and a gate. The natives keep hens, and except for the tigers, would have dogs. The ordinary dwellings of the people are built of a rough frame of timber, thatched with grass or palm leaves, and with walls and partitions of split bamboo.



A JAVANESE FORK.

The Malayan uses the oil of the coconut for lighting purposes, and he is a faithful illuminator. His common lamp is nothing but a glass tumbler, in which floats a small quantity of oil upon considerable water, and in the oil are two small splints that support a piece of pith for a wick.

### SPORTS.

The Javanese seem to be the only tribe of Malaysians who do not systematically gamble. Their passion is cock-fighting, and the vice has even taken such a hold upon their language that "there is one specific name for cock-fighting, one for the natural and one for the artificial spur of the cock, two names for the comb, three for crowing, two for a cock-pit and one for a professional cock-fighter."

Music is a passion with the Malayan, and especially the Javanese, who have arrived at really a high degree of perfection in the manufacture of their instruments. They have their kromo, or series of gongs set in some kind of a framework and struck with sticks which are coated with gum to deaden the sound; the gambang, consisting of wooden or brass bars placed over a trough and struck with knobbed sticks; their flutes and triangles. The Javanese have about two dozen musical instru-



ments of various kinds. On the Peninsula of Malacca a bamboo thirty or forty feet long has its partitions removed and holes cut in the sides, after which it is placed upright in a tree for the breezes to play upon. The notes which proceed from this unique instrument vary, of course, with the strength of the wind. but they are extremely sweet and weird.

### FEMALE FASHIONS.

Unmarried females wear silver on their forearms and broad bands



A JAVANESE LOOM.

of that metal on their wrists. Large rings made of hollow tubes are even worn, so as to cover both arms from the wrists to the elbows, or silver chains on the neck and less hideous ear ornaments than those above noticed.



Young girls often wear a lace garment bespangled with thin pieces of silver, combing their hair back and fastening it in a knot behind; in this are stuck long, flexible pins that rapidly vibrate when they dance or are in continual motion. They stain their lips a dull red and some of them bang their hair. Their dance consists of slowly twisting the body and shifting its weight from heel to toe, and *vice versa*. The dance is accompanied by a song and lightly beating upon a number of small gongs.

### REMAINS OF ANCIENT RELIGIONS.

Near the northern coast of Java is a mount famed in Javanese mythology and history. It resembles a native boat or prau turned upside down, and is therefore known as Mount Prau. Upon its summit was the supposed residence of the gods and demigods. The ruins of temples and metal images of their divinities, some of them nearly covered with lava, indicate that it was very holy ground.

Near the very center of the island stands a pyramid 100 feet high, which has been constructed from a natural hill-top, terraced and adorned with many images of Buddha, which are set into niches. At the summit of the pyramid, which consisted of quite an area, is a mighty dome-shaped building surrounded by seventy-two smaller ones. One of the most imposing groups of temples in the East, even in their decay, is that of the Thousand Temples. They are really less than a third of this number, built on terraces, a large central building overlooking all the rest, and the entire group forming a quadrangle 540x510 feet, exactly facing the cardinal points. These mighty ruins are less than eighty miles apart, and furnish astounding evidences of a great civilization which existed before Brahmanism and Buddhism were expelled by Mohammedanism.

The Javanese are as far advanced toward rational worship, perhaps, as any branch of the Malayan race. But, even among them, old customs and superstitions stubbornly refuse to die and give place to new ones. In the southern part of the island is an active volcano which rises 7,500 feet above the sea and boasts one of the largest craters in the world — three and a half by four and a half miles from rim to rim. “Its bottom is a level floor of sand, which in some places is drifted by the wind like the sea, and is properly named in Malay the Sandy Sea. From the sandy floor rise four cones, where the eruptive force has successively found vent for a time, the greatest being evidently the oldest, and the smallest the present active Bromo or Brama, from the Sanscrit Brama, the god of fire. On these Tenger Mountains (among which



is the volcano) live a peculiar people who speak a dialect of the Javanese, and, despite the zealous efforts of the Mohammedan priests, still retain their ancient Hindu religion."

In the islands of Bali and Lombok, south of Java, the Hindu religion also flourishes, with its invariable accompaniment of caste. First come the priests, then, in order, the soldiers, merchants and common laborers. The women frequently stab themselves as sacrifices to their religion, and their bodies are afterwards burned. The princes themselves often require such sacrifices.

These people and those of adjacent districts make an annual pilgrimage to the Sandy Sea. They spread themselves over its barren surface, some of them erecting rough stands for the sale of amulets, charms, volcanic stones and provisions; some are eating, singing, laughing; some are praying; a compact line of young priests have before them boxes of myrrh, aloes and other spices which they are selling for offerings; at right angles to them is a line of older priests; old men and women, children in arms are there in the sandy basin of the great crater, the earth groaning beneath them and the pit in the center sending forth its sulphurous smoke and vapors.

Finally, the offerings are all laid upon bamboo stands and sprinkled by the priests with holy water, prayers are offered up, and the oldest rises and exclaims, his companions joining in chorus: "Forward, forward to the Bromo!" The whole multitude hasten toward the volcano, many stopping on the way to pray. Arriving at the summit, with the priests in advance, the people again present their offerings to their religious teachers, who bless the trinkets a second time and then hurl them into the brimstone pit. As they disappear down the crater each person repeats some prayer or wish — and so both the volcano and the people are blessed. After the exercises the participants descend from the mountain to engage in games and pastimes, have a grand, good time, and depart for their homes.

### THE TIMORESE.

The Timor Islands are a group which lie southeast of Java and stretch toward Australia. They seem to be a bond of union between the vegetable and the animal life of the Archipelago, Australia and Polynesia. Especially is there found a most perplexing combination of humankind. Malaysians, Chinese, Papuans, Portuguese, Dutch, Polynesians and Australians appear in such various degrees of mixture that it is hard to tell where you are from an ethnological point of view.



In the second island from Java, however, Lombok, the Malays have made themselves famous, as they did in Sumatra, for their skill in manufacturing guns. The manufacturer establishes his works in an open shed, his apparatus consisting of a mud forge, bamboo bellows, a piece of iron imbedded in the ground for an anvil, a vise fastened to the stump of a tree and a few files and hammers.

Although but 300 miles in length and 40 in breadth, Timor is divided between the Dutch and Portuguese. It is surrounded by rocks and coral reefs, and is a great fishing ground for trepang, the fish, or sea-cucumbers, which the Chinese so esteem. The natives are assisted by the Bughis or Macassars in this industry, the plan being either to spear the fish one by one or dive for them. After the fishermen have landed their cargoes another squad or company proceed to split open the cucumbers and clean them, after which they are plunged into iron pans filled with boiling salt water and arranged outside the long smoking and drying sheds. This process requires from eight to ten hours, when the trepang are taken within, spread on a platform of bamboos running through the shed at the height of the eaves. The ground having been excavated two or three feet below the outside level, the fire can be kindled without danger of igniting the bamboo walls.

The bees of Timor furnish the natives also with employment, the wax being an important export. Their honey-combs, which are not unlike a bee-hive in shape and three or four feet in diameter, are attached to the under side of branches of very lofty trees. The bee hunter works his way up the trunk of the tree by means of his feet, and a small flexible creeper, which he grasps in each hand and uses as a counter-force. He is armed with a torch, a knife tied to a stout creeper and a thin cord; when he has worked his way up so as to be within proper distance, he proceeds first to smoke out the swarm and afterward to slice off the honey-comb and lower it to his companions. Notwithstanding his body is partially protected, he is sometimes terribly stung.

The Timorese are believers in the system of "tabu." Gardens and farms are protected from trespass by a native priest or chief, who perhaps sticks a few palm leaves outside to indicate that the ground is sacred or guarded by the "pomali." The propensity of the natives is toward theft, and some play upon their superstitions is said to be necessary for the security of any kind of property. One trick of theirs, in this connection, is to seize upon the person of an unprotected native, if he is of another tribe, and retain him as a slave.

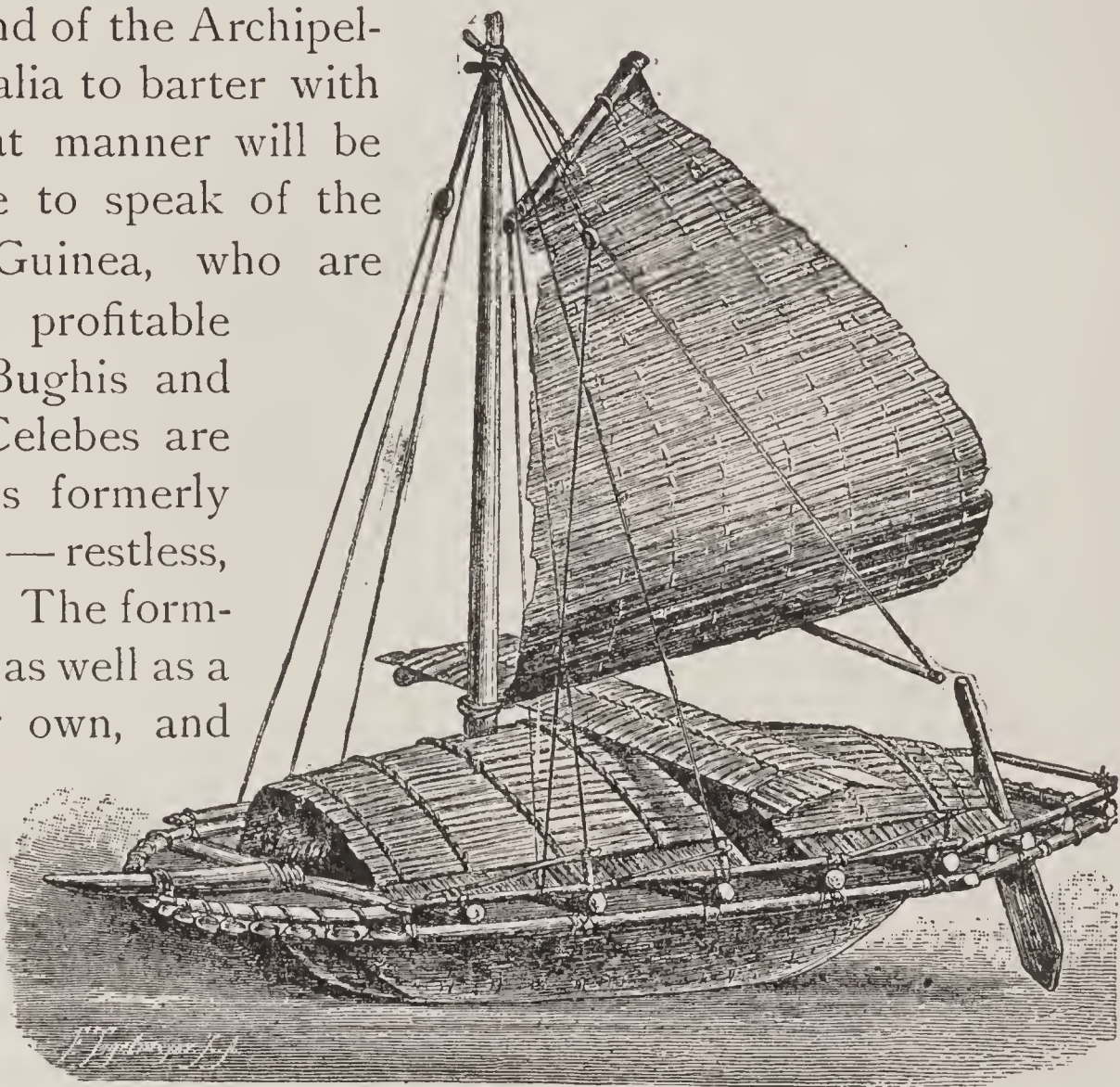
The Timorese seem to be of mixed Malayan and Papuan blood,



and are taller and more striking than those of pure blood. The Malaysans proper show no traits peculiar to this island. Their women dye their lips with the betel and dress the same as in the islands further north. Their huts are of the common bamboo style, thatched with palm leaves, but are level with the ground.

### THE COMMERCIAL TRIBES.

From Celebes, east of Borneo, go out the most enterprising traders and navigators of the seas. Their boats average forty or fifty tons burden, and some of them are twice as large. In these junk-like praus they visit every island of the Archipelago as far as Australia to barter with the natives; in what manner will be told when we come to speak of the natives of New Guinea, who are among their most profitable customers. The Bughis and the Macassars of Celebes are what the Malaysans formerly were as a people — restless, daring navigators. The former have a literature as well as a commerce of their own, and the latter claim a divine origin, having a tradition that a goddess came down from heaven to marry their forefather, a mighty chief. From Sumatra or China direct the Macassars were introduced to cannon and gunpowder, and with their improved arms and good swords, they were able to spread their Mohammedanism over nearly the whole of the island. Their attempt to subjugate the Moluccas resulted in the defeat of their 700 vessels and 20,000 warriors by the Dutch. The Bughis then assumed the lead by becoming tributaries of the Netherlands government, and have since retained it. The other natives of the island are the Minahassas, who are a powerfully-built people, sometimes approaching the Europeans in complexion. Intellectually they are inferior to the Bughis and Macassars.



A MALAYAN PRAU.



## THE PHILIPPINE ISLANDERS.

The Philippine Islands constitute an archipelago in the Pacific Ocean, lying northeast of Borneo, having on the west the China Sea, on the east the North Pacific, and on the south the Sea of Celebes. This archipelago has an area of over 114,000 square miles, and a population of 7,000,000. It consists of about 1,200 islands, large and small, of which the principal are Luzon, Mindoro, Samar, Panay, Leyte, Cebu, Negros,

Bohol, Mindanao and Palawan. Luzon is the only island of great commercial importance. It contains the capital, Manila.

Of the 7,000,000 natives probably one-fourth are governed by native princes. The native inhabitants are mostly of the Malayan race, and it is supposed that there are about 10,000 of an interesting primitive people known as Negritos. Small numbers of these people are found scattered over most of the islands. The average adult stature of the



A NATIVE OF LUZON.

Negrito is about four feet and nine or ten inches. From an anthropological standpoint they are interesting, but they do not figure in the politics of the islands.

Long ago the Spaniards succeeded in making a large number of the Malayan population nominal Christians, but in the great island of Mindanao and the neighboring islands at the southern end of the archi-



pelago, the Mohammedan missionaries, several generations ago, converted the people to Mohammedanism, and thus there is a very considerable Musselman population. These so-called "Moros," however, are of essentially the same racial type as the Tagal population of the island of Luzon.

Manila is the largest commercial port and, like all large cities of the far East, there are many Europeans and Americans engaged in business pursuits, but throughout the entire Philippine group there are probably not more than 10,000 men, women and children who are of unmixed white blood, not including the transient soldiery and civil officers formerly in the service of Spain. There is a population of from 10,000 to 15,000 people of mixed white blood. The Chinese form an exceedingly influential commercial element in the town, and there are also many Japanese. These two types probably number 60,000 people throughout the entire group of islands. Among them is also a considerable half-breed element. Altogether it is estimated that the Malay population is fully eleven-twelfths of the total population of the islands and those are the people who are called "Filipinos," although some of the so-called Filipinos are of mixed Spanish blood—Aguinaldo, for example. It has been shown that there are thirty-five different languages in the archipelago, thus proving that the Filipino-Malays are by no means a homogeneous nation.



HOME MANUFACTURES.

The Tagalas, who inhabit most of the central and southern parts of Luzon, are the leading Filipino race and are the most highly developed. They are brownish-yellow in color, of middle stature; they have prominent cheek bones, low nasal bridge, prominent nostrils and narrow eyes.



Their hair is black, smooth, straight and thick. The mouth is large, the lips full, and the chin short and round. This description also applies in its general outline to the whole Malay population.

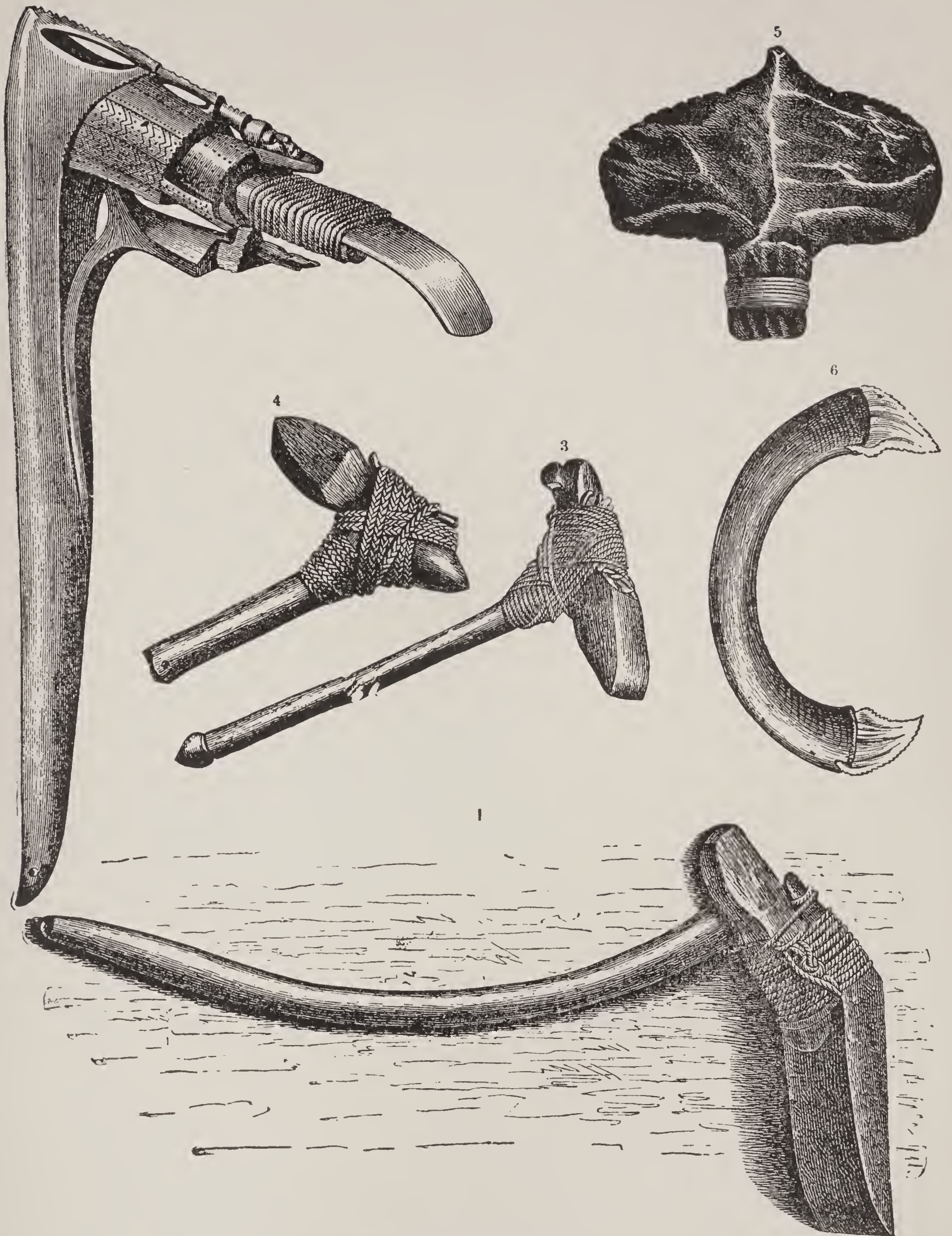
The second largest seaport of the archipelago is Iloilo. Here the Viscayas, a people similar to the Tagalas, have their headquarters, but they spread over a very considerable portion of the islands of Panay, Samar, Leyte, Cebu and Bohol. They also occupy the northern portion of the large island of Mindanao.

Far to the south are the Sooloo Islands, which are governed by native sultans. The inhabitants are brave and extremely warlike. Their warriors, in fact, are considered the fiercest and best disciplined of the Malayan tribes. Sooloo, the capital, is situated on the island of that name and extends out into the ocean. Its houses are built in rows and far enough apart to admit of the passage between them of a man-of-war. The town is defended by two strong batteries, and is designated the "Algiers of the West." The amusements of the Sooloos partake of their warlike disposition, their principal sport being cock-fighting. The natives build canoes and some ships of considerable tonnage.

Up until the time the Philippines were ceded by Spain to the United States, the government was administered by a Governor-General and Captain-General, and the forty-three provinces into which the islands were divided were ruled by governors, alcaldes, or commandants, according to their importance and position. The United States placed the islands under military government.

The Philippines were discovered by Magellan in 1520-21 and were finally annexed to the Spanish Dominion and named after Philip II. They were designed rather as a missionary than as a commercial enterprise, hence the religious orders here from the first had great influence in the establishment and institutions of the colonies. The independent tribes are partly Mohammedan and partly heathen, while the Spanish residents and their converts are Roman Catholics, and are under a hierarch with the archbishop of Manila at its head.





POLYNESIAN WEAPONS.

1.—Hawaiian Ax. 2.—Carved Club from Tahiti. 3, 4.—Hammers from the Friendly Islands. 5.—Knife from Easter Island. 6.—Boar's Tusk—A War Ornament.





## THE POLYNESIANS.



THE Society, Marquesas, Hawaiian, Feejee, Samoa, Friendly and Caroline Islands are the best known localities where good specimens of this muscular, warlike, cannibalistic race may be found. They differ somewhat in personal appearance, although as a rule they are above the average height, symmetrically built—in fact, superb specimens of physical manhood.

### THE FEEJEE CANNIBALS.

The group takes its name from the island to the windward, and its people have acquired a decidedly unenviable reputation as possessing all the worst characteristics of the blood-thirsty savage. They are described as tall, sleek and portly, with stout limbs and short necks, with bushy hair joined to a round beard to which mustaches are often added. The men dress in a sort of sash of white, brown or figured cloth, using generally about six yards, though a wealthy man will wear one nearly one hundred yards long. The women usually wear their hair short, or done up in little twisted bits, that hang down like pieces of string; occasionally they go to the other extreme and dress the hair in huge and grotesque forms.

The men do not tattoo their bodies but paint them, especially their faces, which they ornament with blotches, bars and stripes of red and black. Some of them only cover the forehead with a shiny black paint. They particularly pride themselves on the huge boar's tusk which hangs from the neck and falls over the breast. The Feejeeans make a business of catching young boars and knocking out the front teeth of the upper jaw so that a free field may be given for the tusks to grow. The nearer the tusks approach to a circle the more beautiful they are considered. The native man of any standing wears a gauze-like turban.

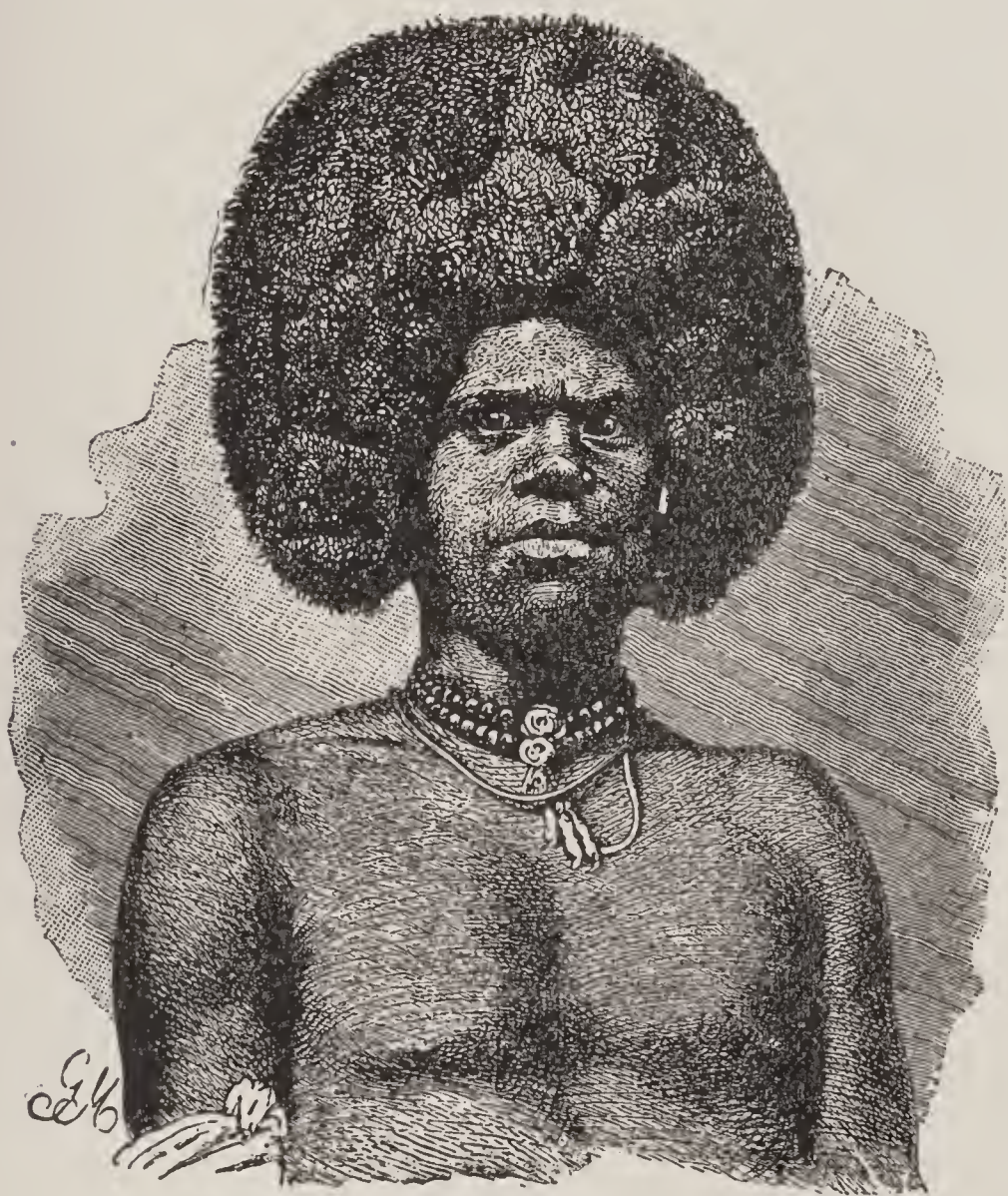
Both sexes paint their bodies and besmear them with oil, besides



wearing enormous ear ornaments. In former times neither sex wore any clothing to speak of, but now near the settlements, in addition to the garments which extend from the waist to the knees the women are attired in a little loose jacket. Women are tattooed, but only on parts of the body which are covered.

### HIGH-TONED SOCIETY.

A native chief squats upon the ground, like a common Feejee, but his person is sacred and often believed to be divine. He tills the ground and works otherwise with his hands, but he must be addressed in a peculiar language which is chanted by his subjects. They must



A FEEJEE CHIEF.

approach him crouched or creeping and even worm their way over the floor of his house. It would be as much as one's life is worth to cross him from behind. When at sea the canoe is required to pass the chief's boat on the inside. If a chief stumbles or falls, his attendants must do the same.

A dreadfully amusing story is told of one of these grim old chiefs, who boasted, no doubt, of the number of persons he had eaten, but did not relish the idea of being made into meat himself.

He was out at sea one day with a number of his warriors when their great canoe capsized. For some reason they were unable to right it and struck out for the shore with the sharks after them. Thereupon the chief called upon his two-score of warriors to protect his sacred carcass by forming a circle round him. The body of swimmers then moved on toward the shore, and as often as one common warrior was snapped up by the tigers of the ocean the gap was heroically closed; and so the person of the chief was not reached, although he left behind all but half a dozen of his brave body-guard. One should not



recklessly make light of the loss of human life, but surely this strangely true occurrence, which is said to have happened only a few years ago, is a wonderful combination of humor and pathos. This is but illustrative of the value which the people, and particularly the chiefs, place upon human life.

### CANNIBALS AND BAKALOS.

The Feejeeans are, in fact, cannibals from choice, and not from motives of revenge. They like the taste of the human body, which they call long pig. Travelers, however, who go among them are partially reassured when they learn that the native little relishes the flesh of a white man, as it is usually tainted with tobacco and other distasteful things. They prefer the flesh of women to that of men; notwithstanding which, they will not allow the female a single taste of human flesh. This custom seems more horrible when one is told that the Feejeean, who has not been civilized, does not confine his appetite to his enemies, but will look upon a villager, or (if he is a chief) upon a member of his tribe, as though he were an American looking over a head of beef. Fat widows especially are the chief objects of his pursuit and of all portions of the human body he considers the thick of the arm the choicest.



A CHIEF'S HOUSE.

The phrase long pig is not a white man's joke, but is an actual expression of Feejeean vernacular. Pork, or real pig, is called by the natives puaka dina; a human body puaka balava, or long pig. Neither is eaten raw but is stewed in their large earthen pots, with a variety of savory herbs. Some of the skipper's stories are told in the past tense, the incidents having occurred in years gone by before these cannibals had been touched by any sort of humanity from the outer world—for instance: "If a man was to be cooked whole, they



would paint and decorate his face as though he were alive, and one of the chief persons of the place would stand by the corpse, which was placed in a sitting position, and talk in a mocking strain to it for some time, when it would be handed over to the cooks, who prepared it and placed it in the oven, filling the inside of the body with hot stones, so that it would be well cooked all through."



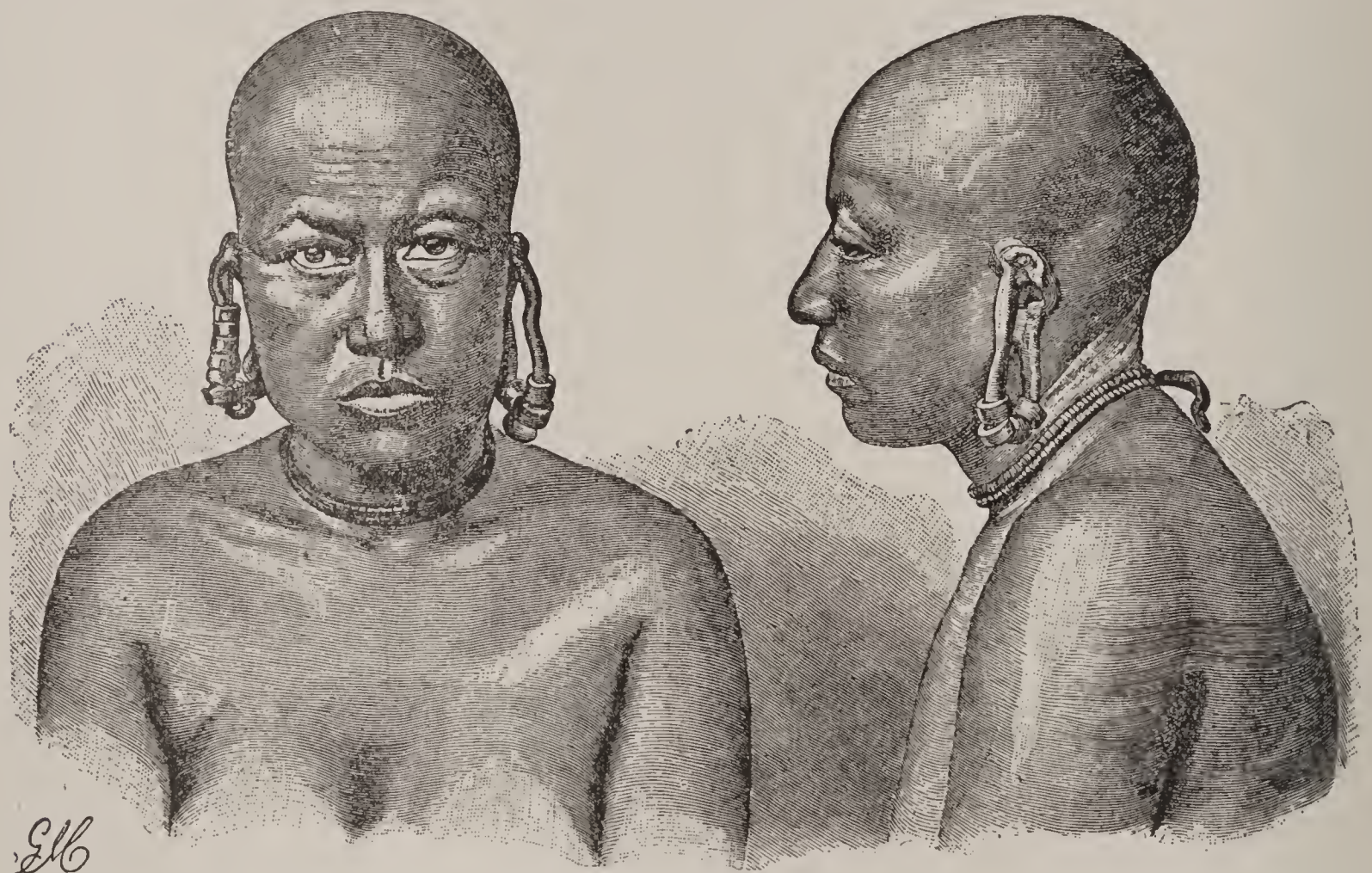
A FEEJEE CANNIBAL.

After a battle the victors would cook and eat many of the slain at once; others were dragged to their temples and offered to their gods, the priests getting a large share of the victims. Occasionally a prisoner would be bound and placed in an oven, or be forced to eat a portion of his own body.

The most famous cannibals kept a record of the bakalos they had devoured, the number often running into the hundreds; and even



at the present time it is not phenomenal to meet a Feejee brave who boasts of having eaten his man. On one of the islands there used to be a regular arena, around which were stone seats for the spectators and in the middle of which was a huge boulder. Two stalwart natives seized the bound victim, each taking hold of an arm and leg, and rushing to the boulder they dashed his brains out, the spectators shouting their applause. The time was when "no important business could be commenced without slaying one or two human beings as a fitting inauguration. Was a canoe to be built, then a man must be slain for the laying of its keel; and, if possible, were the builder a very great chief, a fresh man for every new timber that was added. More were to be used at its launching as rollers to aid its passage to the sea, and others were



POLYNESIAN BEAUTIES.

slain to wash its deck with blood and to furnish a feast of human flesh considered so desirable on such occasions; and after it was afloat, still more victims were required at the first taking down of the mast."

When a chief, or other great man, feels a great craving come over him for some plump woman or child, he says that his back tooth aches and that only human flesh can cure it. The stories which these old skip-pers tell, who have sailed in cannibal waters for years, are enough to make one have a continual procession of nightmares. As intimated, the natives call the human body to be eaten the bakalo, and the tale goes that when the chief gets hold of a particularly choice bakalo he reserves it for himself entire, merely cooking the flesh from time to time so that



it will not become quite putrid. Those who die a natural death are **not** eaten, but if a luscious native should be killed in one of their many broils and be gotten safely under ground, his relatives will have to watch his



A FEEJEEAN VILLAGE SCENE.

grave closely in order to scare away the ghouls who come after the body. There is little doubt but that the Feejeeans, as a people, are still cannibals of an uncompromising nature, but exactly to what extent they partake of puaka balava cannot be ascertained by living man.



## SOCIETY, HIGH AND LOW.

Feejeean society is divided into castes or grades, viz.: (1), kings and queens; (2), chiefs of large districts or islands; (3), chiefs of towns, priests and ambassadors; (4), distinguished warriors of low birth, chiefs of the carpenters, and chiefs of the turtle catchers; (5), common people; (6), slaves of war. When a chief dies the order of succession is his next brother, his eldest son or his eldest nephew. His dignity is fixed by the number of wives he has, and his sister's son is even a person of greater importance than his nephew on his brother's side; for he may claim anything except the chief's own wives and home, though he reside in another district. He is sacred, or taboo. A chief may protect anything with a taboo, from the life of one of his great men to a favorite boar. The fact that such sacredness has been imposed upon anything by chief or priest is indicated by certain marks which the natives understand. Cocoa-palms and, in fact, whole crops are sometimes thus protected. Certain actions or habits may also be tabooed; for instance, women may paint with red and other colors, but black is strictly taboo to them.

As with most of the lower grades in savage life, the degree of crime is fixed by the rank of the offender and of his victim. Offenses against chastity, however, witchcraft, incendiarism and infringement of a taboo, are usually visited with death, the executing instrument being a musket, noose or club. Disrespect to a chief and treason are inexcusable, although in these cases it sometimes happens that father will suffer for son, or friend for friend, it seeming to make little difference to these blood-thirsty people who dies so long as a life is sacrificed.

Europeans who have been cured of serious complaints by native doctors, or old women, have great stories to tell of the wonderful knowledge they possess of the uses of herbs. The old women, they say, take you



A CIVILIZED GIRL.



in hand and bring you decoctions and infusions of leaves, which they make you drink, whilst they stand by to see that you save none of the leaves and so learn their secrets. If they send you medicines, the leaves they consist of are always chewed or pounded out of shape. Their knowledge of poisons is great and is extensively used by chiefs for political purposes. The operation of some of the poisons is slow though fatal, so that the relatives of the deceased do not at the time suspect the stranger, who has so ingratiated himself that they have given the health of the victim into his care.

As would be inferred from the disposition of the Feejeean, he is a warrior by nature. He usually goes armed with a musket, battle-axe,



WOMEN OF TONGA.

club, bow, spear or sling. His club is an Irishman's shillalah, which he throws with deadly precision; and palisades and breastworks adorn his mountain strongholds.

### THE TONGESE.

These people, the natives of the Tonga, or Friendly Islands, have nearly all been Christianized and civilized to some extent, being governed by one chief called King George. They are thus able to concentrate their forces, and have even planted colonies on the Feejee Islands in spite of the opposition of their neighbors. In former times the Tonga Islands were governed by a spiritual chief, who claimed descent from the gods. He was called the "Tui Tonga"—chief of Tonga. For more



than half a century the king has usurped his authority, although the office and the spiritual chief still exist in a shadowy way. He has his house, into which, uninvited, King George cannot enter, and when he comes within, as a mark of respect, he must seat himself at once. To stand before him would be an insult. The very name of Tonga-tabu, which has been given to the Tonga, or Friendly Islands, originated from the fact that the principal island was the residence of the Tui-Tonga; hence Tonga-tabu, or sacred Tonga. We commence also to get at the significance of the English word taboo.

### ROYAL REFORMS.

The Tongese have been enthusiastically described as being blessed with a delightful color, very much resembling a cup of good coffee with a great deal of rich cream in it. The people, especially the women, have dark and lustrous eyes. Their dress consists of a cloth fastened round the waist which hangs below the knees. Some time ago the king, who has been brought under the influence of missionaries and European ideas, attempted to enforce a law that the men should wear regular shirts and trousers of fabric, in place of the native "vala," or waist-cloth similar to that worn by the women. This threatened to put a stop to the important industry of manufacturing "tappa" (native cloth), besides being distasteful to them. The law was therefore repealed. Although it was expected that the women would support the dress reform, the pinafore in which they often appear when before Europeans is cast off upon every possible occasion and pretext.

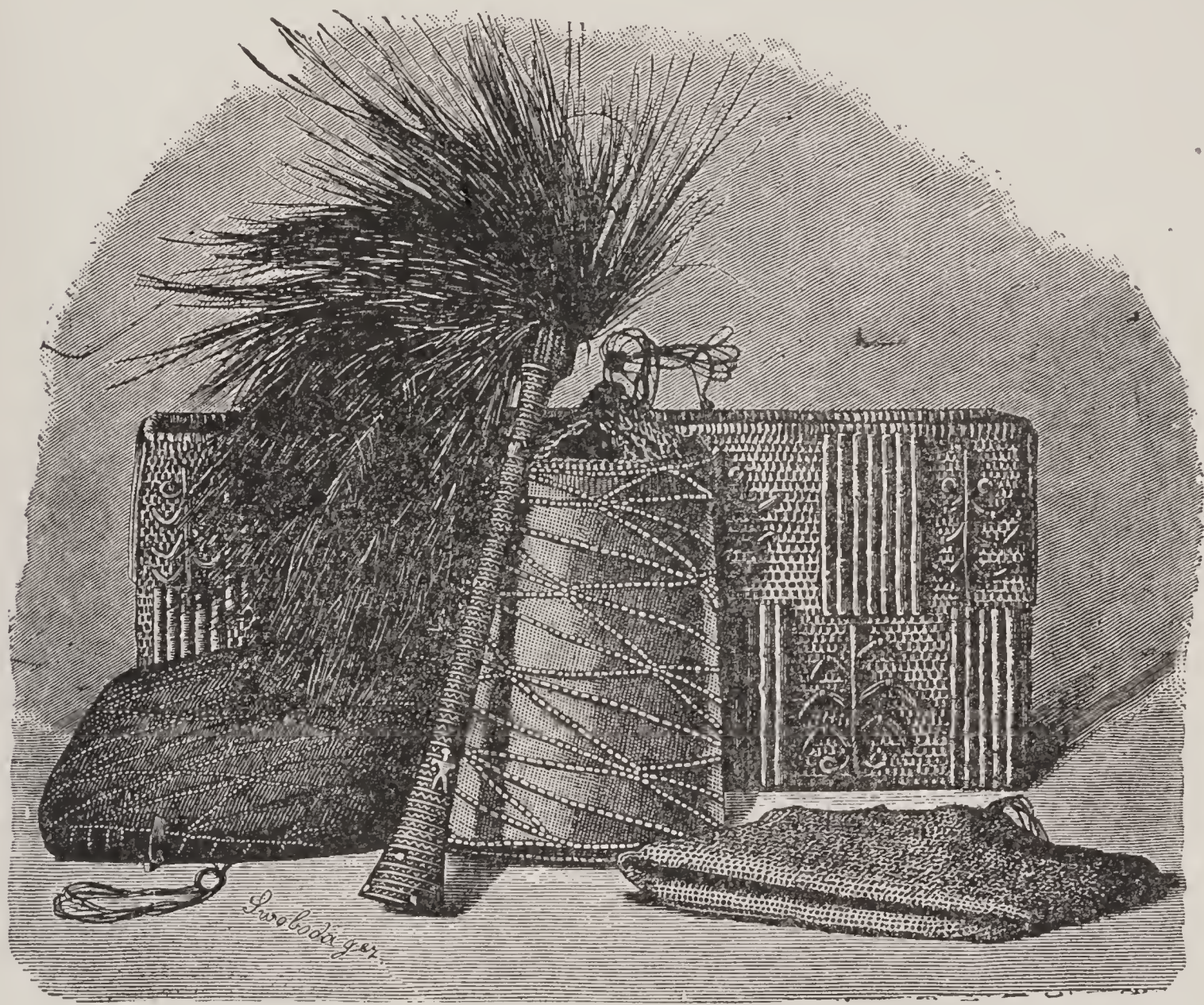
In some of the larger towns, where churches have been established and European ideas reign supreme, the native women appear in public with bonnets and hats trimmed with feathers and flowers. They used to go bareheaded, or garlanded with wreaths and natural flowers, as many of the Tongese do at the present time. The climate of the islands is very hot, and there was nothing immodest in the old fashions, the men, however, have carried the day for comfort. It would seem that the king has a tremendous itching for making laws. Both men and women smoke. King George conceived that it would be more proper that women should eschew the little, fragrant, native cigarette; a decree which was promulgated to that effect caused such a hubbub that the royal legislator allowed its repeal. King George, furthermore, prohibited the men of his islands from indulging in the time-honored custom of tattooing themselves; but a lusty young brave—who is a correct judge of beauty—is seen occasionally sneaking over to a neighboring island of



the Samoan group and undergoing the operation, which sets off his soft, brown skin to such advantage.

### HOME MANUFACTURES.

The Tongese, in common with all the Polynesians, are extremely fond of kava, a drink made from the root of a species of pepper. The dry root is pounded between two stones, until enough material is ready for the large wooden bowl, which is placed before the compounder, whose operations have attracted to the house quite a company. The



TONGESE BRAIDED WORK.

powder is placed in this vessel and a cocoa-nut shell full of water is poured on to it, after which the operator squeezes the mass to a pulp, grinding it between his palms until his temples throb, that he may get all the good out of it. Water is being added constantly. The stuff is then strained through a bundle of fibrous material, and the particles of dried root thrown aside, after which the kava is served in half cocoa-nut shells. Inexperienced drinkers insist that the liquid tastes more like soap-suds than anything else, although constant practice is said to overcome the delusion. A native drink, which any one might appreciate, is



made by squeezing the juice of partly ripened oranges into a quantity of cocoa-nut milk, flavored slightly with capsicum.

Tonga women are skillful manufacturers of the gnattoo, or cloth made from the white mulberry, which goes into the valas of both sexes, their blankets and curtains. The outer bark of the tree is useless, the white inner bark being rolled up and soaked in water. This is then placed upon the squared side of a piece of palm wood, and the women beat out the pulpy strips with wooden mallets into a firm piece of cloth. Long, narrow pieces are joined with arrowroot and then beaten together, so that very large pieces are made, sometimes nearly one hundred feet square. After being beaten a week or two the cloth is stretched and painted with odd patterns. The stamping process is this: Onto a large piece of bark they fasten round thin twigs in the desired pattern, which they place under the unpainted cloth and upon which they press in order to get a slight marking. This is then painted with darker stamps. The colors are fixed by heat. The cheerful dispositions of the women are never more clearly brought out than by catching a glimpse of them at their work. Sometimes several of them will be working away at one log, and, not satisfied with the noise they themselves make, they will get boys to come and hammer away at the end of the trunk and beat time to their labors. Some of the braided work of these women is also very fine.

### THE OLD AND THE NEW.

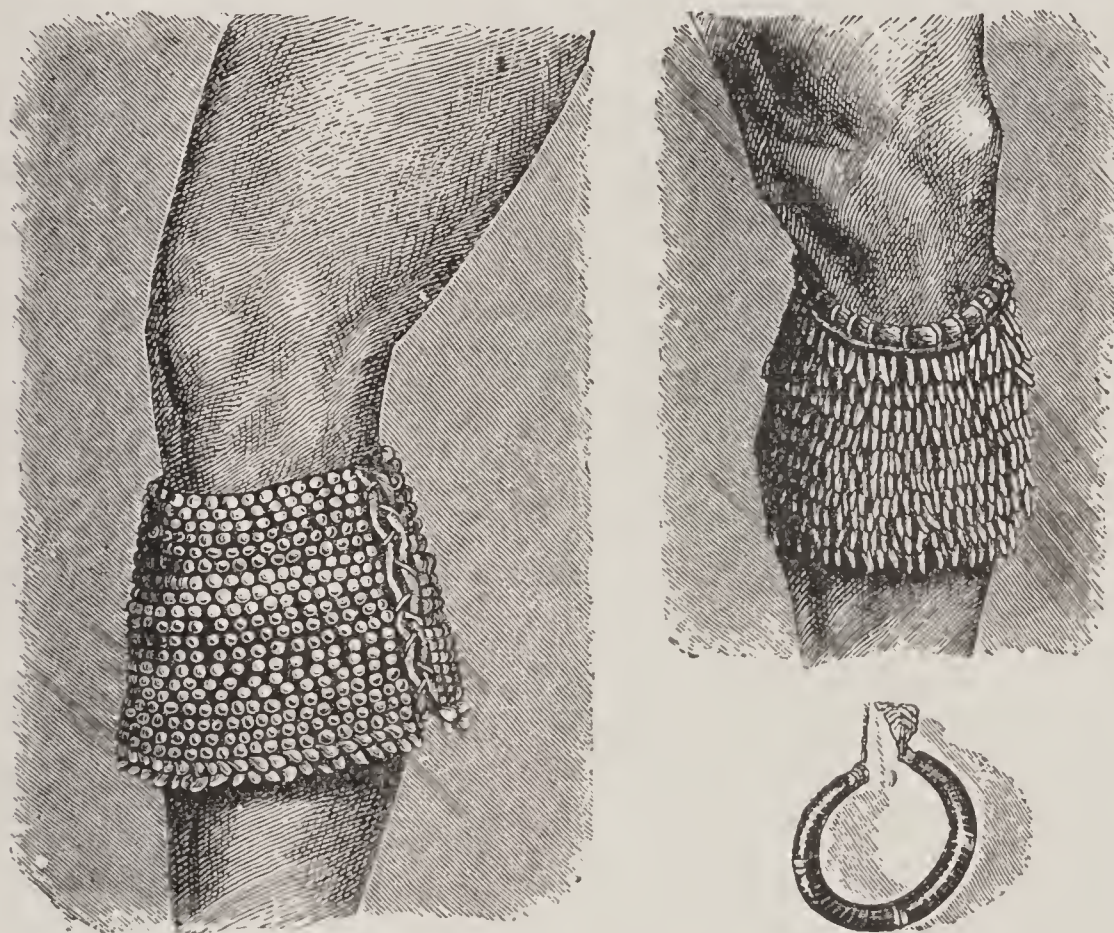
The old religion of the Tongese consisted in a belief in good, mischievous and evil gods, and in the immortality of the souls of nobles and chiefs. Their heaven was on a large island northwest of Tonga, called Bolutu. Human virtue consisted in paying respect to the gods, nobles and aged persons; in defending one's rights; in honor, justice, patriotism, friendship, modesty, fidelity, chastity, filial love, patience, and religious observances. When the Europeans first came among them one of their sayings was, "as selfish as a Papalagi." Their burial grounds are carefully tended, being sanded and kept clear of weeds. All the tombs are beautified and marked with a layer of small black stones, bright shells and coral. In some islands of the group, says a traveller, where no stones are found, the mourners of the lately dead repair to the volcanoes, Koa or Tofao, where, amidst the very smoke that arises from the living fires at the summit, they seek these pebbles for their graves. When pagans, the natives were devoted to war. They offered human sacrifices, and cut off their little fingers and toes as propitiatory offerings to the gods. As stated, the nobles went to heaven



on the island of Bolutu, but the poor people remained in the world to feed upon ants and lizards.

There may be some basis of truth in the following regarding the royal guard, which is told by an English tourist, for since the islands have fallen under the influence of the missionaries, most of the martial spirit of the people has disappeared: "On Sundays the old king generally goes to church, and it is then one of the occasions upon which the body-guard appears. He has two men who are dressed up in some ridiculous red uniform, and these, on Sundays, stand at his gate and present arms in the most proper manner as the king goes out. But the instant he has passed through, the royal guard have to turn and run as fast as ever they can, by a back way to the church door, where, breathless but grave,

they present arms again upon his Majesty's entrance. Some time ago the king was out in the country, where there was some slight disaffection among the inhabitants, who had not shown their loyalty by moving the wooden barriers which are erected at the entrance of the towns to keep out the pigs. At the sight of this obstruc-



NATIVE FASHION.

tion his Majesty was incensed and forthwith ordered his guard to charge the barricade. This they instantly did, with the only result of completely doubling up their bayonets and having to come home again with their weapons over their shoulders, twisted into semicircles, for all the world like a party of reapers."

It may be added to the above, in all seriousness, that King George himself is a constant preacher, and when in the pulpit is impressive and earnest. Under his honest, though often somewhat over-zealous rule, the Tongese are making greater improvements than any other of the Polynesian islanders. Several printing presses have already been put in operation, with his hearty sanction. Many of the women can sew, and a great number of the natives have learned to



read and write, both in their native tongue and in English. A few have even been taught arithmetic and geography.

### THE SAMOANS.

The Samoans are a race of warriors who have no such mildly civilized ideas as the Tongese. For many years the people have engaged in civil strife. They were governed by one dynasty for generations untold, but finally the islands were invaded by the Tongese and a great warrior barely saved them from being overrun by the enemy. His descendants and the descendants of the old royal family have been fighting for control of the whole group of islands ever since.

Furthermore, this state of affairs suits the tribal character. So that now and then the adherents of the ancient cause will surprise a village of the new, or the king's party, and cutting off as many masculine heads as they can reach, they will rush to their canoes with them and paddle back to their island, or return to their camp and present their trophies to their chief. If the raid has been more successful than usual, and besides committing such deviltries they have been able to cut down the palms and bread-fruit trees of the rival village, there is



A SAMOAN GIRL.

great rejoicing; the heads are heaped into the middle of the public square and every man of the attacking party has become a hero. It frequently happens, however, that these raids are rendered harmless through the efforts of the women, who have friends and relatives in both the new and the old parties, and who therefore give timely warning of the premeditated attacks. The old party is distinguished from the new by a piece of red material which is twisted in the long hair of each warrior; his enemies wear a white cockade. The king's party seem to have adopted the most



advanced notions of warfare and have in their possession not only a number of magnificent native canoes, but quite a number of stands of modern firearms and a stanch little schooner which they point to as



OF THE KING'S PARTY.

their man of war. They possess a fortress which is deemed almost impregnable, and their warriors when on parade are often richly uniformed.



## A TATTOOED WARRIOR.

The Samoan warrior is a sight to behold, as a tattooed being. Both front and back are covered with the most intricate designs, so that the man looks as if he were clothed in a delicate garment of red, blue and brown. It takes several months for the whole process to be completed—and months of torture they must be. At about the age of seventeen the young men are taken in hand by the professional artist who first lightly traces the designs upon the skin. He then takes a bone instrument with very fine teeth which are covered with coloring matter, places it upon the body and drives the teeth through the skin with a mallet. The tattooer has instruments of different degrees of fineness and the precision of his work is simply marvelous. The decorations begin below the knee and completely cover the thighs, back and front. All the designs are connected by narrow stripes running from the spine around the sides. The hair is done up in large knots, pitched at many different angles, or may be shaved from the head so as to leave a narrow ridge down the center or a simple tuft in front.

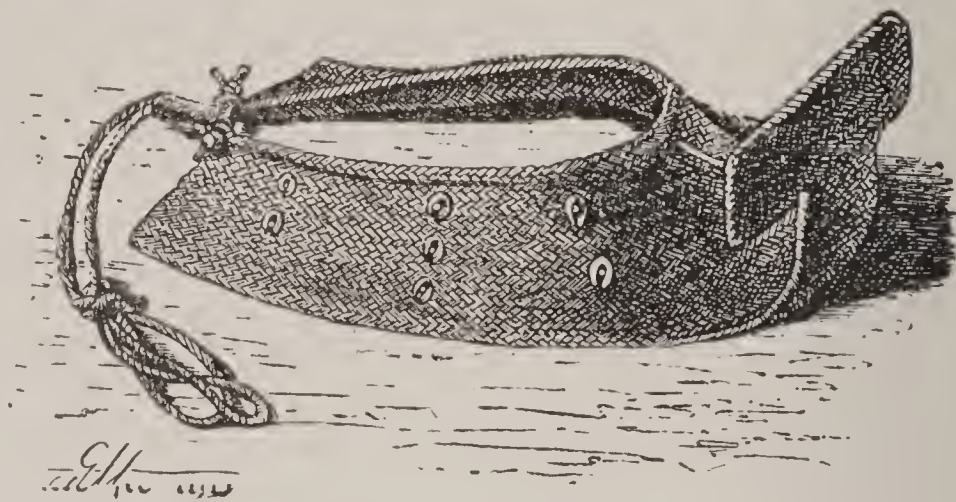
The women mostly cut their hair short, although it is sometimes left to grow in a

bushy mat. It is curly and elastic, and generally decorated with flowers. Both sexes, in fact, appear to be passionately fond of flowers. Hair, neck, waist and every conceivable portion of the female body is liable to be ornamented with separate gems or wreaths; while the men often stick a flower jauntily behind the ear or fasten the petals to the cheek. This simple love of flowers is also noticed among other Polynesians.

The dress is much the same as the Tongese. The men average about five feet in height, are erect and proud in their bearing and have straight and well rounded limbs; the women are generally slight in figure, symmetrical, and easy and graceful in their movements. The nose is usually straight and the mouth large with full lips.

## HOUSES AND MATS.

A Samoan house is a picture set in a wreath of flowers. The bread-fruit tree is used in its construction and the thatching is of wild sugar cane. The house is as clean as a white sheet of paper, with its



HEAD PROTECTOR,



floor of loose pebbles and its surrounding pavement of stones. Air is allowed to freely enter, but the sunlight is excluded, as the roof comes down to within a few feet of the ground at the eaves. Many mats upon the floor, curtains of native cloth, wooden pillows and a chest, with a specially large mat which is kept among the rafters for the visitor, about include the furnishings. The cooking for the household is done outside, which is another source of comfort in the hot weather. Samoa is a land of freshness—houses, flowers, people are all fresh, or happy, hospitable and clean. One is apt to sink into a sort of stupor during the hot season, however, or be taken with what the native calls “mat fever”—be unable to leave your mat—for it is like one continuous Turkish bath.

Speaking of the mat—it plays a most important part in the life of a Somoan, though not always fresh. When a tribe goes to war the first thing to be done is to place the mats in safety, and they are always considered the most valuable portion of the booty; and some of them are truly superb. Like wine, also, age enhances their value. Mats which have been used by chiefs or have been in royal families for a century or two are necessarily somewhat soiled but are priceless treasures. A bride’s dower would be considered scandalously incomplete without a number of ancient family mats.

Polygamy is practiced, but two wives seldom live in the same house. Women also are considered the equals of men, and both sexes join in the family labors.

In the ancient religion of the Samoan, less homage was paid to their one great god than to their minor gods of war. They had also gods of earthquakes, lightning, rain and hurricanes, and they worshiped carved blocks of wood erected to the memory of deceased chiefs and warriors. Christianity is now dominant, and most of the adult population can read and write.

### TIHITIAN IDOLS.

The natives of the Society Islands have adopted European habits and costumes. They are above middle height, vigorous and graceful in bearing, with a bold and open expression of countenance. They were formerly great worshipers of idols. Below are some of the objects of their former adoration, these particular idols being idols of the Tihitians.

### WAR CHARMS.

The Marquesans are among the least civilized of all the Polyne-



sians. They fight each other like wild beasts, having neither government nor acknowledged leaders. They have no religion, but are grossly superstitious, being firm believers in amulets and charms and fetiches, relying upon them particularly as protections and good influences in war. These superstitions and the system of tabu seem to be about all that lifts them above animal life. The tabooed or privileged classes are the "atnas," who are considered as superior beings; soothsayers, or



NATIVE IDOLS.

fetich men; priests and surgeons; secular rulers and war chiefs. Servants, dancers and workmen are not tabooed. Women choose their husbands and divorce them at will. They appear almost white, and, like the men, are easy in their bearing; their complexion is in reality a light copper color, but they rub themselves with the root of the papaw tree and produce the desired effect.

The Marquesans are cannibals only when they wish to revenge



themselves upon the body of an enemy. Their habitual food is vegetables, with a highly intoxicating native drink, which is made by chewing up a kind of root and spewing the pulp, with the accompanying saliva, into a vessel where the mess is allowed to ferment. They make a coarse cloth out of the bark of the mulberry tree with which they scantily cover themselves, and live in small thatched huts erected on stone platforms. In similar houses they bury the dead.

### THE NEW ZEALANDERS.

The Maoris, the primitive inhabitants of New Zealand, are doomed to early extinction. Before the introduction of Christianity they were



TATTOOED MAORIS.

the most prolific tattooers in the universe, every inch of face and body being traced with some line of beauty; and many who have adopted the European dress and customs are still left with the indelible marks of their heathen life upon them. Since the introduction of a new order of things the Maoris have abandoned their fortified villages, situated on the summits of high hills, and now live in open towns and farm houses, having no longer any fear of being seized and eaten by some fierce rival tribe.

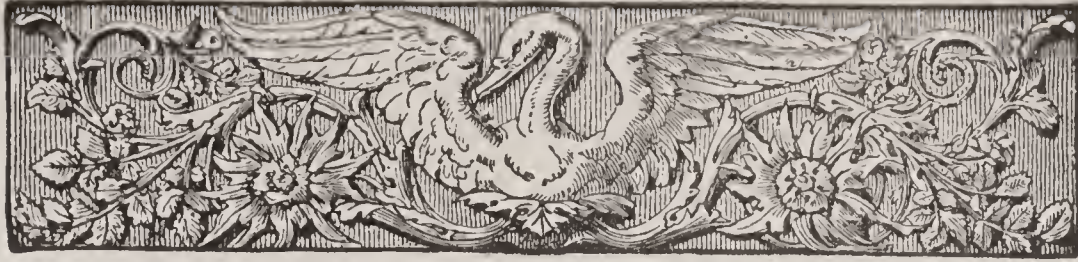


Nearly every superstition, passion and vice which attach to the most dense savagery were formerly traits of the Maoris. Caste, the tabu, sorcery, revenge, license except to the married, cruelty to the wife, etc., etc., were established among them. A revengeful spirit was considered the basis of an admirable character; so much so that after the priest had baptized the month-old infant he forced little pebbles down its throat to make its heart hard.

Now all these things are changed. The natives have good houses, and good clothes, possess flocks and herds; the majority of them can read and write, and belong to Christian churches; but, from the same general causes which are thinning out the Hawaiians the Maoris are rapidly following in the footsteps of the extinct Tasmanians. Their traditions place their original home among the Samoan or Navigator Islands, the emigration taking place some time in the fourteenth century, on account of civil war. After a voyage of three thousand miles, the eight hundred adventurers, in their twenty large canoes, stepped upon the uninhabited island which their descendants have since called home.







## THE PAPUANS.

### RACE CHARACTERISTICS.



THE one peculiarity of this race is their hair. It is supposed that the Aryans drove the Papuans from the continent, and that the refugees formerly occupied the islands of the Pacific and Indian oceans; that some strong race forced the Malaysians, also, out of Asia, who in turn crowded the Papuans entirely off of certain islands, or away from the coasts into the mountainous interior. Even then, the one peculiarity of the Papuans was their hair, and they were known by the Malaysians as the papuvah, or crisp-haired people. The Malayan term for crisp hair is "rambut pua-pua," which explains the derivation of the name more satisfactorily.

The hair does not spread over the entire head, but appears in small tufts, which, if allowed to grow, form spiral ringlets. The civilized tribes are apt to keep the hair cropped, the tufts then appearing in little knobs, about the size of peas, distributed over the scalp with ridiculous regularity. Among the coast tribes of Papua, or New Guinea, the spiral ringlets grow to be so long that they are combed out with a pronged bamboo stick into a great bushy mop. These tribes are called "mop-headed Papuans." The bamboo comb or stick, one end of which is forked and the other pointed, is elaborately carved at times and is stuck obliquely into the hair. A strip of colored calico is fastened to the upper end, which hangs from it like a flag. The women do not wear this ornament.

When the hair has grown to the length of a foot or more the Papuans also cut it off close to the head, and make a wig of it by inserting the ends of the ringlets into skull caps formed of matting. Some of the less-known tribes plait the ringlets over the crown of the head, where they form a thick ridge.

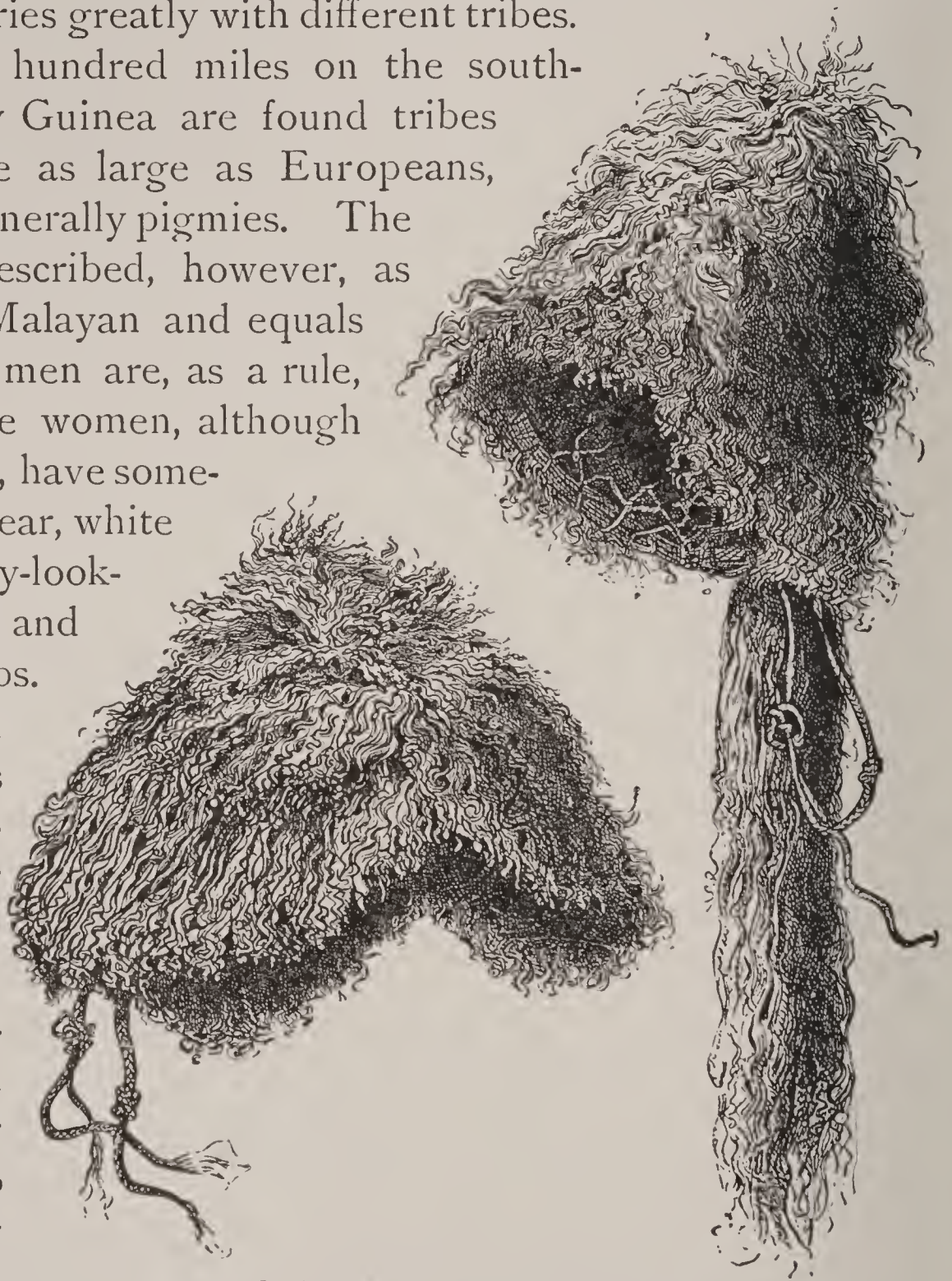
The faces of the Papuans are also covered with a crisp, tufted hair. The breasts and shoulders of the men are liberally supplied, the tufts growing further apart, however, than those on the head and face.



Otherwise the Papuans are rather of the negro type, with long and thin legs, large hands and feet, wide nostrils and thick lips, receding foreheads and a turbid color to the white of the eye. Their general color is a chocolate, sometimes closely approaching to black. A disease of a leprous nature is very prevalent among all the coast tribes of the Archipelago, especially of Papua. It gives the skin a white tint which by some has been considered the natural color. The color is more noticeable from the fact that the prevailing shade is this dark brown.

As to stature, it varies greatly with different tribes. Within the space of a hundred miles on the southwestern coast of New Guinea are found tribes whose people average as large as Europeans, and others who are generally pigmies. The Papuan has been described, however, as one who excels the Malayan and equals the European. The men are, as a rule, more comely than the women, although the latter, when young, have sometimes beautiful eyes, clear, white and regular teeth, happy-looking, laughing faces, and round well-formed limbs.

Those who come in contact with travelers soon lose their bashfulness, but retain their modesty. The more diminutive Papuans have usually come under the notice of the outside world, as they have been brought to many of the trading settlements of the



WIGS AND HEAD ORNAMENTS.

Archipelago to serve as domestics and slaves. They are kindly treated, well fed, and soon counteract the impression that ugliness is a rule which the race never violates.

The larger types of Papuans, both men and women, are more apt to be disproportionately large above the waist, with the characteristics of the negro below. Where the people have been brought up in the families of European settlers on the Archipelago, and have escaped the



exposure of savage life, their skin acquires a delicate tint or glow. As with the negroes, their skin is naturally thinner than that of the Europeans, and when it is not burned or weather-beaten the red of the blood faintly glows through the transparent covering. The sight is so charming that even the undemonstrative Malayan speaks of it as sweet black; it being also not uncommon among that brown-skinned people.

### MENTAL CONTRASTS.

The contrast between the Malayan, with his lithe, smooth-skinned body and his long face, and the Papuan is further heightened when one becomes acquainted with his mental traits. "The Malayan is cold, quiet, undemonstrative and bashful; the Papuan, impetuous, excitable, warm-tempered and noisy. The former, grave and dignified, seldom laughs; the latter is merry and laughter-loving; the one conceals, the other displays his emotions." The Papuan is impatient of restraint, independent and stubborn, but lacks that cool power of organization which has enabled the Malayans to dispossess him of the choicest spots of the Archipelago. In mental character and physical structure, he much resembles the Polynesian.

Toward any who attempt to settle in their territory the Papuans evince the most implacable hatred, which fact, with their lack of organizing and executive force, has led to their virtual extermination in those islands which had no mountains to shelter them after they had been driven from the coast. This ferocity of character disappears, in a great measure, when they even become slaves to the Malayans; for then they appear cheerful and obedient and display the side of their dispositions which is generally seen in their particular home, New Guinea.

### DRESS AND ORNAMENTS.

The Papuans, as a race, are not in love with clothing. It usually consists of a girdle of bark, leaves or coarse cloth around the loins; with a large shell which covers the stomach; but they profusely decorate and ornament their bodies. They cut the skin of the shoulders, breasts and thighs in long strips, rubbing into the wound white clay so that the flesh below heals in the form of high ridges. Careful investigators into this matter of bodily mutilation have concluded that cautery is often employed by these savage tribes as a cure for rheumatism, with which they are much afflicted, and that the huge cuts on the arms and breasts are made to prove the native's bravery under physical pain.

The nose is bored and a roll of plantain leaf placed in the hole. **The**



leaf is elastic and the orifice is gradually enlarged, so that when any important day comes round the Papuan can place therein the thigh bone of a large bird or some other ornament. Filing the front teeth to points; dyeing the hair a red or flaxen color by burnt coral mixed



A PAPUAN WARRIOR.

with sea-water; binding the arms tightly with plaited rattans; breast fringes and necklaces of twisted cord; ear-rings of rattan, worn in one ear; smearing the forehead, and the face under the nose and around the chin with red clay and mud, are some of their many customs which they imagine beautify their ungainly bodies. There is no accounting for taste, for some Papuans, who perhaps find nothing else at hand, ornament the neck, arms and waist with bangles of hog's teeth.

The Papuans who have been in communication with the Europeans of the Indian Archipelago and with the civilized Malaysians are, however, well housed and decently clothed; have good boats, some knowledge of iron and agriculture, and have domesticated the hog and the dog. The native forge consists of "two large bamboos, about four feet long, from



which the air is expelled by means of two pistons, with bunches of feathers at the end, which are worked like those of hand pumps; and by raising each alternately, a constant current of air is expelled through the orifices at the bottom, from which small tubes lead to the fireplace. This instrument is identical with the bellows in use among the brown races of the Archipelago, from whom it may have been borrowed. A stone serves for an anvil; but the natives often have in their possession a pig of iron ballast, or a piece of broken anchor, which answers the purpose much better."

The chiefs of the northern and more advanced tribes dress in the short Malayan drawers and a loose calico coat, with a handkerchief for



A TEMPLE ON THE COAST.

a turban. Perhaps, however, it should be added that, when not in the presence of strangers, the great men fall back upon the costume of the common members of their tribe, a waist-cloth of the bark of the fig, or the paper of the mulberry tree beaten out like the bark-cloth of the Polynesians. These people also, are not in the habit of covering their bodies with great ridges or welts, but are satisfied with a modest style of tattooing, which is generally performed by young girls with sharp fish-bones or needles and soot. This work is often executed with artistic skill, the men being favored with figures of crossed swords and knife blades.



## COAST AND MOUNTAIN TRIBES.

The natives of New Guinea have been divided by some writers into Papuans—those who live on the coast—and Alfores, the interior or mountainous tribes. The habits of the Alfores are little known, as it is extremely dangerous to venture into their country. They are only seen when they emerge from their mountain and forest retreats bearing with them to the coast Masooi bark, nutmegs, birds of paradise and crown pigeons, which they barter principally for ornaments. To these articles several tribes add sugar cane and tobacco, which they cultivate, but they, even, never build their houses at a lower level than 1000 feet from the base of the mountains. A more satisfactory explanation of the name is that the Portugese term Alforias signifies freedmen; that the root fora means out or outside, and therefore the term Alfores became naturally applied to the independent tribes who dwelt beyond the influence of their coast settlements.” The mountainous tribes have never acknowledged any rule but their own, but the coast people are governed by “rajahs” and other chiefs appointed by the Dutch government.

When the Dutch first arrived among the islands of the Archipelago they found not only a wild people inhabiting the mountains, living in trees, fighting among themselves and eating each other, but a maritime people who showed considerable warlike enterprise. At one time a number of the sea-coast tribes combined their forces, and, collecting their flotilla of more than a hundred boats, spread terror among the fishermen of the Moluccas, who were kidnapped and set upon with particular spite. One of the most powerful of the Papuan chiefs was the rajah of Salwatty. Seduced, finally, by the bait that he had been fully pardoned for his offenses, and also by the present of a bag of Dutch dollars, he fell into the toils of the Dutch Governor. This, with other energetic steps taken by the government of the Netherlands, seems to have crushed the power of the Papuans upon the seas and to have confined it to an occasional expedition by some piratical tribe.

## THE GOVERNMENT.

Each tribe has its own chief, who acknowledges a nominal allegiance to the sultan of Tidore, a native chief who has been given that title and an empty fame by the government of the Netherlands; but the actual control of a tribe is with a council of elders, the chief merely being a leader in war. The duties of the elders are also light, for the



coast tribes are noted for their honesty and chastity. They have no locks to their doors, and, until the Europeans traders appeared, ardent spirits were unknown to them.

One of their laws is to the effect that if a man burns down his neighbor's house, he becomes a slave. If he wounds another wilfully he must give him a slave. If he steals, he must restore the property and add a bonus. The chiefs seem to be quite democratic, for they often marry into inferior families of their own tribe, paying for the wife ten slaves or a just equivalent. The slave is, in fact, the standard of value in the western parts of New Guinea, as salt is in Abyssinia, or the cow among the Caffres of South Africa.

The mode in which the chieftainship is conferred is thus described: "When one of the native chiefs dies information of the event is conveyed to the sultan by one of the relatives of the deceased, who, at the same time, takes with him a present of slaves and birds of paradise as a token of fealty. This person is generally named as the successor of the deceased and is presented with a yellow kabaya (calico coat), drawers and handkerchief. He is bound to pay a yearly tax to the sultan of a slave; to reinforce the hongis (the sultan's tax-collecting flotilla) with three vessels and to furnish it with provisions."

### THEIR IDOL AND FETICHES.

The Papuans of Dory (a Dutch station on the northwestern coast) consult, but do not worship, an idol, with a very large head covered with a handkerchief, and its body clad in calico; with a long, sharp nose and fierce-looking teeth. If they can squat before this figure, whom they call Karwar, and place the matter in mind before him, with placid feelings, the omen is considered propitious; but should they be seized with trepidation, Karwar has decided against their proposed course of action. The marriage ceremony consists in appearing before Karwar, or sitting down in front of him; in the presentation by the female to the man of her choice, of some tobacco and betel-leaf, and a simple joining of hands. Unimpressive though the marriage ceremonies are among the Papuans, there are no people in the world, in the savage or semi-civilized catalogue, with whom the contract is more binding.

The Papuans generally are fetich worshipers, and have their fetich men or soothsayers, as do the Africans. Reptiles are most commonly represented, their figures dangling from the roofs of the houses or standing out from the posts as ornamental carvings. Bits of bone, stones, calico or wood serve as charms to ward off evil influences and bring luck.



## THE DUK-DUK DANCERS.

Their ignorance is often used by the chiefs as a means by which to establish themselves in authority and extract valuables from the people. One of these overawing and tyrannical institutions is found in New Britain, east of Papua, which is called Duk-Duk dancing. By the payment of a small sum to the chief, certain men are allowed to attire themselves in all sorts of fantastic costumes, impersonating devils, and going from village to village to frighten the inhabitants into submission



DANCING FIENDS.

to their master's laws, or punish those charged with misconduct displeasing to him, by extorting money from them or giving them bodily chastisements. The institution is also useful in subjecting the women and children to the rule of the husbands, as to be threatened with the Duk-Duk dancers is next to a death of terror. So, upon their approach, men, women and

children flee to their huts and await their coming with bated breath.

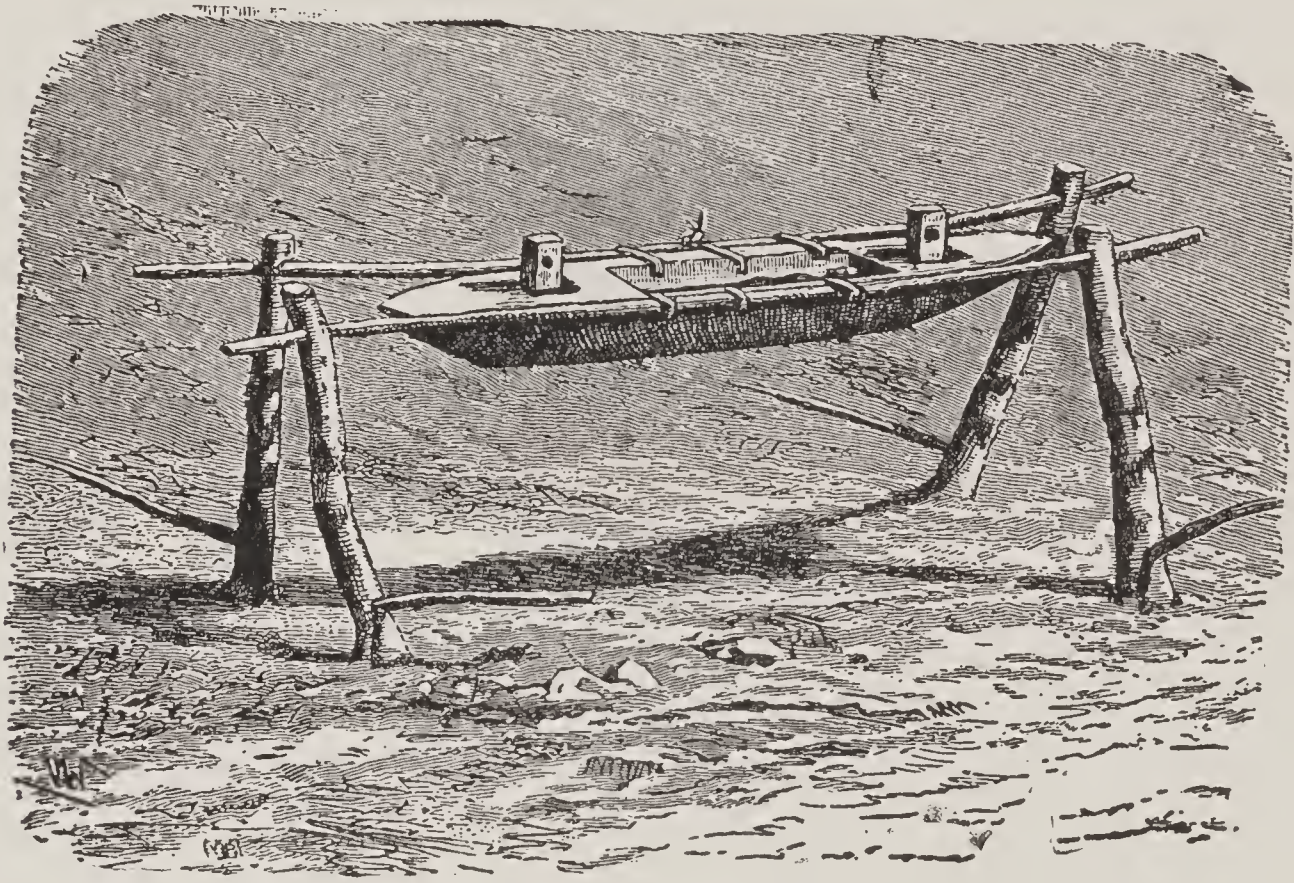
## FEEDING THE DEAD.

With some of the tribes in the islands of the Archipelago it is customary, three or four days after a man dies, for his relatives to assemble and beat to pieces his gongs, porcelain ware and all his other property, which are looked upon as sacred things, not to be polluted by the hands of the living. They then proceed to the corpse, which has been lying on a mat, its decomposing parts covered with lime, and offer it food. When it refuses to partake, its mouth is filled with eatables and wine, until the liquor runs from the body and spreads over the floor. These ceremonies are accompanied with violent ravings on the part of those assembled, who also drink quantities of arrak as well as native liquors, and beat the gongs which they have brought with them. After the body has been placed upon the bier and pieces of cloth laid upon it,



indicative of the wealth and standing of the deceased, the porcelain dishes are placed beneath in order that the precious drippings from the body may be retained and treasured. Soon afterwards, the corpse is brought before the house, and, being supported against a post, attempts are made to make it smoke as well as eat, lighted cigars being placed in the mouth. At length, when the relatives are convinced that the body is really a corpse, they adorn the bier with flags and carry it to the forest. The coffin, which is often shaped like a boat, is placed, with the mortal remains, upon the top of four posts; this course being taken as a precaution against the ravenous appetites of the wild hogs. It is said that the final ceremony consists in the planting of a tree near the last resting place of the deceased, which is taken part in by the women alone.

Bodies of the deceased are sometimes wrapped in white calico and



A BOAT-SHAPED COFFIN.

deposited in graves four or five feet deep, porcelain dishes being placed under the ears. These dishes are obtained from the Chinese and Ceramese traders, and the prices given for them are sometimes exorbitant. With the dishes are also placed arms and ornaments, and if the deceased is the head of a family, the idol Karwar, who represents the being that brings life and causes death, is brought to the grave, where the most awful reproaches are heaped upon it. A roof is then erected over it and the wooden image, less than two feet in height, is left to neglect and decay.

### WEAPONS AND BOATS.

The people of Ceram, an island which lies to the northwest of New



Guinea, are the commercial people of the race. To them come the products of both mountain and coast Papuans, such as pearls, tortoise shells, ebony, resin and slaves. Establishing themselves on the islands of the southwestern coast, they give in exchange hatchets, rice, elephants' tusks, beads, cotton, knives, earthen and porcelain ware, iron pans, brass gongs, copper, tobacco, sago, etc. They remain upon the islands or coast four or five months upon the occasion of each visit, as the produce is brought in very slowly by the mountaineers, whom they consider very valuable customers. The barks which these Papuans bring are used both as cosmetics and medicine by the islanders of the Archipelago, more particularly those of Java; while many of the live cuckatoos and pigeons eventually reach China, India and Europe.

The natives also obtain from the traders the *klewang*, or razor shaped sword, and the *perang*, or chopping-knife, whose blade is similar in form. The latter may be used either as a domestic instrument or as a weapon, and is always worn in a sheath at the waist. The arrows which are used in war are furnished with iron heads, but are never poisoned. They wield a club, of home make, about four feet in length thin and narrow except at one end, which is covered with suggestive knobs and corners. The Papuans also have a long gun of bamboo, but it is merely used to blow dust into the air, as a signal when they are hunting or on the war-path.

They have their bows and arrows, and harpoons for fishing, and an ingenious rattan trap so constructed that the victim can get his bait only by swimming through an opening of the elastic sticks which close behind him. The bows are often made of bamboo, or betel wood, with a string of twisted rattan. A species of flint or sharp pebble, lashed to a stick, is the native axe, and it is said that with it they can fell the largest trees.

Their boats are called *prahus*, or *praus*, and some of them are as long as sixty feet. They are narrow, both ends being flat and broad above. The Papuans show their love of ornamentation in their embellishment, many of them being handsomely carved or decorated with plaster figures. Usually the rowers stand. Their family boats are covered with roofs of marsh flags, under which entire families are housed. The sail is made of matting fixed to the side and stern. Ordinary canoes are small and light, and can be carried by two men. Children even may be seen carrying their tiny boats to and from the water. As a rule the vessels of the Papuans are very narrow and unsafe for long voyages; being provided with outriggers, however, they are safe enough for home use. The result is that their foreign commerce is chiefly in the hands of the Chinese.



## TREPANG AND PEARL FISHING.

The Arru (or Arrou) Islanders, west of New Guinea, have the usual passion for ornaments which marks the Papuan, one of their most striking fashions consisting of twisting their long hair into a knob at the back of the head and decorating it with strings of beads, which also extend from both ears and meet over the forehead. They also



IN FULL DRESS.

wear them around the neck and over the breast, bringing a string or two up to the ear from which they sometimes stretch across the forehead. Pieces of copper and tin, or a marine plant, are frequently drawn through the lobes of the ears. Above the elbow and under the knee they wear bands of fine plaited cane, in which various leaves are intertwined, while their waist cloths are made of brass wire, fine matting and pieces of calico.



The Arruans live in villages containing a dozen houses or more. They cultivate gardens of yams, sweet potatoes and plantains, and shoot fish and wild hogs with iron-pointed arrows. In order to obtain from traders the weapons, ornaments and household utensils which they cannot themselves manufacture, they spend four or five months of the year in fishing for trepang (they are called "sea-cucumbers") and diving for pearls. This, in fact, is the occupation of most of the Papuan population who live on the islands adjacent to the western coast of New Guinea, and a description of how the work progresses among one tribe will apply to all the fishermen.

There is a certain group of small islands, in the midst of which are both trepang and oyster banks. At low water, often, canoes are not even required to reach the fishing banks, and hundreds of men, women and children start from their island homes, wading through the ocean toward their destination. The baskets which they carry on their backs, and the iron-pointed sticks in their hands, tell the whole story of the manner in which they capture the sluggish trepang, which lie buried in the sand, their feathered tentacles floating above and revealing their whereabouts. The cucumber-shaped fish vary from eight inches to two feet in length. In deep water they are often dived for, but the larger ones are speared in shallow places.

Both Malaysians and Papuans scour the coasts and coral reefs of the Archipelago and Northeastern Australia to satisfy the insatiable appetite of the Chinese for this luxury. The fish are afterwards split down one side, boiled, pressed, dried and smoked. When the natives design to fish at a certain distance they load their families upon their praus, which have great beams; planks which project forward from the bows for the use of the sailors; high, curved sterns; rush sails, which fold up like fans and are set upon bamboo masts, each boat being provided with two rudders and several palm-leaf huts.

Before the pearl divers start out on their dangerous trips they first receive from the traders an advance of cloth, elephant tusks, brass gongs, porcelain dishes, etc., in payment for the oysters which they agree to furnish at a certain rate per hundred. Once at the oyster bank, the diver proceeds bravely with his part of the contract, despite the possibilities of ruptured blood-vessels and ravenous sharks, and the trader trusts to fortune that the small black oysters which he brings from the depths will contain a generous quantity of pearls.

#### WAYS OF THE TRADER.

The tusks mentioned above are used by the natives at their



funeral ceremonies, while the dishes are placed upon the graves. These articles are so used by the natives of Timorlaut, Serwatty and other islands between Papua and Australia, and in consequence no enterprising trader neglects to lay in a goodly supply when he starts out on his usual trips. He also takes with him quantities of palm wine, which is an adjunct to not only betrothal and marriage feasts, but to ordinary life. Following is a graphic account of the way in which this trading is sometimes carried on: "When the boats arrive off the coasts they land the articles they have for barter, in small quantities at a time, on the beach, when the natives immediately come down with the produce they have for sale and place it opposite these goods, pointing to the articles or description of articles they wish to obtain in exchange. The trader then makes an offer, generally very small at first, which he increases by degrees; if not accepted, which the native signifies by a shake of the head, should the trader hesitate a moment about adding more to his offer, it is considered sufficient by the native—he snatches it up and darts off with it into the jungle, leaving his own goods; or should he consider it too little, he seizes his own property and flies off with equal haste, never returning a second time to the same person." More generally the traders remain on their boats, which are anchored close to the land and push their goods on shore in a small canoe, to which a line is attached for the purpose of hauling it back, when the goods have been removed and the articles given in exchange have been deposited.

### SOCIAL REGULATIONS.

The following interesting details are given by a romantic traveler, who was furthermore much impressed with the delicacy of the social relations which he witnessed among a Papuan tribe inhabiting an island off the coast of New Guinea: "No native can take unto himself a wife until he has delivered the marriage present. This is not usually all paid at once, but by instalments during several years. A father who has many daughters becomes a rich man by these presents which he receives on their marriage. If a young man wishes to marry and is possessed of nothing, it often occurs that he makes a voyage of a year's duration among the other islands. Making known his purpose, he demands contributions from those he visits, to enable him to make up the instalment of goods which it is necessary to place in the hands of the parents. It is not lawful for a man to enter the house of a neighbor during his absence, and if any one offends in this particular, he is obliged to pay a piece of cloth or some other goods to the owner of the house. The sentence is passed by the elders who openly call upon the offender



to pay the fine, which makes him so ashamed that he either does so or immediately leaves the village. The fine is called pakul dende by the natives. Should any one even touch the wife of another he must make a large atonement for the offense. They pride themselves much in the possession of a number of elephant's tusks and brass gongs; the value of the first being determined according to their length and of the latter by their weight and circumference."

### PIRATES AND COAST TRIBES.

The pirates of the race are the Papuans of the Gulf of Onin, or MacCluer's Inlet, on the western coast. They are not in the habit of ranging the coast and neighboring islands for the purpose of plundering the boats of native traders, but are on the look-out for slaves, whom they sell to the Ceramese and Chinese. The pirates sally out in their fleets or flotillas, and when the news gets abroad there is a general stampeding of the coast tribes to their strongholds and the interior tribes to their mountain homes. This creates a total cessation of trade and a season of great depression in legitimate traffic.

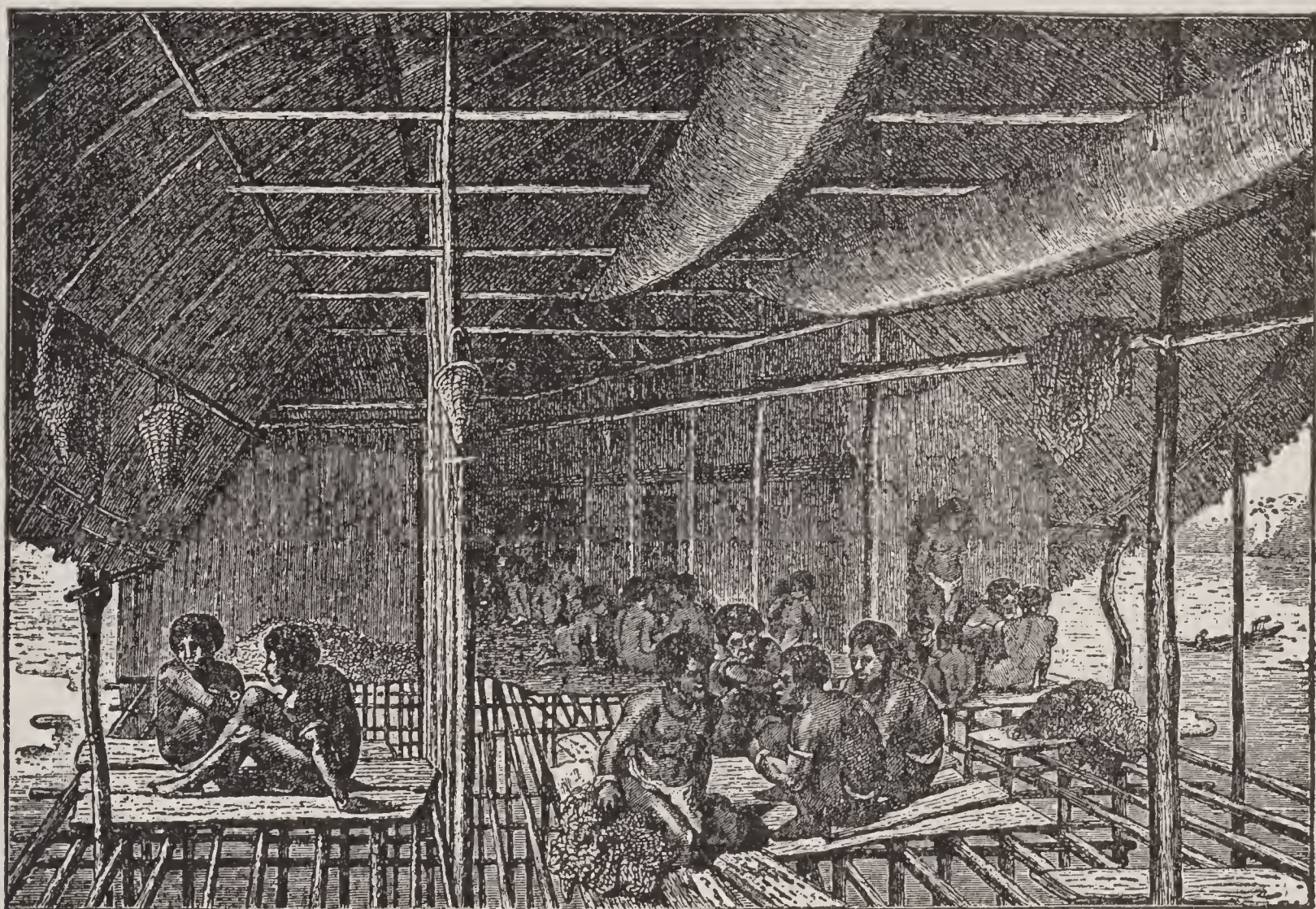
It is stated that the country of the Onins has not been exactly located; that they are not cruel by nature, and when they sally out in their piratical fleets of a hundred or more vessels, they are moved principally by restlessness and a desire to distinguish, or advertise themselves. They are really considered as among the most numerous and powerful of the Papuan tribes, and probably dwell near the headwaters of certain streams which are inaccessible to the boats of the traders, although navigable by their own light vessels. They erect a number of houses on the shores of the inlet which serve as trading stations and to which they annually repair to receive elephants' tusks and porcelain dishes in exchange for their own goods.

Early travelers to New Guinea, when nothing even was known of the habits of the coast tribes, became convinced that they had discovered the missing link when they witnessed the great mangrove forests, which stretch far out into the ocean, black with human beings, who were darting hither and thither among the branches like monkeys. Later, they discovered that the coasts were lined with dense forests of these trees, whose branches firmly interlaced above, while below their masses of roots opposed a breakwater to the tide and gradually new land was formed. It is impossible to penetrate this solid band of forest and jungle, growing out of the sea; and as the natives were obliged to get to the water in order to obtain their food, they naturally chose the highway overhead, which constant travel had made as natural to them as Broadway



to the New York merchant. Up to date, these Papuans of the coast have no other thoroughfare. Since the early voyagers were so astounded at the sight, European soldiers have been seen, with muskets on their shoulders, steadily making their way over these same mangrove swamps and forests.

The people of the southwest coasts seem to combine the most agreeable Papuan traits, though even they can number only up to ten, and reckon time by the arrival and departure of the traders; the traders, in turn, regulate their journeys by the dry and rainy seasons, so that, although crude, the reckoning is not altogether inaccurate. The coasts



A SEA COAST HOUSE.

are lined with limestone rocks, containing many natural caverns, which serve as repositories for the bones of their dead. The natives also build tombs near their huts, where the bones are placed after the body has remained under ground for a year or two.

The houses of the coast tribes are generally built on poles or piles, and so overhang the river or ocean that the water can be seen through the bamboo canes which form the floor. The bodies of the houses are low, but they have very high roofs, are sometimes over one hundred feet long and so divided into apartments as to accommodate many families, or an entire tribe. Each family who resides in the building has its own door and its cooking-place, at which plantains, fish and turtle-eggs are



prepared. Bananas, cocoa-nuts, bread-fruit and oranges also add materially to the bill of fare. Many of these houses extend, on their pile foundations, out into the sea, and during the high tides the water rises up to their floors. The end nearest to the sea is left open on three sides and here the male inhabitants are generally to be found, when at home, making and repairing their implements and fishing gear, or lying down smoking tobacco. Light boxes of palm leaves, ornamented with shells, from their clothes presses. Then there are the hunting and fishing gear, dishes of earthenware, wooden mortars for husking rice and maize, sleeping mats and pillows. The pillows consist of round blocks of wood, or stools handsomely carved.

Besides their good houses, which are connected with the shore by a bridge, many villages have an octagonal temple, ornamented within and without with figures of animals and various representations. Nothing is known of their religion, if they have one. A few of the Papuan tribes have the idea that life and death are in the hands of some Supreme Being, but nothing in the nature of worship has been discovered. One of the largest of these heathen temples has a Dutch flag flying from its spire, which was presented to the natives by the authorities of the Netherlands, who thus, unknown to the simple Papuans, have received a formal acknowledgment of foreign rule.

### THE PHILIPPINE NEGRITOS.

A tribe of Papuan pigmies scarcely more than four feet in height, but well-formed and sprightly, inhabit the mountainous regions of the Philippine Islands, especially the ranges of Luzon, the largest of the group. They are a shade or two lighter than the true negro, and are known as the Ahetas by the Malaysians of the villages and coasts. The Spaniards gave them the name which has most closely clung to them. There are no people of the Papuan race, not even the Alfores of New Guinea, who evince such fierce and implacable hatred toward their ancient enemies, the Malaysians, and the world generally. Yet, strange to say, when the Negrito is once captured and domesticated, taken fairly away from his mountain and forest home and subjected to good food and kind treatment, he becomes cheerful and docile, and, unlike the Australian, his attacks of homesickness are rare. But while a savage his disposition is everything which that name implies.

### REVENGE UPON THE MALAYANS.

When a warrior of a tribe dies, it is customary for one of his com-



panions to present himself to his friends and the parents of the deceased, with his palm-wood bow in his hand and his quiver filled with arrows at his back, and swear that he will not return until he has his revenge upon a Malayan, for the witchcraft of that race brought death upon their hero. He promptly starts out on his mission, his first step being to climb some high tree, or lurk in some thicket, in order to discover where his enemies bathe, or the brook from which they collect the golden sand. His arrows are poisoned, so that a wound is almost instantly fatal. It first produces a violent thirst, and when the victim attempts to satisfy his longing for water he dies at once. So the Negrito lurks, waiting for his victim, and when he has shot his deadly arrow to its mark he flies back to his mountain friends, and the death of their warrior is celebrated in songs, dances and rejoicings over the fall of another of the hated race.

### HOMELESS VAGABONDS.

Although the habits of the Negritos have been hidden, not only by their unfriendly dispositions, but by the thick forests of their mountain country, two or three Frenchmen, with the *finesse* of that people, have penetrated to their haunts and some of their secrets. Homes they have none, but wander about in search of roots, fruits, feathered game, deer, wild pigs and buffalo. They use the same poisoned arrows upon wild beasts as upon the Malayans, cutting away the flesh around the wound and just scorching the meat before it is eaten. The game is usually devoured on the spot, as they do not desire to be burdened with any unnecessary weight in their wanderings. They live together in tribes of fifty or sixty members. During the day, the aged and infirm and the children gather round a large fire, while the able-bodied are hunting in the woods. If the hunters return with sufficient game the party encamp either among the branches of the trees or upon the grass; if it is cold, a huge fire is built, and men, women and children roll themselves in the warm ashes preparatory to sleep. Such an exposed and irregular life has the effect of soon destroying the naturally fair outlines of their bodies, so that the young grow old very rapidly and the old are hideous. They take no pains even with their hair, merely twisting it into a sort of crown or round mat. Their clothing is a belt of bark about eight or ten inches wide. The feature of the Negrito which is most striking is his eye, it being as keen as an eagle's, and from it continually shoots a yellow glitter. When he speaks he chatters like an ape or chirrups like a bird—so these Frenchmen say who have heard him talk. His language consists of but a few words,



The Negritos, in fact, possess little to boast of. their accomplishments being their skill in climbing and with their weapons. They seize the trunk with both hands, and, using the feet as a lever, they shoot up like monkeys. They are as swift of foot as their arrows in the air. Even the children of both sexes, while their parents are in the woods, are practicing with their tiny bows and arrows. Neither is their sport entirely useless, for more than one diminutive Negrito brings to the camp-fire a plump fish which he has shot from the bank of a stream. These companies of hunters to which we have referred in the mountain forests of the Philippines, accompanied by one or two little dogs of a singular breed, which aid the hunters in pursuing the prey after it has been wounded.

Should one of the aged persons left behind be taken with a mortal illness, it is not a part of their code that he should be buried dead; but they put him in his grave as expeditiously as possible, and then sally forth, with lance and arrow, to slay—not necessarily a Malayan—but anything which may come in their way, whether man, stag, wild hog or buffalo. A warrior's death, however, must be avenged with the blood of a Malayan. When thus in quest of an expiatory victim, it is said, they take the precaution of breaking off the young shoots of the shrubs, as they pass by, and leave the broken ends hanging in the direction of their roots, for the purpose of warning neighbors and travelers to shun the path they are taking; for if one of their own people should come across the avengers, they are bound to kill him. Their code demands it. Notwithstanding this apparently heartless haste in burying the bodies of the aged before the breath is fairly out of them, great respect is shown them while living, the native assemblies being always governed by one of the elders.

The Negritos are most fickle in their manner of worship, bowing down to a tree or a rock in which they fancy they see something mysterious; but only for a day, or until they discover something else which seems more worthy of their homage. They revere the dead and pay them a sort of worship by decorating their graves, for many successive years, with offerings of tobacco or betel. The Negritos, who inhabit some of the smaller islands of the Philippines, are more mild than those of Luzon, and more resemble the Alfores of the islands further south, in that they trade with the Malayans of the coast, exchanging wax and deer's horns for chopping-knives and tobacco.

#### THE EXTINCT TASMANIANS.

Tasmania, (formerly Van Diemen's land) is about 120 miles south-



east of Australia, and in 1804 was colonized by Great Britain as a convict station. At this time the inhabitants numbered about three thousand. The men averaged about five feet in height and the women, of course, less. Their eyes were usually dark brown, with jet-black pupils; hair crisp or woolly; forehead high and narrow; limbs lean and muscular; feet flat and turned inward. They seldom even built huts, the women being merely beasts of burden as they moved from one part of the island to the other, being especially charged with the carrying of fire. In summer they went naked; in winter covered with a kangaroo or opossum skin. These animals, with shell fish and a prolific fungus which grows near the roots of decayed trees, formed their chief articles of diet.

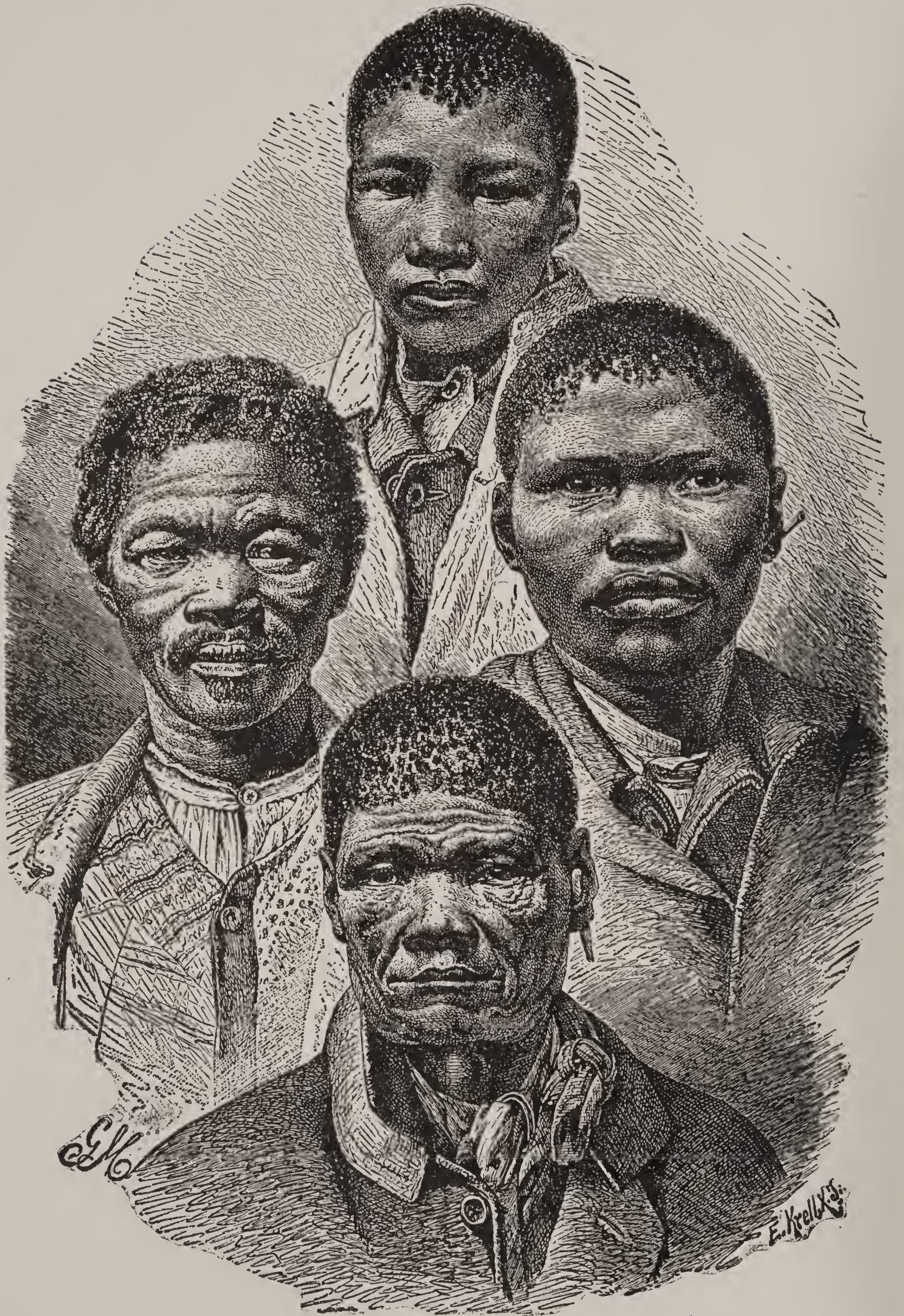
They were ignorant, dirty and lazy; but knew enough to rebel with spear and waddy when their women and their hunting grounds were seized upon by savage convicts. In many cases their revenge was awful, but their spears and short wooden clubs were powerless against the improved firearms of the settlers who were now obliged to shoot them down in self-defence. For many years the Black War continued, until the desperate natives were reduced to a few hundred, when an attempt was made by means of a cordon extending across the island, and gradually closing in toward the southeast, to drive them into Tasman's peninsula. But the wild and mountainous condition of the country rendered the attempt ridiculously futile, and the great expense which the colony had already incurred induced it to adopt a pacific policy.

A builder, named Robinson, and a resident of Hobart's Town, who was well acquainted with the habits and language of the aborigines, took with him a native woman as guide, and, venturing unarmed into their very midst, so worked upon their better natures as to peaceably bring the 210 men, women and children who then remained into that city, this was accomplished only after many months of patience and self-denial. This was in 1835. From Hobart's Town, the capital, they were removed to Flinder's Island, after Mr. Robinson had labored four or five years more in their behalf.

In 1847 the Tasmanians, who had dwindled to forty-five, were again moved, being settled in the vicinity of Hobart's Town, where, notwithstanding they continued to be kindly treated, their candle of life flickered more and more. No children were born among them for many years. In 1865 only six of the tribe remained.

Soon afterwards at a ball given at Government House, Hobart's Town, there were present neatly dressed in evening costume one old man and three old women, all that remained of the once-dreaded savages of Tasmania.





THE LAST OF THE TASMANIANS.



In 1874 this one old woman of seventy-one years, Lidgiwidgi Tancaninni, queen of the Tasmanians, was the last surviving native. Five times she had been married, and each time to a king. Living in the house of the government inspector, she was known and pitied by all the white population of the island, being called Lalla Rookh. She received a small pension from the British government. But kindness and pity could not keep her poor paralytic frame from the grave, and she has followed her people and the great silent majority.

### THE SEMANGS.

Papuan tribes have been discovered for a certainty in central portions of the Malayan Peninsula, at about the locality of the island of



TWO VIEWS OF THE QUEEN.

Penang, and extending from the mountains to the eastern coast. They are becoming more and more timid, as years go by, and more difficult of access, hiding as they do in the mountains and jungles and only venturing forth to barter with the Malaysians for arms, knives, tobacco and cloth. They bring with them elephants' tusks, wax, woods, gum and canes, of whose value they know little. But while they are often imposed upon by the crafty Malaysians they, in turn, palm off upon their more civilized neighbors certain herbs and shrubs which they pretend are sure cures for headaches and other complaints.



The Malayans have no traditions of the origin of these Papuan tribes and designate them according to the localities in which they are found, as Semangs of the plain, of the hills and of the jungles. The native food consists of birds, rats, monkeys, rhinoceri and elephants, with occasional supplies of rice or salt from the coast. Small game they kill with the sumpit, a blow pipe through which they project poisoned darts. Although they occasionally obtain improved weapons they still rely upon the bow, the spear and native ingenuity for their principal supply of food. They, in turn, seldom suffer from beasts of prey, being protected, as much as anything, by their sharp eyes and wonderful dexterity in climbing trees.

Many stories are told of their coolness and ingenuity in the capture of the elephant and the rhinoceros, two of which will serve to illustrate: A party which seek the elephant finally spy the huge beast upon a hill.



A NEW IRELAND BOY.

One of their number follows him, being armed with a pointed bamboo stick, which has been hardened by fire and dipped in poison. As the elephant slowly descends the hill, lifting his great feet cautiously from the ground, the Semang creeps up behind and forces his stick into the sole with all his strength. Constant practice has made the thrust so effectual as usually to lame the elephant and cause him to fall. The balance of the party, who are waiting for this, rush upon the beast with their spears and pointed sticks, and, dancing around like mad men, thrusting here and there, soon des-

patch him. The natives capture the rhinoceros by approaching him while he is peacefully reposing in a bed of soft mud, and, by building a fire over him, actually harden it so effectually that he is securely imprisoned and despatched at their leisure. His snout horn is carefully preserved for the Malayans, who believe possesses medicinal qualities.

The Semangs share their property in common, being also governed by chiefs. They are said to worship the sun. Their plan of naming children is but an evidence of the paucity of their language, curious though it is. They are called after particular trees; if a child is born under or near a cocoa-nut, or any tree in the forest, it is named accordingly.



It has been asserted by intelligent natives of Anam that woolly-haired tribes still exist in the mountains which are situated in the eastern part of Cochin China. They are considered the aborigines of the country, and have been described as very black and resembling the Caffres of Africa in their general features. Toward Central India, to the northwest of the Malay Peninsula, no one claims to be aware of the existence of any natives who could be tortured into the semblance of Papuans.

From the foregoing it is evident that the race is found in its greater purity in New Guinea and in the Nigritoes of the Philippines, whose physical and mental characteristics are the same as those of the interior tribes of Papua, the Moluccas and other neighboring islands; that the blood of the race is sprinkled from Polynesia to the Malay Peninsula, and from the lower Archipelago to the Philippines, although the Papuans



A NEW IRELANDER.

as a distinctive people have been confined to a comparatively small area. They have mixed with the Malaysans, with the Polynesians, and, to some extent, with the Australians. An example of the latter combination may be found in the natives of New Ireland, east of Papua. Their villages and their canoes are neat but both small. Dogs and pigs are their only large animals, and the turtle would nearly complete the list. Dense forests of huge trees cover the lofty hills of the island; the fancy woods which the natives obtain from them and beautiful shells from the tortoises form their chief reliance in trade. These New Irelanders are chiefly interesting, however, as the connecting link between races. In the illustrations of the two types which are given, it will be observed that the boy has more of the negro blood and the man of the Australian; in fact the natives of the island are often called Australian negroes.

Tribes, also, so closely related to the Australians as to be classed with them are found in the New Hebrides and Solomon's Islands, east of Papua, as in New Guinea itself. There is every probability that the spread of population was from Papua and that there is little Malayan blood in the composition of the Australian. The islands in the natural line of travel from Papua to Australia are inhabited not only by distinct types of both Papuans and Malaysans, but by those composite tribes who present the most degraded representatives of human kind. They are



filthy in the extreme and evince little desire or aptitude for improvement. In fact, they conform to the general law that the best foundations upon which to build characters and states are sharply defined race characteristics. We have Malayan and negro kingdoms, with strong individualities, but it is difficult to conceive of a powerful nation of quadroons or a mixed Chinese and English race. In the course of ages the giant may evolve by the intermixture of the world's families, but the average experience has been that the crossing of races results in the production of a weaker type than either of the originals.







## THE AUSTRALIANS.



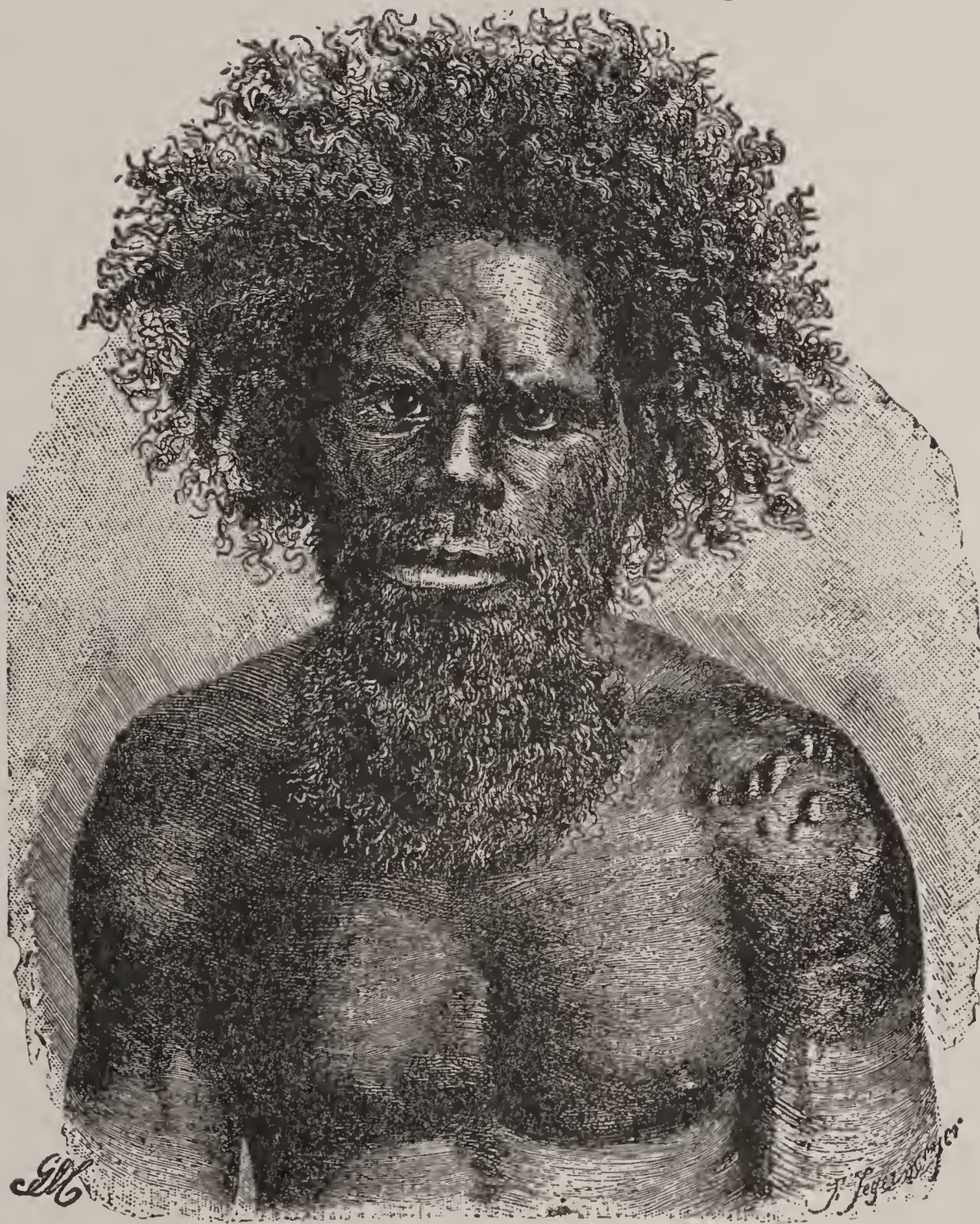
UP TO the present time a large portion of the central regions of Australia has not been explored. It is hard to realize that from the center of the island continent one could travel a thousand miles in any direction without reaching the sea coast. And yet it is not distance alone which has deterred the bold explorers of the world from penetrating every nook of the unknown interior. So far as is known, the distressing spectacle is presented of over a million square miles of earth which is undrained by any system of rivers or lakes. The great interior of the continent is a depressed table land, and even here, from the minor explorations which have been made, it is evident there can be no reservoirs for the supply of rivers, since the evaporation and absorption of water are astonishing in their rapidity. All the supply of water which the traveler can hope to obtain, except that which he takes with him, must be wrested from the wild and emaciated native, who has been driven from the coast regions, and guards his water pits as jealously as any denizen of the great Sahara desert. The first expeditions which penetrated Central Australia, in spite of the terrible suffering and often death of their participants, owed their partial success to the native wells. They are little more than holes sunk in the sand with a slight curve, which both shields them from the burning sun and hides them from observation. The instinct which is thus shown in striking water goes far beyond all the knowledge and experience of the European mind. Colonel Warburton, an English traveler, who nearly lost his life in crossing the western interior of the continent, admits that out of fifty attempts which his party made to find water, they were successful in but one case. They were therefore obliged to systematically hunt for natives, and if they were fortunate enough to capture them and detain them, they were sometimes forced to reveal the presence of the treasured wells. In a country where game is scarce, and where the native is engaged in a constant struggle with nature, he is apt to be timid when he comes in contact with man. The



population is sparse, and such of the interior Australians as travelers have seen, are as weak, forlorn and cowardly objects as can be found in savage life. They have not even been hardened by contact with beasts of prey, for such do not exist in Australia. Therefore neither savage nor beast will lie in the way of the explorer. Yet he has another fearful obstacle to overcome.

### THE GREAT INLAND FLOOD-BREEDER.

Australia is both the land of drought and the land of floods. The cool currents from the Antarctic regions are constantly coming up



AN AUSTRALIAN SAVAGE.

from the south and finding no great mountain chains to bar their course, spread over the hot land as far inland as they can. The northwest monsoons from the Indian ocean blow on the coast four months of the year, penetrating far inland, their force being seen in ribbed waves of sand over five hundred miles from the seashore. In extreme droughts these adverse currents of air may meet; one laden with the warm vapors of the Indian Ocean, the

other called also far inland, with its cool breath, to take the place of the more rarified atmosphere of the continent. Like two immeasurable seas they come together, and the warm vapors of the ocean are condensed into resistless floods. They pour down upon the plain in such torrents that the parched land is powerless to evaporate them, even if the cool



southern breeze were not at its work of gigantic condensation. There are no large rivers to draw off the waters of the plains, and, even when the monsoon has ceased to blow, this alternate evaporation and the condensation by the southern currents may go on indefinitely. Then may come another year or several years of drought, and a year or years of floods. The tremendous overflow spreads over the plain and surges over the country until it even reaches the slight water sheds of the coasts.

In Western Australia the bed of the Swan River has, perhaps, been so long dry that the footprints of explorers who have crossed it three years previously may still be seen in the sand; but with the coming of this deluge it is expanded into a seething lagoon or chain of lakes, which is again evaporated and absorbed like magic. A traveler tells a story which graphically illustrates the sudden onslaught of the waters. With a flock of sheep, he was encamped on the bed of a river which was a quarter of a mile wide, but which, by drought, had been diminished to a little brook. On a remarkably hot afternoon, a distant rushing sound became audible, and on looking up the dry reach, his party saw a solid wall of water bearing down upon them. There was only just time to get the sheep across before the whole bed of the river became a turbid sheet of water. In half an hour it was saddle-flap deep, and at daylight, on the following morning, neither man nor horse could have crossed without danger. This sudden rise was occasioned by a rain on its tributary several hundred miles away. Another peculiarity of so-called Australian rivers is that when full of water, without apparent warning, they will drop into a marsh or quicksand and entirely disappear. These uncertainties of water supply and horrors of sudden floods obviously explain the mystery which surrounds the fate of more than one exploring party which has been swallowed up in Central and Western Australia.

### INTERIOR SAVAGES.

The latest explorations into the interior of the continent dispel former delusions either of a great inland sea, or a uniform desert. Portions of the very central regions are watered by springs, either issuing from the surface of the plains or from the tops of curious conical eminences, evidently of volcanic origin; these eminences varying from the size of a beehive to a considerable hill. Certain districts are found thickly grassed and watered by streams. Tracts of country, described by previous explorers as sandy wastes, were found clad in verdure; where one party almost perished of thirst, another was almost overwhelmed by a flood. Whether these natural obstacles to colonization will ever be



surmounted remains to be seen; it may be that later investigation will prove that there are extensive tracts of country which are permanently watered, permanently drained, and which escape the desolations of the inland floods. But the picture which is drawn of the natives of Central Australia is sufficiently dreary to deter any but those of the strongest hearts: "Wandering hundreds of miles from one well in the sandhills to another, from one dried-up water hole to another, brackish and salt. One small party is enough for any one camp, and the camps are too far apart for any gathering or increase into what can be called a tribe. They are here a miserable, weak race, struggling hard for existence in dry seasons and camping listlessly upon the lakes, lagoons and marshes in the wet seasons. They eat more rats than kangaroos in the plains, and more frogs than fish on the river banks. No equal tract of country in almost any climate supports so few men. The so-called deserts of Africa are richer in all life, vegetable, animal and human, beyond all comparison." Over this vast table-land, now a desert and now a diversified plain, the aborigines wander, entirely naked, their lives so uncertain that they do not even build huts but are content with the shelter of large boughs or strips of bark. These rude shelters are called "mimis," and are usually made of the gum-tree bark. Under them they creep at night, their spears and war weapons stuck around, and throw themselves upon the bare ground or upon a few opossum skins sewn together with kangaroo sinews. Even rats which they catch are often eaten raw, and if they discover a collection of fat grubs in a rotten tree, they have found a luxury indeed. The necessities of life have made it more necessary for the people of the interior to harmonize; therefore there is more similarity in their language than in that of the Eastern and coast tribes, who are both civilized and quarrelsome. The natives of the interior are not even intelligent enough to have any general mythology or superstition. They have some faint idea that some time, somehow, some huge animal which their forefathers had faintly remembered to have heard about from their forefathers would reappear and destroy the wicked.

### NATIVE SUPERSTITIONS.

Those tribes who have obtained the ghost of ideas from white men are said to believe in good and bad spirits and have a notion that the white men are the reanimated souls of blacks. This superstition, which, prevails among some of the Eastern and Southern tribes, has been the means of saving travelers from a great many hardships. One black will take you for "his father jumped-up white man;" or, translated from



their language not so literally, "his father resurrected as a white man;" while another may cordially receive your companion, suffering likewise with hunger and thirst, as his deceased brother. A tale is told which is even an improvement on this: A party of convicts once escaped from Fort Phillip, Victoria, and, wandering far into the country, all perished but one man. In his weary journeyings, nearly dead from exhaustion and lack of food and water, he found a grave with the spears of the deceased placed thereon. These he took, intending to use them in self-defence; but they answered a far different purpose, for, meeting with some members of the tribe who had thus buried their warrior, they recognized his weapons, and conceived the stranger to be their "honored chief jumped-up white man." The convict was adopted and lived with the tribe thirty years.

If one is not in bodily peril it is often quite inconvenient to be taken for the blood relation of a large family of Australians. The natives are unmistakably in earnest, and the women are especially demonstrative. Tears stream down their cheeks as they advance to meet a father, husband or brother. The oldest and most filthy of them all throws her arms around his body and rests her head upon his breast, then kisses him upon each cheek; others kneel crying at his feet. The men encircle him with their arms, put their right hands against his right knee and lean their greasy breasts against him. Even the young children are brought to meet their newly-found relative, kicking and screaming with fright at the sight of so strange a man. At length they are quieted and proceed to put their fingers in their mouths and smear over every exposed part of his body to see if it is painted. When asked how it is that the "jumped-up white man" does not know his relatives, at sight, they express the most unbounded surprise themselves, as they pretend to recognize their lost one by some similarity of form or expression in the person of the stranger. Before the black fellow takes a white body unto himself he is said to live in the clouds, with plenty to eat and drink, being in charge of a father and three male children. When the black fellow so desires he is let down by a rope to visit the world below. Some have fixed upon this father as the Creator of the world; others assert that all things were made with one stroke of the tail of a large mountain serpent.

The natives thoroughly dread a "devil-devil," or "bunyip," who must be a superlative sort of an Evil One, and would not dare to venture out after night-fall unless armed with fire-sticks. The Australian native sees the "boyl-yas," or bad spirits sitting astride the limbs of trees with their crooked legs dangling down, or paddling about in a canoe seek-



ing human victims. There is also the sprite which gives the black fellow bad dreams. All that any of them really want is a light and if they cannot get that they will have the black fellow ; so after dark he is always provided with a fire stick, which, in case the sprite appears, he twirls around his head and throws at him. The water spirits, if not driven away, are particularly fond of inoculating the blacks with lingering diseases. To expel these they have sorcerers who usually work in pairs or in threes, one working over the affected part and the other singing and dancing. A stone is extracted from the diseased member and hastily buried out of sight, after which with much howling and dancing about, the sorcerers rush toward the water driving the evil spirit before them.

Neither are the Australians' theories regarding the heavenly bodies and natural phenomena the most advanced. They think the sun and moon are thrown up into the sky by certain tribes, and when they come down they are caught by other tribes so that they cannot be hurt. The moon is a human being whom they meet, sometimes, in their hunting excursions. On Mount Elliott, Queensland, is a large space devoid of vegetation, which the moon brought to this pass by throwing its boomerang around it. The falling stars are danger signals ; comets are ghosts of their tribe. An eclipse is caused by some mischievous member of a tribe who places a sheet of bark before the sun to frighten the rest. This explanation, no doubt, is sometimes given to ease their own minds of terror ; but they try to charm away the darkness by all sorts of incantations. The rainbow blesses them by pointing to the sheet of water into which it is raining fish, or to a rich collection of roots or grubs. It is not to be understood that these ideas are uniformly held by the Australians — there is no uniformity in any of their beliefs.

### HOW THEY LOOK.

The Australian natives are always called "blacks," but when freed from the grease, charcoal, ochre and dirt with which they adorn themselves they are often found to be of a purplish-copper hue. Their hair is curly, but not crisped like the wool of a negro, while the beards of the men are wiry and abundant ; indeed the whole body is often covered with hair. These features, with their dark hazel eyes, the white being bloodshot and tinged with yellow, give them a peculiarly ferocious appearance. Their faces are well developed, and broad at the base ; they have high cheek bones, projecting brows, broad depressed noses (so fashioned in infancy), large but pleasant mouths, beautiful teeth and retreating chins. They are deficient in muscularity, but capable



of great endurance. They are seldom corpulent, although the natural deficiency is counterbalanced by the artificial oils which they rub over their bodies. A peculiar mode of greasing themselves, which is also suggestive of their indolent natures, is to stand in the scorching sun with the head covered with the entrails of a fish.



AUSTRALIAN BOOMERANGS.



If they are very civilized they are wrapped around with opossum skins, or with blankets made by beating out the inner bark of the tea tree; if they are near a settlement they wear sheepskins or blankets, distributed by the townsmen. The warrior marks every rib in his body with a stripe of white ochre, so that in the dusk or by the light of the moon he looks like an animated skeleton. On festive occasions the hair is plastered with bright red ochre, and decorated with feathers. Some tribes wear a long kangaroo bone thrust through a hole in the cartilage of the nose; or carry their clay pipes in this fashion. Both sexes gash the flesh of their bodies with shells and stuff the cuts with clay, so that they will heal in ridges, which are considered the height of fashion.

But decorated, or undecorated, the poor "gin," or wife, who perhaps has merely been carried away bodily when her lord considered it time to marry her, has now to stand all the burdens of the day, besides being rapped by her husband's waddy (or club) upon every possible occasion. The waddy, in fact, seems to be used indiscriminately to brain a wild dog, or maim a refractory "gin."

### AUSTRALIAN WEAPONS.

The other principal weapons of the Australian are the spear and the boomerang. The former weapon they will fling to a distance of eighty yards with the greatest precision. Its construction depends upon whether it is to be cast from the wimmera (throwing stick) or launched from the hand; if it is cast from the former it is generally made of reed, tipped with hard wood, ending in a huge shark's tooth. The boomerang is one of the most puzzling and effective weapons ever invented by a savage. It is indigenous to Australia, and it is one of the mysteries of the world how such a people ever conceived it. A very hard piece of wood, about two feet long, two and a half inches wide and one-eighth of an inch thick, is bent to a slight curve. Its ends are rounded, one side being convex and the other flat. The native takes hold of one end, with the convex edge forward and the flat side up, rapidly recedes a few paces, wheels half round and dashes the boomerang downward, so that it meets the ground at a few yards' distance from the feet. A rotary motion is imparted to the weapon as its rounded side strikes the ground, and rising with a loud, whirring sound, it performs a circuit of at least one hundred yards and falls behind the projector. The boomerang (the name of which is a fair representation of the noise it makes when it first rises into the air) is used in war or



in the chase; although for hunting purposes it is often constructed so as not to recoil. Except in the extreme north, the bow is quite unknown in Australia. Here the natives, who are very warlike, use long clumsy bows made of bamboo. The Northern Australians at one time also fashioned a sword out of wood, which was shaped something like a cutlass. A wooden sword has not a very warlike ring when sounded merely with the mouth, but in reality is no infant's weapon. It is made of the hardest wood, five feet long, five inches broad and correspondingly thick, with a very small handle. The warrior's shield is long and light, and is used as a support for this log of a sword. This holds the weapon above his head, from which elevation it descends upon the body of the adversary like a bar of iron. Their lance was a long, straight pole, sharp at one end and hardened by heat. When the Australian lives near a European settlement, he generally obtains an iron hatchet or tomahawk, which he finds of great use in notching the trunks of trees so that he may climb them in quest of 'possums. His stone hatchet he uses to chop out his canoe from the trunk of a tree or in cutting spear shafts.

#### AFTER HIS FOOD.

If he is after a 'possum, he also takes his waddy with him, with which he knocks his sleepy game on the head, after he has climbed up the big gum-tree and cut him out of the hollow trunk. Wreathing his head with grasses and weeds, throwing aside all encumbrances, and gliding out into the water, he reaches gently underneath and pulls the wild duck down by the legs. Or he captures a snake or a lizard, or the larvæ of some white ants, or the huge cream-colored maggot found in the bark of the swamp oak. All will greatly depend upon his mood; whether he is a lazy Australian or not, and also upon his habitat. Disgusting as the latter article of food seems, famished European explorers who have been forced to that diet pronounce it not unpalatable.

While searching for his opossum the native hunter is apt to come across a little bear, or sloth, not bigger than a kitten, especially if he has worked his way up a pretty high tree. The innocent looking little beast has a round, bold face, small black eyes and square hairy ears, and her ridiculous gravity is made more laughable by the absence of a tail. But her flesh is good, though it has all the flavor of bear meat, and if the blackfellow does not want to eat his captive with the cubs which are clinging to her back, he will take the whole colony in to the nearest white settlement and dispose of the animals for pets. The koala has a



hide like iron, and as it is always away up in the world, it is almost useless to attempt to bring the game down with shot ; it is also nocturnal : so that the native has almost a monopoly on the koala. Much more exciting than climbing after the sleepy Australian bear is the hunt after the kangaroo, who booms over the ground with hops of from fifteen feet to twice that distance. Large numbers of the natives gather with their spears and clubs, and then close in upon a lot, having drawn a circle around them. If the hunters start up a brush kangaroo, he is more quickly brought to a stand. When the awkward marsupial gets his back up against a tree, the native is careful not to get too near the powerful claws of his hind feet, but while one engages his attention in front another steps quietly behind and brains him with a club. The capture of a "paddy melon" (a kangaroo not larger than a rabbit) is attended with great sport but no danger; and as the blackfellow's object is to obtain some tender soup meat from the tail and hams of the animal, he usually chooses the easier task.

Unless very hungry indeed the native does not seek the dingo, or native Australian dog, for food. If he is in a sheep country, he may bring in a few of the yellow wolfish bodies to the squatter, and claim his reward; they are very destructive to sheep, their bite being to them deadly poison. The little brutes will not attack a live man, but are as eager as vultures after a dead one. They are supposed to have originated in Asia and followed the black man to Australia.

One of the most singular ways, however, which the Australian has of getting something to eat is to burrow for it, like a mole. This he often does in his search after the egg of the jungle fowl. Down into the huge mound he goes, digging with his hands and throwing the dirt between his legs, to the depth of ten feet. The bird has gone through with much the same performance, except she stood on one leg and kicked the leaves, grass and earth behind her, and after she had deposited the egg at the bottom, threw back the diggings, and smoothed and rounded over the top of the mound. The native may dive after the egg half a dozen times, but if he is not stifled or completely exhausted, he eventually brings up the treasure. These mounds are sometimes as large as a good-sized hut. They are found mostly in Northern Australia, and were at first supposed to be the burial grounds of savages, the existence of which in the whole continent is denied.

Our savage who has been hunting and grubbing may be the head warrior or chief of a tribe, in which case he makes all the combinations. A long spear and an oval shaped shield, grotesquely stained with red and white clay and charcoal are in one hand; a little dead 'possum and



a tomahawk swing down in the other; boomerangs and a waddy are fastened across his shoulders by a broad piece of kangaroo skin and a red-tailed macaw's feather is stuck in his matted hair. His beard is white, his dark eyes are sunk deep in his head and notwithstanding all, when he talks, a pleasant smile flickers over his face, his white teeth gleam and he is not so very repulsive. But he shall be followed a little further. He has carved a rude figure upon his shield—possibly the artistic talents of his ancestors cropping out in his generation.

In certain caverns on the western coast of the continent an interesting collection of drawing or paintings has been discovered. The work is done in red, blue and yellow, probably painted with the same kind of clays which the natives use upon their bodies, whether alive or dead.



ON THE HUNT.

The figures represent turtles, porpoises, human hands and gigantic kan-



garoos. Some of the figures are draped in a long tunic. Others are dressed in robes reaching to the feet, the face covered with a white drapery, with holes left for the eyes and a double ring around the head. A

THE KORROBOREE.



variety of characters were also employed, not unlike those used by the natives of the Indian Archipelago. Some of the figures seem to have head-dresses not unlike helmets. Near one of these caves is the profile of



a foreign gentleman, deeply cut and well executed. Whether these crude works of art were executed by the aborigines of the island who, undoubtedly, came from the northwest, *via* the East India islands; or whether they are evidences of the early explorations of Chinese and Malayan navigators cannot be determined. We are told that in quite ancient times the Chinese were acquainted with these shores, and we know that the Siamese were as bold navigators as they.

### NATIVE DANCES.

Or is it possible that the ancient Phœnicians extended their name to the wild coasts of Australia, and left there these mementoes, as well as a dance which is called the corrobary or corroboree. The performances which take place upon the occasion of this dance are said, in fact, to be nearly allied to the ancient religious rites of Assyria and Phœnicia. The performers are divided into five distinct classes, the greater body comprising about twenty-five young men, including five or six boys, whose faces and ribs are traced with white paint. Tied to their legs are bunches of gum leaves, upon which they beat as they stamp around. On each side of the young men stand two groups of girls clad only in scant feather skirts, beating time with bunches of leaves and by stamping their feet. Two characters decorated with fantastic feather head-dresses, painted like the dancers, are followed by a savage who carries a long spear, from the top of which hangs a bunch of feathers. At last come two elderly men beating on rude instruments and singing or gabbling in concert. The spearman seems to be the leader or director of ceremonies, and the spectators flock around the elderly singers and shout their applause as the dance progresses. The music is furnished by the singers, by two men who rattle some sticks together, by the young men and maidens with their gum leaves, by the waving of those grotesque head-pieces which are tipped with feathers, and by the regular stamp of all those who take part in the performance. When the young men have danced before the two old men and sat down, to rounds of applause, the men with the spear and the head-dresses take their turn. All seem now and then to respond to encores, and after an intermission, during which pipes are lighted and conversation is brisk, the interest centers around the spearman. Having gone through with a species of Highland fling, he stoops, plants his spear in the ground and stands in a stooping position behind it. The dancers go through with the same motions and form a circular body around the spear, also grasping it. The men with the head-dresses do the same; one on each side of this spear-bound body;



both finally stand still, thrust in their hands and grasp the spear. At the same time all sink on their knees and begin to move away in a mass from the singers, with a sort of grunting noise, and, giving one long semi-grunt or groan (after the manner of the red kangaroo, as they say), disperse; the music and stamping gradually die away, and shouts and acclamations rend the air.

There are dances of minor importance, which have been confounded with the corroboree. In detail, even, the latter seems to be uniform throughout the continent. A favorite war dance is that which reveals, by the light of huge fires, the same principals and lookers-on as were seen at the corroboree. Round a circle the blacks are gathered three and four deep. The music seems, however, to be principally furnished by the "gins" who drearily chant to the accompaniment of rude wind instruments, tom-toms and jew's harps; besides beating opossum skins which lie before them, with sticks and clubs. Now the chant dies into a wail, now swells into triumphant volume as the dance progresses. The chiefs with the spear and head-dresses are there waving, their arms wildly about and uttering discordant cries. A party of young warriors now glide into the ring like cats, stooping, bending, whispering, looking cautiously about, their dark eyes gleaming with fiendish purpose. Suddenly they dash upon a group, who are evidently important performers in the theatricals, and the party attacked rise up drowsily, as if from sleep, but are soon feebly resisting and crying for mercy. A struggle ensues, spears flash toward the unfortunates, clubs are hurled so as to barely miss their mark; warriors, old men and women break the circle, and yelling like fiends close in upon the supposed victims of the midnight surprise. After an intermission the dance is commenced, the old men heap a fresh supply of logs upon the bonfires and bedlam is worse confounded. The flames leap up, fierce and high, and light up the gloomy bush for a long distance around; the dancers writhe and distort themselves into a state of partial delirium; their teeth gleam like the tusks of wild animals, and their eye-balls roll more wickedly than the fiercest monarch of an Australian herd of cattle. When the dance is at the height of deviltry, half a dozen effigies of women, made of saplings and clothed in red blankets, are dragged into the ring, to the chorus of hideous laughter, and cast upon the largest fire. Some such demoniacal exhibition as this always accompanies these savage theatricals.

A dance is often given by one tribe in honor of another which has sent its chief men on a friendly visit. The reception committee, or principal warriors, seat themselves on the ground, cross-legged, and when the strangers have given an account of themselves the males of





TRAVELING WOMEN



both tribes salute each other by putting their hands on each others' shoulders and bending their heads forward so as to touch each others' breasts. If the travelers tell of deaths, which touch the feelings of the reception committee, there is violent weeping and wailing, the stoutest warrior seeming not to deem the exhibition an unmanly one. The warriors from the far country carry all their weapons and the women also accompany them, bearing bags and baskets, firesticks, sleeping mats and children. These are taken in charge by the women of the receiving tribe, who lead them away to their huts. Then commence the preparations for the dance; the painting of bodies, and the manufacture of all sorts of devices from cockatoo and emu feathers, being the principal order of the day and night. The women roll up kangaroo skins which they are to beat with their hands; others bring out flat sticks which they will clap together. The dancing of the two tribes shows as much difference in manner and style of figures as if they were distinct nationalities. The dance commences by the receiving tribe going through with a hunting pantomime; imitating the actions of different animals, especially the kangaroo. After dancing for some time, the warriors pause suddenly with a deep guttural exclamation and again start off, or drop all at once from a standing to a squatting posture and hop away with outstretched arms and legs. The women, who are adorned with opossum cloaks, bands of white swan down around the head, and bunches of cockatoo feathers in front, dance at the corners, passing behind the body of the principal male dancers; while the females of the other tribe dance in a line parallel to that of the men, who carry short sticks on which are tied bunches of feathers. Soon the dancers advance in a body, bearing on top of a pole the rude figure of a warrior made of grass, reeds, kangaroo skins, feathers and paint. This is relegated to the rear, and two poles are advanced, having upon them a number of branches decorated with feathers and painted bark. After more evolutions the dancers of the two tribes meet, prick one another in the shoulders with their spears, and the formalities of the occasion are considered over.

But whether these dances are of a religious or a political nature, it is certain that the Bora signifies a ceremony by which the young men become warriors and are admitted to all the privileges of the tribe. Previous to the ceremony they are obliged to undergo certain tests of their courage and fortitude, as well as to live alone in the bush. When the period of their probation is over, they are brought to the Bora ground which is usually a retired spot, on a slight elevation, level at the top. No white man has learned what there takes place. The women are excluded; no one is allowed upon the ground who has



not been himself initiated. A large circle is scooped out surrounded by a wall of earth in which two openings are left, one through which the youths enter and the other through which they pass if they are found worthy, as kippers or full-fledged warriors. In the center of the ground is placed the rough effigy of an emu, a bird which the Australian seems to view with mysterious reverence, and over whose body, when killed, he will usually mumble some sort of an incantation or prayer. When the young warriors appear to the world, they are seen to have a tooth or two knocked out, or a part of a finger cut off; but why or how 'twas done is a secret which is carried to the grave with their spears and boomerangs. To divulge the secrets of the Bora would be followed by dire vengeance. As one says who has tried to worm out the secret: "At night, over the camp-fire, when the horses have been hobbled, the pipes lit, and a pannikin of grog poured out, the black boy, drawn into conversation by the master, for whom he has unbounded admiration, will sometimes wax communicative about the customs of his tribe; but any question concerning the Bora only elicits a shake of the head and the reply: 'Supposs mine pialla you, black-fellow directly mumkull mine'" (If I told you the blacks would kill me at once).

### BURIAL CUSTOMS.

A German missionary states: "At Moreton Bay, Queensland, a lad having died, several men gathered around the body and removed the head and the thick outer skin, which was rolled upon a stake, and dried over a slow fire. During this horrid ceremony the father and mother stood by, loudly weeping and lamenting; and the thighs were then roasted and eaten by the parents. The liver, heart and entrails were divided among the warriors, who carried away portions on their spears; and the skin and bones, together with the skull, were rolled up, and carried about by the parents in their grass bags or wallets." But this species of cannibalism is rather connected with the burial custom of the Australians than with their diet. They have nearly as many ways of disposing of their dead as there are tribes in the island. Some bury them in a crouching position, as do certain tribes in Southern Africa, and raise a small mound upon a platform of sticks placed over the mouth of the grave. The natives of New South Wales burn the body of the warrior after turning the face to the east, spears and weapons being arranged beside it. If he was slain in battle a platform is erected, upon which the corpse is placed cross-legged, being rubbed with a portion of its own fat mixed with ochre. Fires being kindled,



the friends and relatives gather around and remain for ten days in perfect silence, two of their number being armed with boughs of trees, with which to drive away flies. At the end of this time the body is covered with a kind of mat formed of long reed grass, the face quite exposed. After several weeks the corpse is taken down and buried, having become smoked and dried by the ten days' fire; the skull is converted into a drinking vessel by the nearest relative, and the bones are either buried or carried about by members of the tribe as incentives to courage. Favorite children who have died are sometimes eaten, placed in the forks of trees, or carried about in a bag placed upon the shoulders of the mother. How long the loathsome load is to be borne is not known, but when a weak, half-starved woman



AN AUSTRALIAN GRAVE.

chooses this part, as she often does, there is still hope and there are possibilities for the most degraded of Australians. In the north of the continent there are tribes who fix their dead warriors in the forks of trees; others who place them in hollow stumps, smearing the skulls and bones with red and white clay. Sad to relate, the aged and the weak meet with little sympathy either in life or death. The struggle for existence is so terrible that infanticide is common, and the notable absence of lame or otherwise incapacitated adults is accounted for on the savage reality of the survival of the fittest. The poor old women have their bodies crowded into badger holes, while those of the men are placed upon frameworks, and left to decay and to the crows; the bones are afterwards collected and buried.

The most savage of the Australian tribes seem to have some ideas, crude though they may be, in regard to punishment for murder. Attended by the chief men of the tribe, the culprit is led to a secluded spot, the widows or other near relatives of the deceased wailing and lacerating their bodies with sharp stones as the company proceeds. Having chosen the ground, the accuser stands behind the criminal who



carries the spear with which the deed was done. The latter is obliged to hold out his right arm and receive a severe thrust in it at the hands of one of the near relatives of the deceased or a head man of the tribe. The punishment seems inadequate, but the black who executes it weeps and wails as if his sorrow were as much for the criminal as for the widows, who are seated on the ground ostensibly racked with uncontrollable grief. Their appearance, however, is rendered ludicrous by the caps of pipeclay which are upon their heads, these being the chief features of a widow's mourning habit.

These extreme manifestations of grief do not touch the tender spots in many hearts, when it is remembered how depressed the woman is among the aborigines; that although delicately molded she does all the hard work, such as preparing the food, bringing the wood for the fire and carrying the burdens; that she shivers beyond the radius of the fire in cold weather, and in the heat of the day she toils on, her only relief being a bunch of wet grass on the head; that her choice in the matter of marriage is not consulted, but that she is promised in infancy and when the proper time comes is borne away and considered a wife, or gin; that her body, if it is comely, is covered with the scars of spear wounds made by former wooers and those inflicted by her husband; and now that she is a widow, she descends as so much property to the nearest male relative of the deceased. When these things are remembered, and more abuses also, the poignancy of her grief may be questioned; but it is more than likely that if she acted as she felt, she would be suspected as having, directly or indirectly, caused the death of the brute. So she shrieks and raves, scratching her nose and cheeks and tearing her body with shells and pieces of flint, while the deceased is being buried, and as if still fearful that the tribe will look upon her manifestations as luke-warm, she returns to the grave alone to lacerate herself afresh.

#### AUSTRALIAN COW-BOYS.

If the Australian has an occupation in the line of civilized life, it is in tending stock. Blackboys take readily to the saddle, and like their cousins the Bushmen, in Africa, have remarkably acute senses. Their bump of locality is as wonderful as the cattle they tend, who will strike across country for hundreds of miles and bring up with certainty at their own station or ranch. The native stockman can track a man or beast for days when a white man could see no footmark or trace. He is lazy and fond of tobacco; with this supplied him and a good horse to mount, he is happy—unless he takes it into his head to return



to grease and a kangaroo's skin, which is not an unusual resolve. His chief duty is to train the cattle so that they will know the limits within which they may graze. If they are new arrivals, before they are thoroughly broken in, they may take a notion to start for their former camp, seven or eight hundred miles away. They may have been taken along circuitous coast roads, 1,000 or 1,200 miles, and upon attempting to fix them to a new camp or run, some of them will escape the vigilance of their keepers. Through the thick forests of the West and over its arid plains they head, straight for their old home, two or three hundred miles inland from the route by which they were driven. The instinct which draws them unerringly to their far destination is one of nature's great mysteries. To prevent this breaking away for a deserted camp, the herdsman keeps the new arrivals well in eye and daily drives them on the run, and when camped they are kept there steadily for some hours; so that after a few weeks the brutes are weaned from their old run and wedded to the new. Droughts and floods may now scatter them over hundreds of miles of country, but with the return of better times the majority of them will surely find their way to their own camp. The stragglers will be gathered, if possible, by the native herdsman; in the great inland country where thousands of herds of cattle are pastured on one immense plain there can be no boundaries to the runs and the keepers' duties are increased. His work is not heavy, unless you except the time when the owners of the cattle agree upon a general muster, for the purpose of separating one man's herd from all the rest. Plains and woods are then scoured; through thickets, along belts of shady timber, from one pool of water to the next, the cattle are driven by the herdsmen; as the limits of each run are reached they know that most of the cattle they find are their own, for their neighbors have had due warning and started their herds to camp. Finally all of these scattered lots are collected and driven rapidly toward the camp whose owner makes all this commotion. The Australian cow-boy may now be called upon to assist in "drafting" the cattle. First the fat ones are driven out of the mob; then the cows and calves to brand, and then the "strangers" who, with all possible care, will get mixed in with the drive.

#### A DYING RACE.

Sudden changes of temperature, insufficient food and shelter, with filthy habits, have made of the Australians a weak and decreasing race. In South Australia more is being done for the natives than in any other colony, and yet, as an example of the rapidity with which the tribes are dying out, the Sub-Protector of Aborigines states that the Narringerie



who in 1842 numbered 3,200 persons, are now nearly extinct. This diminution cannot be accounted for by wars with other tribes, or with whites, for the Narringerie have been affected more by civilization than any other tribe, and live at peace with the whites. It has been determined that the largest ratio of deaths and the smallest of births are to be found among those blacks who have definitely settled.

Consumption is their great scourge; consumption, intemperance and other causes are so thinning the ranks of the aborigines that authorities are slow in allowing 50,000 as the entire native population of Australia. Fifty thousand people spread over a continent as large as the United States! The race is dying out, and what is most singular is that the mortality does not perceptibly diminish when the Australian becomes partially civilized; the seeds of decay seem to have been firmly implanted in the whole race, and in spite of alleviating conditions, they persist in bearing continual and bounteous harvests of death. It often happens that a tribe which is comparatively strong in its native forest adopts many of the habits of the white man, and yet retains enough of the old to make the change a positive detriment; such as wearing clothes in the day time and leaving them entirely off at night, without much improving the means of shelter. Medicine and other assistance are furnished sick natives by the Government, but they either refuse to take the medicine or, having taken it, they neglect all sanitary precautions. Next to consumption, which carries away more than one-half their number, measles and small-pox, which they have received from the whites, create the greatest havoc among them. Fevers are quite unknown to them. The time is not far distant when all the tribes of Australia will follow in the footsteps of the extinct Tasmanians and of the fast disappearing Maoris of New Zealand.

The attempt to reclaim the aborigines from their savage life has been only partially successful, partly because of their degraded physical condition and partly because of the vast territory through which the sparse population is scattered. Both the government and religious denominations have established hospitals, poor houses and schools for their benefit. But even the most promising of the natives seem quite isolated in a civilized community. They cannot marry. They have no certain means of subsistence. They have no real companionship. When they have become apparently civilized, therefore, many return to the bush. A sample case: The officers of a British ship took away with them a bright native who remained with them for several months. He was a waiter at the gun-room mess, never tasted spirits, was attentive, cheerful, and remarkably clean. When the vessel returned to



Swan River, after a voyage along the western coast, the Australian, who had seemed quite civilized, deserted the ship, and the next seen of him was a savage—greasy, almost naked, painted all over and the hero of several murders. The most effective work of reclamation is going on among the children of natives as well as those of mixed blood. The condition of the latter is particularly hard; for they are outcasts of both blacks and whites. Remembering the exalted opinion which the Australian has of the white man, it is probable that his custom of sacrificing a half-caste at his corroboree has a religious significance. He would kill and eat the luckless one, just as it is the rule in some tribes for favorite children who have died a natural death to be devoured by their parents; by thus eating flesh in which coursed the blood of a white man, he would honor the memory of some one of his tribe whose soul was embodied in the jumped-up.

#### ON THE WAR-PATH.

Students of Australian life have never attempted to discover whence this wide-spread notion that the white man is a higher order of the native race. Certain it is that when the squatters first commenced to establish themselves in the eastern provinces they did not find that a universal feeling of awe prevailed the minds of the aborigines. It is true that they gazed with fear upon the first mounted stockmen, looking upon them as a new kind of animal:—the native cattle are as terrified when a herder dismounts in their midst, not knowing what manner of beast he is. At first the natives retreated before the whites, spearing a cow and a calf now and then. But as the squatters multiplied and brought, many of them, fat herds of cattle, the Australian's taste for beef became more insatiable; and he was treated often to a taste of cold lead, which he did not so much relish. In this great country each stockman's hut was leagues distant from any other, standing in a clearing, as far as possible from any forest or thicket in which the gliding Australian might be concealed. The squatter trusted to his good gun, steady hand and keen senses, and the blacks' dread of darkness, and hardly barred his doors. The natives commenced to get bolder, and once crept down the chimney of a squatter in order to batter his skull while he slept. Other murders followed. The squatters for miles around arose in their wrath, surrounded a camp of the enemy, killed some outright and burned others in a huge bonfire—destroyed them all, men, women and children. By this time the government had taken the matter in hand. Supposed murderers of squat-

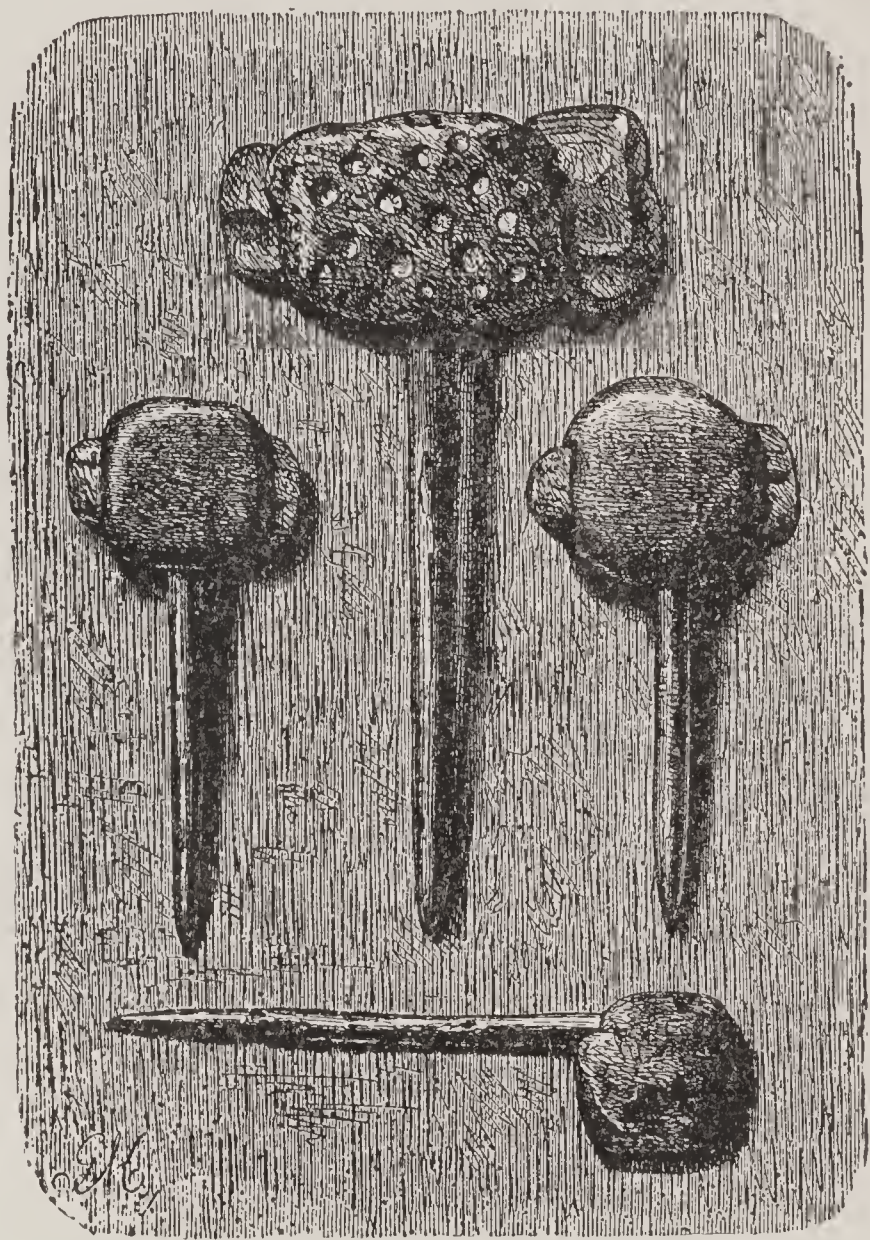


ters were taken to the sea-coast towns and tried, but it was impossible to prove the crime. Even if it could have been done in their native undress, it was impossible after they had been covered with European goods. So blacks were discharged and whites were hanged. Thus encouraged the Australian showed his respect for the white man less than ever, and murder and depredations were the order of the hour. Then the government supplied the country with mounted soldiers, policemen, under the command of British officers, who engaged the services of the natives as trackers. Afterwards they formed bodies of

native police who did not seem greatly averse to shooting down their kind if they were given plenty to eat and drink. A small black boy, but a good tracker, who was thus employed, assisted a squad of soldiers to surround the camp of a tribe which had committed some cold blooded murders. Pinned up in a gorge they were fired upon by the police. Some leaped over a waterfall which was the only outlet, others were shot—and the boy, what had he been doing? He had been lost sight of; but after the fray was over, he appeared with a blood-stained sword which he proudly held up to the commander, saying with a laugh: “My word, this

a good long knife. I’ve killed my old mother. I took off the old woman’s head”—the above being a translation of a lot of Australian English which the young fiend had picked up.

This kind of warfare continued for many years, especially in Queensland and New South Wales, and is one explanation of the terrible thinning out of the native population. A squatter came to believe that he was justified in killing an Australian as he would a dog or a rat; in fact a case is on record in which a squatter, suspecting a premeditated attack from some blacks near his hut, called them to his door and told them that it was Christmas time, when all should feast; that therefore they



HATCHETS OF THE AUSTRALIANS.



should eat a pudding of plums and flour and every good thing, which he would give them. They believed him, and taking the pudding away to their camp, distributed the precious stuff to their women and children. The pudding was sweetened with arsenic, and a score or more blacks were taken away from the fast-decreasing population.

### MISCHIEVOUS FEASTS.

But though there were atrocities on both sides the stronger race, of course, triumphed. The blacks themselves came to understand that no matter how many whites they killed others would come to fill their places.



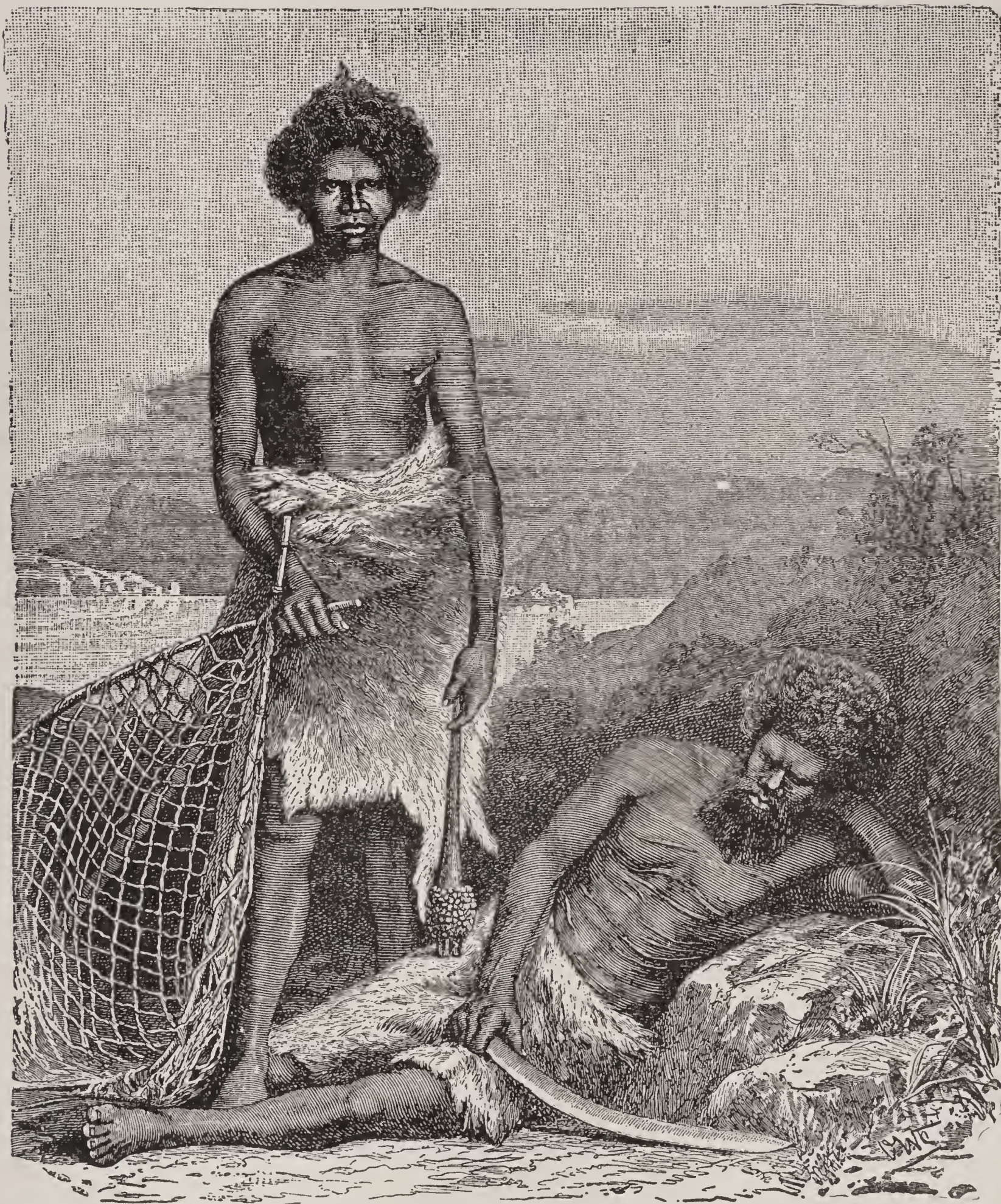
AN AUSTRALIAN CAMP.

As one of their leaders expressed it in his best English "Suppose blackfellow go bong, baal more; but suppose blackfellow altogether numkull white, plenty more sit down along a Sydney." In other words: "Suppose a blackfellow is killed, there are no more to take his place; but suppose the blackfellow kills all the white, there are plenty more waiting in Sydney." At one time Sydney was supposed to be the grand depot of supply of the white m<sub>n</sub>. Consequently the blackfellow who came in contact

with the whites, became more and more subdued. If the bunya season was good, however, they were apt to get without their bounds, as they still do. The bunya tree, which is of the fir species and grows to a height of over one hundred feet, thickly clothes some of the mountain ranges, and when its cones are plentiful, which contain quantities of rich, resinous nuts, the tribes gather from hundreds of miles around to enjoy a feast and a dance. In the bunya forest they camp for weeks, gorging themselves with nuts and game, fighting, feasting and corroboreeing. They scour every thicket grope into every log, climb every tree where they see traces of game; but after a time animals get scarce. They have had enough bunya; they want meat now. Before the white man came with his beef and mutton, they used to fall upon



each other, or to butcher young women fatted for the purpose. With the advent of the squatter they killed either him or his beasts as an offering to the corroboree. When the whites had so increased in numbers



WAITING FOR THE RIVER'S FALL.

that there were several "Sydneys" on the continent, and their settlements lined the eastern and southern coasts, they contented themselves generally with spearing a cow or sheep.



## WAITING FOR THE RIVER'S FALL.

As great an excitement as a bunya feast is caused by the rising of a river to any considerable height. Gum trees are stripped of their bark, large pieces of which are bound together with kangaroo or opossum tendons and the ends stopped with clay. These are the boats. The natives make their nets of animal tendons and fibres of plants. Tribes from all the interior country gather on the banks of the river and, for the time being, hunting operations are suspended for miles around; they have witnessed the heavy rains in the mountains and know that the drought will be succeeded by a flood. The flood comes, the tribes scatter to higher ground and impatiently wait for the falling of the waters. Soon all is bustle and confusion. The little stream has become a broad, foaming river, but still shallow. At convenient places men are stretching their nets from bank to bank, squirting water upon them for luck. Others who are more modest in their plans have waded out into the stream and are sliding their small nets under the fish, which, when secured, they bite with their teeth and throw to their wives and children waiting on the banks to receive them. Some of the women, however, are enterprising and are using the nets themselves, or are catching the fish with their hands.

Delicious frogs and cray-fish are also captured, the women wading for them in the swamps. Rats scamper over the ground, also, being driven from their holes by the floods, and are pounced upon by man, woman and child. At night the river is illuminated by thousands of fires which flame from the canoes of excited fishermen, and its bosom is continually pierced and crushed, as showers of long spears are cast into it, followed by the bodies of the natives in quest of their prizes. Each canoe has two occupants, one to keep up a fire of resinous wood, which is built on a bed of wet bark and mud, and the other to do the spearing, land the fish in the boat and continue the good sport the whole night through. The women are not left behind, even at night, but sally out in large parties, and throw the spear and dive with the most skillful of the men. So the slaughter goes on for weeks, every other day being devoted to general gormandizing. There is no thought of laying up a supply for the future, but though they starve in the future, for the present they will gorge themselves like prize pigs. The general custom is to throw the fishes upon hot ashes and broil them; but when the design is to serve up a dainty bit to a headman or a warrior, the fish is wrapped in a piece of bark, nicely fastened together with grass, and slowly baked in the ashes. Teeth and fingers are the most common instruments for



dividing the food, although a native of more than average manners will cut his food with flints fastened into sticks.

If a brisk breeze should spring up (which, by the way, the Australian believes he can sing into existence) those who have not eaten so much fish that they are stupid, arm themselves with long rods, to which are attached nooses, and place upon their heads bunches of grass or reeds. Thus equipped they go forth in search of wild fowl. Espying a flock of wild duck or widgeons, they commence a low whistle and slowly advance through the water, leaving nothing exposed but their grass-clad heads. Pushing their long poles through the water until they are underneath the birds, the fishermen cast the nooses in a quiet way around the necks of their unsuspecting victims, and pull them under water without alarming the rest of the flock.

At the gathering of tribes upon some festive occasion a kangaroo hunt is generally organized, and tons of the meat obtained. The prey belongs to him whose spear has first touched it, however slight the wound may be; and if, according to law, he is too young to eat it, it is given to his nearest male relative, of proper age. After the hunt comes the feast.

After these many feasts, during which flesh, fish and fowl disappear with such tremendous rapidity, it is the rule, as during a great bunya season, for the tribes to become very pugilistic. Their long fasts followed by these mighty feasts, bring on indigestion and a terrible state of ill humor. They become like a lot of quarrelsome children, who unfortunately are armed with dangerous weapons. Some of the elderly men of the tribes sometimes manage to patch up an armistice until the trees are stripped of their nuts, or the waters have returned to the sand, or the kangaroos are scarce, and the hot-blooded young men are fairly started toward their own countries; but often tribe falls upon tribe and slaughter ensues, with a final feast of human flesh. Frequently, also, two members of different tribes are determined to fight out their differences with spear and club. If they are evenly matched, after they have parried each other's strokes for a time each receives a thrust from the other in the thigh; then each receives a blow from the other's club, until one or both fall insensible to the ground.

It is during these feasts that the natives forget themselves, even in these latter days, and commit atrocities upon the whites which need to be punished. The native police, therefore, which is still in existence, has its uses, and it is owing almost entirely to its members that the country is in as good order as it is. Their impedimenta is a blue shirt, forage cap with a red band round it, double-barreled carbine and pistols, hand-



cuffs, blankets, hobbles and necessaries. When they go into action they strip, leaving only their ammunition belts and forage caps, so that they will recognize each other. Giving their horses in charge of one man, they glide into the scrub and soon the crack of a carbine indicates that they have not been idle. If any maidens are members of the families whose male defenders they slay, they fall to them, as the rewards of valor; they place the dusky maidens on the saddle before them and henceforth the fair captives become part of their establishment. It is said that at the end of a month their gins will freely give any information that will lead their troopers to other members of the tribe who have committed depredations, or who meditate mischief, in return for which assistance in the line of duty the poor wives are belabored with the waddy until they are black and blue. Their piccaninnies, however, find great favor in their eyes. The fathers will amuse them and even watch with interest the various steps of the process by which, with charcoal and grease, the little animals are started in the way of their ancestors.

So that now in the sections of Australia which may be said to be inhabited, there is virtual peace between the native and the immigrant. Fierce tribes of blacks with pointed beards and more pointed spears still bar the passage of explorers through the central and northern countries, while the dense forests of the west hide an occasional bevy of skulking savages, who venture to make hostile demonstrations. But the intelligent will of three million immigrants opposed to the ignorance of fifty thousand enervated savages is as an Australian flood to a drop of water in its path. This state of affairs warrants a short review of the Australia of the white man.

### CIVILIZED AUSTRALIA.

That vast expanse of country known as North and South Australia, and stretching through the continent for two thousand miles, from ocean to ocean, is controlled by the government of the latter colony. From Port Darwin in the north to Adelaide in the south is strung the transcontinental telegraph; despite hostile savages, dense forests (rather than plains) of kangaroo grass, deserts of hard, sharp plants called spinifex, and drought and flood, England and her colonies were thus bound together. Of this slice taken out of the middle of the continent—nearly one-third of its body—little need be said, except of the southern division, or South Australia proper. Her people are among the most vigorous and enterprising of the colonists, and besides connecting the central portions of their territory with railroads and



telegraphs, have already commenced the construction of an iron line northward, which is designed eventually to follow the electric current across the continent. All the colonies are connected with each other by telegraph, except Western Australia; immigrants are now coming into this colony more thickly than during previous years, and ere long



A WEST AUSTRALIAN FOREST.

it will be brought into the community of states, via the telegraph and railroad. South Australia is especially interested in bringing this about; for in the furtherance of her broad schemes of public improvement, the inexhaustible forests of Western Australia are invaluable. The jarrah, a tree whose timber is as hard as mahogany, is there found in boundless forests, and several lines of railroad have been constructed to the coast



whence the wood is shipped to India in the form of sleepers or piles for her railroads; there seems to be no limit to the durability of this wood. Taking the country as a whole, with its natural advantages and splendid harbors, South Australia will compare favorably with any other portion of the continent. The territory is particularly favored with several lakes of some size, and its soil is fertilized with small rivers and streams. Thousands of square miles of land are covered with wheat, which ranks among the finest in the world; and this too when the soil is merely turned up by the plow and the seed thrown in, year after year. Nothing like a rotation of crops is ever attempted. Its wheat, sheep and copper are what has made South Australia a prosperous colony. Its people



A NATIVE VICTORIAN.

have an occasional gold flurry, but its wealth has rested, as a whole, upon the basis of wheat and wool. The population of South Australia has never been contaminated by convict blood, which cannot be said of any other colony in the country; in fact, one of the principles of its charter was that convicts were never to be admitted within its domain.

The smallest, most populous and richest of the Australian colonies is Victoria, which was formerly a penal colony in New South Wales. The discovery of gold in 1851 marks the period of its separation from the mother colony, and of its first strides towards preëminence. As would be expected, the railroads of Victoria are more complete than those of any other colony, and points which are not yet reached by rail are connected by stage lines. It has the metropolis of the continent (Melbourne), and about a fifth of the 100,000 Chinamen who are inhabitants of the country.

New South Wales is the oldest of the colonies, being organized over a century ago. Subsequently Victoria and Queensland were split from it. The famous Captain Cook brought the land first to the notice of Englishmen, naming the country, and bringing back such favorable reports that the government established a convict station at Botany Bay, a few miles south of Port Jackson. Its mineral resources are great. Besides gold and silver, extensive coal deposits have been developed. The country is particularly adapted to sheep raising, the salt bush which covers so great an extent of land to the west being very fattening,



but rendering the soil worthless for agricultural purposes. With Sidney as a nucleus, New South Wales has of late years made great strides as a railroad colony, and in connection with Queensland to the north, is fast getting to a point where it may control the system. Its line is complete to Brisbane, the capital of Queensland, and a road is being projected across Queensland to the northern coast, or the Gulf of Carpentaria. When this is completed and the connection is made between Melbourne and Adelaide, the whole of Eastern Australia, as far inland as is necessary, will be tapped with railroads, and the northern and southern shores of its most developed colonies will be in communication. The central railroad, then, by way of the great trans-continental telegraph, would be the prime factor in the development of of Central and Western Australia.

Queensland is divided by the Australian Cordilleras, from north to south; these mountains also constitute a line of division for the chief occupations of the colonists. Rich plains and valleys, watered by numerous streams, lie in the strip of country between the range and the coast. In addition to wheat, the farmer cultivates maize and potatoes, sugar and cotton, coffee and tobacco; the horticulturist has from which to choose, the fig, peach, plum, lemon, orange, pomegranate, pine-apple, banana and a score of other lesser fruits, of both a tropical and temperate nature. It is also a fine cattle country. For a thousand miles to the west of the mountains the country is found to roll away in vast swells of herbage over whose tender roots millions of sheep are nibbling their way into usefulness. Queensland alone is an evidence of the tremendous increase in this element of Australia's wealth, she having nearly as many sheep as the whole continent had twenty-five years ago (16,000,000). The advance guard of this woolly population arrived in New South Wales less than a century ago, in the shape of a flock of eight merino sheep. Wool as an article of export is now closely pressing gold for first place.

It is in Queensland and New South Wales that the Australian forest is seen in its greatest beauty and diversity. The forests of the west and southwest are composed chiefly of gum trees, with their leathery leaves and stately trunks, and of different varieties of oak, some of which are quite leafless. As a rule the leaves of both tree and shrub are ever-green, and of a firm texture, being perfectly adapted to meet the prevailing dryness of the climate. Toward the north some of the characteristics of Asiatic scenery appear, to give more variety and delicacy to forest life. All along the coasts are streams of considerable breadth, running parallel with the ocean, along whose banks and over whose



waters are matted together the tropical luxuriousness of Southeastern Asia ; their head-waters are in the mountains, springing from the juiceless vegetation of a dry, rocky country, but as they reach the lowlands they flow placidly and warmly through the tropics of Australia. On descending from a mountain of the Cordilleras into one of these forests, a government surveyor was so struck with the contrast that he exclaimed: " We had passed into another climate ; the dry, arid soil of the stringybark forest, with its stunted vegetation, was exchanged, as if by magic, for a damp, humid region, sheltered from the wind by colossal barriers of rock, and presenting a wealth of foliage almost inconceivable. The graceful cabbage-palm towered to a height of seventy and even a hundred feet ; the Indian fig reared its tortuous branches high into the air, clothed with rich draperies of curious and spreading parasites, and the graceful tree ferns, thirty feet high, flourished in the warm and damp atmosphere of these windless dells. In short, nothing can exceed the beauty of the scenery as the traveler descends the difficult and winding path that leads down the mountain to the rich pastures below ; here and there a group of palms shoot upwards toward the sky ; and on either side the forest is so rank with creepers, ferns and vines as to be quite impassable. Here we gathered wild raspberries, and beheld the gigantic stag-horn fern growing from the trunks of the loftiest trees."

Fancy the lofty Cordilleras with hundreds of miles of grassy plains stretching away to the west ; numerous streams flowing down the eastern watershed, and pushing their way sluggishly through this tangle of wild nutmeg trees, huge banyans, fig-trees and palms which skirt the base of the range for many miles, finally veering toward the coast, and after watering a fertile region of grains and fruits, dropping quietly into the sea. This, in miniature, is Queensland and New South Wales.

But the secret of rapid settlement of ocean colonies is found not alone in richness of soil. Good harbors of refuge are a necessity. Queensland is rather unfortunate in this respect, since fourteen hundred miles, or nearly one-half of her coast line, is made dangerous to navigation by a continuous coral reef, called the Great Barrier. It is the largest formation of its kind in the world—and that is all the honor which is attached to it.

The only vessels which are seen in the vicinity of the reef are those which go nosing around in the nooks and crannies, like some sly animals, in the search for huge sea-slugs. These ugly-looking but tender animals are about two feet in length, and lie buried in the coral sand, their presence only being denoted by their long feathery tentacles, which appear above the surface. The Kanakas are a tribe of natives of the



northeastern coast regions, who have made themselves remarkably proficient either in spearing the slugs when found in shallow water, or diving for them down the perpendicular sides of the reefs, underneath them, and far under water, fighting the shark and other ocean monsters in their search for the repulsive-looking things, and in the interest of their masters. The voyage along the great reef may last for years. The usual plan is for the owner of a vessel to hire several good native divers, and choosing some island as his headquarters, plant a patch of ground to vegetables as a safeguard against scurvy. As the fish are caught they are split open, boiled, pressed flat and dried in the sun. They are then smoked over a wood fire and packed for shipment to China. The crews work on shares, and if the trip is fortunate they may return with their boats heavily laden after a lapse of a few months only.

There are some good ports on the extreme southeastern coast of Queensland; but New South Wales from one extremity of its coast line to near the other, boasts not of big coral reefs, but of the finest harbors in the world, chief among them being that of Port Jackson, at Sydney. Victoria is likewise favored; and South Australia to the Great Australian Bight. The bight, which is lined with steep and rugged cliffs, makes useless for purposes of navigation or refuge the southwestern coast of South Australia, and half of the southern coast of Western Australia. Then comes a passable harbor or two before you reach the southwestern extremity of the continent, and not another one along the low and sandy western coast and the high and rocky northwestern coast of Western Australia. In fact, it is this natural defect more than all else combined which has retarded the growth of the colony. The coast of Northern Australia, especially along the Gulf of Carpentaria, has some of the best harbors of the continent, though they are not so well known as the southern ports. They lie principally on the western shore of the gulf, the eastern side formed by York Peninsula being low and dangerous.

The first well authenticated discovery of the continent was made by the Dutch during the early portion of the seventeenth century, while one of their yachts was out in a voyage of investigation to the coast of New Guinea, from the Dutch possessions in Java. The Gulf of Carpentaria was named in honor of Peter Carpenter, the Governor-General of the Dutch Colonies in the East Indies. The Dutch discovered Western Australia and called it Endrach's Land. The continent, in fact, was considered so honestly a Dutch discovery, that it was called New Holland, Australia being a later christening. New South Wales was the discovery of the great Yorkshire navigator, Captain Cook, and from the



eastern coast spread the Australia of England. The Dutch never colonized the island, because they did not first enter its richest fields. Had they done so, it would probably be the old story repeated, of Dutch pioneering and English grasping and holding. Australia is a land of which any people might be proud. Its riches have been intimated. As far as the continent has been explored, gold has been discovered in some form — mixed with quartz, ironstone or clay. Copper, coal, tin, lead and silver, have merely been neglected for the gold. The land is a vast curiosity-shop. Not only are its natives so different from the Papuans and Malays and negroes, that they are separately classified, but it has an animal kingdom peculiar to itself.

It is said that nine-tenths of the 8,000 species of plants found in Australia are unknown elsewhere, and are entirely unconnected with the forms of vegetation of any other division of the world. Here, also, are the bird of paradise, the black swan and the lyre bird, the tail feathers of the latter being shaped like an ancient harp. The house is being swept of its first owners, and is being refurnished with a new order of things, by a new people, for a future great civilization to enjoy its riches and revel in its wonders.







## THE TARTARS.



FROM the earliest times Turkestan, or the country of the Turks, has been a battle-ground between the Iranian and Turanian races. First attached to Persia, then to Greece, then to Turkey, Arabia, the Mongol Empire, finally under Timur, or Tamerlane, it rose to power as an independent empire, bringing under its sway the immense territory stretching from the Black Sea to China and from Moscow to the Ganges. This great Tartar, in his younger days, had passed a peaceful life in his native country as a hunter and skillful horseman, and his powers were not known even to himself, until his uncle, a chief of Mongol blood, retreated before a fierce invasion of the Calmucks, leaving his young nephew the alternative of fleeing with him or fighting for his country. Tamerlane chose the latter course, expelled the invaders, punished various predatory tribes, and, although he never assumed the rank of sovereign, became the ruling power of the great empire which he founded. He died while on the march for the invasion of China, although his favorite wife was the daughter of the Chinese Emperor. His tomb is in a mosque of Samarkand, his splendid capital. It occupies the exact center of the building, the tombstone being a slab of greenish-black stone. In a small building near by are the tombs of his wives. After Timur's death his empire commenced to fall to pieces, until finally the Uzbecks became the ruling tribe of modern Turkestan; a family of that people being in power when Russia snatched away nearly all the country of Independent Turkestan not in the hands of the Turkoman robbers.

### THE SETTLED POPULATION.

The Tartars who have settled within the bounds of Turkestan may be divided into two principal tribes—the Uzbecks and the Tajiks. The Turkomans, Kirghiz and other tribes of minor importance are migratory. The Uzbecks and Tajiks are representatives of the Turkish and Persian tribes, the former succeeding the latter, and in many instances driving them into the mountains, where whole villages of them are found.



These mountaineers are usually called Galtchas. In Bokhara, Samarkand and other cities in the central states the Tajiks form the main element of the metropolitan population.

The word Uzbek means independent. The Uzbeks, however, are under strict Russian rule and their beks, or native rulers, are dependent upon the good graces of their conqueror. Some of them have joined the fortunes of the invaders, and give the authorities due warning of any plots or threatened insurrections; others are neutral, no doubt abiding a time which may never come. According to native authority, the Uzbeks are divided into ninety-two clans, or families, which are also subject to a subdivision. Many of these people are settled in the cities north of the Syr river, and in northeastern Turkestan; many, also, under certain restrictions are nomads. The city houses "are in general built of sun-dried clay bricks, covered with plaster and washed with some light color, and are seldom more than one story high. Owing to the scarcity of wood and the dearness of iron, the roofs are very peculiar. Between the rafters which compose the ceilings, pieces of small willow branches are closely fitted together, the whole is then thatched with reeds, and on this is placed a layer of clay and sods, it being necessary to put on a new layer of clay each year to render the roof in any degree waterproof. During the summer when it does not rain, the roofs are excellent and very pretty, as they are often covered with wild poppies, capers and other flowers. Furniture and household goods of all kinds have to be brought from Russia or Siberia, for there are no cabinet-makers or upholsterers in Central Asia. Still the houses are comfortable in spite of their fragility, and the great wide divans, the profusion of Turkoman carpets, armor and utensils give them an air of elegance and luxury."

'The streets of a native town are rarely straight, and in rambling about we go up and down hill, turning to this side and to that, sometimes between high walls, sometimes beneath the wooden portico of a mosque which mounts high in the air, now along the edge of some deep ravine, and now crossing some rushing stream on a low wooden bridge. Everywhere trees are leaning over the walls, for everewhere there are gardens, and we can leave the street and take a by-path up the edge of some stream where an old wooden mill-wheel is busily turning, and feel ourselves almost in a country nook.'

In many towns the Uzbeks have their own quarters and do not deign to venture into the Russian haunts. At Tashkend, where the Governor-General has his headquarters, this line of demarkation is especially clear.



The natives are not manufacturers to any great extent ; silk and cotton stuffs, sabers, knives and other weapons about covering the ground. Russia, Persia, Afghanistan, India and the Chinese Empire, however, pour their products into the bazaars of Turkestan. Some of these are rented by the Russian government. The bazaar of a large city is really a village in itself, divided into streets, each one of which is given up to a particular trade or class of manufactures. Whole days may be spent in them and the whole not yet be seen : “ Here are the silk shops, there the jewelers, here the brass-workers, while occasionally a large gateway with a court beyond marks the place of a caravanserai for the accommodation of guests and the storage of goods. Here and there are open spaces, in the center of which are small booths, sheltered for the most part by umbrellas and mushroom-like awnings of woven reeds, while all about perambulatory venders collect in groups. Here is a small kitchen with cabobs and patties cooking over the coal fires, here a tea-shop, there the stand of a baker, and next perhaps a man, sitting cross-legged on a high platform, deals out spoonfuls of snow and sugary syrup to the boys.” One street is devoted to dye-stuffs, another to leather goods, another to the productions of the Kirghis and Turkomans, others to Chinaware, cotton goods, silk goods, etc., etc.

The home life of the settled populace is Turkish in the extreme. The favorite drink is green tea thickened with cream or melted tallow, the kumys (liquor made from mare's milk) being also drunk. The tobacco which is used is in the form of a fine, dark-green powder.

Their amusements vary considerably, although the strict Mussulman will tell you that his only enjoyment is in saying his prayers, riding, shooting, and dancing at special festivals. The boys have their games, one of them being called knuckle-bones, small pieces of bones being used in place of marbles. The girls have rough dolls and play ball. Chess and even gambling is indulged in by adults. A very common gambling game is for a group of men to sit in a circle, each placing before him a copper coin, and bets are then made as to whose coin will first have a fly on it. Dancing by boys, wrestling matches and antics of comedians, add to the list of amusements enjoyed by the Sart, or town native, whether Uzbek or Tajik.

Their religious observances and regulations are substantially the same as those found in other Mohammedan countries. About the only native institution which is left intact, even in Russian territory, is the court, presided over by the Kazi. This judge has charge of civil suits, marriages, divorces and all family matters ; criminal cases of importance coming before the Bek, or native ruler.



The Uzbecks are tall, muscular, well formed, ruddy in complexion, with broad noses flattened at the end, receding foreheads and but little beard. When they become agriculturists, their wives not only look after household matters, collect fuel, spin and sew, weave, dress, tan and dye skins, but plough, reap, carry the sheaves of corn to and from the threshing floor, and winnow them. In these labors the men assist, but do not lead. The consequence is that marriages of the young are not so frequent among the poor Uzbecks and farmers as among the city people. The agriculturists seek in their wives merely patient oxen.

In some of the tribes the married sons live apart; in others they remain with their father for a long time, and have a common cooking-pot with him. If this is the arrangement, a household is reckoned as ten sons with their families. Good friends or poor men are not obliged to pay kalym or marriage money; or if the man prefers to purchase his wife, he can work for her relatives or father and earn the stipulated sum. The amount of the kalym is determined by the eldest members of the two families who desire to become related; they, unknown to the principals, assemble for that purpose, and also to fix the day of the wedding.

### THE NOMADS.

Over the vast steppes and desert tracts east and southeast of the Caspian Sea, to the northern frontier of Persia, wander the Turkomans and other nomadic tribes. They have retained all the fiercest blood of their ancestors and are the scourges of Persia, swooping down upon the exposed districts of that country and carrying away women and children into slavery. Their raids have always been accompanied with the most terrible atrocities, and the Shah has, several times, punished the brigands as they deserved. Once, however, he left 15,000 Persians with them, as prisoners, and thirty guns.

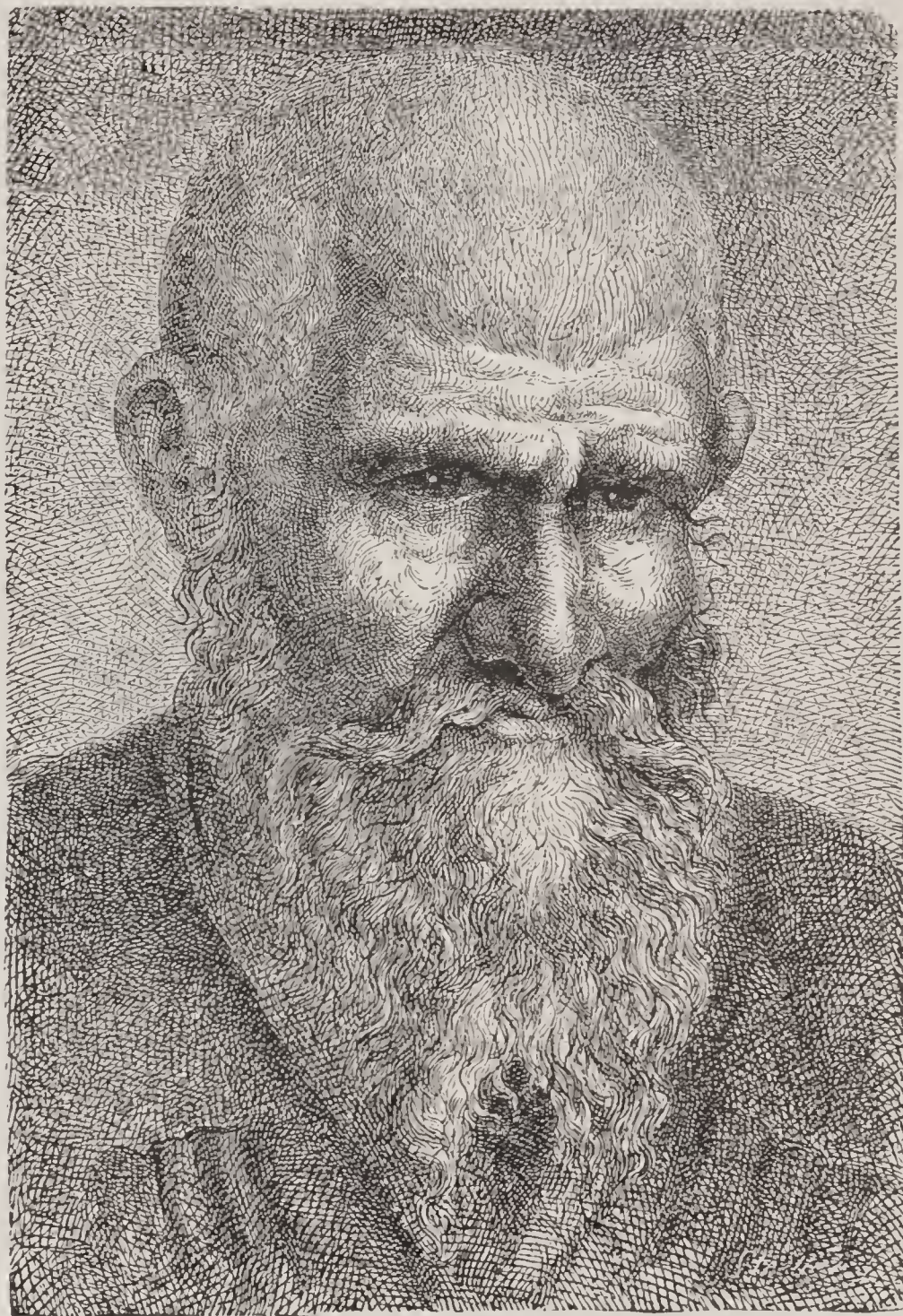
The northern routes of travel from the Caspian Sea to India, via Herat, are still in the hands of these Tartars, who may well be the descendants of the savage Huns who spread desolation over so great a part of the ancient world. They are generally above middle stature, powerfully developed, with a white skin, round head, small nose and chin and scanty whiskers. Although haughty and irascible, when not aroused they are friendly and hospitable. Although considered as a nomadic tribe, the Turkomans have several fortified cities which are sometimes subject to the ruler of Afghanistan, and raise a revenue by taxes on passing caravans.

The Persians who are captured by the Turkomans are employed in



their cities, or those of the Uzbeks of Khiva, in the most severe of labor. The brand of slavery is effaced only in the third generation. Many captives, however, who buy their liberty, remain and become influential citizens. There are now forty thousand Persians in Khiva. Before the Russians conquered the Khanate of Khiva, it is reported that the Khivese, or Uzbeks, with the assistance of the Turkomans and Kirghiz, seized their countrymen on the steppes, and their fishermen on the shores of the Caspian Sea, and publicly sold them as slaves; that at one time there were as many as one thousand Russian captives in Khiva.

The Turkomans are variously divided, and no two authorities agree as to their number. They themselves say that they dwell in 350,000 tents, and that their souls therefore number nearly 1,750,000. The Turkoman tribes are governed by elders, just as long as the elders suit them. When their actions become distasteful, they become "a people without a head, which is not necessary, for every man governs himself."



A TARTAR.

They profess to be devout Mohammedans, and when asked how they can sell fellow-believers into slavery, reply: "The Koran is a divine book, and consequently nobler than man; yet it is bought for a few crowns. And better still, Joseph, the son of Jacob, was a prophet, and yet they sold him — did that hurt him in any way?"

The Turkomans cultivate a few grains, whose straw will serve also as fodder to their few camels, horses and sheep. A felt tent and miserable clothes complete the worldly property of the race. They prepare a honey from the juice of a huge water-melon, and manufacture jugs and powder horns from pumpkins. They make a little butter, they fish a



little, they manufacture a little bad powder, and cotton and woolen cloths, and the only thing they do much of is to rob.

In the northern and eastern districts of Turkestan are the steppes of the Kirghiz, who in Khiva acknowledge the government authorities. They with their stunted frames, flattened noses and prominent cheek bones much resemble the Calmucks, an ugly-looking tribe to the east. The Kirghiz may be called nomadic Uzbeks, changing their quarters summer and winter, with their flocks and herds, and using both horses and camels in their caravans. They have intermarried considerably with the Calmucks, which accounts for their decidedly Mongolian type.



CAMEL OF TARTAR EMIGRANT.

They eat mutton principally, and upon important occasions, horse flesh. Tea and kumys are their drinks.

Their natures are simple and unsuspecting. They are generous, curious and lazy; but fond of receiving any choice item of news which they will bear, like lightning, to neighboring camps that they may enjoy the good thing. Though light-minded, they respect age and authority. They are merry and devoted to music and song. The men give their attention to their horses, sheep and cattle—the women do all the rest; they are never

known to plunder or fight for the mere love of it, but merely to reimburse or revenge themselves on account of previous losses.

The Kirghiz are polygamists, but the first wife is mistress of the tent, and outranks the others. Marriages and funeral feasts are the signals for these sociable wanderers to gather for a hundred miles roundabout, and eat and drink for days at a time, at the expense of the parents or mourners. Before a marriage takes place, the suitor passes into the hands of the happy father two or three dozen cattle and some horses,



while with the bride must go a certain dowry, including a kubitka, or tent. An agreement is sometimes made between friends that children who may be born to them of different sexes and of suitable age shall be given to one another in marriage. Such children, if they do marry, are exempt from paying the kalym, or marriage price.

In case the Kirghiz is rich he engages a priest from some town who,



CALMUCK TARTARS.

for a stipulated salary in sheep, horses and camels, accompanies him in his journeyings as religious and secular teacher and secretary. Every Kirghiz, however, whether poor or rich, is aristocratic. The first thing he asks when meeting a stranger is, "Who are thy seven fathers?" meaning your ancestors for seven generations. Even if the question is put to a child and not promptly answered, the person is considered to be of



vulgar blood. He looks upon the townsman or citizen as an inferior being, and has but one word for a "husbandman" and "a poor man."

The Calmucks are both Turkomans and Kirghiz in many of their characteristics. It has been noticed that they answer the exact description given of the Huns, many centuries ago: short in stature, with broad shoulders and a large head; small black eyes, always appearing to be half shut, and slanting downward toward the nose, which is flat with wide nostrils; hair black, coarse and straight; complexion deeply swarthy. They live in the saddle, restlessly roaming over a great territory in Chinese Tartary and Siberia. What religion they have will fall under the head of Shamanism, or spirit worship. This immense conglomeration of superstitions rests upon the tribes of Siberia from Turkestan and China to the Arctic Ocean, and will be revealed in succeeding pages in all its curious and hideous details.

The East Mongols, as distinguished from the West Mongols, or Calmucks, inhabit Mongolia or Chinese Tartary; another family of Mongols being the Buriats of Siberia. The Mongolians still retain their tribal distinctions and are governed by hereditary princes, many of whom claim descent from their great emperor, Genghis Khan. The tribes are divided into standards; there is a recognized Mongolian aristocracy; and to retain a weak grasp upon the country China gives, materially, as much as she receives, in the shape of annual presents to the chiefs and priests who constitute the real government. The Mongols are devotees of Lamaism, a corrupted Buddhism, and their spiritual ruler is the Grand Lama of Thibet. China, therefore, must conciliate not only the Mongolian aristocrats but the Lamas, the latter even having more influence with the people than the Chinese Government. It is still, however, an integral part of the empire, and further dealings with its people must be deferred.







## THE ARCTICS.



TRIP through the frozen regions of the world is a mighty journey, but it is to be taken all the way by land, after a passage of Behring Strait has been effected. The races and tribes of men which are met in this overland trip are of the Mongolian types, the ugliest of them all being the Calmucks, who divide their allegiance between the Russian and Chinese Empires and Turkestan, their tribes roving from the Don to the western borders of China. They are descendants of the Scythians of antiquity, and proudly place themselves among the Mongols and Tartars of more modern date.

### THE UGLY CALMUCK AGAIN.

The Calmucks are generally of a medium height, robust and broad in the shoulders, but with bow legs, and feet which turn inward. This latter peculiarity may be caused by the fact that they are a nation of horsemen and spend most of their lives in the saddle. Their skin is naturally quite white, but exposure to all sorts of weather, and to cabin smoke and soot in winter, have given it a swarthy tinge. The fine black hair of the women, and the white regular teeth of both sexes, are about the only claims to beauty which the people have as a race. They have the oblique eyes of the Mongolian, black and thin eyebrows, nose flat and broad at the point, head and face very round, ears large and prominent, and lips thick and protruding. Where they have intermarried with the Cossacks of Russia some of this ugliness has been shaded down, but the pure Calmuck glories in being as ugly as the Scythian of the plains or the Hun of Atilla's time. They are the connecting link between the Mongolians of the South and the Mongolians of the North, or the frozen regions. Their native home they claim to be the barren regions of Eastern Thibet — which, it is true, is cold enough, but cannot be considered a frozen country.



## THE SAMOYEDS.

North of the Siberian Calmucks is the bulk of the Samoyeds, once a very numerous people who occupied the vast Siberian plain bounded by the Altai Mountains, Turkestan, the Ural Mountains and the Arctic Ocean. Various tribes of Turks, Tartars and Mongols split and scattered this great body of people, leaving one portion of it lying on the Yenisei and Obi rivers, in Southern Siberia, and the other near the Arctic Circle in Russia. Fragments of the tribe are found scattered along



CALMUCK DWELLINGS.

the dreary shores of the Arctic Ocean from Archangel in Europe to the Lena River in Eastern Siberia.

## SHAMANISM.

The Samoyeds have been very little influenced by the civilization whose borders they touch. Neither Russia nor China have been able to wean them from the old manners of their ancestors. In the frozen regions of the Arctics they still cling to their ancient religion, which is a bewildering combination of beliefs in witchcraft, spiritualism, idolatry and bloody sacrifice. A man or a woman is appointed a priest by the soul of a deceased member of the clergy, who appears to the individual in a dream, and appoints him or her his successor. The ceremonies are not performed at any stated time, but rather upon some such important occasion as a death; the appearance of some wonder in the heavens;



the approach of famine or pestilence. Then dressed in a long robe of elk-skin, hung with brass and iron bells, and carrying staves tipped with figures of horses' heads, the priest goes leaping along, or performing frantic gestures calculated to awe the superstitious. Having arrived at the hut where he is to propitiate the evil demon who has brought calamity upon the community, he finds a reindeer ready for him, as a sacrificial offering. After all the persons have assembled the priest commences a weird chant, and sprinkles spirits and milk upon the sides of the hut and over the fire. He then orders the animal to be killed. It is thereupon seized by some of those present, and its heart literally torn from its body, after which the skin is stripped off, and its flesh, with the exception of a few pieces which are thrown into the fire, is consumed by the persons assembled.

When the priest is about to commune with the spirits, a great fire is sometimes built in the open air, and those who are to take part circle around it, shrieking and beating drums and tom-toms, and twisting themselves like snakes possessed with devils. The priest is the most furious of them all, his great fur robe, covered with bones and the metal images of birds and beasts, waving around him, and his stave of office assisting him to outdo the best of the common worshipers. After a time he falls to the ground, ostensibly seized by some mysterious power, foaming at the mouth and writhing in torture. His people then cast a heap of skins upon him, having previously slipped a noose around his neck, and when they think that he has been in communication with the spirits long enough, pull at the cord with all their strength. At this juncture the priest is believed by non-devotees to slip his hand or arm in the noose, and thus protect his precious neck. He makes a sign, at all events, that the spirits have left him and that he is ready to divulge their communications. The people tell of instances where the evil spirits have strangled their priest.

The antics and tricks of this priest of the so-called Shaman religion vary with the people among whom he lives. He will therefore appear in many transformation scenes, as he is found among nearly all the tribes of Siberia. Where the Greek Church even has made converts they cling stubbornly to their ancient idols and charms; but when one of these partially Christianized hyperboreans is questioned as to their presence he passes them off as household ornaments. In the mind of the unadulterated idolater, the idol and the sacred bear or reindeer can scarcely be separated; as witness the following discovery, lately made on the shores of the Kara Sea, which indents the coast of both the Russias: "Traces of men, some of whom had gone barefoot, and of



Samoyed sledges were visible on the beach. Close to the shore was found a sacrificial altar, consisting of about fifty skulls of the ice-bear, walrus and reindeer bones, laid in a heap. In the middle of the heap



A SAMOYED CAMP

of bones, there stood, raised up, two idols, roughly hewn from drift-wood roots, newly besmeared in the eyes and mouth with blood; also two poles, provided with hooks, from which hung bones of the reindeer



and bear. Close by was a fire-place, and a heap of reindeer bones, the latter clearly a remnant of a sacrificial meal."

### HOW THEY DRESS.

The Samoyeds do not greatly differ from the Calmucks in personal appearance. When equipped for hunting or for a long journey, the native is not much to be seen ; he seems but a huge bundle of reindeer skins, and yet the weight of his garments is said to be so scientifically distributed as to offer slight impediment to his motions. He has on a pair of drawers made of curried reindeer skin, which reach to his knees ; soft stockings, made of the pelts of a reindeer fawn, with the hair next to the skin ; boots of reindeer hide, with the hair outside, both on leg and sole ; a sack-like garment of young deer skins sewn together, open in front, with sleeves and gloves, the hair of the blouse being next to the skin, and of the gloves invariably outside ; over this garment is another reindeer jacket with the hairy side out, so that the body is protected by a thick covering, with fur on both sides, which is the beautiful of a cold-resisting garment. Attached to all this is, of course, the close-fitting hood, which leaves the temples, cheek bones and chin exposed.

The women are distinguished from their lords by wearing a short pelisse, or cloak, and also by choosing various colored skins of the wolf and fox, leaving the tail to dangle at the back of the dress. Their long black hair is braided into a queue and ornamented with pieces of metal which tinkle, musically, as the vain creatures go walking along. These metallic ornaments are of brass and iron, and among them may occasionally be seen such curiosities and valuables as the old lock of a musket.

When it is remembered that the tame reindeer is the Samoyed's means of locomotion as he moves from place to place in search of game, and that the wild reindeer forms his chief supply of meat, the suggestion may be offered that the Samoyed is the product of the reindeer ; although the name Samoyed is said to mean salmon-eater and was given to him when the most that was known about him was that he was much given to eating that fish. His sledge is ornamented with walrus tusk and furnished with dolphin-skin traces and seal-skin chairs ; and as a salmon-eater, pure and simple, his time is past. In early Russian chronicles the word Samoyeds is also translated, "persons who devour each other," which points to a time when they were cannibals.

### THE OSTIAKS AND VOGULS.

The branches of the widely-extended Finnic race in Northwestern



Siberia, commence to interlock with the shoots of that Mongolian stock which are seen in every portion of Asiatic Russia. From the Ural Mountains to the Baltic Sea pieces of drift-wood lie scattered along the route taken by the great body of Huns, which after it had broken itself against the Chinese Empire, moved westward, recruiting its strength as it went. Four centuries after this emigration, when the empire of the Huns was at the height of its power, and wave after wave of barbaric warriors swept over Europe, Persia and India, the races of the north crushed the center of its power, which was on Russian soil, and the mighty fabric, with Atilla's death, went to pieces.

In the Finns proper, of European Russia, are believed to be embodied the purest representatives of that race which made the circuit of so large a portion of the civilized world in its career of conquest.



AN OSTIAK.

But that historic ground must be approached through the territory of two tribes of people, who either were left behind by the great body of Hunnish emigrants, or at a very early day were driven up from the South. Reference is made to the Ostiaks and the Voguls.

North of the Ostiaks are the Samoyeds, and to their west the Voguls. They occupy the country between the Obi and Yenisei rivers. Their villages consist of four or five tents of felt and the inmates are peaceable, jovial, honest, ingenious and poor.

The Ostiaks resemble the Calmucks, being short in stature, with flat faces and reddish hair; and as men and women dress in reindeer skins they seem to be quite a monotonous sort of people. Some members of the race use the skin of eels for clothing. When well rubbed with fat it is said to be more impervious to cold than fur itself. Their skins are also used as windows to their square wooden huts.

In the neighborhood of the Obi they have ceased to wear their native costume and have partially adopted the Russian dress. Here also they possess no reindeer, their wealth consisting of light canoes and fishing tackle. A native who has property valued at \$100 would be placed among the capitalists of his people. With how much truth it is impossible to say, but the report runs that an Ostiak father is not averse



to selling his daughter to any native in search of a wife. The average prices given are from \$100 to \$150 in money; a horse, a cow or an ox; from seven to ten pieces of clothing; a measure of meal, a few hops and some brandy for the wedding feast.

### FISHING AND HUNTING.

In their methods of fishing and hunting they show much ingenuity. To capture the huge sturgeons which, during the winter, lie in the muddy hollows of the rivers, bunched together in huge masses for the sake of warmth, he sets a tempting bait, and then cutting a hole in the ice, down stream, he drops into it red-hot balls of clay. When the fish feel the water getting warm around them they bestir themselves and, as is their habit, commence to swim up stream. Thus one or more soon falls a victim to the Ostiak's ingenuity.

For building their large boats the Ostiaks use the Siberian cedar, which is firmly grained, but free from knots and easily worked. Having no saws they take a tree two or three feet in diameter, split it in two, and of each half make a wide thin board, or the side of the craft. The poplar



AN OSTIAK FAMILY.

furnishes them with their canoes, which are hollowed from its trunk.

Their bows, which are taller than themselves, are made by joining a flexible slip of birch to a species of hard pine wood, fish-glue being used to cement the pieces together. The arrows, which are finely feathered and four feet in length, have blunt heads of iron so that the ermines, sables, squirrels and other animals are killed without injury to their skins. The reindeer or elk is brought to earth with an arrow which



has a heavier head made in the form of a lozenge. The bows are very powerful and the recoil of the string is so heavy that strong plates of horn are worn upon the left forearm as a precaution against bruised and bleeding flesh. Wonderful stories are told of their feats of archery, as witness: An Ostiak marked an arrow in the middle with a piece of charcoal and discharged it into the air, whilst a second man, before it reached the ground, shot at the descending shaft and struck it on the mark.

The Ostiak's clock is the constellation of the Great Bear; his napkin a broad shaving from the larch, from which tree also he makes laths for his hut; his snuff, of which he is passionately fond, a fungus of the birch tree, pounded and mixed with tobacco. The manner of taking his nip is the same as that of the Chinese, viz:—pouring a small quantity of the snuff upon the right thumb. The Ostiak plays upon an instrument of five strings, shaped like a boat and improvises and dramatizes his songs as he goes along. Sometimes an exciting local incident, such as the eating of a child by a bear, will furnish a community with material upon which to exercise their musical and dramatic talents for many years.

### THEIR IDOLATRY.

The Ostiaks are pagans and idolaters of the most uncompromising description. They have four gods, who are represented by their idols as creatures without legs, one of them having especial charge of the healing arts. One of their deities is Ortik, the same Ordog (or Evil One), which is found among the Hungarians, who are also a Finnic tribe. They also have their great sword dances in honor of one of their gods, over which the Shaman presides and who collects the weapons after his people have waved them about and screamed long enough. The dance takes place near some of the great fair towns, and is enlivened by the antics of professional buffoons and posture-makers. Both sexes join in the dance and bow themselves periodically before their legless idols. The Asiatic Ostiaks and the European Hungarians, or Magyars, have another band of union and indication of their common origin in this hideous sword dance. It is of such a nature as one imagines would have delighted the Huns who worshiped the god of war, under the symbol of a sword set in the ground, and bowed down as to a god before Atilla, their leader, who was wont to proclaim to his army of wolves that he alone possessed the sword of Mars.

The Ostiaks maintain that they believe in one Supreme God whose likeness cannot be reproduced. As a type of this deity they venerate



the black bear, as certain African tribes do the lion; but the Siberian does not go as far as the negro and irresistingly allow his type of Omnipotence to make a meal of him. Rather, he kills and eats the bear, but shows respect for the carcass in not allowing a woman to taste of its head. In a court of justice he swears upon the head of a bear, and by a dramatic motion of the jaws intimates that he invites an awful fate to overtake him if he does not tell the truth.

### NATIVE HONESTY

Honesty is a prevailing virtue of the Siberians, and in this connection it is a pleasant duty to notice a practice which the merchant of Tobolsk has so long followed that it has become a custom. When he goes north in the summer to purchase fish he takes with him quantities of flour and salt, for the purpose of barter. These articles he places in store-houses from which he distributes them to the Samoyeds and Ostiaks who flock to him for miles around. Upon having completed his tour of stations, if provisions still remain he leaves them unprotected, feeling confident that if a hungry Siberian passes that way, and wants flour and salt, he will not take them without leaving a due-bill in the shape of a notched stick. Sometimes during the coming season its duplicate will be presented to the merchant of Tobolsk by the honest native, who comes promptly to liquidate with a finny load. The coming generation, if they cling to the occupation of their fathers, will not be obliged to fall back upon notched sticks under such circumstances, since for a few years past the Russians have been opening schools for the natives, one having been in operation in Obdorsk for the Ostiaks and Samoyeds since 1879.

### THE VOGULS.

The Voguls are a much smaller tribe than the Ostiaks, some authorities placing their number as low as five or six thousand. Their camping-ground lies between the Northern Ural Mountains and the Tobol River, the northern boundary being the Obi. They are a roving people, and from the broken and barren nature of their country they are obliged to depend upon the spoils of the chase for their subsistence. Hunting regulations are therefore strictly observed. Like their neighbors, the Ostiaks, their encampments are never to exceed five tents each, and no encampment is to be pitched within four miles of another, since the great clouds of smoke which issue from their huts are as distasteful to the game as to the swarms of gnats which are thus kept at a distance. The



atmosphere of the interior of their dwelling-places would be considered by a European as a sure instrument of death; but the Vogul lives in it and thrives; and farther north, where the climate is more severe and the yurt has no hole for the escape of the smoke, the native women spend weeks and months in such confinement and live to a good old age. The Voguls, who live to the south, near the Bashkirs, are somewhat given to agricultural pursuits; but as a rule their time is divided between the care of their reindeer, fishing and hunting, and taking their peltry to the fair at Obdorsk, to which place also repair many of the Samoyeds and Ostiaks.

### THE FINNS.

The Finns are classed as among the primitive races of the world, their language bearing a strong resemblance to that of the Tartars, Mongols, Turks, and the Tungooses of Siberia. That their language is of



A VOGUL ENCAMPMENT.

a primitive structure may be inferred from the fact that many of the words and a greater part of the grammatical forms of the inscriptions which have been deciphered from excavated Assyrian monuments are

virtually Finnish. Evidences are at hand to prove that the system of writing then used (cruciform or cross-shaped) was the invention of a people north of the valley of the Mesopotamia. As the philologists would make the Egyptians and the Hottentots one people, it is no more strange that Assyria should have been preceded by Finland, when its people were Huns, or Tartars, or Mongols.

By ancient historians they are noticed in Europe as Fenni and Phinnoi, and horrible tales are told of their savage natures and actions. Their cousins, the Laplanders, still retain some of the traits given to them, but the Finns are mild and peaceable, though possessing great bodily strength and a splendid physique. In fact, they are far from being Ogres, by which name they were known before the Teutons, or Slavs, came up from the south and drove them toward the Arc-



tics, leaving a numerous body of their race behind in the persons of the modern Hungarians.

### THE CLEANLY NATIVE.

Like most races of Mongolian extraction that for centuries have been deprived of a mild Asiatic climate and habits of life, the blood has been brought to the surface of the body, where through a dark skin it shows as a ruddy glow of health. Even the rosy cheeks of the Swede, with his fair skin, are of not so rich a tint as those of the hardy Finn, both of whom, unlike the stunted Laplander, believe in the religion of soap and water. The Finn is much addicted to the use of the vapor bath, and, all in all, with his high cheek bones, square jaws, low, broad forehead and dark eyes and hair, he is a living illustration of what generations of cleanliness might do for the natives of both Asia and Europe, who have been pushed north by stronger people.

The vapor bath may now be said to be a Slavonic institution, though it is found to perfection among the Finns. The bath is heated to the height of some 160 degrees, the vapor being produced by pouring boiling water on red-hot stones. When the bather is heated to an immense perspiration, he runs out of the bath and rolls upon the grass or snow, according to the season in which he finds himself.

Intimate contact with the Swedes and Russians, with such diverse national characteristics, has been the means of somewhat diluting native individuality; but on the whole, although Finland is a grand-duchy of the Empire, its dependency upon Sweden for four centuries has had most to do with modifying the native crudeness of its people. Russia saw with uneasiness the strong hold which even the Swedish language had upon the people, long after the first part of this century, when she snatched the province from Sweden; but, by imperial dictum, since 1883 the Finnish has been the official language, so that now all persons intending to enter the public service must learn the native tongue.

### SAVING A LANGUAGE.

The autocrat of the Russias is sustained in his efforts to rehabilitate the native tongue of Finland by the peasantry of the country, who form the bulk of the population. They have clung to their musical language throughout all the centuries of Swedish and Russian dominion, have had their Bibles printed in it, and have prayed in it. From them also the beauties of the language flowed out to the world through the pen of one of their university professors, Elias Lönnrot. For years this scholastic



patriot wandered around the country, living with the peasantry and gathering from them all their most popular native songs. This, however, must have been more of an agreeable task than otherwise, for the Finns are poets and musicians by nature. This characteristic of the race has already been noticed among the Ostiaks, an allied people whose home is across European Russia and beyond the Ural Mountains.

For generations past the Finns have had their *runolainen*, or song men, who to the sound of their national instrument, a five-string harp, poured forth melodies of both a mythological and heroic nature. The magic songs were slowly and solemnly recited by the bard, who sometimes lived alone in a hut surrounded by forests and marshes. Every Finlander, also, was his own poet, and no striking event, public or private, but had its delineator. As was the ancient custom, when verses are to be recited two poets stand in the midst of a circle, and repeat lines alternately, every second line beginning with the last word of the preceding.

The result of this universal aptitude for poesy and song was to bring the professor a very large grist from which he could cull the best; the result was 23,000 verses, which contain an epitome of the ancient superstitions of the Finnic race, with heroic deeds and legends, love-makings and songs. *Kalevala*, the ancient name of Finland, was the title of the poem which is regarded by scholars, generally, as a remarkable addition to the epic literature of the world. Professor Max Müller, for example, says that *Kalevala* possesses merits not dissimilar from those of the *Iliad*, and will "claim its place as the fifth national epic of the world, side by side with the Ionian songs, with the *Mahabarata*, the *Shananich* and the *Niebelunge*." This great heroic poem was published fifty years ago. Some time afterwards Professor Lönnrot gave to the world 7,000 Finnish proverbs and 2,000 charades, and since then the Russian, English, Swedish, French and German scholars have joined the Czar and the yeomanry in insisting that the language shall be maintained in its purity.

Another native professor was the first navigator to pass from the Arctic to the Pacific ocean via Behring Strait—the northeast passage around Asia prophesied over three hundred years ago. Other native Finns have made their marks as poets and scientists, the literary life of the country centering around the university at Helsingfors, the capital of the Duchy, and of whose faculty both of these professors were members. The university was founded at Abo, with the introduction of printing into Finland, two and a half centuries ago. The library was subsequently removed to the capital. When founded it contained



twenty-one books and a globe ; it now numbers over 150,000 volumes. Helsingfors is on the Gulf of Finland. It is protected by a huge fortress, built on seven islands and known as the Gibraltar of the North. The streets of the capital are broad ; the houses large ; public buildings, cathedrals and opera houses appear to convince the skeptical that Finland is not entirely a dreary country lying on the shores of a gulf, soaked with bogs and marshes, and covered with a lot of good-natured know-nothings on snow shoes.

### AN ANCIENT CITY.

Before proceeding to more intimately investigate the people, as peasants and home people, a glimpse should be taken of Finland's most ancient city, Abo by name, and founded near the Gulf of Finland on the River Aurijaki, more than seven hundred years ago. In 1827 a destructive fire swept away all the old landmarks except a ruined castle on a hill, placed there when the authority of Sweden was somewhat unstable. At Abo resides the Archbishop of the Lutheran church.

For miles around the Finns flock on Sunday, some on foot, some in two-wheeled rigs, and others in long boats which accommodate parties of thirty or forty. The women do the rowing, and the men lounge smoking in the stern of the boat. The costumes of the women are gay in the extreme, at all times.

The men make a special effort to appear well on Sunday, but the every-day attire of the Finns is about as follows : A coat of coarse woolen stuff, made with little regard to shape and tied around the body with a band ; a pair of coarse linen trousers, straw shoes, and bits of woolen cloth, or ropes of straw around their legs. In Russian Finland the natives seem to be more hardy than their conquerors and seldom wear the sheep-skin.

In more important ways the two people are radically different. The Finns do not support a nobility ; but they uphold a species of caste in that the peasant, though far in the majority, allows the citizen or merchant to take precedence of him ; and he does this although he is manufacturer as well as agriculturist.

### THE FARMER.

In Finland the farmer prepares his own tar, potash and charcoal, builds his own boat, makes his own table and chairs, and in his cottage are woven the coarse woolen and other fabrics of which his dress is composed. Much tar, pitch and potash are also exported. But a great



source of wealth is the immense quantities of fir and pine which are cut from the forests in the southern part of the country. They are fast disappearing, however, since not only is an abundance of firewood exported, but the peasant, when his land has become impoverished, resorts to the extravagant policy of selecting a finely timbered piece of ground and then burning off the trees that the soil may be enriched with the ashes.

The yeoman's hut contains a single room, warmed by a large stove, the smoke of which goes out either at the windows or through a hole in the roof. Pine knots furnish him with light, and whether he live in the marshy, mossy East, or the mountainous North, he is pretty certain to be, both at home and abroad, an affectionate, honest, hospitable sort of a fellow, inclined to be lazy, deliberate in speech, but good at heart, and ever verging upon the melancholy.



CAPE WASHINGTON.

The Finns in the southwestern part of the province call themselves Flama-laiseth. They are breeders of cattle as well as agriculturists, but are poor and rude compared to the eastern tribe of Karelians. The former number

600,000 and the latter over 1,000,000 people. From Finland east of the Ural Mountains, and as far south as the middle Volga River, the branches of the Finnic race interlace with those of the Slavic, so that the two people seem often as one. But for the present we must leave these interspersed Finns, who number two million and a half of people, and go among a really uncivilized and peculiar people—real hyperboreans—Finns, also, and yet not the poetic, musical, handsome Finns of Finland.

### THE LAPPS.

The true Laplanders do not number more than thirty thousand people, and inhabit the northern parts of Norway, Sweden and Russia. Their dreary country of rock, snow and moss will probably remain their



own as long as they exist as a people, and this in spite of a few fertile spots and its poetical nights. The climate is extremely cold for nine months of the year. July and August are excessively hot, the sun being above the horizon for several weeks. These extremes of heat and cold are separated by a rainy spring and autumn of about two weeks. Winter is night and summer is day, and although the gulf-stream makes



LAPLANDERS.

existence upon the coast more bearable than in the interior, the Lapp is a poor, monotonous, ignorant creature of circumstances; driven from the south by the Finns and Scandinavians, he barely exists, physically and intellectually unfortunate.

#### A MATTER-OF-FACT PEOPLE.

The Lapps are supposed to be the Cynocephali and Pygmies of



Herodotus, and with their squat body and bow legs, yellow skin, and head poised on a short round neck, bear a decidedly unfavorable contrast to the Finns. They are agile, but quickly exhausted by active work. The severity of their climate and the exposure which they undergo test their powers of endurance to the utmost; but everything is taken in the most matter-of-fact way. If a Lapp gets overtaken by a snow storm on the mountains, such as would appall the heart of the bravest foreigner, he simply gets under his sledge, and when the trouble is over commences to dig his way to liberty. He will not starve, for he has been filling himself full of raw fish, meat and blubber, while he could; besides he has a stock on hand. His reindeer are as fitted to the country as he, and will take care of themselves. Ordinarily his steeds are docile and make no trouble; but during the fall and winter they sometimes become furious to free themselves, and turn upon the little Lapp like wild beasts. The driver is powerless to withstand them; so he quietly but expedi-



LAPLAND SLEDGE.

tiously gets out of his snow sledge, crawls under it and allows the reindeer to have it out to their hearts' content. The Lapp shows ingenuity, as well as coolness, in accepting his situation and making the best of it.

The women are very skillful in making garments, and the men cut out of wood, with astonishing ingenuity — considering the imperfect tools they employ — all the utensils they need. Many still hunt with the bow and arrow, but some have gained possession of fire-arms, which they use with effect.

In the Sagas, or national songs of Scandinavia, the Lapps are represented as a treacherous, deceitful race and addicted to every heathen practice; these national songs also admit them to have been the original inhabitants of the entire peninsula of Scandinavia. Whatever their dispositions in ancient times, they seem at least to be honest. Those who know them best, however, make a distinction between the Sea Lapps and the Mountain Lapps. The Mountain Lapps, or those of the interior, best answer Tacitus' description of the Fenni, who, in his



time, inhabited Finland; and they seem to still harbor an animosity toward all their ancient enemies of Scandinavia and Russia, being haughty and morose. The Lapps who live on the coast, on the other hand, are hospitable and light-hearted.

### A RELIGIOUS MIXTURE.

The superstitions of the Lapp have, to a great extent, been counteracted by the efforts of the Norwegian Lutherans on one side and the Russians, or adherents of the Greek church, on the other. The Bible has been translated into their own language. But even with the Christian rites which they have adopted, they retain some of their old superstitions, many of them regarding the sacrament as a powerful charm to preserve them from evil spirits.

Others practice a species of necromancy with the Runic drum. This is a wooden instrument hung closely round with brass rings. The head is covered with mystic figures, and the instruments are esteemed according to their antiquity. If any important matter is to be determined a ring is placed upon the drum head, which is repeatedly struck with a deer horn, and the omen is considered good or bad according to the figures the ring touches. There are private drums and public drums, the latter being manipulated by an official soothsayer, who drinks enough brandy to make him drunk; when he comes to himself he tells the people how he has been to one of their holy mountains, and what explanation one of their deities gave him for the prevalence of the sickness among themselves or their reindeer.

Those who have not been converted to Christianity worship four orders of divinities — celestial, atmospheric, manes and demons. They have one Supreme Creator, assisted by his virgin wife and their son. There are gods of beasts and fishes; of the rainbow and lightning; of the air and mountains; of death and of the souls who are passing to the shades below. The immortality of the soul and a future state of rewards and punishments are a part of the heathen belief. Several of the gods are of Teutonic origin, some of the ancient historians, indeed, placing the Lapps among the Teutons. There also seems to be among them remains of Druidical institutions. The very name of Lapp signifies a wizard, and considering how for centuries their dark minds were filled with all manner of gods, evil spirits, charms and omens, and the aversion with which they were viewed by both Scandinavians and Russians, it is remarkable that they have cast away so much that is useless. Since they have become partially Christianized, the Norwegians allow them



burial privileges in their villages, but will not let them settle in their midst. Many of the Lapps are baptized when young, and their weddings take place in Norwegian churches ; but the great, healthy, clean Norwegian and Swede do not amalgamate with the dwarfish, greasy, smoky Lapp.

### SOCIAL PICTURES.

Polygamy is not prohibited among the Lapps, but the high price of a wife virtually confines the practice to those who are the owners of many reindeer ; it is a question whether polyandry is not more common than polygamy. The daughter of a rich man costs sometimes as much as a hundred reindeer, while a poor girl is seldom sold for less than twenty. This price they consider as a repayment of the expenses incurred in bringing up a daughter, and also as a remuneration to the father for losing her services. In his turn, the dowry which goes with his daughter consists of reindeer proportionate in number to his wealth ; so that if he should be the owner of five thousand reindeer, as sometimes happens, and should sell his daughter for one hundred, passing her dowry over with her, it is difficult to see how he would make much out of the transaction.

A native wedding solemnized in a Norwegian church reveals the bride and groom before the altar, each a trifle over four feet tall, and nearly as broad, and thus attired : The woman in a dark blue woolen tunic, with orange and red trimmings, her boots fastened with a varicolored ribbon which is wound round them, extending half way to the knee ; over her shoulders a small, gay-colored shawl ; upon her head a brilliant cap with a huge bunch of narrow ribbons streaming behind. The man is dressed in a similar style, except his tunic is shorter and his turban more simple. After the service presents are exchanged, consisting of rings, silver cups, silk neckerchiefs, and sometimes, if the parties are very rich, silver girdles ; then comes the brandy drinking, which, with eating and hunting, constitutes all which the Laplander calls amusement.

Men may marry at eighteen and women at fifteen, and divorces are unknown. The contracting parties lead in the festivities, seated side by side upon a box or rude stool. A great dish stands upon a small table, and from this the company take lumps of meat, cut them into smaller pieces with the large knives they wear about their waists, and swallow them at a gulp. Friends continue to pour in to offer their congratulations, and stay to eat the pieces of meat, and drink the brandy, or finkel. The smiling and chatting change to boisterous laughter



and shouts, and the happy couple commence their married life, invariably, as two unblushing bacchanals. The fact that the young woman is rapidly approaching her mother in hideousness will, however, have no effect in making the girl treat some other old woman with due respect. She may behave decently toward her mother, but the tendency of the race is to look upon the old as so many useless appendages, and it is not uncommon, when they fall sick upon a journey, to provide them with a scanty supply of food and leave them behind in the snow. The young people, living so much in the open air and in such a temperature, will not at first show the effects of imbibing such quantities of finkel—a native brandy distilled from corn, and which has been described as a mixture of turpentine, train oil and bad molasses. But the life they lead may account for the appearance of the average Lapp face which has withstood the rigors of a quarter of a century or less.

The faces of young and old are deeply lined and furrowed, so as to resemble rough masks. In a few years the girl's old mother, with her deer-skin frock reaching below her knees and patched with gay Scotch tartan; her rough reindeer-skin boots, with flaps like an oxford tie, well turned up at the toes and stuffed with hay; her high blue woolen cap in stovepipe shape, beneath which straggle her shaggy, black locks, and peers forth the expressionless mask—this unearthly-looking, dried-up being, still clinging to the gaudy tastes of her race, will in a few years commence to look more like a sister than a mother to the girl. The Swedes are a very imaginative people and quite superstitious, and, by looking at these uncanny Lapps, it can well be seen how these Northern pygmies should have stood in their minds for the trolls, or dwarfs, who are supposed to bring misfortune and gloom to their unusually cheery homes.

#### SEA COAST AND MOUNTAIN LAPPS.

The division of the Lapps into those of the sea coast and those of the highlands has been incidentally noted; but after you have witnessed a few general characteristics of the people, you will see that to intelligently reach the particulars you will find yourself making a clearly marked distinction. They were originally all nomadic; but the difficulty of finding sufficient food within the area to which they had been restricted compelled some of the tribes to settle near the larger rivers and lakes, where they hunt and fish regularly to supply the markets of Stockholm.

The mode of bartering is somewhat peculiar. When the merchant arrives who wishes to make purchases, he finds that, as a rule, each Lapp



is attended by a Swede. Both stand motionless until he bids them advance. The Swede makes the bargain, and, when it is completed, with a quick movement each grasps your hand, and with the universal "Tak-tak," departs. In making exchanges the Swedish note is generally used; but when the Lapp comes from his fishing and hunting grounds, and desires the more direct process of barter, he receives for his skins and bird feathers, his fish and reindeer venison, such articles as brandy, gunpowder, cloth, coffee, sugar and meal. Hammerfest, the most northerly town, is a great mart.

In summer the wandering Lapps of the interior are driven to the coast by swarms of mosquitoes and gad-flies. It is somewhat singular that the farther north one goes the more vicious the pests become — longer, bigger and bolder; consequently the poor inland Lapps, with their herds of reindeer, emigrate to the western coasts of Norway, occupying the lofty hills which the Norwegian farmers cannot use, and, pitching their encampments in lots of half a dozen tents, turn their herds out



FISHING IN LAPLAND.

to feed upon the moss. It is estimated that more than one hundred thousand reindeer annually make these journeys. Summer is therefore the only season of the year when the mountain, or reindeer Lapp, and the sea coast Lapp, do not strictly observe their respective habitats.

Much of the produce of the fishing Lapp goes to Northern Russia, by way of Archangel, and the northern and northwestern coasts of Norway swarm with a motley collection of Lapps, Norwegians and Russians. In Hammerfest itself the drunken of all these nationalities forget their distinctions and go reeling along together. There is great rejoicing when the monotony of their lives is broken into by the capture of a whale, and when seals and codfish give way to the leviathan. When the monster is sighted chase is at once given, and if the fishermen are so fortunate as to fix a harpoon in his body, they break it off and go about



their regular business. The wound, however, usually proves fatal, and in a few days the whale's body is cast upon the shore. But the harpoon is marked upon the barb, and though by law the finder of the treasure gets one-third of the booty, he must notify the owner of his discovery.

The dwellings of the maritime Lapps are built of wood, or of sods, and sometimes have several apartments. They are roofed with birch-bark; the floors are strewn with branches of trees, and on these are spread deer-skins. The Mountain Lapps dwell in tents consisting of bent sticks covered with a coarse cloth, or in huts covered with bark and turf. Their beds are often birch-leaves covered with seal or reindeer skin. Reindeer horns form their spoons. Children are tied securely in leather cradles which swing from hooks in the roof, just beyond the reach of the fox-like dogs who share the couches of the elders when the reindeer are safe in the corral, which is fenced off around the hut. When the herds are driven to their moss pasturage in the vicinity, or to the distant coasts of Norway, or are brought to their nightly shelter, these shepherd dogs are the mainstay of the Lapp. Upon such occasions the deer seem to lose all idea of individual responsibility, and merely go where their intelligent guardians drive them. Except to take care of their reindeer—two hundred of which are sufficient to support an average family—the Lapps consider themselves excused from work. They lie around most of the time smoking and chatting, while the women and boys make horn spoons or moccasins with which to barter for brandy and tobacco, or for bright colored woolen goods, ribbons, silver earrings and finger rings. Even in the huts and temporary tents of the Mountain Lapp, however, one occasionally meets with books.

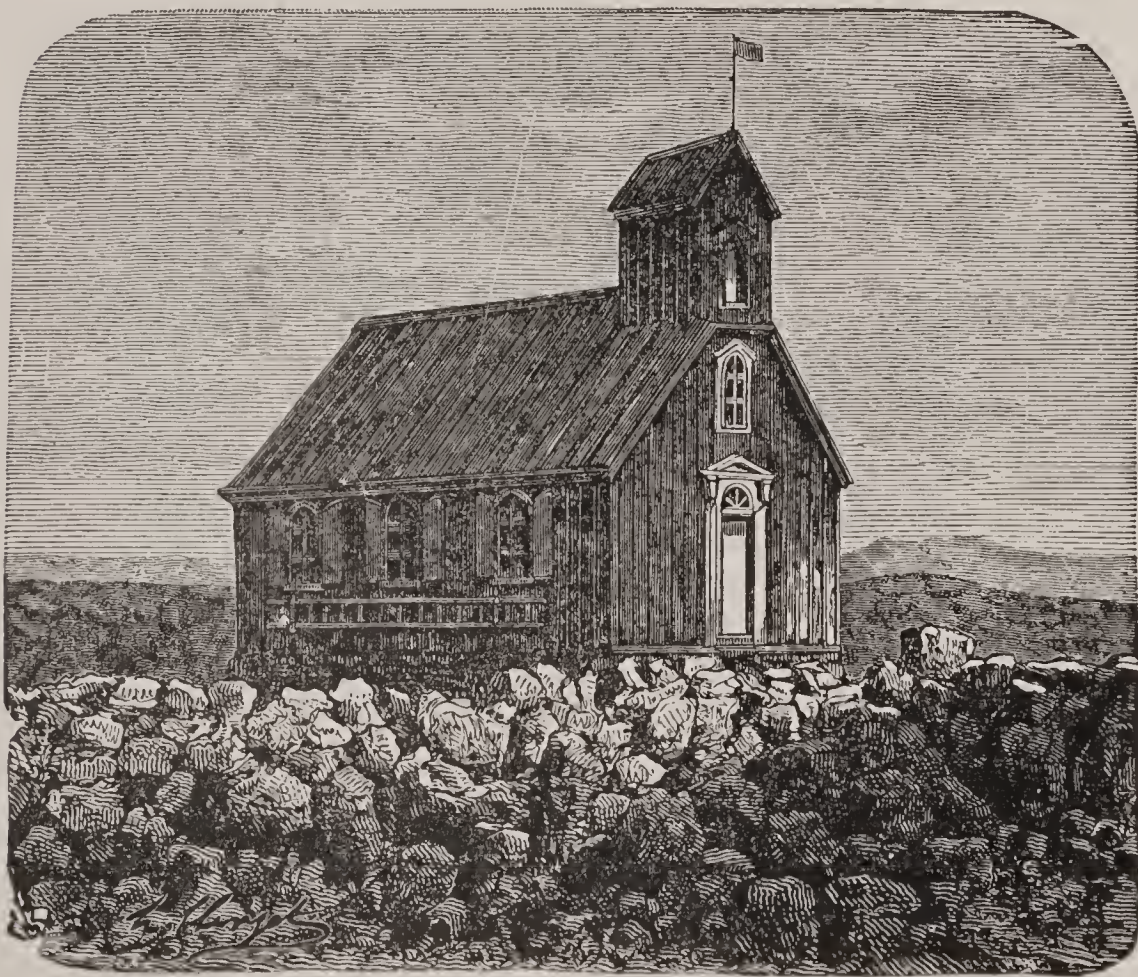
### LAPP SCHOOL AND CHURCH.

Both Norway and Sweden send their missionaries among the Lapps and take to them not only the Bible but school-books. A church and school combined, in Swedish Lapland, is an unusual sight. The edifice is usually built of pine wood and painted red, standing on a knoll of the little clearing in which the village stands. The wooden belfry is apart from the rest of the building. The space between the rafters and ceiling of the church room below the kind-hearted pastor allows to be used in summer as a storehouse for sledges, snow shoes, etc. Occasionally a missionary, more energetic than usual, squeezes a school-room out of this attic, where he patiently teaches reading, writing, arithmetic and natural history to a dozen Swedes and Lapps. In this cubby-hole he places the desks, ink-pots, maps and globes, with which the educa-



tional authorities of Sweden supply him, and proceeds cheerfully to the task of pushing a few facts into the benighted minds of half a dozen tall young Swedes and perhaps as many more chubby Lapps.

On Sunday he dresses himself in a gown, and, standing before a plain, board altar, faces a congregation of thirty or forty men and women, indistinguishable, except that the sexes are separated as in a quaker meeting. Strict attention is paid to his ten-minute sermon, and everybody joins in the singing whenever he pleases and goes on at his own pace. The choir is composed of Lapp youths who are led by an anxious-looking man of their nationality, armed with a forest stick which he ostensibly carries for the beating of time. The leader of the choir becomes more anxious and alert than ever, when the sermon commences. But woe be to the young Lapp who has eaten too much reindeer venison,



A LAPLAND CHURCH.

reindeer cheese, reindeer butter, or has drunk too much reindeer whey, or has otherwise had so intimate an association with reindeer as to succumb to a full stomach and a heavy head, and go to sleep in church. The stick carried by the leader of the choir chucks the youth smartly under the chin, and when he awakes he is given a look of indignant reproof.

These nomadic Lapps wandering over fells and moors in search of the white moss or lichen, on which the reindeer depend, a dozen persons of both sexes crowding into tents of half a dozen feet square, and sharing these quarters, with their dogs — these are the true descendants of the ancient Lapp. These are they who are so proud, and who, remembering the extent of their ancient territory, are so callous to civilizing influences.

But the reindeer furnishes them with all that they require in the way of locomotion or food. The skin of the animal's legs, which has to withstand the sharp ice and crusts of snow, as he drags his burdens over the



country, is thick and tough; his hoofs are as if they were shod with iron. In Lapland one will readily travel ten miles an hour all day; and it is recorded that a reindeer (now dead) once drew a government messenger, who was in a great hurry, eight hundred miles in two days. The portrait of the deer is still preserved in a royal palace in Sweden.

The meat of the deer is cooked fresh and made into soup, when it is eaten right from the kettle scalding hot; it is dried and smoked and cut into thin slices, or pounded into a paste and made up into cakes. The Lapp drinks the milk fresh, makes it into a rich cheese or butter, and extracts from the cheese an oil which prevents bad results from the freezing of his limbs. He distils a drink from the whey which is highly intoxicating, but not so raw as the vile finkel. The reindeer's skin is shelter and clothing, and his tendons are thread. The women prepare this by rolling the tendons upon their "cheeks," and the result is a thread which is wonderfully strong and durable. And the sale of articles which are made from different portions of the deer's anatomy and are not wanted at home, is a means of supplying the Lapp with outside luxuries such as sugar, coffee and bread. The deer needs no housing and does not even require to be fed; for once driven to a favorable locality, the animal seeks the snow line, beyond which he will find his starchy, nutritious food, even if it is six or seven feet beneath the surface. Antlers, hoofs and nose all assist him to uncover the fodder, and the Lapp's work is merely to direct his dogs to keep the animal in sight. The colder the country the more tender and nourishing the moss. Moss, reindeer, country and Lapp are adapted to each other, and the mainstay of this poor little man can never be transported. But during the winter it is sometimes difficult to find moss, even though the Lapp himself does not hunt for it; and, with the reindeer, perishes the owner. So that, with all, the Laplanders are dying out as a tribe. They have no idea of sanitary precautions, either in eating or drinking. They are filthy and lazy. They are dead, though living.

The Lapps have been crowded into the most dreary portions of that rugged European peninsula, which hangs out like a hammer of Thor ready to drop into the raging, icy oceans. Between the barriers of ice and those of stronger races they are firmly imprisoned in their graves. The tribes of Northeastern Siberia were pressed to the Arctics as were the Lapps but many found an escape open to them across the strait or by way of a chain of islands which is all but a neck of land connecting the two hemispheres. Many who find the original country of the Lapps in Finland also derive the origin of the name from the Finnish "lappi," or runaways. Furthermore in the word they discover a fragment of

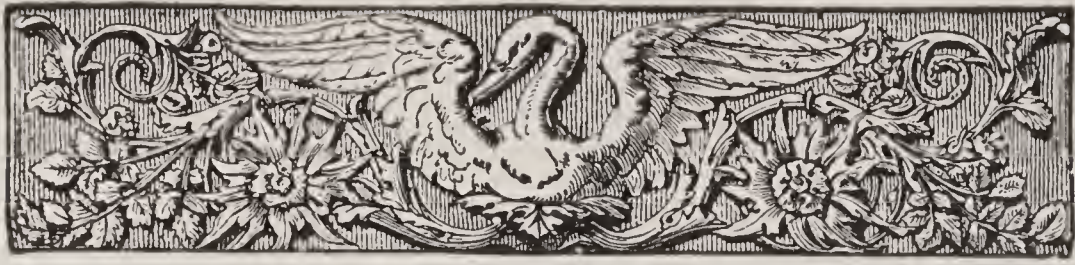


their history, reasoning that the Lapps, at an early day, deserted the Finns for their northern homes. But whatever the cause of their separation from the mother country, the Lapps seem to be even purer creatures of circumstance than the majority of Arctic peoples.

Certain learned men who have an intense longing to enunciate startling generalities conclude that Lapps, Samoyeds, Esquimaux and Greenlanders, who inhabit the same frozen latitudes, were originally the same people. They suppose the Lapps to have descended from the White Sea toward Norway and Sweden, while the Finns ascended from Esthonia.







## TOWARD BEHRING STRAIT.

### THE BURIATS.



THE central portions of Southern Siberia around Lake Baika and toward the Upper Lena River are occupied by the most numerous of the Mongolian races outside of the Chinese Empire. Though divided into a number of small tribes, collectively they number nearly a quarter of a million of souls, and are substantially one people in their customs and intellectual peculiarities. They are unflinching adherents of Lamaism, and fought like wolves against the Russians, in the middle of the seventeenth century, as much to retain their religion as their national freedom; even to this day they are uncommunicative and suspicious, seeing in every stranger, especially a Russian, some emissary of a religious sect sent out to draw them away from the faith of their fathers. How long they have been Buddhists (for Lamaism is but a form of Buddhism into which have been grafted many Mongolian superstitions) history saith not; but it is known that Buddhism was introduced into Thibet, in the seventh century, by a wise prince of that country who had two wives, one from China and one from India, and both devotees of that faith.

### A RELIGIOUS CENTER.

The head of the Lama religion dwells at the capital of Thibet, and the head of Siberian Lamaism is found at the holy village of Souggira, in the Buriat province of Irkutsch. He is supposed to be the incarnation of a former saint of religion, and when he dies the infant into which his soul passes is taken to a monastery and educated by the "kharpo," or master, in the mysteries of Lamaism. There are so many orders of the religion and so many members of these orders that fully one-eighth of the population of the Buriats are Lamas.

With the exception of the begging Lamas (virtue beggars) all are monks or nuns, vowed to celibacy. The female Lamas are called



sisters-in-law, venerable aunts, etc. The Lama determines when is the auspicious day for marriage, and when the body of the deceased is to be exposed. Interment of the dead is forbidden. When the coming demise of a wealthy or distinguished person is reported to the Lama, his duty is to assist the departure of the soul by making a small hole in the scalp. The breath having left the body, the priest says countless masses for the departed soul until it has been released by Yama, the infernal judge; after which the corpse is burned. Bodies of the common people are either devoured by beasts and birds of prey, or by sacred dogs kept for the purpose. The Lamas also make and sell idols, amulets, relics and consecrated pills.

Fasts and religious festivals are numerous, and in the streets of the villages and all along the highways small chapels, wheels for grinding



NATIVE SIBERIANS.

out prayers, flags inscribed with prayers and hoisted upon consecrated poles, with other like paraphernalia, keep the religion of the country constantly before the people. These praying machines consist of a sort of hollow barrel, which turns on an axis and in which the prayers, written on a great many little scrolls, are turned about. Some are colossal and move by wind or water, or are operated by special turners, or merely kicked into motion by passers-by; others are small and carried in the hand.

At sunrise, noon and sunset the Lamas assemble to recite prayers and sacred texts, the worship being accompanied by hideous braying of horns and trumpets and a beating of drums. The Lamaic temples which may be seen throughout the country are square and always face



the south. Entering the main hall, with its two parallel rows of columns, one sees beyond, first the chief idol, then the altar, and lastly the Lama on his throne. Gods are not worshiped, but the essence of all that is holy is comprised in the three precious jewels, the Buddha, the doctrine, and the priesthood.

Beneath these are the good and evil spirits, the Lamas standing between them and the laity. The unpardonable sin is to ridicule the Lama and his holy office, and persist in the offense. Impediment of speech, giddiness, loss of reason and death is the portion of such in this world, and in the next their souls will never know rest. Any offense to a Lama annihilates the merit acquired by a thousand generations of holiness ; but if one sincerely implore, during a whole day, the benediction of a Lama, all the sins committed during innumerable generations are effaced. Women are regarded as unclean, and are not allowed to approach the temple altars.

#### THE GOOD OF LAMAISM.

But with all the superstitions attaching to Lamaism it has its good parts. In a way it encourages the people to strive after education. Every Buriat would like to see at least one member of his family enter the priesthood, and this wish creates a desire that his children shall learn to read and write. It is this desire more than any other cause that has lifted the Buriats above their Mongolian-Tartar neighbors ; and though there is no literature, several of the natives have acquired considerable eminence in science. Neither are the Lamas to be considered of no benefit to the country, except in an indirect way. Many of the principles of morality and charity inculcated by them are productive of good, and their own abstemious habits and precepts are much needed among a people who, like all the tribes of Siberia, are given to drunkenness and excess.

Besides the teachers of the faith and the priests who officiate at the ceremonials and take charge of the forms of religion, the church sends forth among the people a class of Lamas who devote themselves entirely to the study and practice of medicine. At the same time that they endeavor to heal the sick they extend an influence over his spiritual nature, which is not to be compared to that which is cast over it by the Shaman sorcerer ; for Shamanism still has a following even among the Buriats.

#### THE LAMA AND SHAMAN.

The Lama, also, is an example of industry ever before the Buriat, while the Shaman lives purely by the exercise of his wits in throwing a spell of terror over the ignorant. In cases of illness the Shaman caters



to the taste of his people, and a quantity of intoxicating liquor, added to his incantations and sacrifices, is his principal remedy. If his howlings and ceremonials to propitiate the evil spirit who has created the disease

have no effect, and the man dies, he falls back upon the excuse which is always in stock with the sorcerers of all lands—that the sacrifice was inappropriate. If the Shaman is called in to decide upon the guilt of a person, he places his drum, and his leather apron, which is covered with metal plates, before a fire. The defendant is stood near the sacred things, facing the sun, and swears to his innocence with the Shaman's sharp eyes upon him. Butter is then thrown upon the fire by the sorcerer; the accused steps over the drum and the apron, at the same time taking great gulps of the smoke as he looks up at the sun to express a hope that he shall never more receive from it light or heat if he has sworn falsely. As if this were not enough, Mr. Shaman produces his official bear, which he leads up to the party on trial and requests him to bite the head of bruin. The bear returns a verdict of not guilty if he suffers this indignity in patience; if he resents it the man becomes a criminal.

### BURIAT BEAUTIES.

In general appearance the Buriats resemble the Chinese, their complexion, however, having more of a ruddy tinge. Attired in close-fitting dresses, their figures tall and graceful, with dark, sparkling eyes, the women are not beneath the notice of modern society beauties. Those of the wealthier classes allow their thick hair to fall from the temples in two long braids, the forehead being bound with a fillet which is studded

with pearl beads and coral ornaments. The priests are allowed to shave their heads; otherwise the men wear the Mongolian queue, cutting the hair short except on the crown of the head. Many of the wealthier

SPEARS, BASKETS, TOBACCO POUCH, PIPES, GLOVES, ETC.





Buriats live in houses, which exhibit a curious mixture of modern civilization and ancient savagery. There is the hole dug in the ground for the fireplace, with fine mats and cushions arranged around it for sleeping, and a piece of unique Russian furniture pushed up against the wall. The huts of the poorer classes are some twenty feet in diameter, being made of a light framework covered with leather in summer and with thick felt in winter.

In certain lines of work the Buriats are considered by the Russians more skillful than the Europeans. They make a tinder bag of velvet, to which are attached finely-tempered plates of steel, which is considered superior to those imported from Europe. Their riding furniture is also beautifully ornamented with inlaid plates of iron, copper and silver; while their silver pipes, adorned with reliefs and inlaid with pink coral, would do credit to any workman.

### THE HOLY SEA.

Lake Baikal, which is the center of the Buriat's country, is called by the natives the Holy Sea; and it no doubt received this appellation when Shamanism held a tight rein over them. Many stories are told of its wonders: how it has no bottom, and how no one has ever sunk into its holy depths, for when a person is drowned his body is always cast upon its shores. It abounds in fish, but not of the common sort. There is one, called the golomain, which is never caught by man; but when the tempests rage—and Lake Baikal is truly tempestuous—it is thrown upon its shores, and at the first approach of the sun's rays it melts into oil, leaving only the skeleton and the skin.

Although Lake Baikal is the largest fresh-water lake in the Eastern Continent, in it are found and killed thousands of the ocean seal. Its shores in many places are precipitous and wild. Steep cliffs rise from the water's edge a thousand feet and pitch another thousand into its clear depths. Gaping ravines run down to its shores, filled with great masses of lava, and hot springs gush from the mountain sides as if to warm its cold bosom. It imprisons many rivers; only one escapes—the Angora—and that with such impetuosity that its outward current is never stayed by the icy clutch of the most rigorous Siberian winter; when the lake and all adjacent waters are locked fast in six feet of ice, the wild duck is floating upon its rapids. Beyond is a gloomy succession of sandstone cliffs and forests of pine, stationed along the river on either side in solid phalanx. Soon the valley becomes wider, and the cliffs grow into mountains, and the forests get blacker, and the waters of the river gather



themselves and bound along in mightier torrents. Just as they are about to shoot and seethe down a steep incline, four miles in length, they are met midway by a mighty mass of rock — the Shaman Kamen, or Spirit's Stone. Full half a mile from either shore, with his hands tied fast, the victim of Shaman superstition was tossed into the waters which foamed around its base, and as his cries were lost in the river's bed, the deluded Buriats turned away from its overhanging heights, satisfied that the anger of some evil god had been fully appeased.

### THE YAKUTS.

Along the Lena River from its source to its mouth, and for a great distance both east and west, are the Yakuts, most of whom have been made members of the Greek church by a ukase of the Czar of Russia. Strange as it may seem to thus attempt to adopt a people into the body of a church by autocratic action, the attempt was a success, insomuch as the Yakuts as a people abandoned the gross forms of idolatry which had been their portion for generations. Human sacrifice had even been common among them, and it was also customary for them to bury the favorites of a great man, alive with him, that he might have as good service hereafter as in this life. But these horrors are now abandoned, although a belief in Shamanism still exists among some of them. A horse-hair attached to the bough of a forest tree in the days of the old dispensation, was thought to be a sure charm against bad spirits, and these evidences of the old faith are occasionally seen even now.

### A HORSE-EATING PEOPLE.

The horse, in fact, is as much their mainstay as the cow is with the Caffre of Africa, or the reindeer with many of the Hyperboreans. Though they have large herds of cattle, they use them more for riding than for food, while the horse is most prized as a meat creature. The strongest evidence which can be given a newly-made husband that his bride will be acceptable during their future life, is for her to present him at the wedding feast with a horse's head, nicely boiled and garnished with horse sausage. So fond are they, in fact, of equine flesh, it is an ancient saying that four Yakuts will eat a horse; and yet they have the same feeling for their domesticated beasts as other tribes have for the tame reindeer. Not understanding this distinction, a European who was traveling with a party of them, finding their stock of provisions reduced to a few cranberries and nuts, suggested that they kill one of their horses.



The Yakuts replied that they never so far forgot themselves, until no morsel of food had passed their lips for five whole days. They are often seen with their arms around their horses' necks, embracing them as if they were human beings; but while journeying they keep them on such slender rations as to appear to have no regard for them. They explain this treatment on the theory that they are more animated and really stronger when given just enough to keep them from starving; at least, that this treatment is far preferable to a generous diet. Should one of their horses be injured on the journey so as to become permanently useless, however, they throw aside their girdles and proceed to the feast. When unable to obtain the flour which the Russian merchants barter for their furs, they peel the bark from the fir or larch tree, and taking the inner portion pound it in a mortar, mixing the "meal" with milk or dried fish. Melted butter is also drunk in enormous quantities, often prepared in such a way as to produce intoxication. Potatoes, turnips and cabbages form about the entire vegetable diet of the Yakut, and the cultivation of these articles is almost confined to Yakutsk and vicinity.

The Yakuts prize the milk they obtain from mares much more highly than cow's milk, and, in truth, it is said to be far more nourishing. From this milk they make a fermented drink which is highly intoxicating. At certain seasons when the milk can be obtained in abundance, they indulge in a regular jubilee, draining huge bowls of the stuff, while the weaker sex look jealously on, or smoke themselves into a state of semi-consciousness. This drink is called "aruigui," or milk brandy—the same word which is in use by the Turkish Tartars. Their words for the Deity, for their fishing gear, for iron and many other things, are also Turkish, which, in addition to traditions of a southern origin which are common among them, make it quite probable that they were driven north by their fierce Tartar neighbors. In short, their language has so much of the Turkish element in it that it can be generally understood in Constantinople. These facts bearing upon their apparent origin, coupled to their good-nature and mild disposition, seem to license the Russian to take every possible advantage of them and domineer over them to his heart's content.

### YAKUT MANUFACTURES.

Notwithstanding their lack of independence the Yakuts are, undoubtedly, the most thrifty and industrious of all the nations of Northern Asia. They make beautiful ornamental work out of deer-skins, sewing into them the most intricate and tasteful figures. The felt floor-cloths which they make up into mosaic patterns are so skill-



fully manufactured that the Russians purchase them to send into Europe. They are also noted as workers of iron, and the steel blades which they manufacture are so finely tempered that they will cut through copper or pewter as easily as the best European blades. The handles of their knives are ornamented with figures, which are first cut into the wood and then filled with tin. The sheaths are of birch-bark, covered with leather on which are also metallic ornaments. It is quite certain that these arts were not learned from the Russians, but rather from the nomads of the steppes and mountains.

The Yakuts have the low stature and the complexion common to the Mongolian; but, unlike either Mongols or Tartars of pure blood, some of their women are quite pretty.

When riding his ox or horse the Yakut wears a yellow leather robe. His water-proof boots are made of horse skin, steeped in sour milk, smoked and thoroughly rubbed with fat and fine soot. The sole is made from the same leather, and the point of the toe turns upward. These boots, which are greatly prized by the Russians, are called "torbosas," and form a not unimportant source of the Yakut's revenue. When the Yakut is at home he lives in a "yurt," with a flat roof through which is cut a smoke hole. His fire-hearth, opposite the low door, is made of clay raised above the floor. The wooden walls of his hut are also covered with a thick layer of clay. Round the sides of the room the floor is elevated for a width of six feet or more; here the Yakut sleeps and works at his various occupations. Those who are not employed are sitting on rude stools before the fire, and although they thoroughly enjoy that occupation, they are very hospitable, and are not loth to give up their seats to the stranger or friend who comes in from without. The furnishings of an average yurt consist of these stools, an iron pot in the fire-place, a few skins to sleep on, and any quantity of fishing-gear. A half a dozen dogs or more complete the picture.

The industrious habits of the Yakuts make them more retiring than most of the tribes of Siberia, and they do not rove for the mere love of moving about, but only to find pasturage for their horses and cattle. Those who live in the regions of the far north have neither of these animals to depend upon, and are obliged to hunt and fish in order to exist, using their great packs of dogs to drag them to and fro.

### THE YAKUTS' CITY.

The province of Yakutsk, to which these people give the name, is as large as half of Europe, and its capital (which also goes by that name)



they proudly call the city of the Yakuts. In their city are the government buildings, the wooden houses of the Russians, and their own winter huts, which are more metropolitan than those already described. The temperature at Yakutsk takes freaks occasionally of dropping to 60 degrees or 70 degrees below zero, and these are the times when the Yakuts' houses of ice come into good service.

They are thus described by an eye-witness: The winter dwellings of the people have doors of rawhides, and log or wicker walls calked with manure and flanked with banks of earth to the height of the windows. The latter are made of sheets of ice, kept in their place from the outside by a slanting pole, the lower end of which is fixed in the ground. They are rendered air-tight by pouring on water, which quickly freezes

round the edges. The flat roof is covered with earth, and over the door, facing the east, the boards project, making a covered place in front. Under the same roof are the winter shelters for the cows. The fire-place consists of a wicker frame plastered over with clay, room being left for a man to pass between the fire-place and the wall. The hearth is made of beaten earth, and on it there is at all times a blazing fire of larchwood logs. Young calves are often brought into the house to the fire, while their mothers cast a contented look through the open door at the back of the



A YAKUT WOMAN.

fire-place. Behind the fire-place, too, are the sleeping places of the people, which in the poorer dwellings consist only of a continuation of the straw laid in the cow-house.

The summer huts of the town natives are formed of poles about twenty feet long, which are united at the top into a roomy cone, covered with pieces of bright yellow birch-bark, which are not only joined together, but handsomely worked along the seams with horse-hair thread.

Yakutsk has the questionable honor of being the coldest town in the universe. In the winter the earth freezes to the depth of fifty feet. And yet in what, in a temperate climate, would be considered the severest weather, the Yakut women will go about the streets with bare arms. A tourist says that one day when the thermometer stood at 9 degrees, he



“found the children of both sexes running about quite naked, not only in the houses but in the open air. In fact, the great cold is not thought a grievance in Siberia, for a man clothed in furs may sleep at night in an open sledge when the mercury freezes in the thermometer; and, wrapped up in his pelisse, he can lie without inconvenience on the snow, under a thin tent, when the temperature of the air is thirty degrees below zero.”

### FALLEN STARS.

Roaming along the shores of the Arctic Ocean far to the north of the metropolitan Yakuts, is a degraded tribe called the Yakughirs. They have a legend which says that at one time their hearths on the banks of the Kolima River were more numerous than the stars in the heavens, but now they are reduced to a few hundred. On the banks of other rivers which water their ancient territory are great burial mounds, from which have been dug corpses armed with bows, arrows and spears; so that, in contrast with their present weakness, the above hyperbole is allowed when dwelling upon their former greatness. During the spring and autumn, clouds of gnats and mosquitoes drive the reindeer from the woods into the streams of the Yakughirs' country. Now is the time for them to issue forth and prove their ancient prowess, as well as to reap a harvest of food and clothing. Concealing themselves in their canoes on both sides of the stream, they await the approach of the reindeer squads, each headed by an antlered chief. When the pestered brutes have fairly taken to the water, the Yukaghir warriors unmask their batteries of long spears, and, cutting off escape from either shore, slaughter them by the hundreds. What portion of the animals they do not use for food, clothing and shelter they dispose of to traveling merchants or at district fairs for tobacco and brandy. Men, women and children smoke and drink.

### THE TUNGOOSES.

Between the Yenesei and the Lena rivers in the north, and along the northern slopes of the Alta Mountains to the Sea of Okhotsk, in the south, dwell the Tungooses. They may be said to occupy most of South-eastern Siberia. Of the tribes of Siberia they are among the most independent and hardy, and for centuries gave China no end of trouble; a branch of their race, in fact, are rulers of that great empire. A thousand years before Christ's time these people, whom the Chinese called Tung-oo (Eastern barbarians), were living in the forests and mountains north of the Celestial Empire, feeding and eating their swine; greasing



their bodies in winter, the better to repel the severe cold ; in summer going virtually naked ; covering themselves with hogs' skins when forced to wear a little clothing ; dwelling in subterranean caverns, deep or shallow, according to the standing of the dweller as a member of the tribe ; stamping with their feet upon the meat to make it tender, and sitting upon it to thaw it out ; burying their dead at once, and sacrificing a hog to the manes ; or using the corpses as a bait for martens, thus gathering many soft and beautiful furs—a terror to their savage neighbors, and a menace even to the Empire of China. But for more than a millenium the barbarians and the Celestials had intercourse with each other, the Tungooses sending, now and then, tributes of arrow heads, bows, cuirasses and marten skins as evidences of their friendship and dependency. China was busy gathering into her embrace the Mongols and Tartars who surrounded her, and about twelve hundred years ago succeeded in uniting the hordes or tribes of her barbarous neighbor into one nation. But it afterwards slipped from her control, and as an independent kingdom, extended its sway over part of Corea. Now subject to China, now to Russia now independent, the Tungooses got so that they could read, fatten cattle, work in iron, build fortified cities, cultivate silk and hemp, and continued industriously in the ways of war.

### THEIR FOREFATHERS.

The northern tribes, however, from whom most of the Tungooses of the present are descended, continued in their savage ways, and never were incorporated into the Mantchoos of the Chinese Empire. They were ten days to the north of their more civilized brethren, and lived in an excessively cold country. In the winter they retired to the caves of the mountains. Those who could not raise swine, on account of the severity of their climate, lived by fishing and dressed in fish skins. Many of the characteristics of these diverse tribes are seen in the Tungooses, as they are now found in Southeastern Siberia.

As we have stated, they are very independent, and although many of them have been brought into the pale of the Greek Church and pay a willing tribute of furs to the Russian Government, they cannot be driven, even by an overbearing Cossack official. They are brave and robust, fine archers and excellent horsemen ; of good form and agile, with small well-formed noses, thin beard, black hair and an agreeable expression of countenance. Their senses are wonderfully acute and their memory for the natural objects they meet in their wanderings, is truly wonderful. It is said that they will minutely describe these through a journey of a hundred miles, so as to point out the road. Like the



Indian, they follow game by the slightest marks left upon the moss, grass or leaves. Over nearly a third of Siberia, they pitch their reindeer tents, both riding the deer and using him as a pack animal; traveling over such a vast expanse of country, their memory must constantly be in exercise.

There are settled rearers of cattle among the Tungooses, but as a race they are nomads. Some prefer to wander in the forests and seldom venture upon the treeless wastes; they are called Forest Tungooses. Those who choose the opposite life are known as Tungooses of the steppes, and are divided, according to the animals of draught they employ, into the Reindeer, the Horse and Dog Tungooses. When dressed for a journey, they do not differ greatly in appearance from other fur-clad Siberians, except that their fur hood, which often hangs



A TUNGOOSE.

loose from the neck, is apt to be of quite an artistic pattern—made of the legs of red, black and silver-grey foxes, sewed together in alternate stripes and bordered with sable, beaver or otter. They cut their hair short, with the exception of a long lock on either side, of which the young are very proud.

### THE NATIVE HUNTSMAN.

When the household provisions are exhausted, the Tungoose points out to his wife the direction of his journey, and their ultimate camping place. This may be scores of miles across the dreary steppes. But they have every foot of the country mapped in their minds. So shouldering his clumsy Siberian rifle, and calling his dog, he leaves his better half to pack the tent, the property and the children on the reindeers' back. Arriving at the proposed camping place, the wife pitches the tent and awaits the return of her husband. The man has donned his birchwood snow shoes and entered a forest. Taking his hand for a moment from his fur glove, the hunter runs it into a deer track in the snow, and deciding that the animal has lately passed, proceeds cautiously on his way, restraining his too eager and obtrusive dog. Arriving at length to an opening in the forest, he cautiously peers through the branches of a tree, and sees a noble animal with its head down, scarping the snow from the lichens with its long horn, or tearing up the crust with its feet



and rooting around in the soft snow, underneath, like a pig. It is a welcome sight to our Tungoose, and silently breaking two forked sticks from the tree, he places his weapon upon the rest, and waiting until the animal presents a fair mark, speeds his tiny bullet to a vital spot.

Though the wild reindeer is a standard article of food among the Tungoses, the tame reindeer is never killed except under the severest stress of circumstances. The rule is that the native must go at least eight days without food, before he can slaughter his household god. And though he should be starving he would long hesitate before he laid violent hands upon another's property; for if the Tungoose be convicted of theft or robbery, he is an outcast from the race.

### MOUNTING THE REINDEER.

When the Tungoose uses his reindeer for riding, he is obliged to be very careful how he mounts his steed, which has very strong shoulders and a remarkably weak back. Whether the deer is a pack animal or a riding one, the saddle is always placed close to the neck, and girthed from the back part just behind the fore-legs of the steed. The saddle is nothing but a flat cushion, bent upwards behind so that the rider will not slip down upon the weak back of the reindeer. The rider takes a pole about five feet long, and holding the bridle in his right hand and the staff in the other, he places his left foot in the saddle, and vaults into it from the right side of the animal. Whether man or woman, the rider is obliged to mount in this fashion, for should an attempt be made to get into the saddle by using the shoulder as a support—which is the only part of the reindeer capable of bearing a weight—the unavoidable jerk will displace the whole apparatus. Without doubt, the Tungoose has studied the subject in all its bearings, and hit upon the only possible way of mounting a reindeer without breaking its back. Once mounted, an equilibrium is maintained (to say nothing of grace) by keeping the heels in motion, like two trip-hammers, behind the animal's shoulders; the mounting staff also being used as a balancing pole.

### TRAPPING AND EATING.

When the Tungoses set out upon a trapping excursion, they often leave their families hundreds of miles away. Each man harnesses himself to a light sled, upon which he places his provisions, and scant baggage. After the company have built a yurt, each man starts out to set his traps, and dig pit-falls in the frozen earth. These are visited daily, and within a couple of months, foxes, squirrels, sables, beavers,



wolves and bears have all become a prey to their ingenuity. An ingenious method of capturing the bear is to fasten a wooden platform, covered with barbed iron spikes, to a tree, placing at the farther end a piece of meat. The trap is placed so high from the ground that the bear is obliged to stand on his hind legs to reach even its middle, to say nothing of the tempting piece of meat beyond. But the animal is sure to make the attempt, and to become so impaled that he is easily killed by the huntsman.

The season being over the party disperses, the provident going to one of the numerous town fairs which are being held, and bartering the skins for food, weapons of the chase or other necessaries. The improvident, who perhaps will be in the majority, end their season of hardship and danger by days of carousal and brandy-drinking, and return home as empty-handed as when they left, with the exception, it may be, of a



HUNTERS OF SIBERIA.

goodly supply of meat which they and their families immediately proceed to devour *en masse*.

The quantities of food which these natives will devour at a sitting is almost incredible. Equally remarkable is the length of time during which they

will go without a mouthful. A moderate meal of three healthy Tungooses is thus enumerated by a voracious traveler: A gallon kettle of hot tea; a four-quart pailful of boiled fish and soup; the same pail twice filled with boiled beef—all eaten and bones eagerly cracked; the pail again filled with a native mash and also emptied; an unmentionable quantity of dried fish, skin and all. The traveler then records the fact that the arrival of others made it necessary for his dainty friends to betake themselves to a camp-fire outside his tent, and that the last he heard of them they were busy preparing other food, and loudly cracking other beef bones to get at the marrow. If they are able to keep awake after such a meal, one of their number is likely to bring forth a greasy pack of cards, or a chess board—evidences of both



Russian and Chinese civilization — and if they can find sufficient shelter, they will play far into the night, their hearty laughter being interspersed with strong puffs from their pipes of tobacco. Both men and women are passionately fond of the weed.

### AMoor RIVER PEOPLE.

Allied to the Tungoses are the Lamuts, Monzhurs and Gilyaks of the Amoor River, whose principal prey is the rich salmon and the beautiful sable. The most striking feature of their physiognomy are their cheek-bones, which sometimes protrude to such an extent as to hide the remainder of the face, when viewed in profile. In their excursions up and down the river in their light, carved canoes, the women do the paddling, and, of course, do it gracefully and well. The man sits in the stern, guiding the craft and dreamily smoking his long-stemmed pipe. Literally speaking, he treats his dog with more tenderness than his wife; the former he considers a sacred animal, uses him with consideration during his lifetime, and knows, after he himself dies, that his favorite dog will be sacrificed, and his own soul released from the body of the brute. On the other hand, upon his wife he shifts all the burdens, and when she is about to give birth to their child, she is thrust out of his hut, and left, for months, to herself and her fate. Winter's snows or blasts have no effect in relaxing the hideous severity of this custom, and it is made the more unpardonable from the fact that all are forbidden (by whom, the people do not pretend to know) to furnish the unfortunate woman any shelter or assistance. However it comes about, it is nevertheless true that both children and adults seem weather-proof, and go roaming about barefooted in a temperature which would make any other people wrap their furs about them.

### THE KAMTCHATDALES.

The entire peninsula of Kamtchatka, 100,000 square miles in area, was at one time inhabited by this tribe; but disease, intemperance, Russian oppression and suicide are fast placing them in the category of extinct races. They have the Mongolian features, with the flat face of the Tartar. The climate of the peninsula is quite severe for nine months of the year, although the temperature is seldom what could be called Arctic, since twenty degrees or twenty-five degrees below zero is an unusual fall of the mercury.

Along the Kamtchatka River the soil is fertile, and the Russian settlers here raise oats, barley, rye, potatoes and garden vegetables.



no tea and sugar have been introduced by the Russians. Bread is now made of rye, which the Kamtchatdales raise and grind for themselves; but previous to the settlement of the country by the Russians, the only native substitute for bread was a baked dough made from the grated tubers of the purple lily. Wild cherries, blueberries and cranberries are picked in the fall, and frozen for winter consumption. A dish composed of sour milk, baked curds and sweet cream, covered with powdered sugar and cinnamon, is worthy of a place on an American table. In every river and lake in the peninsula are myriads of ducks, geese and swan, which are driven by organized squads of men into some narrow stream, across which is spread a net. Into this they rush, helter-skelter, where they are killed with clubs, and cleaned and salted for winter use.

### A KAMTCHATDALE VILLAGE.

Unlike the Koriaks, who live to the north of them, the Kamtchatdales have fixed habitations and live principally by fishing. Their villages are few in number and widely scattered, whilst their only means of transport are dog-sleds, pack-horses or canoes, the country being absolutely without a road throughout its 800 miles of length, and 250 miles of breadth. These settlements are usually situated on an elevation near some river or stream, surrounded by scattered clumps of poplar and yellow birch, and protected by high hills from the cold northern winds. Here and there, between the log houses are the conical structures, elevated out of the reach of the dogs' noses, and used for storing the fish; while sprinkled around indiscriminately are the square frames of horizontal poles, in which salmon are piled and drying. Half a dozen canoes, turned bottom upward, and covered with fish nets, on the beach; dog sledges leaning against every house, the canines themselves tied to heavy poles and snapping viciously at flies and mosquitoes; a domed and gaudily painted Greek church in the very center of these fishy odors and fishy things—this is the general mould into which all the native villages of Kamtchatka are run.

Until recently the inhabitants supported themselves almost entirely on the products of the chase, but since animals partially disappeared, and the people have declined in vigor, they devote most of their attention to the milder amusement of catching herrings, cod and salmon. They depend mainly for subsistence upon the salmon, which every summer run into the rivers of the North to spawn, when they are speared, caught in seines, and trapped in weirs by the millions. These fish, which are dried in the open air, are the staple article of food for the Kamtchatdale and his dog.



The mean annual temperature on the eastern coast of the peninsula is twenty-eight degrees, and on the western forty-three degrees, the average temperature of summer on the eastern coast being fifty-five degrees, and that of winter nineteen degrees. As a result of this not disagreeable division of summer and winter temperature, the natives have changes of clothing and of dwellings. In winter they dress in fur and wear nankeen in summer; while in cold weather they live in very low or subterranean cabins and in summer raise their huts on poles some thirteen feet from the ground. The roofs are covered with a rough thatch of long coarse grass, or with overlapping strips of tamarack bark, and project at the ends and sides into wide overhanging eaves. The



SIBERIAN DOG SLEDGE.

window frames, although occasionally glazed, are more frequently covered with an irregular patchwork of translucent fish bladders, sewn together with thread made of the dried and pounded sinews of the reindeer. The chimneys are long, straight poles, arranged in a circle and plastered over thickly with clay.

It is the natives of Northern Kamtchatka who have the "zininia," or winter settlement, composed of low, sheltered houses away from the coast, in which they reside from September to June; and the "letova," or summer fishing station, located near the mouth of the river or stream, and consisting of the elevated huts to which they remove in June, and around which, in the salmon season, the usually inert natives ply their



avocations with actual vigor. Here the fish are plump, fat and hard, while those who ascend nearer the source of the stream, sometimes working their way in water which scarcely covers them, are lean, dry and almost colorless; and further on, propelled by their destructive instinct they choke the streams and rivulets with their decaying bodies.

As a rule, the natives live a peaceable, lazy life, being nominally governed by their own chiefs, who are under the jurisdiction of a Russian commissary. The chief duty of this official is to collect the small annual tribute of furs which is due the imperial government.

A lofty range of volcanic mountains traverses the country in a southwesterly direction, and earthquakes are frequent and violent. The Kamtchatdales have reason to stand in dread of these internal forces, and therefore sacrifice dogs to the evil spirits of the mountains. They believe in the immortality not only of man but of all creatures; that crimes punished in this world are passed over in the next; that in the hereafter the rich are to become poor and the poor rich; that Katchu, the Creator, left heaven after he had made the earth, and came to Kamtchatka, where his son and daughter married, and became the parents of offspring. These Divine children clothed themselves with the leaves of trees and fed upon bark. The son of Katchu invented nets, and took to fishing to meet the wants of a rapidly increasing family. Of all these gods the pagans have idols, although as a people they profess to be members of the Greek Church.

### THE TRUE HYPERBOREANS.

In the Tchuktchis and the Koriaks, who hold the extreme northeastern regions of Siberia against all efforts of the Russians either to subdue or dislodge them, we find the vanguard of that people who are scattered along the Asiatic and North American coasts for a distance of nearly six thousand miles, the most widely extended nation in the world. The Asiatic tribes appear to have in their constitutions far more of the fierce blood of Tartary than the kindred people across the strait, and it requires no great stretch of the imagination to understand how, from their ancestors might have sprung the fathers of the North American savage, who wandered down the coast of the Western Continent and spread themselves throughout the vast expanse of their adopted country.

Ethnologists have even attempted to trace a similarity in some of their present customs with those of the North American Indian, instancing their remarkable proficiency in the use of the bow and arrow (common also to the ancient Tungooses); the shaving of the head, punctur-



ing of the body and the wearing of huge earrings. They are tall, vigorous and athletic, and their lower limbs are not so short as those of the North American Esquimaux. Impatient of restraint, bold and self-reliant, they wander over their country's wilds with their great herds of reindeer; now stopping to give them welcome pasturage and pitching



WINTER AND SUMMER HUTS.

their circular tents on the steppes; now braving the howling storm from the Arctic seas, and the famished Arctic wolves who furiously cast their shadowy forms into the midst of their terrified herds; or creeping into their tents, covered with reindeer skins fastened together with long thongs of seal or walrus hide, they crawl into their pologs, or tightly-sewed compartments, and breathing the fumes from the flaming moss and oil of their wooden lamps and from the large fire which is throwing forth as much smoke as heat, they enjoy the howling winds outside, and proceed to sleep the hours away.

### EACH MAN HIS OWN MASTER.

So far as can be learned, these people have no laws, no institutions, no acknowledged leaders. They sometimes club together for mutual protection and convenience and are temporarily guided, as to their route of travel, by an esteemed member of the community, but if they are unable to agree, the company breaks up and each man, taking his wives,



reindeer and baggages pursues his separate way. Each man among them is as good as another.

Rank or caste is unknown, and the ingenious Shaman is put to his best tricks to overawe them. Although they sacrifice dogs, they have few superstitions compared to the majority of the pagan tribes of Siberia. One of their most singular customs, or superstitions — or call it what you will — is that which makes it an actual impossibility to obtain from them a live reindeer. They are passionately fond of liquor, especially of that produced from a species of toad-stool and called muk-a-mur. The natives can not cultivate it themselves, as the growth of the fungus requires a greater shade of timber than can be afforded by their barren steppes, and as its effects are so shattering to the system that its sale is made a penal offense by even Russian law, they find it very difficult to



TCHUKTCHIS CHILDREN.

obtain the muk-a-mur. But for neither this drink nor for quantities of tobacco, of which also they are great lovers, was a Koriak or a Tchuktchis ever known to exchange a live reindeer; once killed, however, the most insignificant trinket will tempt him. This feeling is on a par with that which is evinced by the Tungoose, further south, who would almost starve to death rather than kill a tame reindeer for food.

The people who are settled along the shores of the ocean support themselves chiefly by killing whales, seals and walruses.

As to their amusements they are narrowed down to trials of skill with the bow and arrow, wrestling bouts and marriages. The young Koriak who has soft designs upon a maiden must serve her father a number of years, chopping the gnarled cedar from the frozen ground and cutting it into firewood, watching his herds of reindeer, making sledges, hunting and doing anything to make life more easy and prosperous for the head of the family. Then he is summoned to learn his fate and undergo a barbarous ordeal. He and his intended are brought to a large tent containing many apartments, or pologs, ranged round it inside. In the center is a fire, around which are a number of men and women who are busily engaged over such delicacies as marrow, frozen tallow, etc., and in a lively discussion of the probable outcome of the trial. They cease their eating, drinking and jabbering, at the regular



beating of a large bass drum, and the tall master of ceremonies enters with an armful of willow switches which he proceeds to distribute in all the pologs. The music continues, it being varied by a wild chant sung by the drummer, when the curtains of the pologs are thrown up and the women divide their forces so as to guard the entrance of each. The musician now redoubles his exertions, and the men, who remain around the fire, take up the chant and work themselves into a state of wild excitement over whatever is to come.

The master of ceremonies gives a signal, and the girl, who is the center of attraction, raises the curtain of the first polog and passes in; reappears almost immediately, and raises the curtain of the next, and so on around the tent, working in and out like an angleworm. But the eager young Koriak does not have so easy a passage around, for the women who have been stationed at the curtain of the pologs do everything they can to impede his progress—tripping him up and smothering him in the curtains and beating him with the switches. The drum is booming, the men are shouting, and the women screaming, as the dark-faced girl dashes round the tent followed by her luckless wight. She at last brings up in the last polog and all eyes are strained to see if she lifts the curtain and emerges, for if she does, that poor young man is a discarded lover. But all is still as he plunges madly on, and amid shouts of laughter and applause rejoins his bride, breathless but happy.

If, in generations to come, the descendants of this young Koriak couple, or the children of those Tchuktchis children should be found in North America, their personal appearance will be found to be similar, although they will have acquired many habits and beliefs which develop from climate, experience, soil, mountains, seas—in fact, from anything capable of producing a strong impression upon an ignorant but observing nature. They will retain faint memories of their Asiatic origin, which, as they descend from father to son and from mother to daughter and become weakened as they spread from tribe to tribe, will be designated by the more lofty title of tradition.

Singular to relate, this is what has actually happened. The traditions of all the great American tribes of Indians, such as the Iroquois, the Algonquins and the Choctaws point to an Asiatic origin. Among the Hyperboreans of Asia there are several tribes, now nearly extinct, which have quite disappeared from history, leaving behind only mounds of earth along the banks of Siberian rivers, in which are buried the bows, arrows and spears of the lost peoples. Pressed north and east by hordes of Tartars and Mongols, who in turn were crowded on by more powerful tribes, the Arctics were crushed into the extremity of



the continent, and there was nothing for them to do but to venture across the strait and see what lay beyond. They crossed the Rubicon and henceforth were known as Americans, whether Esquimaux or Indians. They swarmed over the northern coasts, around Hudson Bay, Labrador and the Gulf of St. Lawrence, and down the western coast of British America into the interior. Ere long the two waves met; the straight, tall, athletic warriors, with their generally regular features, having passed to the south, met the broad-shouldered, massive and slow people from the north and drove them back into the icy regions. Thus the Algonquins pressed back the Esquimaux and the Dakotas, or "men of the salt water." But, as the novelists say, we anticipate. We have crossed the strait when we merely should have reached it.







## THE ESQUIMAUX.



THE Hyperboreans of the Western Continent were given a name by the Algonquins, that great tribe of British-American Indians who disputed with them the country around the Gulf of St. Lawrence and finally expelled them. By them the Esquimaux were known as eaters of raw meat and fish ; hence the name Esquimaux, or raw eaters. They call themselves Inuit, or men, and are divided into Greenlanders, Labrador Esquimaux, the Iglulik or central, the Western, and the Tchuktchis in Asia. The early Scandinavians called them Skroellingar, or wretches, and they were reconfirmed in their opinion of the Esquimaux when a body of raw-meat eaters came over from Labrador, some time in the fourteenth century, and expelled the Norwegians from Greenland.

### DOCTORS DISAGREE.

Nearly every traveler will differ in his description of the Esquimaux. If he happens to first see them in a boat, with their long bodies (from the waist up) and their broad shoulders, he will always fancy them as above the medium height ; whereas if he catches his first glimpse of them on the land, done up in their great furs and waddling toward him, or rolling along on their short legs, he pronounces them to be, as to size, about on a par with the diminutive Lapps. The truth is they are of medium height, and might be above it if they did not squat so much in their low ice houses, or sit cramped in their long canoes and sledges, and thus retard the growth of their legs.

There are as many disagreements about their color as in regard to their size. Some say their skin is brown, others say it is copper-colored, others that it is of a bluish tinge, and others still that their bodies are dark gray and their faces brown or blue. A close investigation into their filthy habits has led more than one authority to insist that the Esquimau, when in a state of nature, is nearly white ; that the child is as white as others ; but eating and handling grease and living in smoky



huts, without knowing the use of water as a cleansing agent, are calculated to give the skin a variety of shades. Notwithstanding this difference of opinion as to what is the complexion of the true Esquimaux, there are probably no people in the world who have so little intermixed with other races and whose features and general physique, as well as language, is so uniform. One interpreter who can speak the language can guide a traveler from Alaska to Labrador, and from Labrador to Greenland, holding communication with all the tribes, and always finding them with broad egg-shaped faces, and arched cheek-bones with few angular projections, even though the face is furrowed and weather-beaten.

The other distinctive features of the face have been thus given: "The greatest breadth of the face is just below the eyes; the forehead tapers upwards ending narrowly but not acutely, and in a like manner the chin is a blunt cone; both the forehead and the chin recede, the egg outline showing in profile, though not so strongly as in front view. The nose is broad and depressed, but not in all, some individuals having prominent noses; yet almost all have wider nostrils than the Europeans. The eyes have small and oblique apertures like the Chinese, and from frequent attacks of ophthalmia and the effects of camp smoke in their winter habitations, adults of both sexes are disfigured by excoriated or ulcerated eyelids. The sight of these people is, from its constant exercise, extremely keen, and the habit of bringing the eyelids nearly together when looking at distant objects has in all the grown males produced a striking cluster of furrows radiating from the outer corner of each eye over the temple."

An Esquimau infant, with its red cheeks and comparatively regular features, could easily be mistaken for a European; but the sooty smoke of the winter hut, the atmosphere close and hot, alternating with Arctic blasts when the family move off on a hunting or fishing excursion, and the blinding rays of a spring sun, soon spoil the red cheeks and the presentable complexion, and as youth or maiden the Esquimaux face and figure are early fixed. If it is a boy his constant exercise in hunting the seal and walrus give him when quite young a powerful set of arm, back and shoulder muscles.

### AN ESQUIMAUX COSTUME.

The outer dress of the natives, both male and female, consists of breeches which come below the knees with a long-sleeved jacket, and a hood with a hole in the middle, but no side openings. The winter garments are usually of seal-skin, the summer ones of reindeer — although



all kinds of fur are used. Sometimes even the skins of birds and fishes furnish the material, and the Polar hare skins are employed for ornaments. The white fur of the deer may even border the hood, so that when it is drawn up over the head the contrast makes the native look like a very unangelic figure going around with a halo. Both sexes also wear boots which come up over the hips and are water tight.

The distinction to be made in the costumes of male and female is



AN ESQUIMAUX GROUP.

one purely of quantity. The woman's hood is large, because she uses it for her infant's cradle; while her boots are so constructed, with pockets and pouches, and a large sack near the thigh in which her child may also be safely stowed away, that her limbs look as large and clumsy as elephants' legs. She usually puts them to the ground with the same caution and deliberation as the great-eared beast. When our lady reaches a trading



settlement, the assertion is made that she unloads all superfluous baggage from hood and boot, and frequently departs with trinkets and necessities of life which neither she nor her husband thought to pay for.

Although the woman is treated more as a chattel than a human being by the man, she is otherwise conscientious in providing for his wants; she makes all his clothes, being especially skillful in dressing the hair of the reindeer-skin so as to render it soft and pliable. She is also a remarkable needle-woman, and spends the long winter in making fur garments which are both air-tight and water-proof. Knowing her lord's hatred of water, she makes, among other things, a water-tight shirt from the intestines of the whale or the skins of young seals, which he puts on when he launches his canoe and starts on a hunt.

Although put in the background as far as social position is concerned, and being, furthermore, but one of several wives, she is nevertheless allowed a latitude in personal adornment which is denied to the Indian woman; for while her lord merely cuts his hair on the crown and lets it hang as it will over cheek and neck, she may fashion hers into a large bow on the top of her head, plaiting her side locks, tying them together with strings of beads, and allowing them to hang down in a club-shaped form to the shoulder. Fashions somewhat differ, but there is a general similarity of mode to which the above description will apply. The women also tattoo their faces, and in this line each tribe has its own ideas of beauty, many of the customs reminding one of the abominations practiced upon the human face by the most degraded of the southern tribes in all parts of the world—in Africa as well as South America. In Greenland the women take a fine needle, the thread being smeared with lamp-black, and stitch their faces with beautiful lines; while west of the Mackenzie River is a tribe whose men cut a hole in each corner of the mouth, which they fill with fancy pieces of bone, stone or metal, sometimes fashioning a combination ornament consisting of a small green pebble neatly set in wood or bone.

### THE ESQUIMAUX' PRIDE.

'The Esquimau draws his life from the sea, and is, *par excellence*, the marine hunter and fisherman of the world. He therefore devotes much of his attention to his boats. These are of two kinds, the kayak, or men's boat, and the umiak, or women's boat. The former is sixteen feet long, the frame being covered with seal or walrus skin, except a hole in the center, and the entire boat fashioned very much like a modern "shell." The whole idea is to provide an entire shelter for the seal hunter, with the exception of the face, and protect him against



the water. The frame of the kayak is built of wood, whalebone or other bone, is flat above and convex in the bottom. No Indian has ever constructed a similar boat, which is roofed, and calculated to ride a stormy sea. In short, being protected himself from the water, the boatman is fearless as to personal safety, and if he is capsized, rights himself with his paddle, and proceeds on his way to give battle to the polar bear or the walrus.

The umiak is larger and much broader, being regular in shape and built to accommodate ten or twenty persons. It is often furnished with a sail formed of the intestine of the walrus. This is the family boat, or it may be the common property of two families who live in the same house; in it are therefore sometimes loaded the tent and lamps, pots and wooden dishes, and one or two sledges with dogs attached. The umiak is so constructed that it floats only a few inches deep, and can be used either as a boat or a sledge. When launched upon the water it is usually propelled by the women, there being benches provided for those who row or paddle.

The pride of the Esquimau is in his kayak, his weapons and his sledge. Now as to his weapons. A bladder filled with air is often attached to the harpoon, so that if struck the animal will be retarded in his motions; or should the hunter miss his aim his weapon will not be lost. When the seal or walrus is struck the Esquimau has so contrived it that the head of the harpoon is bent out of the shaft, and only the head, with the line and bladder, remains attached to the animal. Without this precaution the animal in its struggles would be likely to break the shaft or make the barbs slip out of the body. The harpoons and lances used in killing whales or seals have long shafts of wood or of the narwhal's tooth, the points of these weapons being made of horns and bones of the deer; or of iron, if the hunter is lucky enough to fish out a piece from a wreck or obtain it by barter. Among the Esquimaux of the Mackenzie River and Alaska region native copper is used, which they also manufacture into ice chisels. The point is so constructed in these spears, also, that it is disengaged from the shaft when the animal is struck, and the latter becomes a floating buoy attached to the head by a string.

The native bow is a most powerful weapon, and, propelled by the strong arm of the Esquimaux, will bring down the great musk ox or break the leg of a reindeer. The sinews of the ox or deer will furnish the strings to other bows, or be rolled into cords with which to make nets or snares. The weapon itself is formed of three pieces of spruce fir carefully split with the grain, the two end pieces having a curve in the opposite direction to that of the central one. Along the back fifteen or twenty nicely twisted sinews are firmly bound.



## EASY-RUNNING SLEDGES.

The sledge of the Esquimaux is made of drift-wood or bone firmly joined with thongs. The bones of the whale are fitted together with neatness and then sewed together by the women, to make the body of the sledge, or a number of salmon are packed together in the form of a cylinder about seven feet long, encased in skins taken from canoes and well corded. Two of these cylinders are pressed into the shape of runners, and, having been left to freeze, are secured by cross bars made of the legs of the deer or musk ox. The bottom of the runner is then covered with a mixture of moss, earth and water, upon which is deposited about half an inch of water, which congeals in the act of application. These sleds travel more lightly than those shod with iron, but as they cease to be of service when the temperature rises above the freezing point, they are taken to pieces, and the fish being eaten, the skins are converted into bags and the bones given to the dogs." This practice of coating the runners of the sledges with ice is also common in Siberia, and so anxious are the Esquimaux that the surface shall be quite smooth that in cold winter nights, after the water has been applied, the native will use his naked hand to polish it, viewing the result of his work with as much pride as the greasy apple-vender when he looks upon the shiny cheeks of his fruit.

## HUNTING AND FISHING.

The dwelling of the Esquimaux consists of the summer tents and winter huts. In the months of June, July, August and part of September they use their tents, generally adapted for less and rarely more than twenty persons. They are peculiar in shape, being formed of from ten to fourteen poles, with one end raised high and leaning on the frame which forms the entrance, the whole covered over with a double layer of reindeer skins. During the summer the Esquimaux are generally on the move, carrying all their goods with them in the family boat, hunting and fishing as they go. They choose their routes, however, with reference to their objects—whether they wish to hunt reindeer, seals or whales, or to fish or trade. One of the most exciting sports in which the company (or band of five or six families) engage, is hunting the deer, which migrate to the south to escape the blasts of winter.

The plan usually is, as the great herds of deer approach, to drive as many as possible upon a narrow neck of land between two bodies of water. Upon the land they are met by huntsmen with their powerful bows and arrows, who drive them into the water where they are received



upon the sharp points of the spears wielded by the Esquimaux in their kayaks. If more deer are killed than can be consumed, part of the meat is dried and the other portion is left in clefts of rocks out of the reach of wild animals. Should it become tainted before cold weather comes on, it is all the better to the Esquimaux's taste, who eat it raw or after it has been a little cooked. Another delicacy which they greatly enjoy at this season of the year is the half digested lichens, or moss, which they find in the bodies of the dead deer. They also drink the warm blood, and eat the entrails when they have become crisped by the frost. Flocks of geese, salmon, trout and other fish, and berries of half a dozen varieties, are enjoyed during this feasting season. The killing of whales, on the coast, in August and September, must also be undertaken semi-periodically to furnish oil for their lamps and winter feasts.

Taking their dogs with them, having built a snow hut at a convenient distance, the hunters start out toward the sea in quest of seals or walruses. Their useful brute assistants guide them to the breathing holes of their victims. Having erected a wall of ice to protect himself from bitter winds, for the winter is yet scarcely passed, the hunter with spear uplifted waits patiently for the first rise of the air bubble which tells him that the wary seal is coming to the surface. No sooner is its smooth head above water than the weapon flies to a vital spot, the hunter throws a loop of his harpoon line around his body and braces his feet against a notch which has been cut in the ice for that purpose. If all this is done in proper time, well and good; but if his antagonist happens to be a great walrus, or even a great seal, and he has not planted his feet so that the strain will come upon his body longitudinally he may be dragged into the air-hole and drowned before assistance can arrive, or be thrown across it and have his back broken. Such accidents are not uncommon.

The sport of seal hunting is usually attended with little danger. When the sleek animals mount the cakes of ice to bask in the spring sun, they allow the Esquimau to approach them with his awkward, sprawling motions which they take to be their own.

### ESQUIMAUX AS TRAVELERS.

These summer expeditions, however, are not undertaken solely for the purpose of hunting and fishing. The Esquimaux not only take long journeys to barter with other tribes, but to points along the coast where Asiatic merchants have established a trade with them. The greatest territory for this species of barter is Alaska, or rather its coast opposite to Asia, such as Kotzebue Sound, Point Barrow and Cape Prince of Wales. To such points as these come from the Asiatic Hyperboreans



and merchants iron and copper kettles, women's knives, double-edged knives, dolphin skins, tobacco, arrow heads, guns and ammunition, plumbago, feathers for arrows and head-dresses; from the East come sledges and boats laden with whale and seal oil, whalebone, walrus tusks, thongs of walrus hide. The Asiatic Tchuktchis, or Esquimaux, find this trade so important that a settlement of 200 people has been formed on a rocky island in Behring's Strait for carrying on the traffic. Upon other adjacent islands, traders have established themselves and have been entrusted by these commercial Hyperboreans with furthering their interests in exchanging tobacco, clothes and other articles, for furs, fossil ivory, etc., collected on the banks of Alaskan rivers. The natives



STARTING ON A JOURNEY.

seem to be pleasure-seekers in their travels, for as they move along from settlement to settlement, several of which are permanent, stops are continually being made, that the parties may combine in a dance or otherwise enjoy themselves. It is not surprising, then, with their passion for barter and their love of travel, that Russian knives should be passed from hut to hut until they are found nearly as far east as Hudson's Bay.

## WINTER HUTS.

Many islands, capes and sounds along the shores of the ocean are therefore almost deserted during the summer months, but the huts are reoccupied in the winter. The winter huts are varied in structure,



Generally they are built of stones and turf, the spars and pillars which support the middle of the roof being of wood. Only the Esquimaux of the middle regions have vaults of snow for their habitations; whilst the western Esquimaux build their houses chiefly of planks, merely covered on the outside with turf. Some of the very far northern Esquimaux are obliged to use bones or stones instead of wood.

The passage leading into the houses is long and very narrow, consisting of two inclined planes pitched toward the middle, so that in entering you first go down, then up, which is a double protection against cold draughts. The interior consists of a single apartment, and the sleeping or resting ledge, at the side, is divided into separate portions for the families who occupy the house. Each of these stalls is separated from the other by a low screen, its lamp standing on the floor in front of it. In Greenland these compartments are sometimes divided by skins attached to the posts that support the roof, and each room has a window of dried, transparent seal skin.

The snow huts, being circular in form, are, of course, arranged differently. This is also true of the western Esquimaux, who have a cooking place in the center of the floor; while in the hut of wood the passage leading to it has generally a small side room, with a cooking place, and also provision or store houses. More than three or four families seldom occupy one dwelling. In South Greenland, however, houses have been discovered over sixty feet in length, with accommodation for ten families.

### FEASTS AND PASTIMES.

In the larger settlements, especially among the western Esquimaux the community often unite to build a public hall, the floor and inside, walls being formed of dressed logs. The building, called a Kashim, is larger than a dwelling house and is used for a variety of purposes. Here the men feast and both sexes dance. The able-bodied males of some of the tribes retire to the Kashim at sunset and occupy it as a sleeping apartment, leaving the old men and children with the Shaman (native magician or priest) to sleep in the common huts. The Shaman appears early in the morning and performs his charms, which shall protect the Esquimaux hunters and bring them good luck. At the close of the hunting season a grand feast is held, to which the successful hunters liberally contribute. Their great deeds are there lauded, and they appear as heroes indeed. The women are not admitted to these festivities until they have been initiated with certain formalities. The Kashim is not in common use, either, among the Labrador or Greenland Esquimaux, but the latter know of it by tradition and both they and the



Labrador natives have words for it in their own languages. It is called a place of assembly for council, and points to the time when the Esquimaux were a people with quite complex rules of society.

When the Esquimaux house is tightly closed for the winter with a slab of ice, and the lamps, fed with whale oil and trimmed with wicks of moss, commence to add their sickening fumes to the emanations from the bodies of a score of people, naked to the waist, and to the odors of rotting skins and putrefying fish, it ceases to be a wonder that the infant



A GREENLAND HOUSE-WIFE.

grows old very rapidly. During their long confinement what time is not passed in eating and sleeping is mostly occupied by the women in making garments, and by the men in manufacturing fish-hooks, spear-heads, knife-handles and in making ornaments for their canoes. They are very ingenious in making the apparatus for certain games with which they pass their time and their models of boats, sledges, deer, men, women and chil-

dren carved from ivory and walrus tusks are surprisingly accurate. The models are cut by continually chopping with a knife, one end of the ivory resting on a soft stone; after which the figure is polished by being rubbed with a gritty substance, a constant flow of saliva keeping the ivory wet. Human figures thus carved show an intimate knowledge of anatomy. The natives on the coasts of Labrador are said to evince the greatest talent in this accomplishment. There is no evidence to prove that they worship these figures, since they barter them as freely as their fish and oil.



This practice seems to have originated in the ancient custom, when the tribes were continually at war with the Indians and with each other, of sending out artificial animals for the purpose of destroying their enemies. In their old tales we meet with bears and reindeers of this description. Common also was the belief in the "tupilak," composed of various parts of different animals, such as the teeth of the bear and the tusks of the walrus, and which, if smuggled into an enemy's country, were supposed to be particularly dangerous. Even to this day, upon the occurrence of any calamity, the afflicted people are ready to accuse another tribe with having caused the trouble through their Shaman, and retaliation is made by slaying one or more of the enemy. When the desire for barter or travel overcomes the passion for blood, the matter is compromised by the people who have killed the most men paying blood-money for the surplus.

### THEIR CHRISTIANITY.

Within the past century Christianity has made decided progress among the Esquimaux, especially among those of Greenland; but Shamanism, the heathen superstitions which are scattered from Lapland to Behring's Strait and personified in the Shaman, is still alive in their midst. Even those who have become Christians have engrafted the new upon the old.

The ancient belief was that there were two great spirits and many lesser ones. The Supreme Ruler was termed Tornarsuk. Their heaven was in the under world, to which access was obtained by various entrances from the sea and through mountain clefts. The abode beneath the land was heaven, because it was conceived as a warm place, rich in food. Those who went to the upper world would suffer from cold and famine. They were called ball-players, on account of their sport with a walrus-head which gave rise to the aurora borealis. Tornarsuk dwelt, of course, in the warm heaven beneath. Some of the natives represented him as the size of a finger, others as a bear; but as a general rule, they attempted to give him no description.

Another great spirit, though a minor one, was an old woman who sat in her dwelling in front of her lamp, beneath which was placed a vessel receiving the oil that kept flowing down from the lamp. From this vessel, or the dark interior of her house, she sent out all the food animals; at certain times she withheld the supply, causing want and famine. It was the task of the priest to induce her to again send out the supply. His journey was across horrid abysses, in which a gigantic



wheel was revolving as slippery as ice ; having safely passed a boiling kettle with seals in it, he arrived at the house, in front of which were terrible watch-dogs ; within the very passage of the house, he had still to cross an abyss over a bridge as narrow as a knife edge.

The Angakok, or priest, or Shaman, had his familiar spirit which he could employ, except upon very special occasions. This was supplied him by the Supreme Being. His education commenced with childhood, and before his Tornak, or spirit, was given to him, he had to repair to a certain deep cave and rub two stones together until he heard the voice of his Deity arising from the depths of the earth, or to allow vermin to suck his blood until he or she (for women were admitted to the priesthood) became unconscious.

The Angakok had other assistants to lighten his duties, called Innuæ, those of a marine nature who fed on fox-tails, the inhabitants of rocky shores who carried off the natives, pigmies and giants, with scores of dogs, weather spirits and those who controlled the diet ; these, with hundred of others, which the Angakok called to his aid in expelling witches, curing diseases, bringing luck to the hunter, protecting the boatman from harm, etc., etc.

When the priest's assistance was required, the company assembled in a dark house, he was tied with his hands behind his back and his head between his legs, being then placed on the floor beside a drum and a suspended skin. The auditors then sung a song, after which the Angakok invoked his spirit, rattling the skin and playing upon the drum at the same time, although his hands were tied. The arrival of the spirit was said to be accompanied by a peculiar sound and light. Then questions were propounded by the Shaman, the answers seeming to proceed from without. If the priest desired to make a flight, his own spirit and that of his guardian were believed to shoot through the roof of the house. After a spell of unconsciousness the Shaman narrated his communications, which might be either in the way of information or advice, and showed that he had been entirely released from his bonds. During the following day no work was allowed to go on in the house.

This art was principally exercised in discovering the causes of accidental disasters; in ascertaining the whereabouts of missing persons; in giving counsel as to rules of abstinence, travel, hunting, etc.; in procuring favorable weather and in curing sickness. The education of children was managed without any corporal punishment, but to threaten them with the vengeance of evil spirits was enough to keep them in check.



The milder features of the old belief are still in existence even among those Esquimaux who have embraced Christianity. "Through their tales," says one, "they still preserve a knowledge of their ancient religious opinions, combined somewhat systematically with the Christian faith. Tornarsuk, in being converted into the devil by the first missionaries, was only degraded, getting, on the other hand, his real existence confirmed forever. In consequence of this acknowledgment, in part, of Tornarsuk, the whole company of Innuae, or spirits, were also considered as still existing. The Christian heaven coming into collision with the upper world of their ancestors, the natives very ingeniously placed it above the latter, or, more strictly, beyond the blue sky. By making Tornarsuk the principle of evil, a total revolution was caused with regard to the general notions of good and evil; but in the same way as the ancient belief in the world of spirits has been kept up, many of the Esquimaux also maintain their old faith respecting the aid to be got from it and have habitual recourse to it. The kayakers in their hazardous occupation still believe themselves taken care of by their invisible spirits." The Greenland and the Labrador Esquimaux have the Gospels; many of the old tribes are still adherents to the old faith, a few general features of which have been given above.

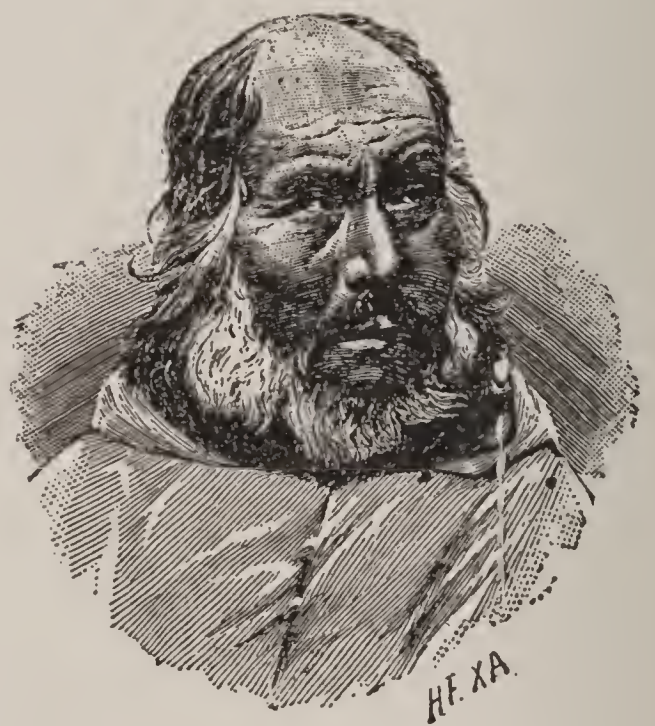
#### SOCIAL AND HUNTING REGULATIONS.

The Esquimaux when untouched by Danish or other foreign influence, seem to have no ideas regarding courts of justice and although custom has apparently established certain rules of conduct and regulations of society, no laws have originated in their midst; that is, their tales and traditions, which extend back over a thousand years, show no such evidences, neither does their present life reveal anything of the kind. There are no Esquimaux chiefs, although trading companies often select some native who is recognized as a leader, on account of his wealth and superior management, to direct the hunting operations of the tribe and act as an agent. The constitution of society is patriarchial. Except in Greenland it is not customary for more than one family to occupy the same house, although the head of a family has often to provide for a large collection of widows, and orphans of deceased relatives. When his vigor fails him and he is no longer a successful hunter, he is placed with the women in the social scale and must row with them in the family boat. Polygamy and the exchange of wives is approved of, under certain conditions. In cases of divorce it is customary for the son to follow the mother. When a man dies, the oldest son inherits the



boat and tent and is considered the family provider. If no grown up son exists the nearest relative takes his place and adopts the children of the deceased.

If anyone picks up pieces of driftwood, or other goods lost at sea, he has only to carry them up to high-water mark and put stones upon them, in order to make them his property; the right to a seal is lost when the hunting bladder becomes detached; if two hunters should, at the same time, hit a reindeer it belongs to the one whose bullet or arrow reaches nearest the heart, the owner, however, giving the unlucky hunts-



LABRADOR ESQUIMAUX.

man a part of the flesh; in South Greenland, where bears are rarely seen, it is said that if a bear is killed it belongs to whoever first discovered it.

Except in the introduction of firearms and such articles as bread, coffee, sugar and tobacco, the hunting customs and food of the Esquimaux are essentially the same as they were a thousand years ago. They, however, show a great aptitude in learning, and where schools have been established, particularly in Greenland and Labrador, both old and young are anxious to attend. In these countries and on the coasts of Alaska, they also seem to be acquiring some notions regarding the benefits of regular laws; so that before long Esquimaux states and kingdoms may arise in the frozen regions of North America.















## NORTH AMERICAN INDIANS.

### ALASKA.



UNTIL recently the known regions of Alaska were confined to the coast, Fort Yukon, at the junction of the Yukon and Porcupine Rivers, being the most northerly station of the Hudson Bay Company and about the only interior settlement. But since the discovery, in 1897, of the rich gold deposits in the river gravel of the tributaries of the Yukon, a constant stream of gold-seekers has poured into Alaska and that part of Canada just across the border line. Sitka, the capital of the territory, is now one of the ports of entry of this rich land. Other important settlements are Dyea, Juneau City, Skaguay and St. Michael, all of which have sprung up as if by magic, and teem with the peculiarly cosmopolitan population which is so typical of mining towns.

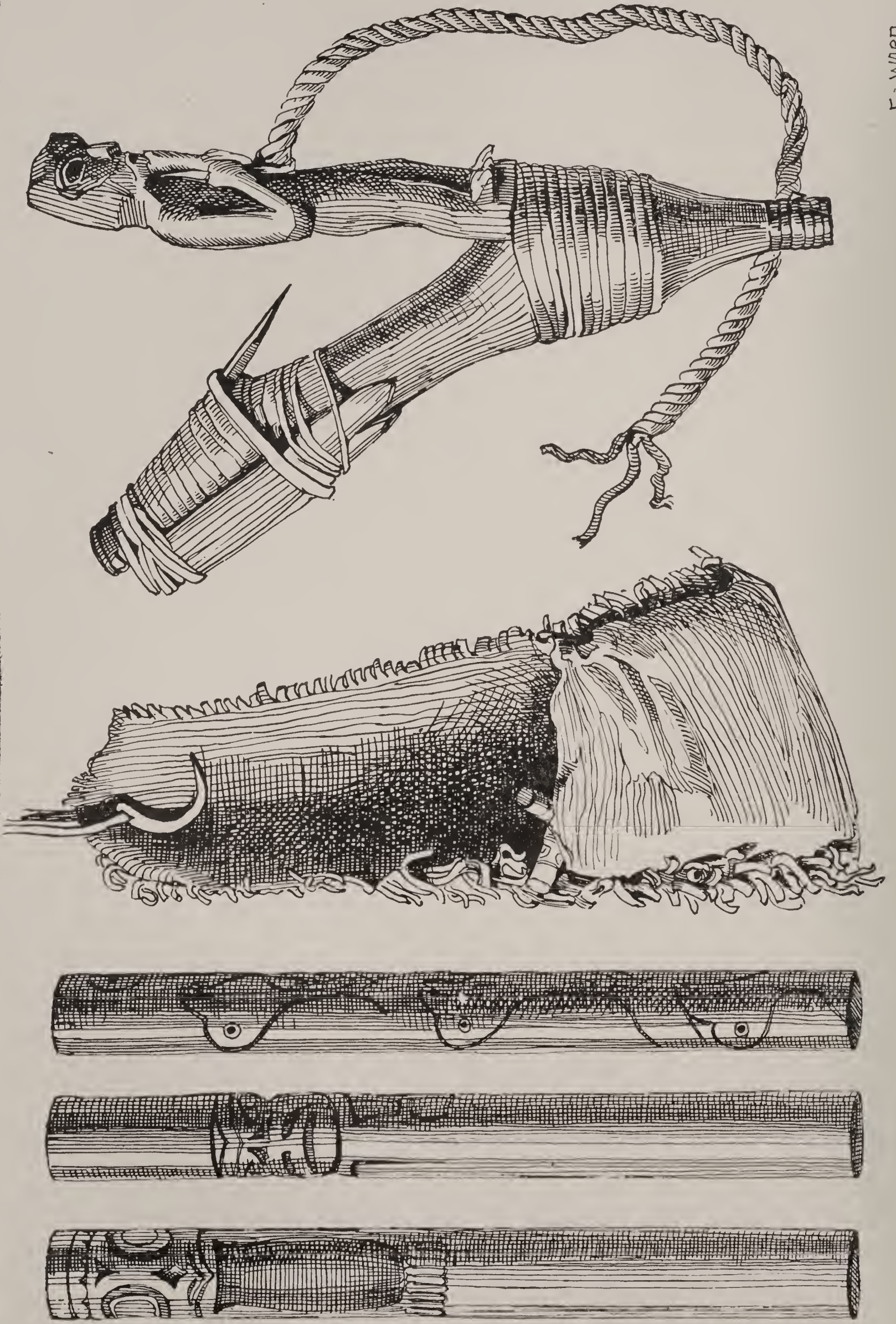
But gold dust is not the only thing of value in Alaska. The salmon found in the swift-flowing rivers and the seals annually killed on the Pribilof Islands are both items of no small value.

All along the Pacific Coast there are glaciers filling the mountain gorges and terminating at the sea in magnificent masses of overhanging ice. One of the most remarkable of these grand exhibitions, of which nature is so wonderfully lavish, is the Muir's Glacier, of Glacier Bay, a product of the Sitka Mountains. The swiftest and strongest pen falls far behind the reality in describing this frozen river, which stands as high as the loftiest cathedral and is two miles across and forty miles in length.

### REMNANTS OF THE GREAT TRIBES.

The Athabascans compose a great family which has left its mark all over the western portions of British America, in the names of rivers and lakes, although its own name was given it by the Algonquins. The tribes of Alaska and British America are mild and industrious, greatly





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INDIAN CARDS, CARD CASE AND FISH HOOK, CHILCAT, ALASKA.



resembling the Esquimaux in their mode of living, especially in the skill which they show in the construction and use of their fishing weapons and their taste in carving their ornaments. Unlike the Esquimaux, however, who are most unsatisfactory as historical subjects, they retain traditions of a journey from the icy regions and islands of the great northwest. Another peculiarity which distinguishes them both from Esquimaux and other Indians is a heavy beard; otherwise they have square heads, short hands and feet, and greatly resemble a Siberian Tungoose.

The tribes of this family, comprise the native interior population of Alaska; the Esquimaux occupying the northern coasts, and the Aleuts the Aleutian and adjacent islands. The latter have been classed both as Esquimaux and as Indians, but have been in contact with the Russians for so many years as factors, or traders, that they have lost their national characteristics. In Alaska, the Athabascans are known as Kenaians, a tribe by that name dwelling on the peninsula of Kenai, between Cook's Inlet and Prince William Sound. These tribes are principally settled along the Yukon River, which, from the Rocky Mountains, cuts through the country for eighteen hundred miles and empties into Behring Sea.

#### PRESENT WAYS OF LIVING.

The waters of all the rivers and streams abound in salmon. They are caught and dried by the Indians, some of whom use the typical birch-bark canoe in their journeys up and down. The work of catching salmon in Alaska rivers is not difficult; during the spawning season the streams are simply black with them, and it is no uncommon sight to see the banks piled up with dead fish to a height of three feet, the waves having cast ashore those which were weak and injured.

Even now the Esquimaux and the Athabascans come into conflict, although their habits and beliefs are in many ways similar; but, as a rule, they are mostly employed, either individually or by traders, in collecting fossil ivory, hunting the fox, beaver, marten, otter, mink, lynx and wolverine; occasionally also fishing for the ulikon, which is abundant in some sections and celebrated as the fattest of known fish. Other ocean game engages their attention and taxes their ingenuity, which seems never to be found wanting.

The most original of their hooks, and which was especially photographed from the real thing for us, is so constructed that when the fish snaps at his bait he not only gets hooked, but finds his head wedged into a sort of framework, so that he can not break away in either





TOTEM POLES AND INDIAN HUTS, FORT MANGELL, ALASKA.



direction. The fish line, or rope, is made from a number of strands which consist of tough wood fibre, all twisted together in the neatest and most substantial fashion. The hook is fastened into a piece of wood which is grotesquely carved to represent a man playing a flute.

The Alaska Indians are as fond of playing cards as many of their Siberian ancestors, but most of the American natives show Yankee skill in making their own implements of the game. They consist, in some cases, of little round pieces of hard wood, in shape like a finger, which are smoothed and polished and carved into faces and figures. The manner in which they play their games has not yet transpired, but the form of their cards would preclude much shuffling.

The center of the fur-seal industry is 1,400 miles west of Alaska, on the Pribilof Islands, in the very heart of Behring Sea, but within American waters. It is monopolized by the Alaska Commercial Company of San Francisco, and by Act of Congress seals may only be killed in June, July, September and October; firearms may not be used, or other means employed to drive the seals away; neither female seals, nor those less than one year old, can be killed. The act also limits the number to be killed, in addition to those required for food by the natives, to 100,000 annually. St. Paul and St. George are the two islands of the above group where the seals resort for breeding purposes, the shores being well drained and gently sloping, and peculiarly adapted to the habits of the animals. The males usually arrive early in June, as many as possible selecting and defending a few square feet of land upon which to establish their families when the females appear, about a month later. Only the brave, however, flock the fair, the result being that more males are bachelors than heads of families. The bachelor seals have their separate grounds, and they are the ones who are the victims of the hunter. Armed with thick clubs about five feet in length, and with knives, the natives drive the seals from their hauling grounds which the animals have themselves selected, to the killing grounds which the men have laid out. The next process is simply to knock them on the head, stab them to the heart, and skin them. The skins are then salted, piled in bins where they are allowed to pickle for several weeks, and then rolled into bundles of two skins each, with the hairy side out, ready for shipment.

### THE INDIAN'S "TOTEM."

Returning to the continent, it is found that among the Kenai Indians there are more distinct traces of Asiatic blood than among the Aleuts. They have their Shaman as do the Siberian tribes, and uphold



a species of caste. After burning the dead, the ashes are generally placed in a leather bag, which is suspended to a painted pole; some of the tribes, however, put the corpse on a staging, or even bury it decently and erect a wooden tomb over it. Marriage is not allowed between members of the same clan or family, the children belonging to the mother's clan. Trousers and shoes are fastened to a kind of leather tunic; which latter is worn of greater length by the women, rounded in front and trimmed with shells. The men paint their faces and wear shells in the nose, while the women tattoo lines on the chin. Personal beauty is said to favor the men, who, however, are in the minority. When girls arrive at a marriageable age they are separated from the rest for one year, and wear a peculiar bonnet with fringe over the face. The winter houses of some of the tribes are underground, as are the Esquimaux, and they are all given as much to barter as the Arctic race. Their money is either shells or beads.

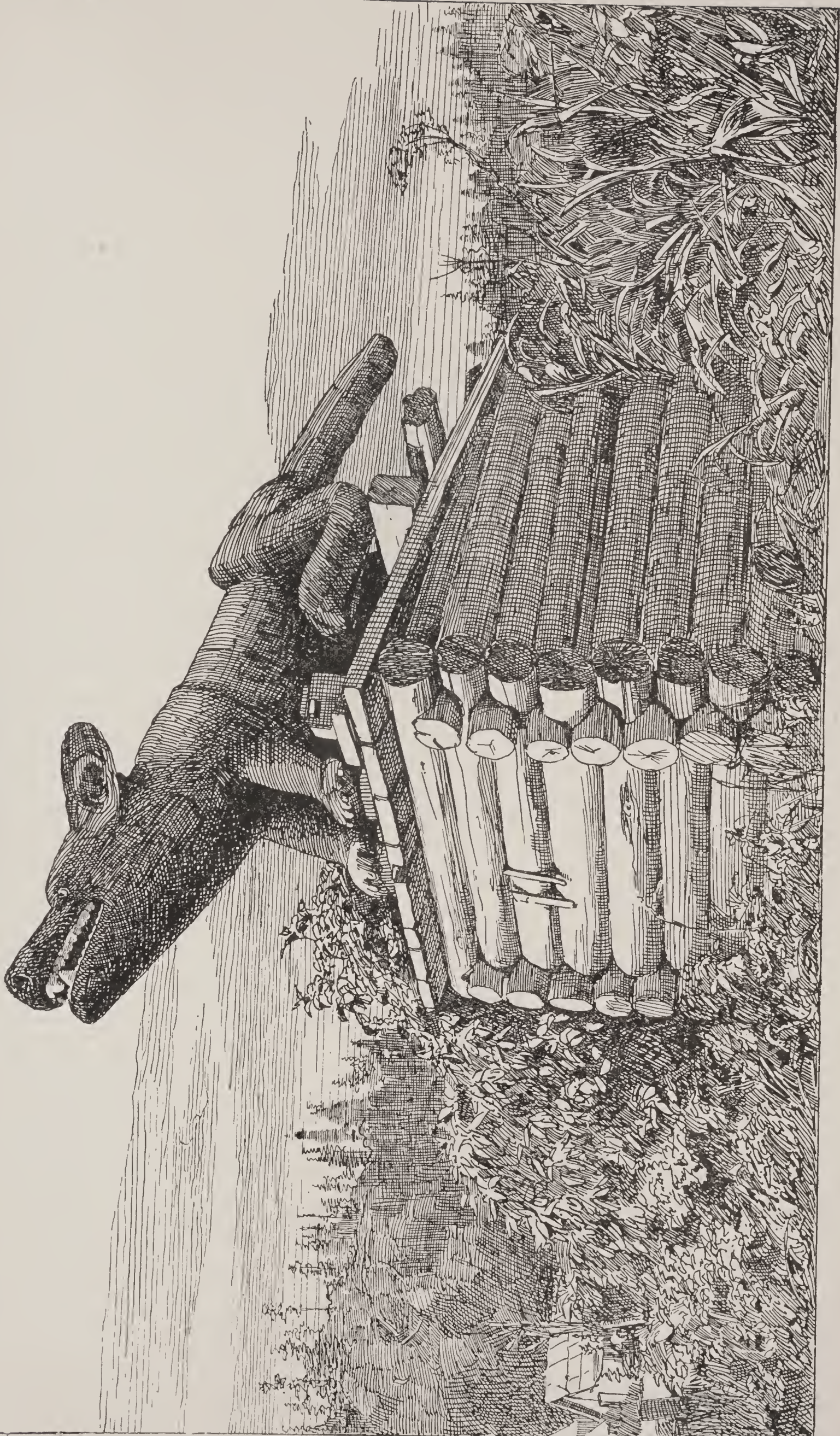
The Alaskans are divided into many tribes, and each tribe has its peculiar totem, or symbol, as was the case with the Iroquois of New York, or the Six Nations; and the totem is still an institution with many of the tribes of the United States. There are Beaver, Crow, Rat, Turtle and all other kinds of Indians among the Alaskans, and each tribe has in front of its village a totem pole, on which is carved the figure or combination of figures which constitutes its coat-of-arms. These may even be seen in fascinating variety along the coast in the neighborhood of Sitka.

The totem originates in the wide-spread Indian tradition that the red man's creation results from the union of a spirit with some of the lower animals, and the bird, beast or fish which he fixes upon as one of his parents becomes his totem. There are tribal totems and family totems. As to the latter, the skin of the totem is "carefully stuffed, bedecked with ornaments and feathers, is tied to a staff and carried about in the hand on grand full-dress occasions. In good weather it is stuck up in front of the door of the lodge, and when the head of the family dies it is suspended to the top of a strong, high pole, which is firmly planted beside his grave. It is the family crest, the title of honor, the symbol of its ancestry and descent, and whatever may be the name of the individual of that family, his signature is a rude representation of the creature to which he believes he owes his origin." The above applies more particularly to the tribes of the Western plains.

### THE FLATHEADS.

Upon their reservation in Washington Territory is a small band





INDIAN GRAVE NEAR FORT MANGELL, ALASKA.



of Chinooks, a tribe of Indians who, at one time, lived on the coasts of Oregon and Washington and the banks of the Columbia River. They would be unworthy of mention were it not that they still conform to a custom which was in vogue with the ancient tribes of Mexico, Central America and Peru, and with the mound-builders whose skulls have been excavated in the valleys of the Mississippi and Ohio. Either by binding a piece of board or tightly braided grass upon their infants' heads, and suspending them so that the feet are the highest portions of their bodies, the Chinooks manage to flatten the soft, little craniums out of all natural shape. These Indians are small and unprepossessing, are filthy in their habits, but are shrewd and intelligent, ingenious in the construction of their household utensils and fishing weapons, as well as being of quite an artistic turn of mind. The Indians known as Flatheads are not flatheads, in fact, they having never adopted the custom of thus disfiguring themselves. They are located on a reservation in Western Montana, and are a remarkable instance of instinctive elevation. When they were half starved and naked, they voluntarily sent for a missionary and invited others to settle among them who could improve their condition. Willing to work, they made rapid progress in agriculture and industrial pursuits, obtained horses and cattle and, what was better, schools and churches. The Flatheads are naturally peaceable, but they have fought bravely against the Sioux when attacked. They belong to the Selish family.

A few hundred of the Athabascans live on the banks of the Columbia River, Oregon, and they and other small tribes, although they do not attempt to fix the time, have traditions, which are borne out by geological evidences, that several of the peaks of the Cascade Mountains were active volcanoes. The Nez Perces, the Wallawallas, and other minor tribes occupy reservations or native grounds in Idaho and Oregon, on the Columbia or Snake River.

### THE APACHES.

To set a fierce Apache against one of these fishing, hunting and trading Indians is a wonderful contrast, and remarkable when it is considered that they are of the same stock. Only a few hundred of the 15,000 or 20,000 who have fortified themselves in the Sierra Nevada and Rocky Mountains, along the rivers of the United States and Mexico, periodically issuing forth to harass settlers and give the national troops a brisk campaign, have been brought under government control. For fifty years previous to the war one of their wonderful chiefs brought imposing forces into the field, but with his death the tribe has scattered,





FRONT VIEW OF MUIR GLACIER, GLACIER BAY, ALASKA.

H. WOOD 1858



although the fragments are still troublesome enough. The Apaches fight upon the fly, being mounted upon small, wiry ponies, which are guided by a simple cord passed under the jaws. Their principal weapon is a very long, iron-pointed arrow, which they shoot with the most unerring precision. The chief, or captain of a band, in addition to the breech-cloth, or blanket, wears a buckskin helmet, ornamented with a feather. The common warrior goes dashing at his enemy bareheaded, and if he kills him disdains to take his scalp. Both sexes ornament themselves with pearl shells or rough carvings of wood, and wear high buckskin moccasins. Their feet being thus confined are so small that an Apache's trail is easily recognized.

When in their mountain retreats the Apaches live in lodges built of light boughs and twigs, resting from their labors of the field and allowing the women to do all the work of collecting fuel, besides performing the regular duties of the household. Their songs are not weirdly sweet, and their card-playing, of which they are very fond, is probably not according to Hoyle; but their smoking is sedate and quite proper. The women as they move about, perhaps carrying infants in osier baskets at their backs, are seen to wear short petticoats and no ornaments. The African, the Polynesian, the Australian and the Esquimau, however much they may abuse their wives, generally allow them the feminine luxury of adorning their persons, but the Indian even cuts off this enjoyment. When the Apache travels he loads his wife with provisions, upon a horse, fastening the basket cradle of his papoose to the saddle.

Should the warriors not return from battle the women cut off their long, loose hair as a sign of mourning.

Montezuma seems to be an Apache deity, although the savage professes a belief in a Supreme Being. White birds and the bear are sacred to them, and the hog they consider unclean.

The Lipans were formerly the most powerful of the tribes in the present state of Texas, with the possible exception of the Comanches. They have figured prominently in border troubles, being generally friendly to the Texans. Although both Texas and the General Government attempted to fix them upon reservations, they were too restless to settle down. Now they were in Texas, now in New Mexico and at last accounts they were without the jurisdiction of the United States.

## THE NAVAJOS.

The Navajos are as bitter toward the Mexicans as all the Apache tribes, but some of their bands have always been friendly to the United



States. They occupy a tract of country between the San Juan and Little Colorado Rivers, in Northeastern Arizona, the government reservation of 6,000 square miles, lying in part within the boundaries of New Mexico. Even those who are not under guardianship, cultivate the soil of the table-lands, raise live-stock and make beautiful woolen blankets. This manufacture is so highly prized that a blanket will bring as high as \$150. From a very early day the Navajos have possessed sheep, cattle, goats and horses, and were spinners of cotton and wool. They weave their own cloth, choosing to attire themselves in red and other bright colors. Bows, lances and rawhide shields are the weapons of the Navajo when he goes upon the war-path, his head dress being the same as that of the Apache.

### THE ALGONQUINS.

Hundreds of nomadic tribes belonging to the Algonquin family scoured the country now included in the British possessions east of the territory of the Athabascans, up and down the St. Lawrence and Ottawa Rivers and around the shores of the Great Lakes. The Algonquin tribe, which gives the name to the family, is supposed to have been particularly partial to the region adjacent to the Ottawa River, and there is now a remnant of them at the Lake of the Two Mountains.

The chief band of the Algonquin tribe was called Kichisipirini "men of the great river." The Iroquois Indians early came in conflict with this great family, and were driven south of Lake Ontario where they formed the confederation of the Six Nations.

As the Chippewas, Menomonees and Pottawattamies, the family appeared on the shores of Lake Michigan and paddled their canoes in the lakes, rivers and streams of the Northwest. The Chippewas are now living on reservations in Wisconsin, Minnesota, Michigan, Kansas and Indian Territory, numbering, with the Ottawas, nearly 20,000. The Menomonees occupy a reservation in Northeastern Wisconsin. About 1,000 of them remain. The Pottawattomies are in Indian Territory and Kansas, and number 1,700. There are less than 1,000 representatives of the Foxes, Sacs, Miamis and other tribes who formerly counted their thousands, and ranged over the garden States of the West as their hunting grounds. With other wrecks of the Red Man's race they have been gathered into the Indian Territory.

### THE CHIPPEWAS.

The Chippewas, or Ojibways, comprised one of the great Algonquin nations, driving the Sioux from the headwaters of the Mississippi and the Red River of the North, warring with the Sacs, the Foxes and Iroquois, firmly establishing themselves on the lands north of Lake Su-



perior, and then spreading southward over Northern Wisconsin and the northern peninsula of Michigan. Some of the tribes moved east to Lake Erie, where they joined the Miamis, others moving southwest and wresting vast tracts of land from hostile bands along the Chippewa and Mississippi rivers. Numbers of the Chippewas have not been gathered to any reservation, their principal country lying on the southern shores of Lake Superior and the western shores of Lake Huron.

A historic spot is Madeline Island, a small tract of land opposite Bayfield, Northern Wisconsin; for here the great Chippewa chiefs signed away all their lands in Wisconsin and Michigan to the General Government. Upon it were also located the headquarters of the American Fur Company and the Jesuit missions, Father Marquette himself living there, for a time, to labor with the Chippewas. Only a few fishermen now remain upon the island, although on the opposite shores of the lake the natives still roam about, hunting and fishing, guiding sportsmen and the pleasure seekers, making canoes, mats, baskets and maple sugar.

The ancient religion of the Chippewas, and which is still held by a few thousand of the children of the woods around Lake Superior, consists in a belief in the Manitous, or the Good and the Evil Spirits. They have a priesthood called the Medas, who are the veritable sorcerers found among the Siberian tribes; for each of their priests has his manitou, or spirit, revealed to him in a dream.

The Chippewas are tall and well-developed, and their power as forest fighters was celebrated all over the Northwest, their weapons being superior to those of most neighboring tribes. At a surprisingly early day they obtained firearms, and even their arrows and spears were pointed with good steel. The name Odjibewa, or Chippewa (although the accent really comes on the second syllable), signifies the dwellers in a contracted place. Many of the descendants of the wild Odjibewas have settled in Northern Wisconsin and Michigan, being engaged principally in the lumber trade.

The Menomonees, unlike most of the western tribes, increased in power from the middle of the eighteenth to the beginning of the nineteenth century, and even as late as 1830 they held a large portion of Northeastern and Eastern Wisconsin. But little by little they ceded their lands to the United States, and in 1852 removed to their reservation on the upper Wolf River, in the northeastern part of that State.

## INDIAN PIONEERS.

And where are the Pequots, the Narragansetts, the Powhatans, the Pampticoes, and other tribes of the New England States and the South,



who so warmly welcomed the white immigrants? There is a little settlement of Narragansetts near Charlestown, R. I., and the last heard of them they had not yet decided to become citizens.

Wisconsin, however, has to tell another story. Early in the "20's" remnants of Narragansetts, Pequots, Mohicans and other tribes of former power, who had emigrated from the land of the Oneidas, near Utica, N. Y., removed to Green Bay, and afterwards to the shores of Lake Winnebago, southwest of that locality. Here they formed the Brothertown colony, proceeded to clear land, and established churches and schools. Since then the inhabitants have generally kept pace with other portions of the county (Calumet) in material and mental improvement, having sent several representatives to the legislature, and developed educated and refined citizens. Others have become wealthy and, have sent their children to colleges and universities. With the Brothertown Indians also came the Stockbridges, a New York tribe, who had been granted a small tract of land by the Oneidas, but who sighed for independence. The story of their advancement and incorporation into the body politic of a great State is similar to that of their friends and co-workers.

### THE CHEYENNES.

West of the Mississippi River were two great isolated tribes of the Algonquins—the Cheyennes and Blackfeet. The Cheyennes are divided between Indian Territory and Montana reservations, being, in both cases, intermixed with their auxiliary tribe, the Arapahoes.

In personal appearance the Cheyennes meet all the romantic ideas regarding the noble red men, exceeding in stature all of the tribes of the plains except the Osages. The wars which they have waged with the Government are the most costly, both financially and in the loss of human life, which have been experienced of late years; the campaign of 1864-'65 is said to have cost the United States \$40,000,000. The Cheyennes were first known as living on the Cheyenne River, a branch of the Red River of the North. They were driven away by the Sioux, and in the early part of the century were camping near the Black Hills, on the Cheyenne River. From the first the Cheyennes were great horsemen, and to-day they are noted dealers. Finally the tribe split, the northern portion joining their old enemies, the Sioux, and the southern the Arapahoes of Arkansas.

The Blackfeet are scattered from Hudson's Bay to the Missouri River. The Kena, or Blood Indians, are a northern branch of the same nation, the two separating on the Saskatchewan River, British



America, and the Satsika, or Blackfeet (as the Crows dubbed them), going south to the Missouri. Other difficulties in the northern body brought another split, the seceders following a chief named Piegan. And so it comes to pass that about half of those who remain of the original Blackfeet are in Montana. They number some 7,000, of whom 1,500 are on their Montana reservations, being divided into Blood and Piegan Indians and Blackfeet proper.

### THE ARAPAHOES.

The Arapahoes have, for many years, resided near the headwaters of the Arkansas and Platte rivers. They are a member of the Blackfoot confederacy, but are going out with the buffalo. Some of them occupy reservation land adjoining the Cheyennes, in the Indian Territory. The Gros Ventres, said to be of the same stock as the Arapahoes, occupy, with a number of the latter, a portion of the Blackfeet reservation in Montana. Their chiefs are chosen for their valor, and the women are the workers, building large and comfortable lodges capable of accommodating 100 persons. One part is assigned to their horses, dogs, cattle and chickens, and another is divided into sleeping and living apartments.

### OTHER NOTED WESTERN TRIBES.

The vicissitudes of the Shawnees, a war-like Algonquin tribe, form the experience of the average Indian, and make one wonder that he is not more stolid and hopeless than he actually appears. They seem to have first appeared as a distinct tribe in Southern Wisconsin, going toward the east. Having infringed upon the territory of the Six Nations (over two centuries ago), they were driven south, some going into Florida. Fifty years afterward bands of them commenced to appear in Pennsylvania and New York, having returned to the north. They fought with the French, the English and the Spaniards, having now ranged as far west as Missouri. In the war of 1812 they endeavored to unite the tribes of the west against the Americans but were unsuccessful. It is possible that at the present day they could muster seven hundred individuals from the Indian Territory, but it is doubtful.

The great and warlike tribe of the Illinois is now reduced to about one hundred souls, who occupy a few acres on their reservation in the Indian Territory. Two of their powerful chiefs, father and son, were called Chicago, the former visiting France in 1700, where he received much favorable notice. The French missionaries had converted them, and in their wars with the Iroquois, Sacs and Foxes, they rendered France



valuable services, although they were driven from their villages and suffered terrible losses. Peoria and Kaskaskia, in Illinois, received their names on account of tribes who belonged to this family.

The Foxes and Sacs, kindred tribes, first came into view in the vicinity of Detroit, but they were driven west by the Iroquois, warred against the Sioux and French, settled on the Fox River, Wisconsin, and at Prairie du Chien (the name of one of their chiefs), but finally, after having ceded immense tracts of land on the Missouri and Wisconsin rivers, located west of the Mississippi River. They hunted and fished, cultivated land, and were the bone and sinew of the Black Hawk War, which they waged against the government for the possession of Rock Island. The few hundred who did not choose to be removed from reservation to reservation bought a tract of land in Iowa, and became industrious farmers and farm laborers.

### THE PAWNEES.

The Pawnees, a noted tribe in the annals of Nebraska, fought many a pitched battle with the Arapahoes, the Sacs, the Foxes and the Sioux. Finally they forgot their wild ways and located north of the Nebraska River and west of the Loup, and under the guardianship of the Government built houses and schools and cultivated farms; but their old enemies, the Sioux, came down upon them, burning their villages and massacring their people. The Sioux, with devastating epidemics of small-pox, and cholera, almost swept the Pawnees out of existence. Until their crops were swept away by locusts, however, they continued to reside stubbornly but peacefully upon their native soil. In 1874, a general council of the tribe determined upon removal to the Indian Territory and there 2,000 of them now are, with manual-labor schools and day schools, cultivating their lands and governing themselves. They are under the especial charge of the Friends.

### THE DAKOTAS.

The traditions of the Dakotas are more pregnant in thought to the student, who is forced to trace the progenitors of the American Indian to Asia, than those of any other of the Indian families. Their language, also, is Mongolian in its structure. According to their traditions they were driven back from the Mississippi River by the Algonquins, after they had slowly advanced from the Pacific Coast and the Northwest. Only one tribe, the Winnebago (Winnebagoes), pushed through the ranks of their enemies, settling on the shores of Lake Michigan, where



they were held in check. There, in the regions adjacent to Green Bay, they lorded it over many of the tribes with such a high hand that they were attacked and nearly exterminated by an allied Indian force. Yet they were still warlike and troublesome, and after they had ceded over two million and a half acres of their lands to the Government, they were removed west of the Mississippi, then hither and thither, to Dakota,



A SIOUX WARRIOR.

Minnesota, Nebraska — and where not? There, as in other States, they commenced to cultivate land, build cottages and schools, and dress and live like white men. It was formerly the practice of the agents to depose and appoint their chiefs at will; now they are elected. The Winnebagoes left in Wisconsin are self-supporting and peaceable.

Other tribes of the Dakota family have given us the following geographical names:

Missouri, Kansas, Iowa, Osage, Omaha and Sioux. There were also the Upsarokas, or Crows. A few of the family yet remain within the British possessions, but the majority of them are on reservations in the northeastern part of Indian Territory, in Eastern Nebraska, in Southern Dakota and Montana.



## THE SIOUX.

The Sioux are still the powerful tribe of the family, as they always have been, and were the arch enemies of the Algonquins, especially the Chippewas. The fortunes of war were various, the Sioux preferring to fight upon the plain and the Chippewas in the woods, but, as has been stated, the Sioux were, after a century or so of warfare, driven from the headwaters of the Mississippi to the south. By the early part of this century the bulk of the nation was upon the Missouri River, although native villages were scattered from Northern Minnesota to the Black Hills. During the first part of our civil war the Sioux commenced to prepare for a general uprising, on account of dissatisfaction with the way they were being treated by the Government and its agents, and eventually the whole of Minnesota and the regions bordering on the Missouri, with the Western Plains, were the scenes of their massacres and hostilities. The discovery of gold in the Black Hills, and subsequent troubles with Sitting Bull, Red Cloud and Spotted Tail, on account of their reluctance to part with their grounds, are matters of recent record. Some of the most warlike bands fled to British territory, others agreed to go to their immense Dakota reservation. There 30,000 of them are supposed to cover 34,000,000 acres of land. Churches and schools have been established among them, and the younger generation show aptitude and patience. The settled bands have their tribal form of government, and are raisers of live-stock, and agriculturists; notwithstanding which, the Sioux may yet be called an uncertain quantity in the Indian problem.

When first known, the Crows occupied territory in the basins of the Yellowstone and Big Horn Rivers, Southern Montana, and they now hold a reservation on the site of their old camping-grounds. Like the Northern Cheyennes and Sioux, with whom they often came in conflict, they were expert horsemen and brave warriors, although not great in numbers. In personal appearance they are tall and remarkable for the extraordinary length of their hair. They are so cleanly in their habits that a Crow lodge is easily recognizable, it being generally made of buffalo skins so dressed that they are almost white.

## THE SHOSHONES.

This is both the name of a tribe and of a family. Various members of the family have roamed from Idaho to New Mexico. The tribes which are best known are the Comanches and the Utes, or Utahs. The Comanches call themselves "live people"; their modes of warfare



and the extent of territory they have covered in their wars with the Spaniards, with the Osages, Pawnees and other Western tribes, as well as with travelers crossing the plains, certainly entitle them to that appellation. Being almost constantly mounted, the Comanche has become somewhat heavy of foot, but, with the Apache, he is the ideal warrior on horseback. Only a few of the troublesome tribes have been collected upon reservation lands.

### THE UTES.

The Utes roam over a great portion of the southwestern sections of the United States, hunting and raiding. In districts where game is plentiful they are, physically, noble looking, but are miserable in appearance and pitiful specimens of the race in other localities. Their arms vary with their territory, some using a primitive club, bow or lance, others an improved rifle. As a rule, in dressing the hair the men wear braided queues, and the women cut their hair short. It is said that their wives and children are often sold into slavery to neighboring tribes. The Utes have a small reservation in Southern Colorado, and the Shoshones proper have one in Wyoming, but the whole tribe and family of Utes and Shoshones seem to be irreclaimable.

### THE KIOWAS.

The Kiowas are a branch of the same family, being wild, restless and troublesome; but they have been assigned lands in the southwestern part of Indian Territory, which was leased from the Chickasaws. They share their reservation lands with the Comanches and Apaches—that is, when they are not off on raids. The hair is worn the same as that of the Utes, except the men do theirs up in three or four long plaits, instead of one. The Kiowas long hunted on the Platte, had immense herds of horses, and were at constant war with the Pawnees and Sioux, their weapons being the bow and arrow, lance and war club. They also carried shields. When they were not pasturing their herds on the grassy bottoms of the Red River, hunting the buffalo between the Canadian and Arkansas rivers, or fighting furiously with their powerful enemies of the plains, they were uneasily shifting their quarters from point to point, carrying their skin lodges as they went. They have given the Government untold trouble, having several times invaded Texas and murdered many settlers. Two of their chiefs are now under sentence of imprisonment for life, but it seems impossible to effectually quell them.



## THE PUEBLOS.

The villages of these semi-civilized Indians who form the native population of New Mexico, are called pueblos; hence the name which has become attached to the tribe. The Spaniards occupied the country during the latter part of the sixteenth century, established schools and churches among them and supplied them with cattle and sheep. They were citizens under the rule of Mexico, and the Supreme Court has decided that they are now citizens of the United States, although the State laws deprive them of their rights. They have never strenuously insisted upon their rights, however, and seem satisfied to be left in the enjoyment of their ancient village government, which consists of a governor and a court of three elders. The Pueblos are still semi-civilized and have shown no marked improvement within the past three hundred years.

They raise grain, vegetables and cotton, and manufacture pottery, spinning and weaving with rude machines. "Their houses are sometimes built of stone, laid in mortar made of mud, but more generally of sun-dried brick or adobe. These buildings are generally large, of several stories, and contain many families. In some of the pueblos the whole community, amounting to from 300 to 700 souls, are domiciled in one of these huge structures. The houses are sometimes in the form of a hollow square; at other times they are on the brow of a high bluff or mountain terrace, difficult of approach. The first or lower story is invariably without openings, entrance to the house being effected by ladders. Each upper story recedes a few feet from that below it, leaving a terrace or walk around or along the whole extent of the structure, from which ladders lead to those above. The upper stories have doors and windows, but no stairways. In most instances a single family occupies one apartment, and as its number increases another apartment is added where there is sufficient space, or it is built above and reached by a ladder. This mode was practiced by these Indians three centuries ago. In every village there is at least one room large enough to contain several hundred persons, in which they hold their councils and have their dances."

## THE HURON-IROQUOIS FAMILY.

The Hurons occupied a tract of country about as large as Delaware, near Georgian Bay, Lake Huron, when the French first penetrated into their country. Within this space, however there were 30,000 Indians living in bark lodges, and separated into many villages. But the Iro-



quois invaded their territory, killing a French missionary and his converts, destroying their largest towns and dispersing those of the tribes who did not join their confederation of the Six Nations. A number of the Hurons fled to several islands in Lake Huron, and, through the assistance of the French, the remnants of the once powerful family were removed to the banks of the River St. Charles, a few miles from Quebec. There their descendants quietly reside, being faithful Catholics and numbering two or three hundred people.

A few miles southwest of the Hurons proper were the Dinondadies, another tribe which belonged to the Huron-Iroquois family. They cultivated tobacco, and with such success that the French called them Tobacco Indians. They were scattered with the Hurons, wandering to Lake Superior, then to Detroit and finally to the headwaters of the Sandusky River, Ohio. In 1832 they sold their lands and, as the "Wyandots," were removed by the Government to the junction of the Kansas and Missouri Rivers. The descendants of the larger band are still living in Kansas, their fathers having become citizens, founded a city, organized a county, and, in many cases, intermarried with white pioneers. A few are on reservation land in the Indian Territory, and in Canada, on the Detroit River.

#### THE SIX NATIONS.

At a very early day the Tuscaroras separated from the six nations of Iroquois, and penetrated into the Carolinas, where they made no end of trouble, but finally, in 1713, were completely routed and most of them rejoined their kindred in New York. Thus the confederation was again complete. Besides the Tuscaroras were the Onondagas, the Mohawks, the Oneidas, the Cayugas and the Senecas, the confederation being the most formidable and permanent which ever threatened the whites of the United States. The league was called "Hodensaunee," or "they form a cabin." The Onondagas were at the head, their chief being president of the council of fourteen sachems; and at Onondaga the council fire, or the fire of the cabin, was kept burning. Far to the east the Mohawks held "the door." This tribe called itself the She Bear, which the Algonquins translated into their language as Mahaqua and the English into Mohawk. The Onondagas were "men of the mountain," the Oneidas "tribe of the granite rock," and the Tuscaroras "shirt wearers." Each tribe was divided into the Turtle, Bear and Wolf families, and occasionally the division went further. To further cement the union it was forbidden for one to marry within his own tribe.

In the conflicts between the English and French, the Iroquois



usually sided with the former, as the French had generally been allies of the Algonquins, who were the inveterate foes of the Six Nations. Upon the outbreak of the Revolutionary War the confederacy was split asunder, a portion of them adhering to the English, the Oneidas and Tuscaroras being generally friendly to the Americans. In 1777, therefore, the council fire at Onondaga was extinguished forever. Previous to the war of 1812, when the Iroquois tribes were again arrayed against each other, the Mohawks, and a portion of the Cayugas, went to Canada, and subsequently they were followed by other members of the Six Nations, lands being granted to them on Quinte Bay, Grand River, the Thames, Sault St. Louis, St. Regis and Lake of the Two Mountains. In connection with the present condition of the Iroquois, a remarkable fact is noticed—viz. : that there has been little, if any, decrease in their numbers since they were the most prosperous. Their 15,000 people are nearly divided between Canada and the New York reservations, with a band of over 1,000 Oneidas at Green Bay, Wis. The Six Nations may be called converts to Christianity.

### THE FIVE NATIONS.

The Cherokees, Creeks, Choctaws, Chickasaws and Seminoles, all Southern tribes who previous to the war held slaves and were in arms against the United States Government, constitute now the Five Nations of the Indian Territory. They had previously developed quite a complete system of self-government, and generally retained their old constitutions when they were removed to the Indian Territory after the war.

### THE CHEROKEES.

The Cherokees have their peculiarities of language and organization which entitle them to be considered a distinct family. They formerly occupied portions of Tennessee, North Carolina, South Carolina, Georgia and Alabama in the valleys of the Allegheny Mountains, the Upper Tennessee and the headwaters of the Savannah and Flint Rivers. They consist of seven clans, and members of the same clan are forbidden to marry. They fought with the English against the French with such effect that Louisiana made great efforts to obtain their friendship.

With the capture of slaves, in their wars, the Cherokees commenced to give more attention to the cultivation of land and less to war. The nation divided, a portion crossing the Mississippi and the balance remaining on their own lands. They were aided by the United



States Government, which furnished them with agricultural implements and mills. As the white population clamored for their lands, however, they gradually ceded them to the Government until they were in possession of but a mountainous tract of 8,000 square miles in the States of Georgia and North Carolina. Gradually they were crowded out of these States and removed to the Indian Territory.

Different factions of the eastern and western divisions prevented a union of the nation until 1839, but by the commencement of the war it was very prosperous. Printing presses were at work, turning off newspapers and books both in English and Cherokee; grain, cotton, salt, cattle and horses were all elements of their wealth. At the breaking out of the civil war the nation's warriors, who numbered over 15,000, divided their allegiance, and their territory was ravaged by both armies. The slaves of the Cherokees were, of course, emancipated, but they themselves gained in habits of industry.

Their territory now comprises about 5,000,000 acres, two-thirds of which is unfit for cultivation. The chief of the nation is elected for four years. The country is divided into eight districts, and the citizens are governed by a National Committee and Council, elected for two years. The Cherokees lead the five nations in the cultivation of wheat, corn and oats. They have neat villages, schools, churches and public buildings, and are a noteworthy evidence of Indian civilization.

### CREEKS AND SEMINOLES.

The Creeks are allied to the Choctaws, Chickasaws and Seminoles, and occupied a territory which was bounded on the north by that of the Cherokees, but stretched south into Florida. Not being able to trace their origin beyond a certain point, they claim to have sprung from the earth and emigrated from the northwest. They settled principally along the streams of Georgia and Florida, where they were found by the English and called Creeks.

Two bands of the Creeks who remained in Florida and intermarried with negroes and Spaniards form the Seminole Indians. The Creeks called them Seminoles, or Wanderers, and it was the latter's refusal to be bound by a treaty made by the Creek nation with the United States which precipitated the war in Florida which was so disastrous both to them and to the United States. The Creeks were divided into a number of distinct tribes, including the Alabamas and Natchez, who figured for years in Southern troubles, but fifty years ago the Government succeeded in removing, all but a few hundred, to Arkansas. The civil war split them asunder as it did the Cherokees, and they suffered severely.



After the war both sections were removed to their reservation. Their form of government is not so republican as that of the Cherokees retaining more of the tribal features.

Notwithstanding all efforts to consolidate them, the Seminoles have retained their individuality and form one of the most progressive of the nations. They have missions and district schools, are steady and industrious.

### CHOCTAWS AND CHICKASAWS.

The Choctaws and Chickasaws speak the same language and have a tradition that they came with the Creeks from west of the Mississippi. The Choctaws attained more to the dignity of a nation, for, with their allied tribes, they formerly occupied nearly all the coast territory from the Mississippi to the Atlantic. When the French first came among them they were in the habit of flattening the heads of their children with bags of sand, and therefore became known as Flatheads. They were allies of the French, and did splendid service for them against the Natchez, Chickasaws and other hostile tribes. The State of Georgia offered them the rights of citizenship, but they preferred to cede their lands and move with the Chickasaws to Arkansas.

They were already a nation, in fact, as in name, and are still governed by a written constitution, substantially adopted in 1838. They are governed by a chief elected for a term of four years, by a National Council and a regular judiciary. Trial by jury is also a feature of their government. Besides exhibiting other evidences of the white man's civilization, the Choctaws comprise a distinguished member of the Five nations as being the principal lumbermen of the group.

The Chickasaws at first formed a part of the Choctaw nation, but, subsequently organized a government of their own, consisting of a Governor, Senate and House of Representatives. The Chickasaw nation embraces a decided negro element; for instead of giving up a proportion of their lands to the Government, the proceeds of which were to go to their former slaves, the nation adopted them as members of the tribe.

### TRIBAL GOVERNMENT.

In the tribal form of government few measures originate solely with the chief. He is to execute the decrees which are discussed and adopted in the council, and is the head warrior of the band. Not alone such momentous matters as peace or war, the removal of the camp, or the initiation of a large band of warriors, are eloquently considered in council, but orators are not found wanting to discuss in all their bearings





E. WILCOX  
1905

VIEW FROM TOP OF MUIR GLACIER, GLACIER BAY, ALASKA.



a proposed hunt, or a medicine dance. Every band is provided with a council lodge and all warriors are members of the council. The vote is taken by acclamation, and though eloquence and personal magnetism have a certain sway in the council chamber, the real power lies with the chiefs, sages and medicine men. The "dog-soldiers" of the Indians of the plains are the young, active warriors, who have no standing as wise men, but they elect their own leader and maintain a strong organization outside of the council. This is a special feature of Cheyenne government, although in some of the tribes, since the tendency has been toward a popular form, the dog-soldiers have become subordinate to the chief and form merely his body-guard in war.

### INDIAN RELIGION AND MEDICINE.

The Indian believes in the Good God and the Bad God, and he speaks of the latter deity with the greatest disinclination. Gods and spirits of the plains, rivers and mountains also play a bold role in his faith. He does not apply morality to his religion, but whatever thwarts his aims he attributes to the Bad God. The Good God helps him to kill his enemy, steal the wife of a friend or raid a white settlement. No prayers are necessarily offered to the Good God.

Death by strangulation bars the Indian out of the Happy Hunting Grounds, for his soul is supposed to escape through the mouth, which opens at the moment of dissolution. It was formerly a universal belief with the Indians of the plains that scalping an enemy annihilated his soul. This is now quite a general superstition; also one that each person killed by them, and not scalped, will be their servant in the next world. They have their good omens and their bad. One of their most common ways of preparing medicine, which they use as it turns out good or bad, is to take earth, sand, ashes of plants or bones, and, mixing them in a shallow dish, stir the ingredients. If by the combination of colors and figures the Indian is convinced that his Good God has charge of his affairs, he places the mixture in tiny deer skin bags and ties them in his hair, upon the tail of his war horse and around the necks of his women and children. Should the mixture prove to be bad medicine, or an indication that his Bad God has the upper hand, the stuff is taken outside the camp and secretly buried. The exact nature of this mixture is a close secret between the individual and his gods. He is forever making the medicine, and takes not the smallest step without consulting it.

The Indians have different ways of propitiating the Evil One.



When he brings them into great danger a common vow is to consecrate a pony to his service, should he allow them to escape. When this is done the animal is never again mounted, is treated with care and even tenderness.

When the warrior dies the pony which is killed for him, and the weapons which are laid on his grave, will appear as phantoms and serve him in the Happy Hunting Grounds. If he falls in battle, cut or shot to pieces, his shade, in the next world, will appear mutilated and imperfect. In fact, in every particular, he commences his spirit life in the beyond under the conditions which govern his material life. If a body is pierced with arrows, the Indian, particularly the Sioux, believes that the soul will be always tormented with ghostly arrows. Should a warrior, or his enemy be killed in the dark, darkness will be his eternal portion. The fear of meeting this fate has deterred more than one savage from murderous midnight attacks upon the wagon trains of the plains.

There is hardly a tribe which agrees with another as to the length of time which it required for a soul to pass from this earth to the Happy Hunting Grounds; the ideas vary from one to two days, to as many months. If the period is long, food and water are brought to the grave, generally by the female mourners. The entire journey is conceived to lie over a dreary space, devoid of all the necessities of life; hence the provisions, the phantoms of food and water to supply the needs of the spirit traveler.

The Medicine Chief of a band of Indians divides the honors with the war chief, obtaining, if anything, more than an equal share. He is always dignified, the owner of the most attractive wives and ponies, holds no social intercourse with any except the principal men of the tribe, is the spiritual head of the tribe and the recipient of the confidences of the women, is the all-powerful physician of both body and soul, and when the fighting force takes the field, he proves his faith in his own power and religion by entering into the heat of the fight and the thick of the carnage. With the weakening of the authority of the head chief, the Medicine Chief has, if anything, gained in influence.

The Medicine Chief is assisted in his work of exorcising evil spirits by a band of women, who howl to the drone of his incantations. Their wails and howls draw the women of the other lodges to the scene of action, and this deafening chorus is intensified by a muscular young priest who beats a tom-tom over the head of the poor patient. When the Medicine Chief dies, his successor steps into the coveted position only by coming forward with the claim that he has found the medicine which will keep away the Bad God, and then proving it by obtruding himself into every danger and coming out unscathed.



Many of the western tribes of Indians have a mysterious something, which is in careful charge of the head chief or Medicine Chief, it being wrapped in a number of complicated coverings. Its influences are all good, and it is always carried in war, or on important expeditions, by the Medicine Chief. Each tribe, as well as each Indian, has, of course, a particular medicine; but this thing is different—it goes without a name. The tribal medicine of the Cheyennes is a bundle of arrows, wrapped in skins and placed in a small case of stiff raw-hide. It was captured by the Pawnees, some years ago, and the whole tribe was thrown into a panic, expecting instant annihilation. Runners were dispatched; but the medicine was not regained until the Cheyennes had paid the Pawnees three hundred ponies. The Utes attribute many of their late troubles to the capture by the Arapahoes of a little squat stone figure which they had adopted as the “tribal medicine.”

### THE MEDICINE DANCE.

In former days the Medicine Chief had power of life and death over the actions of the dancers, each of whom was placed in a large ring, his eyes fixed upon an image suspended from above, and having in his mouth a small whistle; as he danced hour after hour, he continued to blow upon the whistle and keep his head painfully thrown back upon his shoulders. Eight or ten hours of this distressing performance would generally throw some of the warriors into a faint. They were then dragged out of the ring, and if not revived by the mystic figures which the priest painted upon their faces and bodies, cold water was thrown over them. He might order them back until they actually danced themselves to death. In case the dance progressed to the end of the appointed time without the occurrence of any misfortune, the tribe were assured of good medicine, which generally induced them to go to war.

If the exhausted warriors could not be revived, the dance was broken up in confusion. The women shrieked and inflicted ghastly wounds upon themselves. The men howled and rushed off to kill their horses for the use of the warriors who had preceded them to the Happy Hunting Grounds. Bad Medicine had been proclaimed; the Bad God had them well in hand.

The Indians still have their medicine dances (in lodges which the women construct), but the Medicine Chief is no longer autocrat, and whether the omen is good or bad is determined, in a general way, by the conduct of the different bands toward each other, by the attitude of the elements toward the festivities and by the fervor displayed in this



aboriginal revival. The dancers, however, gaze at the same dangling image — the Good God (painted white) on one side, and the Bad God (black) on the other; some enter to display their costumes, some to show their powers of endurance, and others from pure religious fervor or because they hope to thus propitiate the Bad God for some evil he has brought to them. But all are at liberty to withdraw when they see fit, the duration of the dance being fixed at four days. A United States officer, who lived for over thirty years among the Indians of the West, is authority for the statement that some of the dancers keep in motion before their image, blowing constantly upon their whistles, for seventy-five hours without sleep, food or drink.

Succeeding the medicine dance, and occasionally as a portion of the proceedings, is the self-torture of the braves. Here the Medicine Chief also is master of ceremonies, and with his own hand makes the incisions in the muscles of the breast, through which horsehair ropes are passed and tied to pieces of wood; or he uses his broad-bladed knife on the muscles of the back, lifting them from the bones and passing a rope underneath, with a stick at the end so as to keep it fast. The free ends of the ropes are either attached to poles of the lodge or to heavy movable objects, and the aim is to tear the sticks from the wounds and obtain freedom. Sometimes the Indian is unable at once to do this, and must remain without food or water until the tissues soften; but it is good medicine to tear loose at once. As soon as freed, the warrior is examined by the Medicine Chief, and if all is right, religious ceremonies are gone through with and his wounds are properly attended to. He is honored and sung. Should one, however, during this fearful ordeal, which has been known to last several days, show any sign of weakness, he is sent away a disgraced man.

### BURIAL PLACES.

Indian tribes who live in somewhat permanent villages select regular burial grounds, often placing the corpse upon a scaffold which is roofed over with a frame work covered with skins. If the body is that of a warrior, it is dressed in the most gorgeous apparel, and hanging from his neck is his medicine bag. His weapons are by his side and his totem bag is tied to his lance or rifle. At his girdle, or on his lance or shield, are hung all the scalps he has taken in life. Pots, kettles and other utensils which he will need in his spirit journey are fastened to the platform outside, and over all are hung streamers of red and white cloth to frighten away beasts and birds of prey.



Caves and the forks of trees are favorite burial places for wandering tribes. Women and female children of common people are put out of sight with as little ceremony as scalped warriors, or those who die except in the fight. Indians near the agencies frequently use for coffins the boxes which are sent to them filled with soap or crackers.

The burial customs of nearly all the Western tribes, except the Utes, have been quite carefully investigated by travelers and army officers. After the burial of one of their number, these Indians carefully erase every footprint which may lead to a discovery of the place of interment. Although several army officers were present at the funeral of Ouray, the great Ute chieftain, they were ordered back when they attempted to accompany the body to the grave. The corpse was wrapped in a blanket thrown across a horse and taken away. When, a few weeks later, it was removed to Ouray's own country, the officers managed to be taken along by the Indians and found the body in a natural cave which had been walled up with rocks. Another Ute grave, discovered by accident, was found to have been excavated in a hill and lined with walls of stone, cemented with mud.

### INDIAN ANTIQUITIES.

Scattered all up and down the Mississippi and Ohio Valleys are those remarkable earth mounds, covering areas of from a few feet to square miles in extent. Some of them form simple hills or pyramids, while others are portions of a general design which was evidently thus fashioned upon the earth's surface to convey an idea. Thus in Adams county, Ohio, is a series of embankments representing a serpent, over 1,000 feet in length, which is disgorging an oval figure, supposed to be an egg—a delineation of the creation of the earth.

Figures of animals have also been traced in mounds in Wisconsin; in fact, it seems to be a peculiarity of the antiquities found in that State that they generally represent something more animate than mathematical figures, either the bear, the buffalo, the raccoon, the lizard, the turtle, the tadpole, the war eagle, or man. From these mounds, as in those of other states, skulls, stone carvings, silver and copper ornaments, etc., have been excavated. Metal from the Lake Superior regions, mica from the Alleghanies, and shells and porphyry from Mexico have all been found in the same mound, indicating that the civilization of which these remains are an index was widely extended. They seem to have been used either as temple sites, burial places, observatories or for purposes of defense.



It is noticeable that the mound-builders have been influenced by the same considerations as the later order of city-builders; "hence St. Louis, Chicago, Milwaukee and other cities of the West are founded on ruins of pre-historic structures. River terraces and river bottoms seem to have been the favorite places for these earth-works. In such localities the natural advantages of the country could be made available with much less trouble than in portions of the country lying at a distance from the water-courses."

Geology, naturally, comes to the aid of the student who is curious to approximate to the era when the mound-builders flourished. Their works never appear upon the lowest of the river terraces of the West. The earth of the mounds is usually of the driest description, and yet the skulls and skeletons which have been unearthed are in the last stages of decay. Putting the two facts together, scientists conclude that the mounds were constructed when the rivers occupied the higher levels, and place the builders in an era at least 200 or 300 B. C. In the Titanic birds, beasts and reptiles which they laid upon the earth, may be traced the existence of the totem, an institution which has been noted as still alive among the Indians of this country and Alaska.







## THE MEXICANS.

### MYTHOLOGY OF MEXICO



TRADITIONS disagree as to even the direction from which the aborigines came who settled upon Mexican soil. The first historical race were the Toltecs, who left a written account of their government. Their capital was Tula, a short distance north of the present City of Mexico. The Toltecs afterwards united with a ruder tribe from the north. Immigrations from the north were thereafter continuous, and with the influx came often improved methods of agriculture, the mechanical arts, and a high order of civilization. From various unions of the immigrants with the settled population, republics, nations and kingdoms were founded, previous to the arrival of the Aztecs, or Mexicans, the most important of them all.

The supposed period of their wanderings varies from fifty to one hundred and sixty years. Traces of their journeyings exist in the remains of vast fortresses, houses and granaries in New Mexico, Arizona and Mexico. The most noted ruins are those found near Casas Grandes, a town in Chihuahua, the most northern district of Mexico. The largest edifice was built of mud mixed with gravel and seems originally to have been from three to six stories in height. For fifty or sixty miles therefrom, the plain and banks of the streams are covered with similiar warlike ruins and artificial mounds. From the latter have been excavated stone axes, corn grinders and fine pottery.

### ITS PRIMITIVE PEOPLE.

The doorways of these structures have the form of those noticed in the ruins of Central America; and antiquarians are not wanting who would give the Aztecs a southern origin. At all events, various tribes who spoke the same language settled in the vicinity of Lake Tezcucó during the thirteenth and first part of the fourteenth century, and the Aztecs established a city therein, approached by long and narrow cause-



ways and defended by powerful fleets. They absorbed not only the first settlers, but the tribes of their own nation, and under the lead of their great military chieftain Mexi assumed a new name, and eventually gave it to millions of people. The Aztecs were cruel in the extreme, but held the reins of government with an able hand, so that when the Spaniards came their empire extended over the whole territory of the present Republic.

The judicial system was very complete, but the laws were most sanguinary. For embezzlement of the taxes, the offender was put to death with all his kindred to the fourth degree. Drunkenness in youth was a capital offense. The penalty of death was the rule.

The Aztecs had no system of writing. The laws, however, were few, and were represented by paintings, the judges being attended by artists who pictorially described the suits and the parties thereto.

Prisoners of war were devoured or enslaved, and thousands of human victims were sacrificed to their god of war, who was at the head of their thirteen deities. Their god of the air, peaceable and benign, is said to have been driven from the country, the ruins of one of his temples being seen to this day at Cholula. The inferior deities of the Aztecs numbered several hundred. In every house, however poor, their hideous images were worshiped. Mountains, plains and cities were covered with temples erected to the gods of high and low degree, and within them were thousands of schools and colleges taught by the priests.

The system which the Aztecs had for the reckoning of time was received by them from the Toltecs. Their year of 365 days was divided into eighteen months of twenty days each, with the odd days added to the last month. After the termination of a cycle of fifty-two years they added thirteen days, to allow for the six hours by which the tropical year exceeded their civil year. The year, month and day had each its hieroglyphic sign, and at the end of every cycle a solemn astronomical festival was held. Other features of their system of reckoning time indicated that the ancient Mexicans had some correct ideas of the revolutions of the sun and moon, as did the Hindus, the Persians, the Chaldeans and other Asiatic people.

Agriculture and the manufacture of metals and cotton were at a high pitch of excellence. Their cotton cloth was interwoven with rabbit hair and feathers, their substitutes for wool and silk.

“For the rapid transmission of news, towers were erected at intervals of six miles along the high roads, where couriers were always in waiting for dispatches, which were transferred from hand to hand at each stage. Dispatches were thus carried 300 miles in a day.”



## THE HOLY CROSS AND VIRGIN.

“It is strange, yet well authenticated and has given rise to many theories, that the symbol of the cross was already known to the Indians before the arrival of Cortes. In the island of Cozumel, near Yucatan, there were several; in Yucatan itself there was a stone cross; and there, an Indian, considered a prophet among his countrymen, had declared that a nation bearing the same as a symbol, should arrive from a distant country. More extraordinary still was a temple dedicated to the Holy Cross by the Toltec nation in the City of Cholula. Near Tulancingo also is a cross engraved on a rock, with various characters, which the Indians, by tradition, attribute to the apostle Saint Thomas. In Oajaca also there existed a cross which the Indians from time immemorial had been accustomed to consider as a divine symbol. By order of the Bishop Cervantes, it was placed in a sumptuous chapel in the Cathedral. Information concerning its discovery, together with a small cross cut out of its wood, was sent to Rome to Paul the Fifth, who received it on his knees, singing a hymn.”

It is likewise remarkable that the Aztec god of war was said to have been born of a Holy Virgin, who was in the service of the Great Temple, and that when the priests would have stoned her to death, having knowledge of her disgrace, a voice was heard saying: “Fear not, mother, for I shall save thy honor and thy glory.” Upon which the god was born, as he is represented, with a shield in his left hand, an arrow in his right, a plume of green feathers on his head, his face painted blue and his left leg adorned with feathers.

## AN ABORIGINAL TRIBE.

In Yucatan and the adjoining districts of Mexico and Central America, the Maya Indians decidedly predominate. They retain their ancient language, which is distinct from the Toltec of Mexico, although their former system of reckoning time was the same as that which was passed down by the Toltecs to the Aztecs. The ruins of the Mayas' great temples are supposed to be found at Palenque, Mexico, although certain archæologists insist that they are of Toltec origin; the truth of the matter seems to have been that the two races were closely associated at one time, that they were both civilized and retained their own distinctive alphabet and language, but absorbed from each other many features of their national life. The Mayas cultivated the soil and were of a commercial turn, having sailing vessels, and money consisting of shells, beans and copper; but they flattened the heads of their infants, painted



and tattooed their bodies, filed their teeth, wore pieces of amber in their noses, and in outward appearance were savages. Their religion was barbarous, the victims being slain with arrows and thrown into a sacred pit. Arrows, spears and copper hatchets, and an armor made of quilted cotton, with salt inside, were their war accoutrements. They had drums and wind instruments, and were fond of dancing and drinking a kind of mead.

### THE MEXICAN AS HE IS.

Although the Indian population of Mexico was distributed among the Spaniards as slaves it was of so hardy a fibre that it was not crushed. Under priestly leadership, the Indians revolted from Spanish tyranny, and finally, in national congress assembled (1813), they declared Mexico independent. The quarrels of ambitious leaders were followed by a re-establishment of Spanish authority, and by the proclamation of the Republic, in 1824.



A MEXICAN.

The present population consists of Indians, descendants of the early Spanish settlers and Spaniards of European birth, and mestizos or half-breeds. Two-thirds of the population is of Indian blood, and probably one-half of the descendants of the Toltecs and Aztecs now roam among the mountains of the north, without fixed habitations. The native population of the City of Mexico devote themselves to various menial occupations, such as those of water carriers, domestics, muleteers, and public vendors.

A traveler who has been there, states that the street cries of these vendors are simply ear-splitting. At dawn the coal man and the grease man start the concert, being joined somewhat later by the butcher. Then follows the woman who buys kitchen stuff, and she who proposes to exchange fruit for any hot peppers which the householder may have in stock. Their cries are drowned by a peddler with needles, pins, shirt buttons, tape, etc., and behind him stands an Indian with tempting baskets of bananas and oranges. A little woman offers "little fat cakes from the oven, hot"; while at midday, cheese and honey and lottery chances have their noisy advocates, and towards evening "chestnuts hot and roasted," "ducks, oh my soul, hot ducks," and maize cakes. These latter are mixed with a little lime and "have been in use all through this country since the earliest ages of its history, without any change in the



manner of baking them, excepting that, for the noble Mexicans in former days, they used to be kneaded with various medicinal plants, supposed to render them more wholesome."

"One circumstance must be observed by all who travel in Mexican territory. There is not one human being or passing object to be seen that is not in itself a picture, or which would not form a good subject for the pencil. The Indian women, with their plaited hair, and little children slung to their backs, their large straw hats, and petticoats of two colors—the long strings of arrieros with their loaded mules, and swarthy, wild-looking faces—the chance horseman who passes with his sarape of many colors, his high ornamented saddle, Mexican hat, silver stirrups and leathern boots—all is picturesque."

### MINERS AND MULETEERS.

Mexico is an elevated plateau, formed by the expansion of the Cordilleras of Central America. Its climate is both tropical and temperate, and its products partake of both zones. Wheat, oats and corn, sugar-cane, pineapples and oranges, the ash, the mahogany, and the palm trees are all found.

The chief natural wealth of Mexico, and which is being gradually re-developed by American and European enterprise, consists of its gold and silver mines. The gold mines are on the west side of the Sierra Madre Mountains, north of Durango. Silver abounds in the western declivities of most of the mountains and in the "Vela Madre" lode at Guanajuato, it has been discovered in beds of from ten to fifty yards in depth, being mixed with sulphur, antimony and arsenic. Carbonate of soda, used in smelting silver, is plentiful on the surface of many of the lakes and table lands.

The common miners are, for the most part, of the Indian race. They work nearly naked, and sometimes go together in bands, taking their equal share of the "find," besides being paid a small sum by the company which is operating the mine. On issuing from the mouth of the mine, the Indians themselves divide the lumps of ore, rich and poor, into a certain number of heaps in the presence of an overseer, who determines which portion shall be given to them. There are subterranean offices where the tools and lanterns, or tapers, are kept. These are regularly distributed and reclaimed.

The arriero, or muleteer, is an institution of Mexico, or New Spain. He is the type of honesty in a country where that commodity is at a discount, the most precious freight being unhesitatingly delivered to his



care. The Indian occasionally rises to the dignity of a proprietor, as well as a driver of mules. He has his assistants, or *mozos*, in whom the Indian blood always predominates. The whole cavalcade are armed with such weapons as are at hand, as a protection against bandits, who are still not unknown. This, of course, is when the journey is to be of some distance. It sometimes happens that the *arriero*, when expecting to pass through a particularly dangerous country, thinks best to engage the services of a bandit as guide and protector, and when the good silver dollars have been fairly passed over to "the gentleman of the road" the party has really no need of further uneasiness.

### A MEXICAN BONANZA.

The American agave, which is often confounded with the aloe, is found and cultivated on the highlands of Mexico, and is especially prolific around the city. The plant often shoots up to a height of thirty feet, along the stem being branches of flowers, and at its summit is a crowded head of large fleshy leaves. After flowering, the plant dies, but the root continues to send up new shoots. The leaves are from five to seven feet long, and from their fibres are made thread, paper, oakum, ropes and hammocks. Cut into slices they are also used for feeding cattle, and the juice of the leaves, or of the roots themselves, makes a very good soap. The thorns which terminate the gigantic leaves were the means by which the Aztec priests tore their bodies for religion's sake; they were, furthermore, the nails and pins of Mexican antiquity.

But, in the eyes of the natives, its chief value consists in its properties as a producer of "pulque." "The moment the experienced Indian becomes aware that his *maguey* (so he calls it) is about to flower, he cuts out the heart, covers it over with the side leaves of the plant, and all the juice which should have gone to the great stem of the flower runs into the empty basin thus formed, into which the Indian, thrice a day, and during several months in succession, inserts his gourd, a kind of syphon, and applying his mouth to the other end, draws off the liquor by suction. First it is called honey-water and is sweet and scentless; but easily ferments when transferred to the skins or earthen vases where it is kept. To assist in its fermentation, however, a little old pulque is added to it, and in twenty-four hours after it leaves the plant you may imbibe it in all its perfection. It is said to be the most wholesome drink in the world, and remarkably agreeable when one has overcome the first shock occasioned by its rancid odor. At all events the *maguey* is a source of unfailing profit, the consumption of pulque being enormous, so that



many of the richest families in the capital owe their fortune entirely to the produce of their magueys. Besides, there is a strong brandy distilled from pulque. Together with the maguey grows another immense production of nature, the 'organos,' which resembles the pipes of an organ, and being covered with prickles, and about six feet high makes the strongest natural fence imaginable."

## MEXICAN SPORTS.

Though no more elevating than a prize fight, a bull fight is the national sport in Mexico as it is in Spain. A greater variety of classes countenance it, or rather thoroughly enjoy it, than in the United States applaud the brute contest of man with man.

Mexican bulls are much smaller than those of Spain, but when one bounds into the ring, lashing his tail, rolling his wild eyes, finally fixing them upon the matadors and picadors, armed with their colored scarfs and their lances, and with head down dashes furiously at them, now pricked with their weapons, now maddened by exploding fire-crackers, now lifted off his feet and rolled in the dust by a mounted picador, now crushing a horseman to the ground, bellowing, covered with blood, frantically charging at nothing, at bay, waiting for renewed strength, stuck full of darts, stabbed to his death, still fighting off the darkness, staggering, dead — when a Mexican bull is thus goaded, and so desperately and hopelessly strives for life and revenge, few would wish for a mammoth brute of Andalusia or Castile to prolong the contest.

The ceremony of stamping the bulls with the owner's name is a great treat for the country people, and especially the Indians, who assemble for miles around to see the sight. They occupy every tree and point of ground overlooking the enclosure, while within, out of harm's way, a platform is erected for agents and small farmers, with their gayly dressed wives and daughters. The men themselves, who are the principals, are not averse to show, as witness the silver rolls and gold linings of their hats, new deerskin pantaloons and embroidered jackets with silver buttons. Well, sometimes nearly a thousand bulls are driven in from the plains, and then three or four at a time are forced into the enclosure, where the men are impatiently waiting with their lassoes to receive them. Although the bellowing brutes frequently wound or kill their men, their ultimate fate is inevitable. They are thrown to the ground, and although they dash their heads against it in rage and despair, they are branded with the evidence of their serfdom. Some of the bulls, when fairly conquered, seem too proud to utter a



sound; others, when the iron enters their flesh, burst out into roars which start the echoes for miles around. After a great number of the bulls have been caught and branded, it is customary for the spectators to be treated to a bull feast. The dead animal is given by the proprietor to the torcadores, and buried by them in a fire-hole. It is then covered with earth and branches, and left to bake.

Cock-fighting is as fashionable a sport in Mexico as bull-fighting. The exhibition is attended by ladies of the highest society, who sit in boxes around the pit, betting with the gentlemen on their favorites. Their toilet is brilliant, and the men promenade around the circle, attired, whatever their station, in short jackets. "The President of the Republic, his suite and a sprinkling of foreign ministers were in attendance";—this would not be so remarkable a truth to state. As a small knife is fastened to the leg of each bird, the fights are sometimes short and most bloody, the spectators clapping their hands and otherwise giving way to their enthusiasm when a more than usually brilliant stroke is delivered.

### THE CITY OF MEXICO.

The approach to the city, which stands on an extensive plateau surrounded by lofty mountains, is grand in the extreme. The general figure of the valley of Mexico is an irregular oval, sixty by thirty-five miles, and in the center is the city itself, around which cluster so many memories of the ancient empire of the Aztecs. Its area of more than 1700 square miles, includes five lakes. Once within the city, the most striking features are the great Plaza Mayor, pronounced one of the finest squares in the Western world, and its broad, raised, paved streets, lined with double rows of trees, extending far out into the country and all converging at the public square.

In the times of Montezuma three causeways led from his capital to firm land, the streets were intersected with canals and all around were thousands of skimming canoes, which were the principal means of communication with the outside empire. Only one of the canals— that of Chalco— is now maintained. The causeways remain, enlarged, and there are several other new ones, some of them being lined with poplars. They became, in fact, the groundwork of more than one grand thoroughfare, for which the city is noted, and along two of them, those of Tacuba and Chapultepec, fresh water is brought from the mountains.

The aqueduct of Chapultepec is over two miles in length and that of Sante Fé six miles. The hill of Chapultepec formerly sprung from near the margin of the lake, and at its foot are still the remains of an ancient garden, now a tangled labyrinth of myrtle, jessamine and sweet



peas, from which peep out stained marble fountains, fish-ponds and baths. The garden encircles the base of the rock, which is about a mile in circumference, and is, all in all, a sad but beautiful memento of the days when Montezuma retreated to its solitudes, even when the Spanish invaders were marching rapturously toward his Venetian capital.

Within the Plaza Mayor of the city is a magnificent cathedral, erected on the ruins of the wonderful temple of the Aztec God Mixitli. It is adorned with the "Kallenda," a circular stone covered with hieroglyphics representing the months of the year. This is a mass of porphyry, 24 tons in weight. The ancient temple included not only the site of the cathedral and the plaza, but much of the outlying territory, for its massive stone walls are said to have included five hundred dwellings and colleges for the priests and seminaries for the priestesses, mysterious minor temples and sanctuaries, consecrated fountains, gardens of holy flowers, towers built of human skulls, and squares designed for religious dances. We are told that "five thousand priests chanted night and day in the great Temple, to the honor and in the service of the monstrous idols, who were anointed thrice a day with the most precious perfumes, and that of these priests the most austere were clothed in black, their long hair dyed with ink, and their bodies anointed with the ashes of burnt scorpions and spiders."

The Christian cathedral is gothic in form, with two lofty towers, the entire structure being richly ornamented with gold, silver and precious stones. Inside is a quaint balustrade of brass and silver, which was brought from China. This, with a few kneeling Indian women and beggars, some of them lepers, includes the usual sights of the interior. In the courtyard, without, is a large stone, hollowed in the middle, upon which the ancient Mexican was held by six Aztec priests, while the seventh cut open his breast, and, with a golden spoon, put his heart into the mouth of the idol. It has been surmised that this is the "exceedingly great stone" which was found by the Mexicans as late as the reign of Montezuma, when it was recorded that it was brought to the capital with great labor and pomp for the sacrifices, on which occasion 12,210 victims were immolated. The stone is a cylindrical mass of porphyry, twenty-five feet in circumference, covered both on the surface and sides with sculptures in relief.

The palace of the Cortez, in the same square, is a vast irregular structure containing government offices, schools and public institutions of various kinds, but is falling into decay. Nearly a hundred churches and convents, theaters, and a circus for bull-fights, with memories of bye-gone days clinging to every square mile of the city and its suburbs, deserted



houses, gardens and chapels, and miraculous Spanish tales springing up from countless spots of holy ground — such is the region which is so filled up with strange contrasts of the old and the new, of worldliness, religion and superstition.

### HOLY WEEK.

Holy Week in Mexico collects every element of the republic's population. Inside the great cathedral, on Palm Sunday, a dense forest is gently waving; for an army of half-naked Indians have brought their branches of palms with them, and are swaying, expectantly, under the knowledge that the priests will soon approach. Each palm, which is dried and ingeniously plaited, is about six feet high, and when it has been blessed, will be carried home and placed reverently upon the wall of the little hut.

On Holy Thursday all of Mexico is in the streets, showing its best clothes; for no carriages are permitted abroad. There are rich señoras in velvets, satins, diamonds and pearls; women of lower rank in richly embroidered muslins, lace trimmed petticoats and white satin shoes; others showing their Indian blood in feature as well as by their gay-colored petticoats and garments; handsome peasant women, attired as richly as any; graceful children, with their masses of hair plaited and falling down their backs, their costumes determined by diverse tastes; men of all nationalities, French, German, American, Spanish; the Mexican with his large hat and embroidered jacket—all are at the capital to enjoy themselves, and most of them to suspend their jabberings, quarrelings and flirtations, and fall upon their knees at the approach of anything which is considered holy. Around the great square the scene is bewildering, especially at sunset of Good Friday, when the Procession of the Cross attracts tens of thousands of devout Catholics from all the huts and palaces of the country. The poor Indians appear again in force; the men in their blankets, the women trotting along, their black hair plaited with dirty red ribbon, a piece of woolen cloth wrapped around them, and a little mahogany baby hanging behind, its face upturned to the sky and its head jerking vigorously, but escaping dislocation.

The same scenes, only on a smaller scale, are repeated in the country villages. They have their market-places and little churches, monasteries and high-walled gardens, narrow lanes, Indian huts, roses and trees, and the scenes in Christ's life portrayed by living actors in the most public places. The holy dramas and the festivities are accompanied by good music; which would not be expected of every American village, though it is true of every Mexican town. Music, it has been said, is a sixth sense in Mexico.



## FEMALE BEAUTY.

Those who have investigated the subject of female beauty are positive that the most comely Indians are not found in the towns but in the country. Even those who come to the city with their fruit and vegetables, although very gentle and polite, are not as a rule beautiful. Occasionally, however, there flashes out from this general monotony a face and form, soft and yet dark-hued; wonderful black eyes and hair, pearly teeth, and delicately molded hands and feet, arms and bust alive with lines of beauty — such a vision as might have captivated Cortes himself, and which may be a modern witness to the far-famed beauty of the ancient Aztec women of noble blood.

It is said that the Indians (men) near the City of Mexico, are, many of them, of noble Aztec blood, although, outwardly, they seem as degraded as the natives of the country districts. The existence of enormous hidden wealth is even reported among some of these ragged and-bare-footed specimens.

The wives and daughters of farmers, who ride into market on horseback sitting in front of their servants, are, at times, charming types of bright, healthy beauty, but it is seldom that one is startled with an apparition of beauty. Usually the women of the better classes acquire a coarseness and a corpulence in early life because of the quantities of meat and sweatmeats which are consumed in so mild a climate. Indian women can not afford it. Their diet is mild and more suited to the country, and they take sufficient fresh air and exercise to shade down any natural tendency to corpulency.

The native woman is etherialized, also, by her love for flowers which seems to be an undying passion born in the Mexican blood. In the market-places she often loads her little stand of green branches with bright-hued flowers, which she sells if she can, and with which she bedecks herself if she does not find a purchaser. Many of the Indian



A MEXICAN GIRL.



women bring their fruit and vegetables by way of the canal, and their canoes, as they glide along, seem moving gardens of sweet peas, poppies and roses, each with a flower-goddess in the center. In the evening, after they have disposed of their regular "truck," they crown themselves with garlands, and start, singing, on their homeward journey. In the village churches, floor, walls, and altar are decorated with these fresh trophies, and a christening, a marriage and a funeral are occasions where the Indian woman buries herself and all around her in nature's choicest gifts of the earth.

### IN THE SUBURBS.

Before the Aztecs had acquired dominion over the other tribes and states they were obliged to live not only upon the natural islands of Lakes Tezcuco and Chalco, but upon land which they formed by weaving together the roots of plants and twigs, placing upon this soft soil, which they drew from the bottom of the lake, and upon this ground sowing their maize, chili and other necessary plants. Flowers and herbs followed, and the lakes were soon dotted with floating gardens, which became gems of pure beauty, when Tenochtitlan was the mighty capital of the Aztec empire. The once floating gardens have now become fixtures in the marshy grounds between the two lakes. They are covered with cauliflowers, chili, tomatoes, cabbages and other vegetables, intermixed with flowers. The gardens are separated by narrow trenches of water, and each has its small Indian hut and flower-loving, musical occupants. Tinkling guitars, children and adults, garlanded with roses and poppies and gaily dancing, jars of pulque and long festoons of dried and salted beef, are elements which may be combined in various ways to make up home and out-door pictures of life in this vicinity. Unfortunately, the stronger brandy is apt to succeed the mild pulque, and the music, singing and dancing. A drunken brawl, the flash of a knife in one of the little huts, or on the sward outside, a cry of pain and a corpse, is frequently the *finis* of this Arcadian picture.

These Indian huts have usually mud floors, and small altars, with palm leaf branches or leaves (which have been blessed) in one corner. The Virgin is generally represented by a collection of daubs on one wall. The other decorations are earthen vessels, a few tough, half-naked children and some dirty dogs. The Indian woman is within, or she may be off to work, having left her pots, children and dogs to take care of themselves.

The hut of the Indian who lives far from the city is often built of



light bamboo frames, thatched with palmetto leaves, not only on the roof but on the sides, and divided into two or three compartments by coarse screens of grass matting.

## THE CENTRAL AMERICANS.

The republics of Costa Rica, Gautemala, Honduras, Nicaragua, and San Salvador, and the English Colony of Balize, or British Honduras, constitute Central America. The population of the country is similar to that of Mexico, and aside from its charming birds and hideous reptiles, interest has centered in the territory as a field of investigation for the antiquarian, and the civil engineer prospecting for a route for an inter-oceanic canal. Central America was subdued by one of Cortes' lieutenants, and the five colonies did not become independent until 1823.

### REMAINS OF KINGDOMS.

The ruins whose structure stamps them as the most primitive of those found in South America are those of Copan, Honduras. They are in the form of terraces, or pyramids, upon which were erected massive buildings, approached by broad staircases. When these structures were several stories in height, each story was smaller than the preceding one, so that the building itself had the form of a pyramid. The fronts were covered with stucco, or carved into elaborate figures and designs, while the interiors were divided into narrow corridors and chambers, richly ornamented with stucco work and carvings, and containing mysterious tablets, idols and altars. Grand monoliths, or upright stones, arise from the areas between the temples. In the islands of Lake Nicaragua, like evidences of a pre-historic worship and civilization occur, as do also more primitive marks of life, such as rude mounds of earth and uncut stones. The general appearance of all these ancient structures from Mexico to Chili, forces the conviction upon one's mind that they were built not only as temples and dwelling-houses, but as fortresses.

At Palenque, near the Central American frontier, is a series of remarkable ruins, consisting of terraces of cut stone, surmounted by edifices whose walls and interior are covered with figures in stucco and hieroglyphics. The Palace, which stands on a terraced pyramid, is faced with cut stone, being 310 feet long and 260 feet broad. Its face was evidently once covered with stucco, and brightly painted. In the large courts are numbers of tablets, and one of stone which represents a figure seated cross-legged like Buddha. The pavements are skillfully constructed of large blocks of stone.



## THE HONDURANS.

The proportion of Indians among the Hondurans is not as large as that of Guatemala, and they show no such encouraging advances. The whole of the eastern portion of the Republic is given over to aboriginal tribes, who are believed to be related to the once blood-thirsty and powerful Caribs who resisted the Spaniards with such ferocity in the Lesser Antilles and on the mainland of South America. Numbers of them have embraced the Catholic faith, and now devote themselves to agriculture. The "Black Caribs" are a tribe who have largely intermarried with negroes. Formerly held as slaves by the Spaniards, they broke away from their bondage, and, in early times, combined into bands which were as great a terror to the country as the pure Caribs themselves. The western portions of Honduras are generally occupied by the descendants of early Spanish settlers, who live upon the sea coast or on extensive estates in the interior. Here cattle, horses and mules upon the plains find good pasturage, but both live-stock and land are neglected on account of the scarcity of laborers. The most attention is given to the mules, as they perform almost all the carrying trade of the country.

Honduras is rich in the precious metals, her silver mines being found in the west, in combination with iron, lead and copper. Gold is in the east and in the west, but few mines are now worked. Copper mines are numerous. Beautiful marble abounds. But the same old story must be told. Civil disturbances and a lazy people have retarded the development of the country, materially and intellectually.

Honduras has upon her coasts, especially those of the Caribbean Sea, the most commodious harbors of Central America.

## THE NICARAGUANS.

The population of the Nicaraguan Republic consists of a mixture of whites and Indians, negroes and Indians, whites and blacks, and of pure-blooded Indians. The Indians of pure blood outnumber all the rest, their special country being the basins of Lakes Nicaragua and Managua and the Pacific coast. A number of uncivilized tribes occupy the river basins of the Atlantic slope and have a reservation along the coast. Those who have settled along the Pacific coast are of Aztec descent.

Unlike many other American republics, the mainstay of Nicaragua is its Indian element, the natives being sober and industrious, tending the large herds of cattle, mules and horses which are raised, and also



cultivating the large plantations of cocoa, sugar-cane and coffee, which are principally owned by Europeans on the Pacific slope. Two or three crops of the small but juicy sugar-cane are raised annually. Maize is the principal food of the civilized natives, and two bountiful harvests are gathered from their own lands every year.

A favorite article of food with the wild Indians who live along the rivers and in the swamps of Eastern Nicaragua is the iguana, a lizard which grows to be four or five feet long, the tail being two-thirds of its length. Its flesh is delicate but said to be unwholesome. It passes most of its time in trees, where it is caught by the sly Indian with slip nooses.

When the Spanish conquerors entered the country they found a powerful chief on the borders of Lake Nicaragua, named Nicarao. The lake was named after him "Nicarao agua," and from the combination of the two words we obtain the present name.

The Nicaraguans are Roman Catholics, and their republican form of government does not materially differ from that of other Central American States. Their most serious disturbances were with Great Britain and on account of civil wars. England wished to obtain a protectorate over the eastern coast, and had obtained a foothold in the territory formerly occupied by native tribes under the name of the Mosquito Nation. This is now the reservation, of which mention has been made. One of the chiefs who died as king of the nation passed over his scepter to the English agent at Balize, or British Honduras. The Central American republics protested against Great Britain extending its protectorate over this territory and were joined by the United States. Nicaragua thus became the protector of the Mosquito Nation, with the understanding that she was not to interfere with the administrative authority of the native king and chiefs, who were in turn to acknowledge the government of the republic. Civil war once (1855) divided the Nicaraguans into two parties, each having its own capital, and they have not been backward in participating in the many quarrels between sister republics.

## THE GUATEMALANS.

Guatemala has about a million and a half of people, and two-thirds of its population is Indian. When the Spaniards came to conquer the country they found the greater portion of the present territory occupied by the powerful native kingdom of the Quiches. For six days the invaders fought with its army of more than 200,000 warriors, who only yielded with the death of their king. The City of Quiches is now



in ruins, but the district which the Quiches occupy is the most populous in Guatemala and the inhabitants as intelligent as any in the republic. Their ancient language is still in use. The Quiches are described as an "active, courageous race, whose heads never grow gray, persevering in their industry, skillful in almost every department of art, good workers in iron and precious metals, generally well dressed, neat in person, with a firm step and independent bearing, and altogether constituting a class of citizens who only require to be better educated to rise equal to the best."

And it would seem that the government had taken the matter in charge throughout the republic. The public-school system is in force, although until of late years the educational institutions were generally supported by the private contributions of wealthy citizens, and were mostly confined to the capital. Well-to-do citizens of other states were in the habit of sending their children to Guatemala City to be educated. This is more or less the case at the present time. The government, however, is giving its own money to the cause, so that the public schools have become a part of it. Education is compulsory, and parents or guardians who do not allow their children private instruction are required to send them to the graded schools.

No such diversity of costume is found among the people of Guatemala as among the Mexicans. The higher classes, so-called, dress like Europeans, the garb of the men of Indian and mixed blood being chiefly a short woolen jacket, cotton pantaloons, a palm-leaf hat covered with oilcloth, and a shawl of many colors. The Indian women draw a piece of blue cotton cloth around the body above the hips, and occasionally a white embroidered chemise; and their hair, which is wound around the temples, is interbraided with a red cord.

Guatemala is considered the finest city in Central America, standing upon a plateau which occupies the extremity of a broad plain, upon each side of the town being a volcano. As earthquakes are frequent, the houses are of one story. Fronting on one side of the largest square is a large cathedral and archiepiscopal palace. In the center is a fountain, one of many which are supplied with water from a distance of nine miles. Much of this square is occupied by rows of little huts, in which pottery, agave thread, iron utensils and other native manufactures are displayed for sale, the renting of the booths forming a portion of the municipal revenue. Guatemala abounds in churches and other religious structures, and although the better classes of private dwellings are low, they are tastefully decorated and surrounded by large courtyards, with fountains, orange and oleander trees. In the center of another of the



city squares is an elegant theater, surrounded also by statues, fountains and flowering trees.

Old Guatemala was destroyed in 1541, by a flood of water from the volcano at whose base its ruins exist. Later the rebuilt city was destroyed by an earthquake. The work of reconstruction is still progressing, as the town is situated in the midst of a rich cochineal district. But both new and old Guatemala are evidences more of Spanish than of native life, and, as such, we must leave them.

## COSTA RICA.

This, geographically, is the last of the Central American republics, and more than any of the other four is a Spanish state, there being only a few thousand Indians in the entire country. Most of the inhabitants are of pure Spanish descent, the first settlers coming from Galicia, in the north of Spain. The Indians chiefly occupy the Atlantic coast and are, probably, of the Carib stock. There are also small tribes at the headwaters of the San Juan and in some of the unexplored districts.

The Costa Ricans are enterprising, and enthusiastic advocates of railroads, telegraph lines and other public works, which exist in various stages of completion. The revenues of the government have not been sufficient to successfully prosecute their enterprises, and the country is considerably in debt.

## THE SAN SALVADORIANS.

The natives of this brisk little republic are more than half of Indian blood; many of them are debarred from exercising the right of suffrage, however, by the provision of the republic's constitution which makes a non-voter of a domestic. Other disqualifications consist of being without legal occupation, contracting debts fraudulently, owing money to the State, entering the service of a foreign power, or being of a notoriously bad character. The president, representatives and senators must own a certain amount of property. The geographical position of San Salvador has been the means of forcing her into nearly every quarrel which has agitated the republics of Central America, but she has advanced in spite of her many disturbances so that she is really a very prosperous little state. The foreign trade of the country, especially in coffee and indigo, is rapidly growing; she is improving her cart roads throughout the territory; encouraging railroads and agriculture; throwing open her unoccupied lands, which have been held by municipalities, to settlers; and establishing schools and colleges for both sexes, as well as night schools for tradesmen.



San Salvador, the capital of the republic, is in a very active volcano district. In 1854 the city was almost completely destroyed, many of its 30,000 people perishing. Most of its public buildings and dwelling houses fell into the cruel jaws of the earth in 1872, and when the plucky natives decided to rebuild on the site which had been chosen 350 years previous, they were about to make the eighth attempt to keep above ground. The city is still the center of the republic's political and educational life, containing a university and a well-organized system of public schools. In the neighborhood are extensive sugar and indigo plantations, and numerous hot springs.

















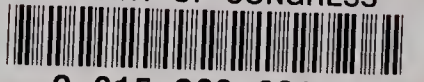








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