

QUEER CUSTOMS OF COURTSHIP AND MAR-RIAGE AMONG THE SAVAGE TRIBES OF THE BLACK CONTINENT

14

ROKEN HILL, Northwestern Rhodesia .- Before I leave the

heart of the Black Continent, to start south for the white man's Africa, that land of gold and diamonds below the Zambesi. I want to write a letter about the queer customs of our African sisters. They are an important half of this dark-complexioned world, and every nation and tribe has its own

have brazen, bare faces and paint their cyclids black with kohl and stain their finger nails and toe nails red with finger nails and too hairs the henna. Farther down the continent I learned much about the women of the British possessions, where John Bull is now regulating the marriage, fixing the price of brides, old and young, lean and fax, good-looking and the reverse, at \$3 aplece; and still farther south about the women now ruled by the Germans, who are allowed to marry as



A BASUKUMA BRIDE ON HER WAY TO THE GROOM.

The Girl is Under the Cotton on the Woman's Back. Photographed for the "News" by Frank G. Carpenter.

ways of treating them. I have already written of the Mohammedan maidens along the coast of the Mediterranean; they go about clad all in white or black each having only a single eye-hd e in her garments to find her way along the streets. I have written of the fair-skinned Jewesses of Tun's. They dress in jackets and trousers, and a pair of their embroidered breeches often costs as much as sour own dear ex-Secy. Taft. I have described the women of Tripoli and Egypt, where the girls cover their faces with long vells when they go out of doors, also the dancing maidens of the Sahara, called the Ouled Nails, who

How Women are Sold For Cattle, Sheep and Goats-What Wives Cost and How Marketed-My Adventure With an Usukuma Bride-Nandi Girls are Engaged In Babyhood and Married at Eleven-Queer Bridal Costumes-Hair Dressing and Shaving-Married Women Who Pull Out Their Teeth or File Them Sharp-Other Queer Customs.

Bantu negroes, who dress in cowskins and cottons, and who have cattle, sheep and goats. When a young man there and cottons, and who have catche, sheep and goats. When a young man there wants a wife he pays her father fifty sheep for her or agrees to work for the old man a number of years. All man-riage arrangements are made by go-betweens, and the matchmaker brings the bride to the groom. In the mean-while the chief bridesmaid has arranged the groom's hut for the occasion and a new bed is made, consisting of a framework of wood with a mattress of oxskins. The bridesmaid is paid a sheep for this work. After this she goes with the matchmaker, who might be called another bridesmaid, to the house of the bride and brings her home in great style.

her. As the party neared the hut of the groom a score of other women, the rel-atives of the groom, rushed out and scattered rice over the bride and the escorting party. I peeped into the hut just before they arrived, and thus got a look at the bridal chamber. It was a dark closet shut in by bark-cloth, and the bed was of cowskin. I was told that the groom was not yet present and that he would come in and take possession after the bridesmaids had arranged everything and fitted the hut for the pair. He had already given 60 sheep to the bride's sister. 1. A. Si'WHAT' WIVE'S COST.

" "WHAT WIVES COST.

WHAT WIVES COST. Sixty sheep seemed to me a big price for a wife, and I asked the Germans whether many girls were not sold at reduced rates. The reply was in the affirmative, but it was added that a good, lusty woman was worth some-thing as a worker and that the women were the slaves of the family. They take care of the stock, cultivate the crops and also keep house. The men do little but loaf. Besides it costs al-most nothing to keep an extra wife there, as the women are not allowed to

eat chickens or eggs, even the necks and the gizzards being forbidden to them. In the Kavirondo country at the northeast of the lake, I was informed that the usual price for a wife is 40 iron hoes, 20 goats and a cow, and that these articles can be paid on install-ments. In Uganda the government price is \$3 per girl, but more is usually given for the daughter of a chief. Among the Nandi tribes the richest men have from 10 to 40 wives, and the price for a good malden of 14 is six cows. Girls are often betrothed as carly as 7, and they are married at 11. The cows are often paid on install-ments, and if no child is born within a year after the marriage the busband may stop payment. It is among these Nandi, as with the Masai, who are found around the slopes of Mount Kill-manifaro and also on the highlands of British East Africa, that the unmarried girls dwell with the young unmarried men in the bachelor quarters, and un-til they are old enough to get marry until he is 30. Among the Buvumas the price of a wife is two cows and five goats. Of these the father of the bride keeps one of the cows and a goat, the other four goats being given to the rel-atives. A TAX ON WIVES.

atives. A TAX ON WIVES.

A TAX ON WIVES. Down in Rhodesia the usual price for a strong, good-looking girl is four cows, and if she is the daughter of a chief she may bring as much as five or six. The government taxes every native \$5 a year for his hut and family, and this includes a tax for one wife. If he has more than one he is charged 10 shillings for each extra wife. The Kaffir girls are married at as early as 13, and a girl is often engaged at 4 or 5 years of age. Such engagements are made by the parents and several cattle form a part off the dowry. It is a custom at younger brother to marry until each of his older brothers has at least one wife, and the father often helps pay for the brides.

his older brothers has at least one wife, and the father often helps pay for the brides. About Lake Shire girls are often be-trothed in their infancy and they are sometimes actually engaged before they are born. In such cases the prospective groom or his parents are expected to clothe the girl until she is old enough to be married, but as the only clothing in her early life is a walst cloth and often not more than a string, the ex-pense is not heavy. The people there have from one to 20 wives, according to their wealth, and in times past the chiefs had harems of as many as a hundred women each. As a rule the number of wives is decreasing all over South Africa, and with the demand for foreign goods which is gradually grow-ing, making the support of women more expensive, there is likely to be still further decrease, still further decrease,

BRIDAL COSTUMES. The question of dress is not a serious

The question of dress is not a serious one in most parts of central Africa. It is different north of the Sahara, where a pair of bridal trousers may, as I have stated, cost \$200 and upward, and where breechès of cloth of gold are not uncommon. The lightest wedding cos-tume I have seen in my travels is that which the women wear at the end of the Uganda railroad. The men go abso-lutely naked and the married women have on nothing but a sort of fly brush tail about 12 inches long, which they fasten to a string around the waist. The tail thus hangs down behind on a

, line with the vertebrae and flaps up and down as one walks. It is indelicate for any man to touch this caudal badge of matrimony, and even the husband is warned to let it alone.

any man to touch this caluar back of a matrimony, and even the husband is warned to let it alone. In this same country the women wear-no clothes whatever until married, when they adopt the tail. A little change is now beginning along the line of the railroad, but a few miles back nudity prevails. Notwithstanding this the Kavirondo are said to be of a much higher grade of morality than their neighbors, who are more or less clad. A little south of that region I came upon a tribe where the ladies wear about the waist fiber fringes of the length of my hand or longer, and on the opposite side of Lake Victoria I saw hundreds of girls clad all in grass. I say "all," but this means only a skirt which reaches from the waist to the knees. The young girls wear nothing. The Uganda women wear bark-cloth and cover the whole person. They have great blankets which they wrap around them, binding them in at the breast and waist. Indeed, they are so well covered that they could go through an American city without being arrested by the police. This would not be pos-sible for a Kavirondo woman. Down here near Broken Hill the wo-men wear a cloth which reaches from the waist to the knees, and also a kind of cotton dickey over the breast and back. They are plump, lusty-looking maidens, and can use the native hoe and mattock far better than the men. Indeed the men do almost no work in the cornfields, that work being left to Indeed the men do almost no work in the cornfields, that work being left to their wives.

ODD BEAUTY SPOTS.

Our American belles adore dimples, and it is said that their dimples are sometimes artificially made. They adorn sometimes artificially made. They addre their white faces with black patches of court-plaster, and also comb their hair in outlandish shapes. I have seen an American beauty with a diamond set in one of her front teeth, and we all know of women who paint, powder and enamel. The same effort to beautify one's self.

The same effort to beautify one's self The same effort to beautify one's self goes on throughout Africa, save that the standards of beauty are different. Among the Banyoro, who live north of Uganda, the women knock out the six front teeth of the lower jaw and the young men do the same. The Jaulo wo-men have a similar custom. On the south side of Victoria Nyanza there are tribos where the women file their teeth sharp like a saw and the Buyuteeth sharp like a saw, and the Buvu-mas knock out two of the incisors, the price for each such operation being four cowry shells or a fraction of a

four cowry shells or a fraction of a cent. Most of the African women scar their bodies to beautify them. I have seen girls with Persion shawl patterns on their breasts and abdomens, and others with great welts on their forcheads and cheeks, marking the tribe to which they belong. In the Sudan there are scores of such tribal marks and each tribe has its own way of scarring. Mutilation of the ears is common throughout Cen-tral Africa. The Swahilis enlarge the holes in the lobes until they become mere straps which will inclose a glass tumbler. These same girls have holes all around the rims of their ears, which they fill with rolls of paper.

they fill with rolls of paper. The Masai women load down their ears with jewelry, fastening great weights to the holes in the lobes so that they are gradually pulled down until they flop against the shoulders. In German East Africa there are peo-

GRAND

ple who wear great rings and plugs in their lower lip and in the upper lip as well. Such ornaments elongate the uplip so that it extends several inches out over the mouth.

out over the mouth. QUEER WAYS OF HAIR DRESSING. Until I came to Africa I thought the American girl could put up her hair in more outlandish ways than any other maiden on earth. She has many com-petitors and some superiors among the ebony belles of the Black Continent. It is true that these African maidens in most cases have to conquer the kink or corkscrew curl which covers their pates, but nevertheless they have many creations which surpass the wonders of the marcel wave, of our mighty pom-padour and the other oddities formed with the aid of the rat, the curling iron or curl paper. The Sudanese braid their hair in long oven curls, so that it hangs out like the snakes of the Medusa. The Zulus put it up in mighty towers, which often extend a full foot above the crown of the head, and down in Natal a birde-groom goes out to court his sweetheart with a pair of real cowhorns tied upright upon his head, so that they look as if they grew there. Along the castern coast of Africa there are many natives who braid the hair in little windrows over the scalp, and farther back are many tribes in which the women shave the head close. This is so with the Baganda and the Masai, Many of the native women of Omdurman, in the Sudan, shave not only the head, but every part of the body, and it is a common custom among many tribes for both men and women to have themselves shaved from head to foot before marriage. Among some peoples the hair is pulled out. This is also the custom among our Moros of the Philippines and certain tribes of the Amazon. The Batoro, a tribe which inhabits the country between Lakes Abert and Albert Edward, shave and oil their brides before the wedding. The girl's QUEER WAYS OF HAIR DRESSING.

brides before the wedding. The girl's

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head is scraped off by the village barber, and her own sister uses the razor over the rest of the body. After this she is smeared from drown to toe-nail with butter and castor off, the stuft being well rubbed into the skin. The Sesse Islanders pull out the skin. The Sesse Islanders pull out the gray halts as they begin to appear, think-ing that gray hair makes old age. The younger women there rub red clay and off in their hair, and they often plait it into string-like strands. When they trim their hair in Pondoland the hair head, and cuts the hair level with this by means of a knife, stopping at the strap, which protects the skin. After they are married they often train their hair into a cone-shaped mass, stiffen-ing it with red clay and oll for the Durpose. In all African countries the native women as to the dressing of their hair in Saround their heads, twining the hair over them and then smearing it with charcoal and oil so that it can be polished. It is a great insult to at-temp to pull off a maris ring. In many places the men shave their heads, and which puts the hair strap in many places the hair strap is not the they are and the share they are hair over them and then smearing it with charcoal and oil so that it can be polished. It is a great insult to at-temp to pull off a maris ring. In many places the head share their heads, and which puts the hair up so that a great is hair over them and there is one tribo which puts the hair up so that a great is head the marines for the strap appear shoots out right above the crown. This spear of hair if sometimes so long that the man cannot stand uprisht in his hut without disarranging it. FRANK G. CARPENTER.



(Continued from page thirteen.)

eat." The conversation was interrupted by the other impatient carabineers and the situation saved Malone.

READY WIT SAVES HIM.

READY WIT SAVES HIM. The escapes of these brigands so often turn on some little circumstance that it is not to be wondered at that they believe so thoroughly in luck. Take, for instance, Ferraro, whose good luck was phenomenal. Another, Faliori by name, was deserted by the goddess of good fortune and was at once taken. For 10 years he kept the authorities at bay and a certain part of Sielly in a continual state of un-rest. The man himself was nothing but a common criminal, but had one great quality indispensable to his progreat quality indispensable to his pro-fession, to wit, presence of mind. One night the hut in which he was sleep-ing was surrounded, and he was calland upon to surrender. The door was guarded, but a window on the floor above looked into a garden full of cactus. Out of this he threw a heavy guarded, above loc

thus left unguarded afforded the best of exits, of which the brigand prompt-ly availed himself. Another time he was eating his dinner late at night in a friendly inn, when the innkeeper rushed in to annouce that the house was surrounded. Fallori arose and, without the least hesitation, entered a room in which a tired monk was snoring, donned his gown and return-ed to his dinner. The carabineers appeared and searched the house only to find no suspect. When they re-turned to the dining room, angry and swearing, Fallori reproved them for profanity, advised patience, and de-parted after administering his pater-nal benediction. EVERY BULLET SCORES

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EVERY BUILLET SCORES, His exploits resulted finally in the placing on his head of a price of \$2,000, and one night a house in which he was hiding was surrounded, this time with immense precautions. Fallori, however, managed to give his would-be captors the slip and made off, with the carabineers at his heels. He was armed with an eight-chamber-ed revolver, with which he terrorized all who got in his way, and his es-cape seemed certain. Suddenly his "luck" descrited him, for he ran al-most into the arms of a score of solmost into the arms of a score of sol-diers. He immediately fired four shots in rapid succession, wounding

rest, was on the point of overtaking the fugitive when the brigand turned and shot him dead. Immediately afterward Fallori fired at two of the ifterward Fallori fired at two of the emaining pursuers, wounding them both. With but one cartridge remaining in his revolver, the brigand tried to take refuge in a house. When the owner barred his passage he shot and killed him. Up to this time, Faliori had es-caped injury, although repeatedly fired at by his pursuers. He was, however, nearly spent, and as a last desperate resource jumped into the river, from which he was soon dragged. The carabineers had their work cut out for them to protect their prisoner from the fury of the mob. The relations and friends of those he had killed tried to lynch him, and With but one cartridge remaining in The relations and friends of those he had killed tried to lynch him, and although he was finally landed in prison, he lost an eye in the struggle and received a deep wound on his face. CONSTANCE HARRIMAN.

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GAMISLING Your life against 25 cents is just ex-actly what you are doing if you neg-lect a cough or cold on the chest instead of treating it with Ballard's Horehound Syrup. A 25 cent bottle of this splendid remedy will cure an ordinary cough, heat the lungs and act as a tonic for your entire system. For sale by Z. C. M. I. Drug Co., 112 and 114 South Main Street. B



murderer is now writing his prison ex-

Thus the only persons who gain by the extraordinary dilatoriness of the Italian law are the assured criminals, and it bears hardest of all on the inno-cent. Public opinion in the peninsula is perfectly unanimous in demanding that there should be a thorough overhaulter there should be a thorough overhauling that there should be a thorough overhauling of the procedure of the law. The law itself is of the highest order, and the judge and responsible authorities in their great majority are animated only their great majority, are animated only by the honest desire to see it carried out but the juyors cannot be depended upon, and the public is often carried away, so that there is always delay and miscarriage of justice. CONSTANCE HARRIMAN. often real n

A CHEEKY WILL.

R. W. Herberd, New York's com-missioner of chartles, showed with a luminous illustration, in the course of a recent address, the harmful effect of indiscriminate charity.

An old woman in Utica," he said, "An old woman in Utica," he said, "had been given a pint of milk and a loaf of bread daily for eight or nine years by a rich young matron. Well, the old woman died the other week, and it is found that she had left a will. In this brief testament she cooly bequeathed her daily bread and milk to her nephew."

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