

## LIFE IN AFRICA.

Wives, Children and Relations are Look ed Upon as the Best Evidence of a Man's Wealth and Influence.

The organization of the family in Augola is similar to that which obtains among most Bantu peoples. As father hood is never absolutely certain, while there can be no doubt about motherhood, it is the mother, not the father, that determines consanguinity or kinship and succession or inheritance. The father's relation to his children is as INCORPORATED TO PROMOTE ART. loose as is in Europe that of a stepfather to his stepchildren. The closest relation, next to that of mother and child, is that of uncle or aunt, on the maternal side, to nephew or niece. The uncle owns such nephews and nieces ; he can sell them, and they are his heirs, not only in private property, but also in the chiefship, if he beachief. Mr. Chatelain tells us that circumcision is very widely practiced, but obligatory only among a few tribes. Polygamy is customary, although its evil concomitants are acknowledged. In the absence of metal or paper money to represent capital, a large number of wives and chillren, and the resultant wide circle of blood connection and influence, are looked upon as the lest investment and most sub stantial element of wealth. It is to be noted that each wife occupies a separate house and tills her own fields. She provides her husband with food and tobacco; he builds her house and procures her clothing. The wedding ceremonies will be found minutely described in the story of the Four Youas, translated in this volume. The money and other things given by the suitor to the girl's parents are not the "price" of the girl, as is often said, but the "pledge" and symbol of the contract thereby execut ed. If he treat her unmercifully, he may lose the money; if she prove untrue or unfaithful, the parents have to return the gifts. Impotence in men and bar renness in women are the greatest misfortunes that may befail the natives of Angola. Blindness and lameness are comparatively trifles, so great is the abomination in which these infirmi ties are held. One of the most only for the funeral wail. Other features of the mourning are the gathering of all the relatives and friends from afar pense of the successor and next of kin as long as the money lasts. Slavery, and its concomitanty the slave trade, are practiced all over Angola. It is based on three facts : (1) The right of an uncle to treat his nephews and nieces, that is, the sons and daughters of his sisters, as merchandise; (2) the absence of penitentiaries, and (3) war. If a man is unat le to pay a debt, or has committed a crime and cannot otherwise pay the fine, he is sold himself, or he sells his nephew or niece in his stead. Prisoners of war are sold to the nignest uidder. As a rule, however, the slaves of uncivilized natives are not worked hard or crueily treated ; and they have a chance to redeem themselves, as is shown in the story of the "Young Man and the River," translated in this volume. On the other hand, civilized masters and the plantation owners make the slaves' yoke a galling one, and sometimes thrash them to death. This brings the author to the subject of jurisprudence. We are told that whenever nauves quarrel one party or both parties call one or more umpires, generally old men, to settle the case. If the case is an important one, it is also brought before the chief. In vital questions, as that of witchcraft, the case is decided by the poison test, in which event the medi-

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