

dealing with his subject which contrasts favourably with that of most recent editors of the *Essays*. The time has not yet come perhaps for a complete scholar's edition of the *Essays*. The scientific study of the *origines* of the English tongue, and of the history of its early literature, is still perhaps in its infancy. Bacon's life has yet to be written, for Mr. Spedding's invaluable *Life and Letters* is, for the most part, a collection of materials for future biographers. Much may be done by the study of the writers, chiefly Italian, who had most influence on the literature of Bacon's time, and especially on Bacon himself. All these are sources of material which have not been, and cannot yet be, exhausted. Dr. Abbott's edition does not pretend to exhaust them, though it is specially characterised by a scholar's knowledge of English literature and grammar, by an independent study of Bacon's life, and by a very praiseworthy effort to bring the light of Macchiavelli to bear on Bacon. As a natural result it will be of great value to ordinary students, and I am also glad to think that it will render no inconsiderable service to future labourers in the same field. JAMES R. THURSFIELD.

THE MARQUIS DE COMPIÈGNE'S SECOND VOLUME.

*L'Afrique Equatoriale: Okanda—Bangouens—Osyéba.* Par le Marquis de Compiègne. (Paris: Plon et Cie., 1875.)

M. DE COMPIÈGNE, in his *avant-propos*, expresses his gratitude to the French public for exhausting in a single month the first volume of his travels: the *grande nation* certainly does love to honour its traveller when it finds one. The present book, "Okanda, Bangouens (Mbángwe), Osyéba" (Ocheba or Ocheba), may fairly look forward to yet higher honours. It covers fifty to sixty miles of unknown river; it has some action ending in the usual catastrophe; and we find in the Appendix not only certain "summary" (very summary) "studies" of language, but also a catalogue of the birds collected by *ces messieurs*. The death of Roi-Soleil (chap. 2), poisoned with palm-wine, is an interesting sketch. After the shuddering horror of cannibalism expressed by the *Spectator* (November 27, 1875), it is interesting to read (p. 160): "ces enragés mangeurs d'hommes ont pour eux la bravoure, la force physique, l'intelligence, l'adresse, l'industrie, en un mot, une immense supériorité sur les peuplades abâtardies qui les entourent." The author evidently does not try to kick down the ladder—cannibalism, slavery, and polygamy—by one of whose rungs the *Homo Darwiniensis* became *Homo sapiens*. He has grasped the fact—without, however, referring it to the discoverer, the late Mr. Winwood Reade—that the heart of Africa still contains two tribes concerning whom legends were current in the remotest antiquity.

First are the Pigmies, which appear as Wavilikimo, or two-cubit men, in the traditions of Zanzibar and Madagascar. They were discovered in the Obongos of M. du Chaillu's second expedition; they were heard

of on the Ogowe River by Mr. R. B. N. Walker (1866 and 1873); and they were rediscovered in the Mabongos, Akkas, or Tiki-Tiki, by the late M. Miani. The latter, by the by, was evidently unknown to the author, who styles him "le martyr trop peu connu de son amour pour la science," an honour to which the old ex-slavedealer could hardly have aspired. We well remember his objection to deriving the Caput Nili from the southern hemisphere, because it would have to flow uphill—the Equator being, in his idea, a protuberance. These Pigmies are nothing (says the author of the *African Sketch-book*) but a survival of the so-called Bushman-Hottentot race, the substratum of the actual negro and negroid occupants of the soil.

The second identification is even more interesting. For many years we have heard of the Nyam-Nyam men-eaters, or "men with tails" (of bullocks), occupying the central regions north of the Equator; and now we know that the vast area between the Moslemised tribes (N. lat. 6°) and the South African family proper (S. lat. 3°) is peopled by a homogeneous race of cannibals. The first item appeared in the Fans of Paul du Chaillu, who made them, however, a tall, black, ferocious-looking tribe. Next came the Ocheba of Mr. R. B. N. Walker, the Osyéba of our author, occupying the upper part of the Ogowe River; and followed, in rapid succession, the Manyema ("forest people") of Dr. Livingstone, and the Monbuttus of Dr. Schweinfurth. These men are negroids, not negroes: the hair reaches the shoulders, the nose is high, the lips are comparatively thin, and the mustachio, or rather the beard on each side of the chin, attains considerable length. The chief evidences of African blood are those constants, the *bombé* brow and the patulous nostril. The dress, the weapons, and even the ornaments of these anthropophagi, who must number several millions, are everywhere the same. It was a riddle to us how the Fans had invented a cross-bow precisely similar to that of mediæval Europe; and how the swords of the Upper Congo appeared to be copied from the knightly pages of Meyrick: now we explain it by direct derivation, through Central Africa, from Egypt and other regions in contact with the Frank.

M. de Compiègne has thus ably availed himself of scattered information. We thank him, also, for his account of the "Ivili" (p. 4), and for his hints touching the "Ofoué" (Ofowe) River, probably the future highway into Western Equatorial Africa. But accuracy of detail is not his forte; and our geographical instinct compels us to point out, at some length, the errors and inadvertences which are most likely to injure the cause of geography and travel.

In the *avant-propos* (p. iii.) we are assured that a hundred leagues, hitherto a blank upon the map, have been added to our knowledge. We ask where are they? In 1867 the Ogowe was surveyed by M. Aymès, as far as "Zoro Coteho" (Ozega-Kátyá), and Mr. Walker's line to Lope (January, 1873) was published by Herr Petermann. The

two naturalists can claim no more than to have covered some 180 miles beyond the confluence of the Okanda and Ngunye Rivers, or fifty to sixty higher than Lope. The author has misunderstood the origin of the Ivili or Bávili (p. 4). This tribe never professed to have emigrated from the Congo, still less to have marched by land. About the end of the last century they were driven from their homes in Loango by inter-tribal feuds; and, after many coasting trips in search of a settlement, they ascended the Ogowe. One section remained at Asyuka; the other pushed up the banks of that river at and below the Falls of Samba. Such, we believe, was the account given in 1866 to the explorers of the Ogowe by the chief of Asyuka, Amánkapi, the sole survivor of the original band of fugitives, and the only one who could converse in his mother tongue with natives of the Congo. He was a child at the time of the exodus, and nine years ago he appeared to be about seventy-five years old; thus the date of the migration may be fixed with comparative accuracy. Again, the Bávili are *not* moving northwards, nor are they by any means numerous. Finally, they are the reverse of *accueillants* and *hospitaliers* (p. 7); although they are as *industrieux* as most negroes south of the Equator. N.B.—Their "poison-dance" is by no means original.

The other most important ethnological errors are as follows. The Ivicia (Bávcia) and their capital, Buali, were first visited by Europeans in April 1866, and were duly described in the *Journal* of the Royal Geographical Society. They must have changed notably since that time (p. 30), when all fled at the sight of strangers, crying "the White Devil has come!" and when only the boldest could be persuaded to quit their homes. The "Adjoumbas" (Ajumba) do not call themselves descendants of the Mpongwe (p. 9); indeed, the latter own them to be the original stock. The "Apingis" (Apinji) are *not* at war with the "Osyéba" (Ocheba) as are their neighbours the Bakele, the Okanda, and some of the Okota (p. 91). The "Madouma" (Aduma?) are quite distinct from the Apinji (p. 93), and the "intelligent captive" consulted by our author evidently "hoaxed" him. The tribal names given in the same page are sufficiently well known, although, as usual, peculiarly mis-spelt. The Ocheba are not confined to the upper Ogowe: a section of the tribe, settled near the coast behind Batanga, was first visited by Europeans in 1852; in 1866 they were met at Ndungu—the islet of Edibe, king of the Okota—when a short vocabulary was compiled; and finally, in January, 1873, they were found in the Apinji villages. Among the ethnological errata we must include the woodcuts, which, we are told, are "taken from the photographs and the *croquis* of the author." Now, that facing p. 39 represents *not* "nos grandes pirogues de l'Ogoué," but those of Cape Lopez (Orunga), which are totally different. Opposite p. 61 we have the hut of one of Ranoki's nephews, not the blind old villain's; and facing p. 324 is a cut taken from a photograph of Messrs. Hatton and Cookson's factory at

Batanga; it represents Mr. Wales surrounded by Banâkâs, and it has nothing to do with the Ogowe, or with Adânlinanlângâ.

Nor is the geographical part more correct than the ethnological. The course of the river beyond Sam-Quita (Osaon-ikiti) is very unsatisfactorily laid down by the *deux touristes*, whose knowledge of the compass appears vague and unsatisfactory; latitude and longitudes are absent, and it differs only thirty leagues from that of Herr Lenz. The names of villages, the rapids, and so forth are grotesquely changed, as is customary with French travellers, who seem to have no ear for any tongue but their own. The Okeko or Mokeko range, a most important feature, is reduced to a single mountain. Sam-Quita and Lope are transported from the left to the right bank. The "Ivindo" should be "Ivindi," that is, the Black River, the "Iena" of the Brazil; it was mentioned in 1866 by the Inlenga and others to the first European visitor. Talaguga, or Talamaguga, is in the mid-stream, *not* on the right side. The Okono is above, *not* below Ndungu, Edibe's islet. The Obanga or Ovanga falls into the Ogowe from the north, *not* from the south. Again, the words are differently spelt in text and map, e.g., Okôta and Okota; Bagouens and Bagouins. The natives in general do couple, as M. du Chaillu told us, the name Samba n' Agosye, although the latter is represented to be a narrow rapid, some miles higher up the Ngunye; of course both Samba and Agosye are the work of the Imbiri (genii), who reside in, and who watch over what they have made. The description of the "Ognémouen" (Ogemwe) Lake in page 54 is incorrect; after pushing up about five miles beyond Fetish Island, the steam-launch found, instead of a practicable passage, a streamlet fit only for the smallest canoes. The author omits to mention the Sangaladi Islands, the true outpost of the Okota Country; he alludes (p. 85) to the curious cavern, but he does not record its name, "Iboke-boke;" and he forgets "Ndungu," the home of King Edibe, a large and stout chief reduced to *un tout petit homme*. We can hardly accept the description of the "Gate of Okanda" below Lope; if the Ogowe narrowed to twenty mètres (p. 107) no canoe could overcome the force of the current. Nor can we trust to the conjecture that the great stream rises in a lake (p. 93); all the tribes unite in ignoring its origin; and some Europeans have suggested, indeed, that it is the Ugoweh mentioned in Mr. Stanley's letter.

In personal matters the second is, perhaps, an improvement upon the first volume. Mr. Sinclair the *épicer*, a word used derisively as "un épicer de la rue Saint Denis" (p. 143), becomes "l'excellent Sinclair." But Mr. Hill (not Hills) is misrepresented as an "original de premier numéro . . . buvant de l'alongou (alugu) de traite." A sober young fellow who never touched a drop of trade rum, and who could hardly be induced to drink ale or wine; he died at Liverpool only a few months ago. French residents and travellers on the West Coast of Africa should not throw stones into their neighbours' gardens. Instead of confining themselves to brandy and water they poison their stomachs with sour *vin ordinaire*; with

deleterious absinthe, with *bière Bobée*, with *eau de vie de Cambuse*, and with other liquors fit only for the *dura ïlia* of the natives. Others, again, who do not drink display a voracity equally terrible to themselves and to their entertainers. Hence, probably, the climate of Equatorial Africa is declared to be so deadly (p. 285); at Gaboon there are Europeans and Americans who, by taking moderate care of themselves, have retained their health for twenty and even thirty years.

We now approach what may be called the historical part of M. de Compiègne's work, and here, as we might expect, errors abound. Messrs. Hatton and Cookson's ss. *Delta* was sent on the 14th (*not* the 10th) of December, 1873, with orders to return on the tenth, *not* on the fifth day, which would have been impossible. Roi-Soleil left on the 13th, *not* on the 5th. The death of that "king" is, we have said, interesting, but the tale is dressed up to suit European tastes. Mr. Walker took Nkombe in hand at the special request of his tribe (p. 57). Olimbo was the second son, *not* the "fils aîné;" the latter was Revege, so named after his grandfather. It was mainly through the Englishmen's support of the slaves that the women were *not* flogged (p. 65). Instead of the widows being divided among the heirs, they were allowed to remain single, as the black testator had wished. Indeed, Nkombe bequeathed all his wives, especially "M'Bourou" (Mburu) the favourite, his children and his slaves, to Mr. Walker, and the latter, on January 19, 1874, was formally installed as successor of "Roi-Soleil;" M. Guisolfé, commanding the *Marabout*, being in the village at the time. This step naturally excited the small jealousy of M. Pannon du Hazier, the commandant of Gaboon. It led to a petty persecution of the enterprising Briton, in whose hands the keys of Nkombe's house, by consent of rival factions, were placed. At the wake the least possible amount of rum was distributed, to prevent over-excitement of the lieges; and sale at any price without express sanction was prohibited. Who ever heard of a merchant being compelled to pay for the death of a negro that killed himself with rum-drinking (p. 71)? Not a single article of value was brought up from the factory to the house on the hill, and the whole account of the fortifications (p. 68) is said to be exaggerated. Finally, the vision of Mrs. Mburu, the white phantom of Nkombe, walking from the hut towards the river (p. 64) is essentially European, *not* African.

In p. 72 let us note that M. Amoral (*not* Amoral) was made prisoner on shore, *not* taken from the *Delta*. The note in page 80 contains almost as many errors as lines. The *Marabout* grounded below Irere-voloyinkâmi (the "Lower Tree"), and never reached two miles from Osaon-ikiti. M. Guisolfé, unwilling to leave his ship at such a time, availed himself of the Englishman's offer of a passage in the *Delta* for Mr. (Aspirant) Duboc, who had been detailed to map the stream. Then, instead of distancing *Le Pionnier* by eighteen miles, *Le Marabout* went only some five or six beyond "Zoro Cotcho" (Ozega Kâtyâ). Finally, the "traitants gabonais" often go to Edibe's

Ndungu, upwards of forty miles beyond "Sam-Quita." M. Schulze (*not* Shültz, p. 107) never reached the Lope village from which Mr. Walker (January, 1873) turned back, after a short walking excursion up stream. Here the latter heard of the Falls of Obowe (*not* Bôoué, p. 176). Finally, everyone knows that the *Liberia* belonged to the B. and A. N., *not* to the A. S. S. Company: it was the first and only steamer lost by them, except the little tender which came to grief at Brass, while assisting the rival line's *Monrovia*.

The "attack and rout" (Chap. vi.), which form the catastrophe of the drama, must not be laid to the travellers' charge; the effect, however, of the two deaths among the Ocheba will close the upper river for many a year. No line now remains to explorers but the Ofowe or southern fork, and this should have been tried instead of forcing a passage by the main stream to the Ivindi. As the Ocheba occupy only the northern bank, *not* both sides, of the Ogowe, the southern is evidently to be preferred. We repeat that when African tribes show surliness of temper the traveller must take up his bed and depart, like Dr. Livingstone, *not* (*pace* Sir Samuel Baker) remain and shoot, like Mr. Stanley. The Anterior Expedition may pay heavily for the sins of its predecessors should it unhappily light upon the eastern end of the Victoria Nyanza. We note with pleasure that M. Savorgnan de Brazza is pursuing the work of discovery; the Italians have proved themselves the best travellers of the Latin race since the days of Marco Polo and Ludovico di Varthema.

The account of Prince's Island (Chap. ix.) is hardly fair to the Portuguese generally, and especially in the matter of slavery. This institution is still legal in their colonies; the whites neither need to make, nor do they make, the least mystery of the matter; and Englishmen have been present at slave-auctions in S. Antonio. But the late commandant of the Gaboon did not regard slavery as "une monstruosité" (p. 257), on the contrary he recognised it officially, as at least one document, with his signature attached, can serve to prove. It would be simply impossible for fugitives to reach the Gaboon from Prince's Island; they might succeed from St. Thomas, but, as a rule, they fly to the south end of Fernando Po, where there is now a large "Maroon" colony. Many of them make the mainland at Benito, Bata, Campo, and Batanga; here they become the slaves of the natives, who sell them to the Mpongwe traders employed in the several factories. Who ever heard in these days of the "établissements portugais du Congo?" (p. 257). The Portuguese slave-dealer of Prince's Island could not have been to the Gaboon with the idea of buying thirty "chattels," though he might have tried at Senga-Tanga or Cape Lopez. Again, the Congo has never during the last century sent out a pound of cotton (p. 271). The "American Silva" (p. 275) was probably the Portuguese factor of the American Sparhawk and Co.; if so, he made his money at Loanda, *not* in the Congo.

French travellers of the politico-Jesuitical type, as a rule, disdain commerce; we may

therefore compliment M. de Compiègne upon his chapter (viii.) "L'Industrie," &c., and we should be more grateful had the particulars been less inexact. Almost every Mpongwe word is an error (p. 241), while the fatal habit of marking the final e with an acute accent (é) produces a Franco-Gaboon dialect as singular as is the Gaboon French. The description of the "ivory-bundle," given here and elsewhere (p. 13), will astonish the European trader, who never knew that he was in the habit of giving anything like such an assortment in such proportions. The trade of the Okota or Bokota is in "rubber," as well as in slaves. The Batanga or Banâkâ people traffic directly with the Ocheba, whom they call Dibeia. The details about cowries are wholly erroneous. To say nothing of Lagos, Benin, and the Niger, considerable quantities are sold in the Gaboon, at Batanga, and in the Ogowe: there was a store at Adânlân-lângâ when the author was there. The account of the 6,000 lbs. of ivory (p. 235), the fifty or sixty people who sell it in the Gaboon, and the mode of trading are equally fanciful. The white merchant deals with two or three negroes at most, and the bargaining is nearly confined to their chief. A single Gaboon trader has bought and paid for 5 cwt. of ivory before breakfast, and, moreover, has entered it in his book. Instead of two kegs of powder to every gun (p. 237), the reverse is nearly always the case. Cloth (onlamba, *plur.* inlamba) paid on the "ivory bundle" is not measured by the fathom (p. 238) but sold by the piece. The price of knives (swaka, *plur.* iswaka) is misstated (p. 240): it varies from 25 centimes to 1 franc; and "matchets" fetch the half of 2 francs. Rum costs from 1 franc 33 centimes to 2 francs per gallon—not 1 franc per litre (p. 239); and it is considered one of the least profitable of trade articles. Everyone knows that gin and liqueurs do not come from Hamburg (p. 239), but from Rotterdam and other parts of Holland. The small liqueur-bottle is called "mbute yi Nkompiini," because it was introduced into the trade by German merchants; and the latter are now termed "Kõmpini," or "Nkompiini," because they speak a language resembling that of the old Dutch-African Company.

The linguistic part of the Appendix is mostly borrowed from the Grammar of P. Le Berre.\* In his preface this divine "makes it his religious duty to place his modest labours under the auspices of the Holy Ghost, and under the protection of the Immaculate Heart of Mary." He forgets, however, another duty, which is that of owning to have borrowed all his knowledge from the meritorious labours of the Protestant missionaries, the companions and the followers of Mr. J. Leighton Wilson (U.S.). Let us hope that this blot will be removed from the Vocabulary promised to us by the reverend gentleman.

To conclude this long notice, M. de Compiègne informs the world that he is "about to undertake new and long journeys into Central Africa;" and we are rejoiced to

\* *Grammaire de la Langue Pongouée.* Par le P. Le Berre, &c. (Paris: Simon Raçon et Cie., 1875. 1 vol. 8vo, pp. 223.)

hear that an opportunity of so doing has presented itself. There is an excellent library at Cairo, and it is to be hoped that our author will see the propriety of consulting it. Moreover, when a writer is inexact in small details, which suggest incorrectness in greater matters, it is always easy to consult a literary adviser, and thus to avoid such compromising points as "Town's end" (Townsend) and "Sir Baker."

RICHARD F. BURTON.

#### EPOCHS OF HISTORY.

*The Age of Elizabeth.* By Mandell Creighton, M.A. (London: Longmans & Co., 1876.)

It would be in vain to expect in a volume of so small a compass as this a complete and critical account of the important and interesting period which Mr. Creighton has selected as his portion of the series of "Epochs of History;" yet, notwithstanding the severe compression required, he has succeeded in presenting a far from unreadable book, which will be of great assistance to the student. Although prominence is given to the history of England the contemporaneous history of Europe has not been neglected, and Mr. Creighton has shown, wherever it was possible, the connexion of events passing in different countries. He takes an impartial view of the causes which led to the rise and progress of the Reformation in Europe, giving due weight to the political and social as well as to the religious element, showing how by the course of events that great inevitable change was led to adopt the character which it eventually assumed. On the vexed questions connected with Mary Queen of Scots he does not venture on a decided judgment. Of the Admiral Coligny he takes a much more favourable view than facts seem to warrant; for, in estimating the Admiral's character, his personal rivalry with the Duke of Guise should not be lost sight of. They started in life as rival companions in arms, and though the military abilities of the Admiral were in no wise inferior to those of his competitor, fortune rarely favoured his banners, while Guise was uniformly successful. At St. Quintin Coligny, after performing services of the utmost importance to the very existence of France, was in the end overcome and taken prisoner, while his more fortunate rival a few months later gained lasting renown among his countrymen by the comparatively easy conquest of Calais. It was while ranking under his defeat, and as a prisoner, that Coligny's eyes were first opened to the superiority of the Protestant creed over that in which he had been brought up, of which the House of Guise were the staunch supporters. His reputation and experience as a commander soon pointed him out as the proper military chief of the discontented party in France; but he did not entirely throw off the mask until he had abused his privilege of Privy Councillor to betray his master's secrets to Sir Nicholas Throckmorton, the envoy of Elizabeth in France, and had besides arranged for the introduction of foreign forces into his native country to assist him in his designs against

his sovereign. It may be admitted that this is not worse than what was done by many other statesmen of that period; still it is scarcely consistent with the rôle of Christian hero with which it has been the fashion to invest Coligny. His unfortunate connexion with Polrot de Mery, the assassin of François de Guise, has never been satisfactorily cleared up, but it is evident that a large portion of his countrymen, including the whole of the family of the murdered man, regarded him as an accomplice and instigator of that crime, and it was to this feeling that he owed his own miserable end on the Eve of St. Bartholomew. Of the sincerity of his religious convictions and his conversion no man can judge, but it is not so difficult to form an opinion of his public conduct. The ideal Coligny, with his piety and his long flowing white beard, is a character worthy of all commendation; but the real Coligny, the betrayer of his sovereign's counsel, the traitor to his country, and the accomplice of assassins, is a very different personage. The cruelties and financial mismanagement which led to the revolt of the Netherlands, and the terrible struggle that ensued, are clearly given; but it should not be forgotten that the ferocity displayed therein was owing greatly to the fact that a considerable portion of the fighting element on the side of the insurgents consisted of foreigners serving without commission from their respective princes, men trained in the cruel Irish and Scottish wars, disbanded ruffians of every nationality, and deserters from the opposite camp. To these the very idea of surrender must have been most repugnant, their lives being forfeited by the harsh military code of the time, whose penalties were generally exacted. Between these desperadoes and the regular forces engaged in their suppression the lot of the unhappy burghers was hard indeed; the least whisper of surrender would bring down on them the vengeance of their protectors, while in the case of capture they and their families were subjected to all the horrors of a town taken by storm. As a sample of these adventurers, Sir Humfrey Gilbert, who led over a body of Englishmen to Flushing in 1572 under the pretence of helping the inhabitants to the attainment of religious and political liberty, boasted of having hanged so many of the Spaniards that they would now be willing to make good war. Sir Humfrey had at first great difficulty in getting admission into the town, as the inhabitants were somewhat suspicious as to what were his real intentions. These apprehensions were well founded, as very soon afterwards he wrote a secret despatch to Lord Burghley offering to excite a mutiny between the French Protestant auxiliaries and the townspeople, whom he would help to "cut the throats" of the former, along with that of the governor of the town, and then seize the place for England.

The characters of Elizabeth, her favourites and councillors, are well drawn, but Mr. Creighton is in error in stating that Sir Christopher Hatton died unmarried. He married Alice, the eldest daughter of Thomas Fanshawe, the Queen's Remembrancer of the Exchequer.

The book is provided with judiciously-