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 origins 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 the 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 praise-worthy 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 COMPIEGNE’S SECOND VOLUME.

L’AFRIQUE EQUATORIALE: OKANDA—BANGOUNES—OSYBA. Par le Marquis de Compiègne. (Paris: Plon et Cie., 1875.)

M. DE COMPIEGNE, 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, Bangounes (Mbangen), Osyba” (Octoeba or Ochuba), may fairly look forward to yet higher honours. It covers fifty to sixty miles of unknown river; it has some account of the scene of the 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 Roig-Soléll (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 enrages manges d’hommes ont pour eux la bravoure, la force physique, l’intelligence, l’adresse, l’industrie, en un mot, une immense supériorité sur les peuples abandons 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 to it 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 Wavilikino, 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 Mabongsos, Akkas, or Tiki-Tiki, by the late M. Miani. The latter, by the way, was evidently unknown to the author, who styles him le martyr trop peu connu donc amoureux pour la science,” an honour to which the old ex-slave-dealer 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 fishing (says the author) in the African Saltness, and are the survivors 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 Fana of Paul du Chaillu, who made them, however, a tall, black, fierce-looking tribe. Next came (not Mr. R. N. Webber, the Osyba of our author, occupying the upper part of the Ogowe River; and followed, in rapid succession, the Manyuma (“forest people”) of Dr. Livingstone, and the Nyam-Nyams (Eat-Eats), and the Monbatus 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 mustache, 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 potatal nostril. The dress, the weapons, and even the ornaments of these people, are common throughout millions, everywhere the same. It was a riddle to us how the Fana 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 knighly pages of Meyrick: now we explain it by direct derivation, through Central Africa, from Egypt and other regions in contact with the Turk.

M. de Compiègne has thus ably availed himself of scattered information. We thank him, also, for his account of the “Ivili” (p. 3), and for his hints touching the “Ofo” (Ofo) River, probably the futur highway in 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 Cotocho” (Ozega-Katya), 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 confines of the Okanda and Ngunny rivers, or fifty to sixty higher than Lope. The author has misunderstood the origin of the Equator (p. 42), the river never pretended to have emigrated from the Congo, still less to have marched by land. About the last of the century they were driven from their homes in Loungo by inter-tribal feuds; and, after many coasting trips in search of a settlement, they ascended the Ogowe. One section remained at Asyaka; the other pushed up the Ngunny, and occupied 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 Asyaka, Aminkapi, 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 Bâvili are not moving northwards, nor are they by any means numerous. Finally, they are the reverse of accoumbants and isolated (p. 7); although they are as industrious as most negroes south of the Equator. N.B.—Their poison-dance is by no means original.

The most important ethnological errors are as follows. The Ivoia (Rîvea) and their capital, Biwali, were first visited by Europeans in April 1866; and were duly described in the Notes 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 “Adoumblas” (Ajumba) do not call themselves descendants of the Mpongwe (p. 9); indeed, the author owns his stock. The “Apinjis” (Apinji) are not at war with the “Osyba” (Ochuba) as are their neighbours the Baekte, the Okanda, and some of the Okota (p. 91). The “Madouma” (Aduma) are quite distinct from the Apini (p. 93), and the “intelligent captive” consulted by our author evidently “hovered” him. The tribal names given in the same page are sufficiently well known, although, as usual, peculiarly misspelt. The Ochuba 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 M’Danga—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, the King of the Okganou—when we see the “noeud colique portant de l’Ogonw,” but those of Cape Lope (Oranga), 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 Messers. Hatton and Cookson’s factory at
Batanga: it represents Mr. Wales surrounded by Banâkas, and it has nothing to do with the Ogowe, or with A’dâmanlanâângâ.

Nor is the geographical part more correct than the ethnological. The course of the river beyond Sam-Quita (Oason-ikiti) is very unsatisfactorily laid down by the deceiving cartographers, whose knowledge of the compass appears vague and unsatisfactory; latitude and longitude 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 cartographers, who seem to have no ear for any tongue but their own. The Oeko or Mokoko 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 "lена" of the Brisi; it was mentioned in 1866 by the Inlangs and others to the first European visitor. Talagunga, or Tâlagunga, is in the middle-stream, not on the right side. The Okono is above, not below Ndungu, Edibe's islet. The Obanga or Orange falls into the Ogowe from the north, not from the south. Again, the words are differently spelt in text and map, e.g., Okota and Okota; Baguenga and Baguen. These are general do coups, as M. du Châillu told us, the name Samba n' Agosya, although the latter is represented to be a narrow rapid, some miles higher up the Ngunye; of course both Samba and Agosya are the work of the Imbiri (genius), who reside in, and who watch over what they have made. The "Okono" (Ogouwe) 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 Sangalidi Islands, the true outlet of the Okota Country; he alludes to the Barisians and Batisians, but he does not record its name. "Iboko" was the name of a king 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 metres (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. 98); all the tribes unite in igniting its origin; and some Europeans have suggested, indeed, that it is the Ugwwea mentioned in Mr. Stanley's letter.

In personal matters the second is, perhaps, an improvement in the first volume. Mr. Sinclair the épicier, a word so generally used as "un épicier de la rue Saint Denis" (p. 143), becomes "the excellent Sinclair." But Mr. Hill (not Hills) is misrepresented as "original de premier nombre...buvant de l'alcool (algu) de traite." A sober young man 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 confusing themselves to brandy and water they poison their stomachs with sour eau de vin ordinaire; with deleterious absinthe, with bière Bouée, with eau de vie de Corderve, and with other liquors fit only for the dura iltis of the natives. Others, again, who do not drink display a voracity equally terrible to themselves and to their entertainers. Hence, probably, the element 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 history of the Great Compiègne's work, and here, as we might expect, the drum and Messrs. Hatton and Cookson's s, 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. Roî-Soleil left on the 13th, not on the 5th. The death of that "king," as we have said, interesting, but the tale is destined to suit European tastes; not only the Mr. Walker took Nkombé in hand at the special request of his tribe (p. 57). Olimbo was the second son, not the "fils ainé;" the latter was Rever, so named after his grandfather. It was mainly through the Englishmen's support of the slaves that the work was carried on (p. 63). Instead of the widows of the "kings," the daughters of the sins of the gods, the heirs, they were allowed to remain single, as the black testator wished. Indeed, Nkombé bequeathed all his wives, especially "M'Bourou" (Mbrû) the favourite, his children and his slaves, to Mr. Walker, and the latter, on January 19, 1874, was formally invested as successor of "Roî-Soleil," M. Guisolf, commanding the Marabout, being in the village at the time. This step naturally excited the small jealousy of M. Pannlon du Hazier, the commandant of Gaboon. It led to a petty persecution of the enterprising Briton, in whose hands the keys of Nkombé's house, by consent of rival factions, were placed. At the wake the least possible respect was shown to the mourners, who were 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 who 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. Mbrû, the white phantom of Nkombé, walking from the hut towards the river (p. 64) is essentially Euro- pean, not African.

In p. 72 let us note that M. Amaral (not Amorâl) was made a fur merchant, not taken from the Delta. The note in page 80 contains almost as many errors as lines. The "Marabout" grounded below Irrevrolô- yînîkî (the "Lower Tree"), and never reached two miles from Oasan-ikiti. M. Guisolf, unwilling to leave his ship at such a critical point, presented his offer of a passage in the Delta to Messrs. Debrass (Aspirant Daboe), who had been detailed to map the stream. Then, instead of distancing Le Fröeiller by eighteen miles, Le Fröeiller went only five or six beyond "Zoro Cotche" (Osega Kâtyâ). Finally, the "traitants gabonais" often go to Edibe's Ndungu, upwards of forty miles beyond "Sam-Quita." M. Schultz (not Shultz, 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 Oboué (not Bóoué, 174) and, finally, everyone knows that the Libitina belonged to the B. and A. N. Company: it was the first and only steamer lost by them, except the little tender which came to grief at Brasp, while assisting the rival line's Monrovia.

The "attack and rout" (Chap. vi.), which forms the crowning event of the chronicle, must not be laid to the travellers' charge; the effect, however, of the two deaths among the Ocheha will close the upper river for many a year. No line now remains to explorers but the Oboué or southern fork, and this should have been tried instead of forcing a passage by the main stream to the Ivindi. As the Ocheha occupy only the northern bank, not both sides, of the Oboué, 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 Antemori Expedition may pay heavily for the lives 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 pursing 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 Varthlolidi.

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 her 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. The report that the last 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 sugar factories. Who ever heard in these days of the "chatiments 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 known that "commerce pêcheur" (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
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 absurd to ask him to avoid such compromising points as "Town's end" (Townsend) and "Sir Baker."