



WOMAN OF EASTERN INDIA.

DRAWN BY NORMAN H. HARDY.

WOMEN OF ALL NATIONS

A Record of Their Characteristics,
Habits, Manners, Customs and Influence

Edited by
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AND
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Photograph by S. Narayan, School of Art, Bombay.

HILL WOMEN SPINNING COTTON.

The girl on the left has a bunch of cotton in her hand.

NORTH INDIA

By F. E. F.

"The Land of the Bharatas"—The Origin of "India"—A Land of Contrasts—Caste—The Hill Tribes—Curious Marriage Customs—All Hindu Women Work—Woman's Part in Religion—Life Behind the *Purdah*—A Hindu Wedding—The Marriage Horoscope—Hindu Music—Hindu Dancing—Jungle Dances—Other Dances—Child Marriage—The Rani of Sikkim—Marwari Ladies—The Parsees—The Buddhist States—Practice of Magic—The Smoke Charm—Amulets—A Spell of Evil—Witchcraft—The Mohammedans—Attractiveness of Children

INDIA is, comparatively speaking, a name of modern invention. It is intended to comprehend the vast extent of country ruled by the British Government. In ancient times the basins of the Ganges and the Indus were known as the Bharatvarsa—the land of the Bharatas. It is still the classical name for India in Sanskrit literature. The Bharatas were a noble race of warriors who came from the north. They were attracted by the smiling valleys that lay on the southern slopes of the Himalayas. In course of time they were succeeded by

other races that poured in by way of Baluchistan and the mountain passes on the north. They were Dravidian, Aryan, Scythian, Mongolian, Persian (Parsees) and Mohammedan (Arabs, Turks and Afghans). They brought with them their language and their customs, but very few women. Wives were sought among the conquered, and the children born of them felt themselves to be natives of the country allied by blood to the conquered. The invader pushed the previous occupants of the land southward, and thus the confines were periodically extended far beyond the limits of the district known as the Bharatvarsa.

The Indus, with its mighty volume of water flowing towards the sea in smooth, silent reaches, was an impressive sight to the strangers. They came from the plateaux and the mountains. In their hill fastnesses a river was a noisy torrent that might be

**The Origin
of "India."**

India has thus become the home of many nations and many tongues—of many forms of religion and many degrees of civilisation. On the one hand there are people who are justly proud of a civilisation older than that of the nation by which they are governed; on the other, there are tribes living in the forests who are as savage and uncivilised as the Polynesians.

**A Land of
Contrasts.**

In its geographical features the North of India presents every variety of form and climate. There is the plateau where the blizzard rages in winter, and the land is iron-bound in frost; the arid plain, waterless and sun-scorched; the snow-capped mountain, inaccessible to the hardest mountaineer; the smiling valley, a veritable paradise to ease-loving humanity; the poisonous swamp and the dense forest, the home of the wild beast and deadly snake. Most extensive of all are the broad level tracts of fertile land, which yield two crops a year to the industrious agriculturist. In such a country there was room for a long succession of invaders without the extermination of the weak. Descendants of the different types are still to be found throughout the breadth of the land. They have adapted themselves to the climate and to the nature of the country in which they have settled, and consider themselves in every respect the inheritors of the land.



Photograph by Johnston & Hoffmann, Calcutta.

A BHUTIA WOMAN, MONGOLIAN TYPE.

bridged with jungle-rope, or forded in its shallows. The Indus was unlike anything that they had ever seen inland, and they took it for an arm of the sea. They named it Sindhus, after the ocean. In the mouth of the Greek it became Indos, and later the country was known as India, the land of the Indus. It embraced provinces and kingdoms that were far beyond the valley of the Indus, until in the present day, under British rule, it includes an enormous area stretching from the confines of Persia, Russia, and China to Cape Comorin.

Although of varied origin the Hindus possess a characteristic which is common throughout India. This is caste.

Caste. It links the people even whilst it divides them; draws them together whilst it keeps them apart. How caste arose is unknown. It is defined as "a collection of families or groups of families bearing a common name, which usually denotes or is associated with a specific occupation." The divisions and sub-divisions are literally innumerable. In the census of 1901 it was shown that there were two thousand three hundred and seventy-eight main castes and forty-three races or nationalities.

The Hindus themselves have a legend which they make an article of faith. It is related in the *Institutes of Manu* and runs

thus: The Supreme Soul, which "contains all created beings and is inconceivable," by means of a thought produced a golden egg. In this egg the God himself was born, the progenitor of the whole world. From his mouth proceeded the Brahmin, the priestly caste; from his arms the Kshatriya, the warrior; from his thighs sprang the Vaisya, the agriculturist and trader; and from his feet the Sudra, or serving caste.

Every caste, high or low, claims descent from one or other of these four great divisions. In spite of the difference in race they jealously preserve the fiction of a common divine ancestor; and in that belief lies the bond that gathers them into one great system, making them one people of one country. At the same time it disunites them to the extent of precluding the possibility of uniting in a common defence of their country; and it militates equally against the formation of a paternal government that will administer justice for the benefit of the general community, and for the good of posterity. India is ruled by a foreign power, the people themselves say, not so much by the strength of the sword as by their own disunion under the system of caste.

Another bond that, like caste, links the Hindus into a concrete mass is their religion. It branches out into polytheism, giving rise to many sects and a great diversity of ritual. However diverse may be the ceremonies and numerous the sects, the religion is based upon an original and simple pantheistic doctrine, which is set forth in Sanskrit, the sacred language of a sacred literature.

Castes are not confined to any particular locality. Brahmins, for instance, may be found in all parts of India. In a village there are representatives of at least a dozen castes, each occupied with his particular trade or calling, each observing the rules of his caste with scrupulous care.

In the hill tracts, however, the home of the most primitive races of India, the people are divided into tribes. On the slopes of the Himalayas they are of a Mongolian type; and though some of them have

shown a tendency to merge into castes, they retain many of their savage customs;

this is especially the case with their marriage ceremonies.

The women of all the tribes wear uncouth jewellery. Their necklaces are formed of carved wooden beads, carnelians, and fragments of turquoise.

The girls are wedded by capture, purchase and the servitude of the bridegroom.

Crooke says of the Birhors of Chota Nagpur:

Curious Marriage Customs.

"When the marriage is arranged, the father tells his daughter to show her lover how fleet she is. She runs off to the jungle, and after a short interval he starts in pursuit. The ceremony is over when the youth's shout, announcing that he has succeeded in catching the girl, is heard. . . . Another rude form of marriage union is that found among the forest tribes, where the youths and the girls of the village are kept in special halls, free communication between the sexes being tolerated, and permanent cohabitation ranking as marriage. Among tribes of this class there is no infant-marriage, and the bride has the right of choosing her mate."

In Kashmir the bridegroom serves his father-in-law for seven years before he is allowed to have his bride. It sometimes happens that he is cheated of his reward, and the hand of the lady is bestowed upon another man.

All Hindu women, whether they belong to castes or to tribes, have to work unless they are wealthy. In addition to their duties in the kitchen a great number give assistance to their husbands in their various trades.

Others labour in the fields and look after the cattle. Or they may spin and weave whilst the men of the family are occupied with their trade. They are clever at basket and mat making, and in dyeing cotton cloth. In agricultural districts they gather opium and cotton; and they help to plant

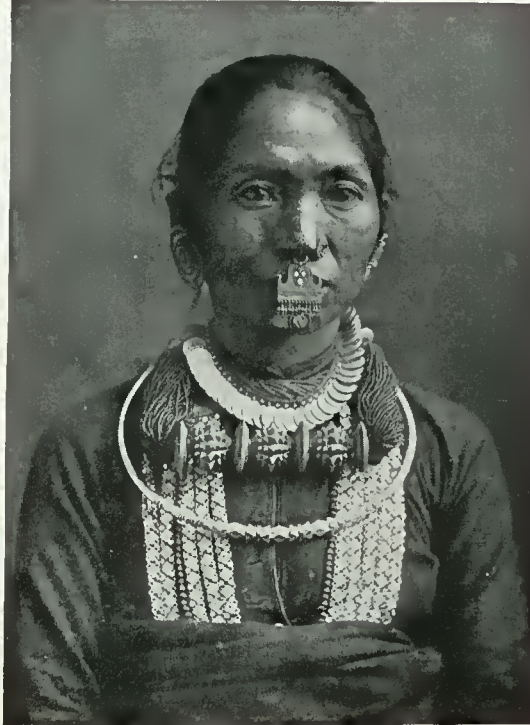
out the grain, harvesting it, cleaning and husking it ready for the market. Wherever woman is at work her tongue goes, and the merry laugh is heard. Gossip and scandal, love tales and tragic histories serve to pass the time and make the monotonous hours fly.

Although the Hindu woman is intensely interested in all matters

of religion, she is not allowed to take any active part in public worship at the temples; but it is she who prompts the pilgrimage and who puts together the offering. It is she who relates the legendary histories of the sacred books to the children. In these days, when many Indian women of the larger towns are educated, they are able to read the *Puranas* to the younger and less well-informed girls. The wonderful stories of the deeds of the gods have a strange fascination for them, and they will sit for hours to listen, storing up the tales in their memories that they may pass them on in course of time to the succeeding generation.

Whether she is of high caste or low, it is part of the duty of the woman to see that the rules of her caste are kept by the various members of the family. If the rules have been broken she informs the *guru*—the religious adviser and domestic chaplain of the family—of the fact, on his periodical visit. He orders the necessary ceremonies for restitution, naming the sum of money that must be paid; and the woman sees

that his directions are carried out. If there has been illness, he perhaps prescribes a pilgrimage with an offering at the temple in some large town. If children are desired he suggests that vows should be made as well as the pilgrimage.



Photograph by Johnston & Hoffmann, Calcutta.

A WOMAN OF NEPAL, OF MONGOLIAN TYPE.

The jewellery is silver, gold, and glass beads. The large beads are of carved wood.

The high caste Hindus of the north of India who are wealthy

keep their women behind the *pardah*. The ladies are called *pardashin*. This seclusion has the same effect as the *gosha* system of the Mohammedans. It narrows their lives down to a little world that is confined within the four walls of a house. The windows are jealously screened with Venetian shutters or with pierced marble. The building is often enclosed with

high walls that shut out the view. The only green thing visible is the palm-tree that grows in a corner of the yard; the rest is brick wall and blue sky. In such a life the monotony would be deadening were it not for such events as the visit of the *guru*, the birth of a child, the ceremonies of a wedding or the less joyful rites of a funeral.

The event that gives the greatest pleasure is undoubtedly the wedding. Marriage is the most important occurrence in the life of a Hindu man or woman. It is the fulfilment of the sacred duty enjoined by their religion to raise children. Large sums of money are spent upon it, and it is talked of from the very birth of the child. The young couple

A Hindu Wedding.



BHUTIAS FROM NEPAL.

Photograph by Johnston & Hoffmann, Calcutta.

Some of the *dandy wallahs* of Simla are drawn from this class. They make good servants in spite of their cut-throat appearance. The woman has adorned her hair with flowers.

on their wedding day are reminded of the reason of their union by the bridegroom's sister, who pretends to close the door of the bridal chamber against them. They entreat her to open it, which she only consents to do after she has extracted a promise that they will give their child in marriage to her child. The throwing of rice or wheat after the pair is an Oriental custom that has its foundation in the belief that it will ensure fertility.

Before any contract can be concluded the horoscopes of the boy and the girl have to be consulted. The horoscope
The Marriage Horoscope. is cast at the child's birth by a professional astrologer. A number of these men are undoubtedly rogues, but some have made predictions that have been strangely fulfilled. Europeans have listened seriously to their prophecies and been impressed. In the case of Mr. Hodges, James Forbes relates that one of these men predicted that he would be Governor of Bombay when there seemed no prospect of such a thing coming to pass. The prophecy was fulfilled. No marriage, whether among the high castes or the low, will be carried out unless the stars are favourable. Many a desirable union is prevented because the astrologer declares that it will be unlucky. On the other hand, many marriages have been promoted between men and women who were manifestly unsuited, merely because the astrologer had decided that their horoscopes were favourable. The result has been unhappiness.

In the big towns almanacs are published on purpose for the use of the astrologer. In casting a horoscope the time of the child's birth must be ascertained, as well as the day of the month; and it is important that it should be exact. Each moment makes a difference in the position of the stars, just as each moment makes a difference in the position of an express engine upon the railroad. At the critical instant when it is dashing past it deals death to every creature that is on its track. An instant later and the creature may pass with perfect safety over the iron rails. The time of the birth is often taken by the father himself, who

will entrust it to no one else. He stands where he can see either the window or door of the room, and the midwife makes a signal by waving a handkerchief as the child enters the world.

The astrologer is ready at hand to cast the horoscope. In it he professes to set down all the events of the child's life. He describes its enjoyments and its griefs, its gains and losses, accidents and diseases, when it will be married, and how many children will be born to it; how many will grow up, and whether they will bring honour or shame to the parent. For a certain period perhaps there will be a bad star shedding an evil influence on its life. This will be followed by a good star bringing wealth and happiness.

The prediction of the future often has a baneful effect upon the individual. It encourages fatalism and apathy under trouble and tends to deaden the spirit. Hours that should be happy are poisoned by the dread of coming evil. In sickness the influence of the horoscope is absolutely pernicious, for it retards recovery and sometimes hastens death. The very dread of the predicted calamity brings it about. Nothing shakes the belief of the Hindu in his soothsayer. If by chance the prophecies prove false, the astrologer saves his reputation by declaring that a wrong moment was given for the hour of birth.

A Hindu father of good caste once awaited eagerly the birth of his child. The astrologer who had promised him the much-desired son had been summoned, and together they watched for the signal from the lying-in chamber that was to announce the event. There was a flutter of muslin at the window, and a messenger came running to say that it was a fine healthy boy. The happy father bade the astrologer begin his work. The horoscope was cast, but, horror of horrors! it predicted that the newly-born child was to cause his father's death in a short time.

The man brooded over the terrible prophecy. His own horoscope had also foreshadowed the same calamity. He was young and prosperous, and had no desire

to die in the midst of his prosperity. Creeping into the room where his wife lay, he stole the child from her arms and carried it out into the darkness of the night. There in the yard he strangled it, hoping to avert his evil destiny. The midwife missed the baby and hurried out, suspecting that some mischief was designed. She caught the man in the act of killing it. He was given up to justice and paid the penalty of his crime, thus fulfilling by his own action the prediction of the astrologer.

When consulting the horoscope for marriage, the soothsayer has to say, in addition to prophesying good and evil, whether the girl belonged in a former incarnation to a lower caste. If he declares that she occupied an inferior position, the marriage is broken off.

Means of evading the promised bad luck are sometimes proposed by the astrologer. For a certain sum of money he undertakes to point out a course of action by which the gods may be induced to smile on the unlucky ones, and to use his own exertions to remove their misfortunes. He prescribes a pilgrimage to some distant temple, with offerings and promises of further presents to the shrine if the requests be granted. The Hindu is not always complaisant under bad fortune. If the magician has undertaken to propitiate the gods himself and he is unsuccessful, the patience of the afflicted man is exhausted. He gathers together some of the strongest and most influential men of the village, and relates his wrongs, describing with great bitterness how the wise man has promised to avert evil and has failed. Under his leadership they go to his house, seize him and beat him severely, knocking out his front teeth. When once a soothsayer has lost his teeth, virtue leaves him,

and his profession is gone. He has no power to read the stars, to prophesy, to command the attention of the gods or to bend the demons to his will.

Having settled on an auspicious day with the help of the astrologer, a Hindu marriage proceeds according to the rites usual with the caste. Although the ceremonies vary,



Photograph by N. P. Edwards, Littlehampton.

HILL PEOPLE OF THE PUNJAB.

they have certain features that are common to all in the rites that are performed to keep away bad fortune and to ensure fertility. Another class of ceremonies provides for the admission of the bride into her husband's family. The pair partake of food, and the forehead of the bride is marked with vermillion. "This is a survival," says Crooke, "of the original blood-covenant entered into by the pair. Thus the Haris of Bengal

draw a little blood with a thorn from the fingers of the bride and bridegroom, and each is smeared with the other's blood. Lastly, they march round the sacred fire which consecrates the union."



Photograph by Johnston & Hoffmann, Calcutta.

A BENGALI SINGER AND DANCER.

Her eyebrows are painted; her complexion is "wheaten." The tiny bells on her head-ornament tinkle as she dances.

There is much feasting and wearing of new clothes and jewellery, which the women, whether shut up in the zenana or allowed their liberty, greatly enjoy. Another pleasure connected with the wedding throughout India is the presence of the dancing girl and her musicians. As the Hindu finds the astrologer indispensable, so he considers the accompaniment of music equally necessary at every function. No ceremony, joyful or sorrowful, can proceed without it. Marriages, funerals, religious

festivals, must all have their drums and cymbals and their stringed instruments.

To European ears Hindu music sounds discordant and barbaric. It contains quarter tones which delight the Hindu but make no appeal to the European. Strangely enough, the Hindu claims superiority for his music, saying that it is far in advance of that of any other nation. Emotion can be better expressed through the quarter tones than through the half tones. To some people it may represent the many voices of nature, the songs of the birds, the deep tones of the mountain torrent, the patter of the rain, the cadences of the wind sighing through the trees, sounds that are discordant, but which yet produce a whole that represents the harmony of nature.

Undoubtedly Indian music—whether it be the crude drumming of the tom-tom, which is not without its rhythm, or the wailing of the pipes, or moaning of the strings—moves the Oriental strongly. Like the Greek music played before the great Alexander it excites every emotion in turn. When the voice of the dancing girl is raised in sensual song, and her limbs quiver with voluptuous movement, the audience is

placed in strong sympathy with the couple who are on the point of culminating the most important event of their lives.

The dance performed is not of the nature of an agile springing step such as is shown on the European stage. It is a swaying motion that recalls the movement of a graceful palm bending to the breeze in the sunlight, every leaf instinct with vitality, and swinging in rhythm to the sighing of the wind. As the

Hindu Dancing.

music rises and falls, the nautch girl sways her body, lifting her arms, extending her hands and treading on her heels, that, like the base of the palm, seem rooted to the ground, in spite of the slight locomotion that must of course take place in the nautch.

The Hindu women do not consider it respectable to dance themselves, although

some time with curiosity and interest. Thinking that the dancers were performing solely for his benefit, he cried out, "That will do; let them stop."

Of quite another character is the dancing of some of the jungle tribes. These performances are of a religious nature. They



Photograph by Johnston & Hoffmann, Calcutta.

A HINDU NAUTCH GIRL WITH HER MUSICIANS.

Her saree is of muslin heavily brocaded with gold.

they have no objection to looking on; nor are they permitted to sing. They are content to leave such accomplishments to the nautch girls whose profession it is, added to another calling that is not respectable in the eyes of a European. In former days, when the English first held their dances and moved through the figures of the quadrille, the native gentlemen who were honoured with invitations could not understand the meaning of it. They imagined that it was done to amuse the lookers-on. It is told by an old historian that on one occasion, at a ball at Lucknow, the Nawab was present. He watched the evolutions for

are executed at the sowing of the seed and the harvesting of the crops in the belief

Jungle Dances.

that the earth will be gratified, and will yield her fruits. The women of the tribe take part in them without any loss of prestige. With the Kols of Chota Nagpur the women stand in a row with their arms about each other's shoulders. They begin with a gentle inclination of the head, advancing and retreating before a similar line of men. As in the devil dances of South India, they gradually work themselves up into a state of excitement, encouraged by the sound of the tom-tom to still greater exertions. Now

and then the swaying body of the dancer bends, and the hand touches the earth. This is to remind Mother Earth that the dance is being performed in her honour, and to invoke her blessing.

and their hair adorned with flowers or bunches of tussore silk fibre. Musicians playing on drums, pipes, and flutes face them and lead the dance. The music that they make on their rude instruments seems

to madden the dancers, and it incites them to all kinds of extravagance. The musicians throw themselves into grotesque positions, and the women follow their example. The peacock feathers that they stick in their hair give them a wild, crazy appearance, suggestive of nothing less than lunacy.

The Bhils have a similar dance, which in its figures is even wilder and more eccentric. Men as well as women take part in it, throwing themselves on the ground and rolling over in their ecstasy. Probably the performers are all more or less under the influence of intoxicating liquor which, added to the excitement of the dance, renders them practically mad for the time.

The Khattaks (Pathans) have a war dance, as also have the Kaffirs of the Hindu-kush mountains, in which swords are used. In every dance there is an abandonment to emotion that produces frenzy in the dancers, and it is frequently communicated to the audience. The use of *datura* and of concoctions made from hemp helps on the excitement until, as in the south of India, the dance

degenerates into an unlicensed orgy.

The triumph of a Hindu woman's married life is the birth of a son, be she a high caste Brahman or a member of one of the least civilised of the aboriginal tribes. It is the fulfilment of all things, and it places her in



Photograph by Johnston & Hoffmann, Calcutta.

THE RANI OF SIKKIM.

Her head-dress is composed chiefly of pearls. Her ear-rings are of turquoise. The necklaces are of carnelian, turquoise, gold and glass beads. Her dress is of the richest brocade.

With the Santals the dance is different. A certain number of men place themselves on a raised stage. From this point of vantage they act as masters of the ceremonies. The women range themselves in lines radiating from the stage. They hold each other by the waistband. Their breasts are bare,

Other Dances.

Child Marriage.

the highest and most honourable position possible to attain in the household. In the North the family system has a firm hold upon the people. The *zenana*, whether *pardashin* or otherwise, is always under the rule of one woman whose word is law. She may be a mother or a grandmother, or a great-aunt. Her office is to perform the domestic religious ceremonies, to make the daily offering to the household deity, to chant the hymn, and to light the little lamp before the domestic shrine. She is autocratic to her finger tips, and governs the destinies of a horde of relations. Although she may have suffered herself in the matter of child-marriage, she does not spare the rising generation. Through her instigation the tender half-grown maid, perhaps her own daughter or grand-daughter, is united to the middle-aged man and handed over to him before she is ripe for motherhood. By her orders the unfortunate child-widow is stripped of her jewels, shaved, and degraded to the position of a slave in the house.

Efforts are being made to mitigate these two evils, but the conservatism of the women of India obstructs reform. The men are more ready to alter their time-honoured institutions, and to break the unwritten laws of their caste than their wives; but the dread of being outcast and degraded causes them to hold back even when they know that reform would be for the good of the community. Early marriage with early motherhood tends to weaken the race and shorten life. The fatalism inherent in the Oriental helps to produce the apathy with which these questions have been regarded for so many ages. In their minds the responsibility lies with the Creator, and not with themselves. God made the fingers of the hand of different lengths. Is it, they ask, our duty to cut them to a uniform length? It is by the will of God that women become wives, mothers, and widows. Shall we try to alter the decree of the Deity, and change a widow into a wife? These are some of the deeply-rooted sentiments of the domestic hearth in the hut as well as in the palace.

The Rani of Sikkim—a small state lying on the southern slopes of the Himalayas between

Nepal and Bhutan—has the appearance (see p. 594) of being a child of ten or eleven. The little figure is loaded with rich brocade and masses of jewels. There is no sign in those placid features that she is discontented with her lot or that she has any thought of a different life. The same contentment may be seen on the face of the Hindu lady shown on p. 596. She has the greatly admired wheaten complexion, an olive tint that is common in the south of Europe. Her hazel-brown eyes, distinct in colour from the black eyes of her *duenna* attendant, are darkened on the lower lids to heighten their beauty. Her lips are reddened, and her skin, from seclusion and the use of cosmetic oils, is as smooth and soft as satin; her face is without a wrinkle. The skill of the artist was not needed on the negative of the photograph to erase the marks of age. To English eyes she is inclined to *embonpoint*; but this adds to her attractiveness in the opinion of native gentlemen. Her jewels, like those of the Rani, are of pearl, and gems set in gold of the finest workmanship; and in her hand she holds a few flowers. The vase upon the table is such as she might possess in her own house; but it would be put to another use and would contain drinking water. Her clothing smells of attar of rose, and her hair of sandal-wood oil. The dark line upon the lips suggests the lately chewed betel, of which the *duenna* sees that a supply is always at hand for her cherished mistress. Pride in her charge is shown on every line in the handsome face of the older woman. Although a servant she is probably connected with the family, the daughter or grand-daughter of a dark-complexioned slave by some ancestor of the house.

Of a different type altogether are the Marwari ladies (see pp. 597-8). The Marwari is a merchant and money-lender, known also as a *Bunnia*. He is a dealer in corn, in which commodity he makes "corners." The jewels worn by the women indicate the lucrative-

The Rani of Sikkim.

Marwari Ladies.

ness of his trade. There are *Bunnias* all over India, and the trade is not confined to one caste. By religion the Marwaris who come from Marwar and Guzerat are Jains. The

happier dead. They are ill-fed and ill-cared for. If a Hindu woman marries a Jain she is allowed to retain her religion, and perform her domestic rites.

Foremost in culture and civilisation stands the Parsee lady.

The Parsees.

In primitive days the Iranian wife held a position that was not inferior to that of her husband. In these times she comes nearest among Orientals to the European wife and mother. She is not secluded, but may be seen driving and walking abroad like an Englishwoman. She conducts herself with a quiet, serious dignity, indicating the fact that she is enjoying an inherited liberty, and not a recent emancipation. Although the Parsees have selected Bombay as their headquarters, they are to be found as merchants and traders in all the large towns of Northern India. Wherever they settle themselves they are a prosperous, un-



Photograph by S. Narayan, School of Art, Bombay.

A HINDU LADY WITH HER ATTENDANT.

Her jewellery is of pearl and gold and precious stones. She is *pardashin*, and of high caste. Her duenna attendant carries a brass jewel case.

Jains of the present day venerate the cow, employ Brahmans in their religious rites and worship at Hindu temples. In some of its features Jainism bears a resemblance to Buddhism, but it rejects the doctrine of Nirvana. The preservation of life in every form is an article of the faith. It has led to the establishment of animal hospitals called *Pinjrapoles*. The unfortunate creatures that find an asylum in these institutions would be

assuming, and law-abiding people. The man marries late in life, and the woman is permitted to attain her full growth and maturity before she leaves her parents' house and takes upon herself the duties of motherhood. The advantage is seen in the fine figures of the ladies. The influence of Western civilisation is shown in their dress—which is Europeanised—and also in their occupations. They pay visits to England

and the Continent, and are intelligently interested in most of the topics of the day that attract the attention of their Western sisters. They worship fire as the emblem of the Deity. It will be seen from the photograph on p. 600 that they do not disfigure their nostrils with jewels nor overload themselves with a barbaric display of gold. Their taste is fastidious and dainty; like the Mohammedans, they love pearls and the finest workmanship in the precious metals.

In the far north of British India lie the border states of Bhutan, Sikkim, **The Buddhist States.** Nepal, and Kashmir, where Buddh-

ism still lingers. In former days it extended all over India; but in the present time its adherents within the limits of the Indian empire are chiefly to be found in the frontier states and Burmah. It had its origin in Northern India. Its apostle, Gautama, lived in the sixth century B.C. He was called Buddha, the Enlightened One. His life and teachings have been described by Sir Edwin Arnold in his inimitable "Light of Asia." The story is full of romance, and the articles of faith as Sir Edwin recounts them were pure and simple. Their purity and simplicity did not last long. In succeeding ages the followers became degenerate by contact with idolatry. Tantric beliefs were introduced, and the religion became debased.

Tantrism or Saktism is Hinduism arrived at its last and worst stage of mediæval development, says Monier Williams. It is the worship of the female element, which worship Oman declares to be greatly on the increase among Hindus throughout India. With it is combined the practice of magic, white and black. The rites and ceremonies

are of the most degraded form; and in the case of black magic they are loathsome and repulsive. Saktism has been described as an effort to accomplish the extinction of



Photograph by S. Narayan, School of Art, Bombay.

**A MARWARI LADY, WIFE OF A RICH BUNNIA
(MONEY-LENDER).**

She is loaded with jewellery. The gold cylinders on her necklace contain amulets and charms to keep away disease.

desire. Most religions endeavour to gain this end by the mortification of the body and the consequent subjection of the passions. Saktism professes to attain it by the gratification of the passions. It is a seductive creed to the Oriental, whose standard of morality is never high, and whose power of self-control and self-denial is not great. The art of black and white magic is set forth in the Hindu books of the Tantras. They contain *mantras* (formulas) for producing evil and for averting it. By their

repetition with certain rites the magician professes to be able to engender every emotion and produce every condition of life to which the human being is subject.

may cause personal hurt in the shape of blindness, deafness, and disease to those who offend her; that the property of her more prosperous neighbour may be destroyed. Most common of all is the demand for love-potions, to be administered to lover or husband.

In the case of illness the women have more faith in the wizard than in the apothecary. He is summoned and he arrives at night, when work in the fields is over. If he has a great reputation for sorcery he is welcomed with beat of tom-tom and music; at all costs he must be propitiated. He brings a gong and a bundle of palm-leaves on which he has inscribed spells by the aid of a style. The whole village is awake and assembled to see as much as possible of the ceremonies. The lamps flicker in the soft night breeze of the tropics, children tremble with vague fear, and the women's eyes sparkle. The great man advances with slow steps to the house of the afflicted individual, and makes an imposing entry into the sick-room.

The Hindu is not as advanced in the black art as the Mohammedan magician, whose practices closely resemble those of the wizard in the Arabian Nights tales. The

magic of the Mohammedan has caught something from the Hindu rites, but its basis is Arabic. The Hindu calls on the names of Kali and the lesser deities. The Mohammedan invokes the help of genii and the four archangels—Michael, Jibrael, Israel, and Israfel. Belief in genii (or jins, as they are better known) is general throughout the whole of India. With the Hindu the jin (or *raksha* as he terms it) is the departed spirit of a bad man haunting a certain district, and working mischief to humanity if it is not propitiated. The jin of the



Photograph by S. Narayan, School of Art, Bombay.

A MARWARI HUSBAND AND WIFE.

He is a grain merchant, probably a Jain by religion. Her jewels are of gold set with rubies, emeralds, and pearls. The ornaments on her toes are of silver.

The practice of magic is not confined to the Hindus and Buddhists. It has taken firm hold of the Mohammedans, who inherited it from their Arab ancestors. Every tribe lies under its thrall; and it is the woman who finds it most attractive. For her the occult has an extraordinary fascination. She consults the magician on every occasion, and for every complaint or misfortune. She employs him to weave spells that she may obtain an influence over her husband or other members of the family; that she

Practice of Magic.

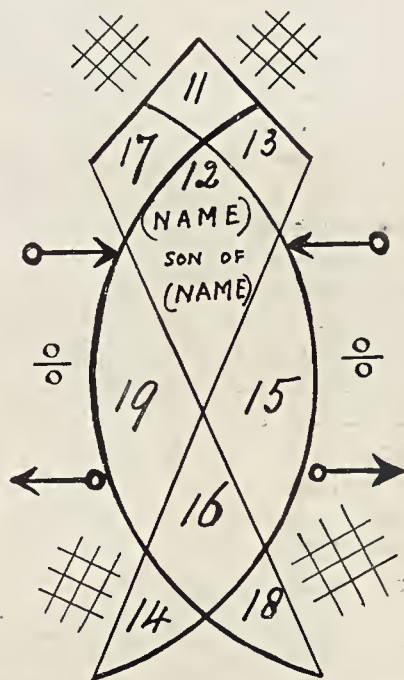
Mohammedan is a supernatural being, who is nine-tenths spirit and one-tenth flesh.

These beings are divided into two classes, the jins or genii who are disposed to act kindly towards mankind, and the demons who, under the direction of Shaitan (Satan), work evil. The assistance of the archangels and jins is invoked against the work of the devil. Shaitan shows his malevolence by sending demons to plague poor mortal man. They are the cause of bad dreams, palsy, hysteria, madness, fevers, and unreasonable fears—nerves, as they would be called in Europe. According to the magician, charms and incantations are the only means by which these maladies may be conquered.

Magic squares and circles enter largely into the composition of charms and spells. They are written on palm-leaves with a style or upon paper with some medium; or they are drawn in sand. If required for the protection of a building they are inscribed in chalk or charcoal on the walls or doors. In the case of disease the charm is written in ink, milk, melted butter, or even blood, upon a plate. The writing is washed off with water which the patient drinks. Or a magic square or circle is drawn upon the floor, and the patient's bed is placed over it. A favourite way of administering a charm is by fumigating the patient with the paper or palm-leaf on which a charm has been written. Smoke charms are used for fevers, neuralgia, and other ailments that are serious, or merely cases of hysteria or nerves arising from a disordered digestion. The simple forms are tried at first; but should the case prove obstinate, the magician, with a more elaborate ceremony, prepares another form on a larger scale, for which the patient has to pay a longer price.

A Mohammedan charm would contain the names of the four archangels, together with the names of four jins. Space is left for the invocation or exorcism which would run somewhat thus:—"Abdul Kadir! and Abdul Khuman! Kings of the jins! Whatever possesses this person bring it now to us to destroy and annihilate! Demon! fairy! or jin! come this instant and be burned to ashes! Oollaqun! the son of

Moollaqun! Nimrod! Israel! O! Israfil! O! O! O! Yemmah! yemmah!" The word "yemmah" is equivalent to the "high cockalorum jig" of the amateur drawing-room conjurer in England. The invocations are written in any language that the magician chooses to adopt. With the Mohammedans it is Hindustani or Arabic. The Hindus use the language of the district;



HINDU SMOKE CHARM TO CURE DISEASE.

The charm must be written on paper that has been in contact with the patient; and then it should be burned under the nostrils so that he inhales the fumes.

Sanskrit is occasionally employed, but for this the wizard requires more education than is usually the lot of the village practitioner.

The smoke charm is performed with a rite that varies at the discretion of the magician. He is visiting, let us say, the wife of a rich merchant, where he may expect a substantial fee. Having arrived in all the pomp and glory of tom-toms and torches at eight o'clock in the evening, he prepares to give at least a three hours' *séance*. He begins by overhauling his subject, feeling her skin and limbs, and examining her tongue and eyes. Far from

The Smoke Charm.

being annoyed and disturbed, the patient enters thoroughly into the proceedings with a faith that is pathetic. A magic figure is drawn on the floor and she is placed upon it. The eager awe-stricken women bring, in obedience to the wizard's demands, a new earthen pot with a lid. Into the pot is cast an offering of fruit and grain, together with the fee, which has probably been fixed by previous agreement. The pot is covered with the lid and certain magical figures are drawn upon it in chalk or grey ashes by the magician.

The patient is stroked or touched in the afflicted parts of her body—head for headache, limbs for rheumatism, chest for fever, eyes or ears for failing sight or hearing—with the piece of paper on which the charm is to be written. The magician places himself in front of the patient, and writes the charm with solemn mutterings and portentous deliberation, which produces a profound impression on the assembly. The charm is completed with turns and flourishes, the ornamental figures depending on the wealth of the client. It is rolled or folded into a spill and bound with cotton thread.

The lamp is next prepared. Three kinds of oil are required, ghee, gingilly, and castor or linseed oil. They are mixed in a small earthenware lamp, which is placed in the centre of the lid of the earthen pot. A cotton wick is twisted, and with a hocus-

pocus ritual the lamp is lighted. The flame is held under the nostrils of the patient, and the charm burned. All eyes watch for the signs which the magician interprets; ears are bent to catch the words that fall from the sick woman's lips. If she recovers the renown of the wizard spreads abroad through all the villages of the district. If she should die, it is because the fee was not large enough, and the spell consequently not strong enough to avert the catastrophe.

Besides being employed to cure the sick, smoke charms are also used where houses are supposed to be haunted by mischievous sprites that throw stones on the roof, and cause the crockery to slip from the fingers of the women when they are cooking. When the demon has been exor-

cised, a charm is put up in the house to prevent its return and to keep off the evil eye.

The magician finds a ready sale for amulets among the women, who not only wear them themselves, but take care to fasten them on the arm or round the neck of brother, husband, or son when he takes a journey. They are supposed to preserve the traveller from danger by land and sea. Magic squares are chiefly used for these. The square is written on paper which is enclosed with a claw or whiskers of a tiger, the feathers of a particular



Photograph by S. Narayan, School of Art, Bombay.

A PARSEE LADY IN THE USUAL COSTUME.

The hair is drawn back and closely covered.

bird, a tuft of hair or the bone of some creature. The whole is sewn in a covering of silk to be worn on the person night and day. With the rich the amulet is often encased in a golden cylinder or tiny silver casket, or the spell is engraved on a bangle or the gem of a ring. Charms are greatly in request for the purposes of revenge or some other passion. There are forms of magic to produce enmity between two friends, to inspire love, friendship, hate, fear, or even to compass the death of an enemy. Lest any ambitious amateur should attempt to practise a little magic on his own account and turn a penny by the preparation of charms, spells, and amulets, he is warned by the professional magician that the slightest error, omission or even careless slip in the repetition of the *mantras*, will not only render the spell ineffective, but will also bring about his own destruction. His creed is that while the demons are ready to serve mankind if properly approached, nothing angers them more than incompetent administration of the ritual by which they are propitiated.

Evil to an adversary is wrought by making an image of wax or clay, and by thrusting pins into it.

A Spell of Evil. The fruit of a lime will also serve for the purpose if the proper *mantras* are said. It must be buried near the dwelling of the person threatened.

A labourer on a tea-garden appeared before the planter one morning with a very long face. He was trembling in every limb and seemed to be really ill. The master inquired what ailed him. He replied that he was bewitched. An enemy on the estate had a grudge against him. He had made an image of clay, pierced it in the breast with nails and buried it. Already the spell was working. At night he could not sleep for the sharp pains that he felt in his heart and liver.

"Do you know where the figure is buried?" asked the planter.

"Close to my house, sir. The man who wishes me evil came in the night and made a hole at the very threshold of my door. Every time I go out or return home I have to step over the buried image and a fresh pain seizes me."

"If you know where it is, why don't you dig it up and throw it away?"

"Ah, bah! I dare not meddle with magic. The image would rise up and kill me on the spot."

The planter was a practical man. Labour was scarce, and he had no wish to lose a useful coolie. He walked straight to the man's house and was shown the spot where



Photograph by S. Narayan, School of Art, Bombay.

A PARSEE LADY IN THE REFORMED COSTUME.

Her hair is combed up and partially uncovered. She is of the Iranian type.

the thing was supposed to be buried. Taking out a knife that he carried in his pocket, he opened it and began to turn over the soil. It was soft and had the appearance of having been lately disturbed. In a few minutes he



Photograph by Johnston & Hoffmann, Calcutta.

A LEPCHA WOMAN.

Her necklace is of wooden and gold beads. The chain ornament is silver set with a turquoise. Her nose-rings and ear-rings are of gold.

came upon a small roughly-made figure of sun-baked clay. Its body was a perfect pincushion of pins and nails and thorns. He filled up the hole, and stamped it down with every expression of contempt, which was not lost upon the silent members of the family who were watching the master. Placing the image in his pocket, he said to the man :

"Now go to your work. You will feel no more pains as long as this image remains with me. I shall take out every pin and thorn and keep it safe in my strong-box as carefully as if it were a jewel."

The coolie recovered his health, confident that he was safe as long as the image was secure in his master's keeping. He remained on the estate for some years, a useful labourer in the tea-garden.

Witchcraft is at the root of many repulsive crimes. A woman was charged

Witchcraft. with the murder of the child belonging to her neighbour.

The deed was brought home to her without any difficulty, and she did not deny it. She had been told by a wizard that if she bathed in the blood of a child she would bear a child herself. She actually carried out the horrible suggestion.

The Mohammedan is to be found in most of the large towns of Northern India.

The Moham- The greatest numbers are in
medans. the Punjab, Kashmir, Oudh,
and Eastern Bengal. They

have greatly increased during the last twenty years in Bengal. In former days the Mohammedan was remarkable for his conservatism. His education was confined to the reading of the Koran, which he was taught to repeat constantly as a meritorious act. In these days of competition and public appointments he is no longer content with the old routine. He desires to qualify for Government employment like his neighbour, the Hindu, and has made a steady advance in educational matters which has been a distinct gain for the community.

It is to his advantage that he is not hampered by caste rules. There are no restrictions in the matter of food, and he eats meat as well as grain and vegetables. The re-marriage of widows is permitted, and he is no advocate of the child-wife. The girls are allowed to attain their full growth before they become mothers. The result is that his family is larger, and the children are stronger and longer-lived. He prefers to dwell in cities where life is less rough and presents fewer hardships than in the villages; famine and drought press less heavily in the towns.

On one point he retains his conservatism—the seclusion of his women. It is not the master of the house so much as the mistress who insists upon it. The breaking of *gosha* is a dire disgrace. It is only the very poor Mohammedan woman who cannot keep her *gosha*, and she veils her face as much as possible when she goes abroad.



Photograph by Johnston & Hoffmann, Calcutta.

A COOLIE WOMAN ON A TEA GARDEN, DARJILING.

Her anklet and bracelets are silver ; her ear-rings gold ; her necklace is of glass beads with two large gold beads.
The ring is a carbuncle set in gold.

It is impossible to obtain photographs of the *gosha* ladies either in India or in Kashmir. The pictures that are sold as representations of Mohammedans are mostly taken of dancing girls or of women of no reputation. In the absence of reliable photographs it is difficult to say whether the Kashmir women possess the beauty which historians claim for them. However, Mohammedan children are not *gosha*, and in many of their oval faces may be seen the promise of future loveliness.

The children of the East, whether Hindu or Mohammedan, are very attractive. There are no nurseries in India; the little ones are always with the grown-up members of the family. The consequence is that they become precocious, and in many respects unchildlike. In speaking before them their elders exercise no reserve whatever, and there is none of that innocence which is the charm of the English child.

**Attractive-
ness of
Children.**

They are early taught to observe the rules of their caste or tribe, and they learn to work almost as soon as they can walk and talk. The little girls cook and clean the grain, look after the cattle and the fowls, spin, weave, and assist their parents in the fields. They manage to find time to play games among themselves, and they have a great affection for dolls. It is shared by the older members of the family, who are not above taking part in their games. One of the most popular is the marriage of the dolls. Each rite is performed in all its details with dolls to represent the different persons engaged. The innocence of the child is sadly missing in these games, which, with the assistance of the elders, are coarse and indecent. In justice to the child and its guardians, it must be said that it is only in the opinion of the European that its games are open to such a charge. According to Oriental teaching, there is nothing to be ashamed of in matters that are perfectly natural.



THE BURNING GHAT, CALCUTTA.
Showing the method of disposing of the dead.

Photograph by Bourne & Shepherd.



WOMEN SHOPPING IN A BAZAAR WHERE ALL CASTES MEET.

SOUTH INDIA

By F. E. PENNY

Variety of Race—Conquered but not Absorbed—Race Characteristics Retained—The Mohammedans—Moslem Superstitions—Position of Indian Women under Islam—Submissive Mohammedan Women—Moslem Marriages—Story of a Blind Bride—Life of a Mohammedan Wife—Dress of a Mohammedan Woman—Religion and Divorce—Hindus of the South—Hindu Castes—The Brahmins—The Sudras—Hindu Women have no place in Religious Ceremonies—Domestic Position of Hindu Women—Not "Respectable" to Sing—Hindu Prayers and Offerings—Hindu Marriages—The Hindu Equivalent to the Wedding-ring—Hindu Polygamy—Pariah Liberty—Nautch Girls—The Todas—Polyandry in South India—Legendary Origin of Polyandry—Curious Custom as to Dress—Nomadic Tribes—The Hindu Ideal of Woman—The "Touches of Nature" that make the World of Women Akin—A Hindu Non-Talking Match: Man *v.* Wife

THE vast extent of territory known as India is united under one Government. This unity under one name and one Government does not mean one people. In race, language, and religion, as well as in form of feature and complexion, the natives of India vary to the same degree as the races of Europe. The fair Kaffir, or Kashmiri, is as unlike the dark Dravidian Tamil, as the Laplander is unlike the Neapolitan.

The races of Europe have been segregated under separate Governments, and the line of demarcation between them can be drawn territorially. The races of India have never succeeded in segregating themselves in like manner. Until British rule was established, India had always been the scene of invasion, of the subjugation of one race by another. The aboriginal was overcome by the Dravidian. In turn the Dravidian was conquered by the Aryan; and in course of time the Aryan had to submit to the Semitic race.

The vastness of the country prevented the extinction or absorption of the defeated nation. The aborigines, the only **Conquered but not Absorbed:** savage people of India, sought an asylum in the impenetrable recesses of the hills and forests, where they may still be found under the name of hill-tribes. The Dravidians exist in the South, classed collectively under the name of Hindus with their Aryan conquerors. The Semitic Moslems formed colonies in every district that was accessible, and are to be seen in every large town. No definite line was drawn by the invader to confine the conquered to any particular part. Each advancing horde pressed southward, spreading like water in a thousand runnels over the newly acquired land.

Though ages have passed since the earlier invasions, the races of South India have not lost their characteristics. The **Race Characteristics Retained.** hill-tribes retain their nature worship, the Dravidian Hindus their demonolatry, the Aryan Hindus their philosophical heathenism, and the Moslems their Islamism. Wherever the weaker nation may have been driven by the superior force of arms or by the cataclysms of nature, it carried with it the religion and the social customs of its ancestors. The Mohammedan, whether a subject of the Nizam, a merchant in Mysore, or a tailor in the city of Madras, is a follower of the Prophet on the broad outlines laid down by the Koran. The devil-worshipper appeals to his devil with sacrifices of blood, whether he lives in Tuticorin or is an inhabitant of Cuddapah. The devotee of Vishnu or Siva worships at the temple of his god, and practises the same caste rules, whether he is a Brahmin of Trichinopoly, or a Namburi of the West Coast.

Invasions with the cruel oppression of the weak by the strong have ceased. The races exist side by side in peace under the British rule, which has proved to be the only rule in the East sufficiently powerful to protect the weak, and to give strength to the pinions of Peace.

In a survey of the women of South India there must, therefore, be included Mohammedans, Hindus, and hill-tribes.

The Mohammedans, like other conquerors, came from the North. They were led by Aurungzebe, who appointed **The Mohammedans.** Viceroy over the different provinces and districts that he subdued. For a time these men performed their part faithfully, but as the power of the Great Mogul declined, they shook off their allegiance and ruled as independent princes. They pushed their arms to every quarter of the Peninsula, leaving colonies of Moslems in every Hindu town, and occasionally forcing their religion upon the conquered with great cruelty. Thousands of Hindus—Dravidian as well as Aryan—were obliged to submit to compulsory circumcision. The result is shown in the dark-skinned followers of the Prophet to be found in the present day in some of the cities of the South, such as the Lubbays of Trichinopoly. The racial characteristics of these dark people are markedly Aryan or Dravidian, and there is nothing Semitic about them whatever, except their religion. In the same towns and districts may be found Mohammedans of Arabian origin, the descendants of the colonists under Aurungzebe's rule. They are fair of complexion, and hold their darker co-religionists in contempt. It is the inbred contempt of the superior for the inferior, of the conqueror for the conquered.

The religion forced upon the unwilling Hindus was accepted in its entirety as a necessity, and not from conviction. It veneered but did not displace their deeply-rooted heathenism. Many idolatrous customs are practised, such as would not be tolerated by the Semitic true believer. The creed of Islam admits the existence of Genii (Jins) and Fairies (Peris); but in addition to these the Mohammedans of the South believe in ghosts, devils, malicious spirits that haunt trees and rocks, even in the Hindu goddesses, Durga and Kali,

Moslem Superstitions.

whom they propitiate in times of sickness with sacrifices of blood. If conscience speaks at all, they silence it with the oft repeated verse from the Koran, "Allah is forgiving."

pleasure of her husband ; and, if God wills, to bear him children. She is man's creature, his chattel, to be jealously guarded for his individual use, and for no other purpose.

Woman's position in Mohammedanism is little better than

Position of Indian Women under Islam. that of an animal. It is worse

than that occupied by the women of ancient Greece. In religion she finds no place at all. She was regarded by the Greeks as a means to an end, namely the perpetuation of the race. The Greeks had three reasons for marriage, and none of them indicated any esteem or respect for the sex. Their reasons were—(1) Deference to the gods, for it was incumbent on everyone to leave behind him those who should continue to discharge his religious observances. (2) Obligation to the State, since by generating descendants, its continuance was ensured. (3) A regard for their own race and lineage ; it was necessary to leave heirs to discharge the duties of the departed.

The Hindus believe that, in addition to the important duty of child-bearing and the care of the house, the woman has yet another duty, which lies in the daily religious ceremonies performed in the privacy of her home. Some assert that the future happiness of her husband depends upon their due observance.

With the Mohammedan, the woman has but one end, namely to minister to the



Photograph by Nicholas & Co., Madras.

DRAVIDIAN NAMBURI BRAHMAN LADY OF THE WEST COAST IN FULL DRESS.

Her ornaments are of gold, and form the only covering she is allowed to wear above the waist in public.

For that she was created, and having fulfilled her destiny on earth, she passes away like an animal without any definite place or reward in the future.

So deeply imbued is the mind of the Mohammedan with this belief, that once, when a man was condemned to death for the murder of one of his wives in Bangalore, his co-religionists exclaimed :—

"What monstrous thing is this? Is one to be hung for the mere killing of a woman? As well might the Sirkar hang a man for the killing of a sheep!"

At the death of Queen Victoria a Mo-

hammadan as she accepts the complexion and the features with which she is born. The horizon of her vision is narrowed down to the blank walls that hem in the courtyard of her house, and her eyes are focussed upon the interior of that house. If they wander at all it is only to gaze at the unfathomable blue sky, at the dazzling sun that shines down into

**Submissive
Mohammedan
Women.**

the courtyard defiant of all *gosha* rules, or at the green depths of the palm tree that spreads its fronds overhead. Her mental vision is equally limited, and her mind is centred upon the drama of life enacted within those confining walls. Birth, marriage, sickness, and death are the great events that mark the days. Quarrels, jealousies, occasional visits, dress, jewellery, occupy her mind in the intervals.

The *gosha* of a woman is her god. Every action has to be considered from that point of view. Only if she is very poor can she disregard it. With some sects the rule is relaxed when old age has deprived her of every attraction. Even then the toothless old hag from force of habit will shrink from public gaze as though she were endowed with transcendental beauty, and every gazer were an ardent admirer.

The breaking of *gosha* is not only a disgrace but it serves as a sufficient excuse for divorce. The

wife of a rich Mohammedan in the South lost her temper with one of her servants and caused her to be beaten with unusual severity. The woman threatened to revenge herself by bringing an action for assault. The husband heard of it and was very angry. He said to his wife:—

"You have done foolishly to put yourself in the power of this woman. If you are obliged to appear in court and break your *gosha*, I shall certainly divorce you."



Photograph by A. W. A. Platt & Co., Colombo.

DRAVIDIAN HINDU OF THE SUDRA CASTE (ONE OF THE LOWER DIVISIONS).

Her *saree* is of unbleached cotton and her ornaments of silver, except a necklace of gold beads.

hammadan of good position remarked in all seriousness to an English gentleman:—

"Now, sir, I suppose you need no longer take off your hat to ladies, since you have only observed the fashion in honour of our Queen-Empress."

The Mohammedan woman, after many centuries of submission, thoroughly believes in the justice of her position. She accepts her rules of *gosha*, the state of being hidden,



ARYAN HINDU OF THE SUDRA CASTE.

Photograph by A. W. A. Platt & Co., Colombo.

An accountant or clerk in a merchant's office, with his mother, sister, wife and children. Their *sarees* are of coloured cotton. Their ornaments in their ears and noses are of gold, and the necklaces are gold beads. The bangles are of glass and brass, and the anklets of silver.

It is a breach of *gosha* to be photographed so that a strange man may be able to look upon the presentment of the face that should be veiled. For this reason it is extremely difficult to obtain a picture for publication of a Mohammedan lady of good birth and position.

The most important event in the harem is marriage. The prophet allowed his followers four wives, a privilege that is not claimed by all Moslems. As a rule the first marriage takes place when the man is eighteen and the girl fourteen. It is frequently brought about through the good offices of an old woman, who combines the calling of matchmaking with that of pedlar and gossip. She is eagerly welcomed in the harem, professedly to sell her wares, but she finds it profitable to carry messages and suggest alliances which often result in the opening of negotiations between two families.

After the proposal and its acceptance, there are many matters to be settled before the ceremony can be performed. Seers and astrologers are consulted, and the horoscopes of the pair are cast. Enquiries have to be instituted respecting pedigree, connections, and sectarian customs. Visits are exchanged between the two families, each visit being the occasion of some ceremony. The rites are purely social, and have no religious significance. There is much feasting; dancing-girls are invited to sing and dance; and fun of all sorts, not always of a refined character, goes on. The festivities last as many days as the parents may choose. In the case of the rich it may be months. With the poor it is limited to three days or even less.

The actual contract is purely civil, and is performed by the Kazi, who is a magistrate. The marriage arranged by the bridegroom's mother is called the *Shahdi*. There are certain ceremonies in which she takes part, and as a rule they are never repeated. The *Shahdi* is the most important of all the marriages, and gives precedence to the wife who has been thus honoured. Any marriage

contracted after the *Shahdi* is called *Nikah* or *Moorta*. The former is permanent as a rule, although it need not necessarily be so. A woman may be "*nikahed*" for one night only if the man chooses. He usually adopts the *Moorta* for temporary unions, especially if the woman is a slave. The facility afforded for making temporary marriages is for the purpose of preventing the birth of illegitimate children; and to give the offspring of such unions a legal claim upon the father. The *Nikah* and the *Moorta* may both be performed without any accompanying ceremonies. A declaration before proper witnesses of the man's intention, and the woman's consent—in the former case there should be the bestowal of a gift—is all that is necessary.

The bridegroom is not supposed to look upon the face of the bride until the civil contract is concluded. Sometimes the veil is not removed until he actually leads her into the nuptial chamber. A man was once assured that his bride was young and beautiful. The description given by all those who had seen her was the same, her skin was fair, her features regular, and her figure perfect. Nothing doubting, he entered the bridal chamber, and as the door closed behind him, he eagerly tore aside the veil. His bride was all that had been promised—young, beautiful, of fair complexion and perfect figure. Suddenly she put out her hands and groped before her. He started back in horror, his eyes fastened on hers. She was blind. The Oriental shrinks with an unconquerable aversion—bred of animal instinct—from anything that is maimed. The disappointed bridegroom turned from his bride and fled. Nor could he be induced by the prayers and entreaties of her people to approach her as her husband. As soon as he could, he divorced her and sent her back to her father's house.

The marriage, with all its festivities, over, the Mohammedan woman, who is not obliged to break her *gosha* to earn her living, has no other excitement to look forward to but

the birth of her children. Her husband cannot be a companion in any sense of the word. Some of his time is spent in business, some in pleasures taken abroad among his own sex. The rest is

Life of a Mohammedan Wife.

divided between his wives, whom he visits in regular rotation, living with each in turn for a few days. On her marriage a wife is given two handmaids, to whom she may temporarily marry her husband, if she chooses. Should she have no children, they perhaps provide them for her. By nature and by religion polygamous, she thinks no harm of sharing her husband with other women. Yet jealousy is never far from the harem, and often the wife's whole life is embittered by it.

Occasionally she is allowed to leave the house in a closely covered carriage or bullock-coach.

The Moslem lady of the South wears fine white muslin garments embroidered with gold. The little children of both sexes are dressed in drawers of cotton, silk, or satin. The drawers are also

Dress of a Mohammedan Woman.

worn by the lady, but in the South they are covered with full skirts that come to the ankle. Over the skirt is worn a loose jacket reaching to the knees. When a lady goes out in the closed cart or carriage she envelops herself in a muslin cloth, the end of which is thrown over her head and forms a veil.

Like all Eastern women, Mohammedans love jewellery. Pearls are highly prized, and it is the desire of every lady of the harem to possess a rope of pearls with the ends ornamented with tassels of the same. This should be long enough for the tassels to brush the instep of her foot when the rope is thrown round her neck.

Although woman has no place assigned to her by the Prophet in religion, she is not necessarily irreligious. Like her husband, she repeats verses from the Koran, calling upon Allah to protect her and praising his prophet

Mohammed. She has no definite hope of Heaven, and does not trouble herself about Gehenna. Her mind is totally absorbed in the present, which is never free from the terrors of divorce. The making of marriage is easy, but the unmaking is easier still. A man need give no other reason for proceeding to extremities than dislike or caprice. He separates himself from his wife for three months. At the end of that time he takes her into the four corners of the room, that is to say, to the four points of the compass, and declares before witnesses that he repudiates her. The repudiation may be registered by the Kazi, but the divorce is considered complete without it; the unfortunate woman returns in dire disgrace to her own family, where life is made a burden to her.

The Moslem imprisons the softer sex within the harem. In the North the Hindu confines the ladies of his family to the zenana. This rigid seclusion is not practised in the South.

The Hindu ladies observe a certain amount of retirement, and shrink from publicity; but they are not disgraced should the eye of man fall upon them. The wife of the late Maharajah of Mysore, and the late Princess of Tanjore did not go abroad unveiled or receive visits from gentlemen; but both ladies were willing to be present at social functions, behind a semi-transparent *purdah*. The light behind the curtain was shaded so that their forms were not distinguishable. Their vision through the curtain was unimpeded. They could see all that was transpiring in the Durbah Hall. The Princess of Tanjore was a Mahratta by birth. The Mysore Maharani was a Hindu of the Deccan.

The Mohammedans are divided into sects, and trades or occupations. They have distinctions of birth, and are careful to preserve the pedigree; but they have no caste. The Hindus, on the other hand, are divided, subdivided, and divided again into innumerable castes. The ancient classification gave four groups, the Brahmin or priestly caste, the Kshattriya or

Hindu Castes.

soldier caste, the Vaisya or merchant caste, and the Sudra or serving caste. Outside these came the Pariahs or outcasts, many of whom were slaves. In the present day there are in Southern India Brahmins, Sudras, and Pariahs.

Some of the Brahmins of the South are Hindus of Aryan extraction; some are Dravidians. The "twice-born" of the North look down upon their fellow caste-men of the Madras Presidency on account of the Dravidian blood, and are inclined to deny them their rights. The Brahminism is of too ancient date to be disproved, however, and the claim to be numbered with the "twice-born" is reluctantly conceded. The caste is divided into several sects, which are distinguished by a difference in the caste marks and by religious rites and opinions that vary. Though they all claim to be Brahmins they do not intermarry or mix socially. It must not be supposed that the term "priestly caste" implies that every man born within the circle arrogates to himself the sacerdotal office. The "twice-born" are to be found in Government offices, in the service of merchants, in military employment, and in the pursuit of other honourable occupations. There are villages in the South composed entirely of Brahmins. The settlements are called *Agrahara*, which means "grant of land." Some Brahmins are rich and well educated. Their refinement and intelligence command respect and consideration from all foreigners. On the other hand, some are beggars who have no education, and whose mode of living is more in keeping with a savage race than with the descendants of an ancient civilisation.

In the absence of the Kshattriya and the Vaisya, the higher divisions of the Sudra caste rank next to the Brahmin. Under this group come more than half the inhabitants of South India. Its subdivisions are literally innumerable, and they have never been tabulated in the rank of precedence. There is often great pride shown by the different members

of the castes, who claim a higher place in the scale for their caste than they can establish historically. The Sudras and even the Pariahs model their rules and many of their domestic ceremonies upon the practices of the Brahmins, and they accept the sacred Vedas as their Bible.

It has been said that "Hinduism is caste and caste is Hinduism." The whole life of the Hindu is steeped in religion from the time he is conceived to the hour of his burning or burial. He is compelled to be the subject of innumerable ceremonies, some of which would be considered degrading and possibly disgusting by the refined Englishman. The most rigid supporters of these ceremonies are the women of the family. Woman is held by the Hindu to be in complete subjection to the man. Though of Brahmin birth and the mother of Brahmin sons, it is never allowed that she can be twice-born. She cannot participate in any of her husband's religious exercises, his prayers or his sacrifices. She may urge their performance and incite him to make the pilgrimages. When the great festivals occur at the temples, she may accompany her husband and sons, arrange and carry the offerings, cook the food in the rest-house, and generally superintend the expedition. But if she wants to prefer a request and make an offering on her own account, she usually does it by stealth at night.

The excitement of attending the temple festivals forms a pleasant break in the monotony of her life. The gathering is attended by some of the features of a fair, with stalls of merchandise and shows. The idol is carried through the streets in gaudy procession, with the beating of drums and blowing of horns. It is a grand sight in the eyes of the women and children, and compensates for their exclusion from participation in the other rites.

In the privacy of her own house woman has an important part to play. It is she alone who can perform the domestic

**The
Brahmins.**

**Hindu Women
have no place
in Religious
Ceremonies.**

**The
Sudras.**



Photograph by A. W. A. Platt & Co., Colombo.

ARYAN HINDU OF THE SUDRA CASTE (ONE OF THE HIGHER DIVISIONS).
Her saree and jacket are of fine cotton. She wears three necklaces of gold, and her bangles and the bosses in her hair are also gold. Her jewels are probably worth at least a hundred pounds.



Photograph by Nicholas & Co., Madras.

DRAVIDIAN HINDU: A NAIR LADY.

Her *saree* is of fine white muslin bordered with gold. By custom she is compelled to uncover to the waist when in a public place.

ceremonies connected with the cooking vessels. It is she who says the daily prayer, and hymn, to the deity. In all domestic ritual she is to the fore, and the men have to take subordinate positions. So well is her supremacy in the home acknowledged, that it has been made the subject of a proverb, which says that "a man is a lion abroad, but a jackal in his own house."

In the morning she is the first to rise. Before the sun is up she is busy at her ablutions. The last act in the making of her toilet is to imprint the little round red mark upon her forehead, or to trace the particular lines that indicate the god she worships. It will be seen in several of the photographs; it is always a sign that the Hindu woman is "dressed." The Namburi lady of the West Coast (p. 607) makes the

horizontal lines. Some castes draw a perpendicular line from the hair to the top of the nose, level with the eyebrows.

Having finished her toilet, the Hindu wife cleans and sweeps out that part of the house where the sweeper who is of low caste may not enter. She rinses out the drinking vessels and cooking-pots, and begins her preparations for cooking the midday meal for the family. It is the first big meal of the day; the coffee and rice cakes, taken in the early morning, are not regarded as a meal.

Whilst she busies herself at her household duties, she chants a hymn in a low tone, addressed to Krishna or Siva. On no account may she *sing* it, as it is not considered respectable for women to sing. The following are three verses from a hymn translated from the Telugu in constant use among housewives:—

"Awake! Awake! Krishna divine,
Awake to save thine own.
Thou lord of all! Thou perfect one!
Grant us thy heavenly boon. Awake! Awake!

"Awake! Awake! Both old and young
Their sorrows to remove
Have sought thy presence now.
Oh grant them every good. Awake! Awake!

"Awake! Awake! I wait to bring
Sweet jasmine flowers to wave,
Thyself rouse quickly, Mahdava!
Shrihari! Come and save! Awake! Awake!"

When the curry and rice are ready, she serves her husband with his dinner before she eats herself; and she also makes her daily *pujah* to the household image of brass or copper before satisfying her hunger. The image is kept in a box or upon a niche in the wall, and is taken

**Domestic
Position of
Hindu
Women.**

**Hindu
Prayers and
Offerings.**

out each time for the ritual. A little oil lamp is lighted, and she repeats some simple prayers with clasped hands and bowings of the head. Offerings of fruit, sweetmeat, or betel are presented, and the image is sprinkled with sandal paste and coloured rice. A bit of camphor is ignited and waved before it. The ceremony is of short duration. At its conclusion she walks three times round the image and prostrates herself. As she begins her *pujah*, she rings a bell or strikes a gong to assemble the rest of the women and children of the family.

At night, when the household lamp is lighted, the housewife does *pujah* to the flame with the repetition of a verse which is translated as follows:—

"The flame of this lamp is the supreme God.

The flame of this lamp is the abode of the Supreme.

By this flame sin is destroyed.

Oh! thou light of the evening! We praise thee."

She repeats the name of her god before beginning to eat her dinner. It is her form of grace before meat.

Every mother is careful to teach her children how to put their hands together in prayer; and how to make the proper prostration, in which the ground is touched by the two feet, the two knees, the two hands, the forehead and the breast. From her they learn by frequent repetitions the stories of the Hindu deities, told in the sacred books. Many women worship the tulsi plant (*Ocimum sanctum*), a small aromatic weed sacred to Vishnu. It belongs to the basil tribe. In most of the domestic ceremonies it is employed, and it may usually be found growing in the courtyard of the Brahmin's house, ready for any emergency. The snake is also worshipped by women; they perform *pujah* to an image of a snake or to a real cobra living in some hole near the house.

Marriage with the Hindu woman comes early in her life. The higher the caste the younger the bride. The Pariahs

Hindu Marriages.

and some of the lower castes are content to allow their daughters to wait until they are fully grown. The higher castes believe that their re-birth in a future life is imperilled by neglecting to marry their children before they attain maturity. The law has been brought to bear upon this subject, and of late years there have been fewer child-marriages. The betrothal ceremonies are still performed at a very early period, and create virgin widows as in former days; but there is a fixed age



Photograph by A. W. A. Platé & Co., Colombo.

ARYAN HINDU OF HIGH CASTE.

She wears a silk gold-embroidered saree and a satin jacket. All her ornaments are of gold. Her nose-rings are rubies and emeralds set in gold with pearl drop.

for consummation for Mohammedan and Hindu alike.

The marriage rites vary in detail with the different castes. The dowering of the bride and the tying on of the *Thali* are common to all. The dower is generally in the form of jewels and clothes, unless the

Christianity. At the ceremony it is attached to a wreath of flowers, and the bridegroom throws the garland about the neck of his bride, saying: "With this *Thali* I thee wed." In the heathen ceremony the bridegroom's sister or some other relative fastens the *Thali* about the bride's neck.



BRIDE AND BRIDEGROOM OF ONE OF THE LOWER DIVISIONS OF THE SUDRA CASTE.

The wreaths are of jasmine blossom to which the *Thali* has been attached.

parents' property consists of cattle or sheep or pigs. Then it is given in the form of animals.

The marriage badge is called the *Thali*. It corresponds with the wedding-ring of the European. If possible, it is made of gold, even if the people are very poor. It is in the form of a circular or oval pendant, on which figures are engraved or worked in relief. In Christian marriages among converts the use of the *Thali* has been retained. The heathen symbols, which are sometimes actually indecent, are replaced by others suitable to

The Hindu Equivalent to the Wedding Ring.

After the ceremony it is removed from the wreath and suspended upon a cord or necklace made of gold or glass beads, according to the means of the bridegroom. It is worn constantly, and is the very last ornament with which a Hindu woman will part, no matter what her caste may be.

During the great famine of 1877 a Brahmin woman who had lost her husband was reduced to poverty. She was left with three children, and her property was sold to provide food for the household. First the bullocks and cows went, then her personal ornaments were sold. Finally there was only the *Thali* left. This she disposed of, and with the proceeds she bought some

poison. She mixed the poison with the food, which she prepared for what she believed was their last meal, for she had no money left to purchase any more. After partaking of their supper they were all ill and the baby died. She and the two elder children recovered, and she was brought before the magistrate. The tale of her distress was learned, and the woman was relieved in the famine camp. She showed no gratitude, for she would have preferred death by the poison to the breaking of her caste rules through accepting the food prepared in the camp kitchen.

The Hindu, with whom polygamy is instinctive as it is with the Mohammedan, is allowed to have more than one wife. He has not the same dislike to illegitimacy for his children as the Moslem, and does not marry so frequently. If his first wife prove childless, he probably marries a second at the suggestion of his mother, or perhaps of the wife herself. His happiness in a future life is in jeopardy if he leaves no son to perform his funeral rites. Fidelity to one woman on the part of the husband is neither expected nor demanded. Under cover of religion certain unions are made without a shadow of dishonour. Union with a dancing girl, for instance, either at the temple during the festivals, or in the zenana, during her visit to the family, is an honour in the eyes of the Hindu who is not influenced by European thought. Monogamy and the spirit of monogamy is foreign to his nature. An Englishwoman would be roused to wrath at the thought of sharing her husband with another woman. The Oriental, whether Hindu or Mohammedan, on the contrary, accepts the position placidly.

A princess in the South was to be married to a man of royal lineage of the North. He came down with his retinue, bringing his first wife and her two children to witness the ceremony. The latter was asked if she was pleased with the marriage her husband was

making. She replied unhesitatingly in the affirmative, saying that the bride, who was but fourteen, was like a sister to her. As long as the young wife remains subservient to the elder woman, and makes no attempt to obtain any undue influence over her husband, peace probably reigns in the zenana



Photograph by Nicholas & Co., Madras.

DRAVIDIAN HINDUS: NAIR SERVANTS.

and there is no jealousy. If, on the other hand, the young wife grows arrogant and proud owing to the birth of a son that is denied to the elder wife, there will be hatred and jealousy, and perhaps crime.

There is a story told of a wife who shared her husband with a slave. The slave bore him a son. In the pride and joy of motherhood she exulted over the wife. Indignant at the impertinence of one of such low birth, her mistress fettered the woman with heavy chains to her bedstead, and compelled her to stand for hours, an object of derision to the whole zenana.

Although the affections of the man may

wander, and nothing is thought of his infidelity, the desire of the woman must ever be towards her lawful spouse. With his neglect and the bad example he sets she sometimes proves frail. If discovered, her fate is terrible. The inviolate privacy of the harem and the zenana covers not only

What wealth her husband has accumulated is invested in the jewellery which adorns her person. When a little money has been saved, a gold bead is added to the string, or a silver bangle to the wrist. The necklace of small glass beads is assumed simply from vanity; she knows by instinct that their

colour, blue or red, is becoming to her complexion, which is almost black. The beads are like the gay ribbons that ornament the hat of an English maid. The only break in the life of the tea-plucker is a marriage or a death, which both bring feasts in their train lasting two or three days; or the periodical *pujah* at the village temple, where some demon spirit is propitiated with a sacrifice of blood. The women look on with unconcern for the sufferings of the creature—a buffalo,



A DRAVIDIAN PARIAH GIRL PREPARED TO RECEIVE GUESTS.

many cruel wrongs, but also hides tragedies that never see the light.

The women of the lower castes and of the Pariahs have more liberty than those belonging to the higher castes, especially where there is poverty.

Pariah Liberty. They work hard and lead a simple, primitive life. The man cannot afford to keep more than one wife; and the pair spend their days in labour, he in the fields or at his trade, and she at her cooking and housework, perhaps assisting her husband in his occupation at busy times. The woman plucking tea on the hills comes from one of the villages in the plains. It is possible that the season has been bad, and that she and her husband are glad to find employment for a while on a tea estate. She wears no jacket under her *saree*, which is of strong, coarse, unbleached material. Her *Thali* is suspended from the necklace of gold beads.

goat, or cock—as it falls before the decapitating stroke of the sword and its gory head is presented to the image.

To every Hindu temple of importance is attached a certain number of women and girls called *Dasis*. *Dasi* means servant. They are better known, perhaps, under the name of Nautch-girls, as it is from their ranks that the dancing girls are drawn. The calling of the *Dasi* is generally acknowledged to be one of infamy in the eyes of Europeans, although no disgrace whatever is attached to it in the eyes of the Hindus.

Some of the more advanced of the Hindu gentlemen in the South of India are showing signs of disapproval of the exhibition of Nautch-girls at social entertainments, and would relegate them to their duties of ministering daily in the ritual of the temple.

From early childhood the *Dasi* is brought up at the temple, where she is to serve, even though her parents may be living in the neighbourhood. She is taught to read and write, to sing and to dance. As a child she is married to a tree or to the image of the god; hence the *Dasis* are sometimes spoken of as the wives of the deity. At an age when she should be entering her husband's house as a happy young wife, she becomes the mistress of a man who is rich enough to entertain her in his *zenana*, and present an offering of some value to the temple to which she belongs. After a few months she returns to the temple to minister to the pleasure of the worshippers. Her earnings go to its revenues in return for the education and support she has received. There is no shame attached to her calling, and her office is sanctioned by her religion.

A *Dasi* takes part in the daily *pujah* of the temple. She has to sing and dance before the idol, whilst it is being washed, anointed and garlanded. Her songs are often coarse and obscene, considered in the light of European opinion, though she sees neither coarseness nor obscenity in them; and her poses in dancing are calculated to rouse the worst passions in the Oriental, who does not fail to comprehend their meaning. She is bidden to every wedding and entertained at the houses of the rich. She is at the service of every worshipper at the temple who can afford the necessary gifts. Men and women still continue to give their daughters, often the eldest of the family, to be enrolled in the band of *Dasis* at the temple which they frequent. The three girls in the group on p. 620 are adorned ready for their dance at some festivity, social or religious. They wear the richest of silk drapery and jewels of great value, all of which belong to the temple, and are kept by the authorities for the use of the *Dasis*. Occasionally a *Dasi* has jewels of her own, the personal gifts of

men whom she has captivated; but *Dasis* are not encouraged to become women of property and founders of families. If they should have children, the girls become



ARYAN HINDU : NAUTCH-GIRL.

Her jewellery is of gold, set with valuable gems.

Nautch-girls, and the boys servers in some capacity or other in the temple. The administration of the large revenues of the temples finds occupation for many people who have nothing to do with the ritual.

Although a Hindu wife sees no shame in the profession of the *Dasi*, and will even go so far as to give her own daughter to be trained as one, there must be an instinctive knowledge that the life is dishonourable. It is shown in her care not to imitate the manner and bearing of the Nautch-girl.

She is careful never to sing or to dance. To do so would be a sign of immodesty which would scandalise the neighbours and disgrace her family. It took some time to persuade the wives and daughters of India that education was not equally immodest and unbecoming, for the simple reason that *Dasis* were the only women who received instruction in reading and writing. Gradually the more enlightened Hindus have been brought to see no reason why education should be the special prerogative of the Nautch-girl.

The aboriginal tribes of South India form but a fraction of the population. The most interesting are the Todas

of the Nilgiri Mountains. Theirs is a kind of nature-worship wherein a shrine or image is not necessary. A sacrifice is offered to the ruling spirits, who are supposed to govern the elements. The object of the *pujah* is the same as that which animates the Dravidian in his demonolatry, namely propitiation and the desire to turn aside the evil that may be wrought by a stronger power than themselves. The Todas sacrifice a buffalo by clubbing it to death in a cruel manner. The Khonds, an aboriginal tribe upon the hills of Ganjam, believe that the earth will not yield her fruits unless their local deities are satiated with blood. In former days they sacrificed a human being, whom they had stolen as a child from a village in the plains. He was fed and nourished upon the best that they could offer him, and when he reached man's estate they fastened him to a stake and killed him. His body was cut up into innumerable little pieces, which the worshippers took away and buried in their fields. The English Government put down the *Meriah* sacrifice,

as it was called, and the people have to content themselves with killing pigs and goats.

The Todas have no record of the kind against them. They have been content with a buffalo as their offering. They are a peaceable tribe, who live in huts and subsist by means of their cattle. They lead an idle life, but no one can accuse them of luxury. They allow the Budagas, a caste of Canarese Hindus, to cultivate the land, and they receive rent in kind from the industrious agriculturists, in consideration of the privilege of tilling the ground unmolested.

The Toda woman wears her hair in long ringlets. Her ornaments are of silver, and her necklaces are strings of bright-coloured beads.

She has a weakness for turquoises, real or imitation, threaded as beads. Her dress is of coarse cotton material, and she often wraps herself in a rough woollen blanket, which throws off the tropical downpour and protects her from the chilly blasts that blow across the mountains.

A marked and peculiar feature of the hill-tribes on the Nilgiris is the practice among them of polyandry.

Polyandry in South India.

The women are permitted to choose and to have more than one husband. Polyandry also exists on the West Coast among the people of Cochin and Travancore. The castes who practise it are the Nairs, the Tyars, and the Namburis. It has been suggested that the custom belonged to the aborigines; and that it arose from the necessity of sending a certain number of the tribesmen out with the herds. It was impossible to leave the women unprotected. They were therefore married to two or three men, who took it in turn to attend the herds, and to stay at



ARYAN HINDUS: NAUTCH GIRLS
Dressed for a festival.

home. With such an arrangement there naturally arose a difficulty over the succession to property. It was solved by making the inheritance descend through the female line. The bridegroom, instead of bringing his wife into his ancestral home, enters her family, and takes some buffaloes with him.

The people of the West Coast who practise polyandry are more civilised than the hill-tribes. It is difficult to account

**Legendary
Origin of
Polyandry.**

for the custom with them, as there was no apparent reason for the men to absent themselves

as there was with the Todas. They have a legend which says that the origin of the female succession was founded upon the noble conduct of a patriotic woman who was thus rewarded. The story is as follows :

A certain king learned that his kingdom was threatened by a great catastrophe, which was to overwhelm the ruler as well as the ruled. He sent his prime minister to the temple of Kali to inquire of the goddess if it was true, and if there was no way of averting the evil. The goddess replied that the prophecy was correct—a great calamity overshadowed the land. There was only one means of escape, and that was by offering a sacrifice to herself. A mother must be found who would kill her own son in the temple with her own hand. The minister returned to his house and begged his wife to make the necessary sacrifice, to slay one human being so that thousands might be saved. She indignantly refused, saying that she had but one son, and could not spare him. He then went to his sister and represented the matter to her, praying her to make the sacrifice for the sake of her fellow-creatures. She consented without a moment's hesitation. Taking her child from his bed she carried him then and there to the temple and slew him. Kali instantly restored the boy to life, declaring that the impending evil was averted by her action, and that the king and his country were saved. When the monarch heard the story of her devotion, and how she was ready to lose her son so that many lives might be saved, he decreed that as a reward

the succession to property for the future should descend through the female line.

Although polyandry is permitted it does not follow that it is largely practised, nor is the woman depraved by the liberty given to her. As a rule she is satisfied to have but one husband, and it is only when he leaves her that she marries again. Many of the Nairs and Tyars are very fair of skin. It is supposed that this fairness was derived from European blood. The liberty of choice was exercised in the old days in favour of the Dutch, Portuguese, and Englishmen, who settled on the West Coast, and the result has been beneficial to the race.

There is a strange custom still preserved amongst the women. Its origin, like that of polyandry, is shrouded in mystery. The supposition is that it was imposed upon their

**Curious
Custom as
to Dress.**

Dravidian ancestors by the conquerors. Women are not allowed to clothe themselves in public above the waist. It would seem that the order should be reversed, but it is not so. Within her house the woman of the West Coast may envelop her figure up to her neck. When she is abroad the *saree* must be dropped to the waist, as is represented in the photographs. If by chance she is covered, and sees a stranger of the same or higher caste approaching, she is obliged by long-established rule to remove the drapery until he has passed. To Europeans just arrived in the country the action is highly embarrassing. Some Nair ladies of education and refinement have lately made a protest against it as being contrary to all laws of civilisation. They went to a certain temple with their husbands and sons to worship, wearing jackets. The Adigari, or chief official of the temple, objected to their presence clothed in that manner. A complaint was laid before the Rajah, who issued an order that all women coming to the temple should remove their jackets before entering. An appeal against the order was made by the gentlemen belonging to the families of the offenders. The Rajah, however, declined to oppose the expressed wish of the Adigari.



Photograph by A. T. W. Penn, Ootacamund.

TODAS OF THE NILGIRI MOUNTAINS.
The most important Hill-tribe of the South.

In addition to the Mohammedans, Hindus, and hill-tribes, there are a few nomadic people who wander through different districts, not confining themselves to one Presidency. The tribe most frequently seen is the Lumbadee or Brinjara. They are of Gipsy origin. Where they came from is not precisely known. They were the carriers of grain in the old days. The Duke of Wellington, as Colonel Wellesley, made use of them in the wars with the Mysoreans and Mahrattas to transport food and ammunition. They never failed him, and were faithful to their trust. They are, however, inveterate thieves where their word is not given, and the women are ugly and uncivilised.

Nomadic Tribes.

The Hindu ideal of beauty differs from the English ideal. A beautiful woman, according to one of their classical writers, should be plump to stoutness. Her eyes should be black upon milk-white; her eyebrows arched and meeting over the nose. Her fingers should be long and slender, the

The Hindu Ideal of Woman.

lips full and curved, the chin small and the cheeks rounded. "Her forehead, adorned by beautiful curls, resembles a piece of the moon," says the quaint old poet of the eleventh century.

Although beauty is the first consideration, mental qualities are not without their value. The Hindu makes four divisions of women. The first contains the most excellent, who combine physical beauty with intellect. The second embraces the talented. The third is composed of those who have no beauty nor talent but are worthy. The fourth includes the clumsy, the stupid, the ill-tempered, those in short who have nothing to recommend them.

Woman's greatest quality is devotion and obedience to her husband. Without a husband life should be a blank and not worth living. There are innumerable tales told of the devotion of good wives, the best known being the story of Sita, the wedded Elaine of Hindu legend. It was this devotion which is said to be the foundation of *suttee*, the burning of the widow upon her husband's funeral pile, a custom put down

by the English Government. Life without her husband was thought to be intolerable to every right-minded widow. Her existence in the house of her brother-in-law was devoid of pleasure and honour, but it was not so miserable that a painful death by burning was preferable. Devotion to her husband—not escape from misery—prompted the deed. The evidence that exists tends to show that latterly *sutti* was not always a voluntary sacrifice made in cold blood, but it was done under great hysterical excitement probably induced by the administration of drugs.

the bride in addition has a headdress made of white blossom. Nautch-girls wear something of the same kind. The Mohammedan bridegroom tosses flowers to his unseen bride behind the curtain. The Hindu husband, who may not speak to his young wife except with the permission of his mother, throws a wreath into her lap on his return from his daily occupation. This little attention sends a warm thrill through her heart, but she must not give a sign that it has influenced her. Flowers form the gift when ordinary social visits are paid—it is impolite to come into a house with empty hands. Flowers delight the living and flowers cover the dead as they are carried out to their last resting-place.

Oriental women have many traits of character that are common to their sex over the whole world from highest to lowest, from richest to poorest, from the most ignorant to the latest product of education. They all love dress, and are influenced by a natural desire to attract. They delight in flowers, a love which they share with their Western sisters. They do not cut the blooms for the decoration of the house as is the custom with the European, nor grow them for the beautification of the garden. But the blossoms are nipped off without stalks, and are strung into garlands upon threads of cotton or fibre. Bunches of jasmine flowers pulled from the calyx and rolled into a ball are thrust into the strands of the chignon. The bride and bridegroom, shewn on p. 616, are loaded with wreaths, and



Photograph by A. T. W. Penn, Ootacamund.

TODA WOMAN OF THE NILGIRI MOUNTAINS.

All Indian women love jewellery. If they cannot afford to buy gold, silver, copper or brass, they content themselves with glass in the form of beads and bangles. When their husbands are absent they lay aside their ornaments and put on an old *saree*; they use no flowers for their hair, and refrain from cosmetics, especially from

which they share with their sex throughout the universe. They are great chatterboxes. The men have acquired a habit of uttering grunts at intervals whilst the women take fresh breath and continue their harangues. At the end of much talk perhaps the only reply will be the ejaculation of the single exclamation, "Pah," uttered in a contemptuous tone. It does not silence her, and she begins *da capo*.

There is a story told which has its parallel in an old English song. A Brahmin chatting with his wife one evening declared that
A Hindu Non-Talking Match:
Man v. Wife. all women were talkers.

She replied that they were no worse than some men.

"Let us see which of us two will speak first. A betel-leaf shall be the reward for the winner," was his reply.

They slept, and when they awoke the next morning, remembering the wager, they both preserved a strict silence. In vain their friends and relatives questioned and entreated. Not a syllable escaped the lips of either. Alarm filled the hearts of all, and it was feared that some enemy had cast a spell of dumbness upon them. A magician was sent for. He pronounced it to be a bad case of demoniacal possession. To cast out such a wicked and powerful devil would be extremely difficult and cost much money. The relatives, sooner than have two members of the family so grievously afflicted, agreed to pay the sum. Whilst the magician was making preparations for his exorcism, a friend quietly heated a bar of iron. When it was red hot he applied it to the sole of the husband's foot. He winced but did not utter a sound. The iron was then applied to the foot of the wife, who at once screamed out:—

"Appah! appah!" ("Enough! enough!")

"You have lost the wager. Give me the betel-leaf," cried the husband triumphantly. "Did I not say truly that women were incorrigible chatterboxes?"



Photograph by Nicholas & Co., Madras.

DRAVIDIAN GIRL OF THE CHERIMI
DIVISION OF THE WEST COAST.

the yellow saffron, which is supposed to heighten the tone of their complexion—just as pearl powder is supposed to improve the complexion of the European—and to render their charms irresistible. Their personal adornment has but one object, the attraction of the opposite sex. If dress and jewellery fail they have recourse to the wise woman, who supplies them with love-philtres, which they administer to their unconscious husbands in the hope of finding favour in their eyes.

The women of India have a weakness



DRAVIDIAN HINDUS: OFFSPRING OF THE LOWER DIVISIONS OF THE SUDRA CASTE.
 Three styles of dress for girls are here shown. The second child from the left, seated on the floor, has a short jacket and skirt: the older girls have long jackets and skirts, and those who are no longer children wear the short jacket, skirt, and *saree*.

CEYLON

By E. A. CRAWFORD

Where Men Wear Combs and Petticoats—Women Not Secluded—Races—Veddahs—Tamils—Moors—Burghers—Sinhalese—Marriage Customs—Weddings—Coco-nut Palm—Cookery—Children—Toilet—Dress—Sinhalese Grace—Jewellery—The Betel Habit—Education—Lace and Basket Industries

MOST travellers east of Suez in these globe-trotting days touch some time or other at Colombo, and are more or less familiar with the brown faces, regular features, and deftly coiled long

Where Men Wear Combs and Petticoats.

hair of the crowds thronging its quays and streets. Perhaps many also have shared the mistake of the English lady who wondered why so many more women than men walked abroad in this Oriental city. She soon discovered that the round tortoiseshell comb, to us reminiscent of little girls of mid-Victorian period, is reserved exclusively for male persons, and that the adornment of long hair and petticoats is shared by men with the gentler sex. So of the seeming feminine crowd, maybe, all are males.

Not that the Sinhalese women are secluded in the manner of many Orientals. There is,

Women Not Secluded.

in fact, no *purdah*, or veiling, in Ceylon except among the Mohammedan Moor men and the very few Malays, who are likewise Mohammedan in religion. Thus the women and girls of the lower classes may be seen singly or in groups, passing amid the busy hum of the streets, going to market, to and from coir and plum-bago mills, selling fruit and vegetables, or plying their household occupations in the open verandahs of their houses. Those who can afford it drive out in carriages to go shopping, or to give their

children an airing, the commonest vehicle for this purpose being the bullock-hackery, a light two-wheeled cart protected by an awning from the sun's rays.

In spite, however, of this comparative freedom, a well brought-up Sinhalese girl does not appear much in public between twelve and twenty—by the latter age she is usually married—and then only accompanied by a duenna. After she is married she has her home interests, and very many ladies seldom venture outside their own “compounds,” not because they are kept there by force, but because they find no particular attraction in going out.

The mixture of races in the population of Ceylon is a matter of general knowledge.

Races.

There is a sharp dividing line in type, dress, customs, and religion between Sinhalese and Tamils, Moors and Burghers (Eurasians of Dutch descent), and their daily contact does not really merge them. These are the principal races inhabiting Ceylon, but there is also a sprinkling of others as dissimilar, Malays, Afghans, and Parsees. There are, however, so few women among these that they need scarcely be taken into account as inhabitants of Lanka, though the little band of Parsee ladies is conspicuous for intelligence and superior education, not to speak of graceful appearance.

Mention must be made of the Veddahs, aborigines of Ceylon, who, isolated in the

forests of the interior, have remained for ages untouched by civilisation and the rise and fall of empires. This diminutive people, peaceable among themselves and also towards strangers, subsist on wild fruits and honey and the spoil of their bows and arrows. Nomadic in their habits, they dwell now in caves, now in trees or rude huts of leaves. They speak a dialect of their own, not understood of their Sinhalese or Tamil neighbours, and they are held in extraordinary veneration by the former. Their dress consists of aprons of leaves thickly strung together; they are strictly monogamous, and their women are remarkable for conjugal fidelity and devotion to their children. The Veddahs are rapidly dying out, and their identity will soon be lost among the neighbouring Sinhalese and Tamils, as from time to time they become domesticated and settle in villages.

The Sinhalese population greatly preponderates, except in the north and east of Ceylon, conquered and colonised centuries ago by Tamils of Southern India.

The immigrant Tamils, especially on the up-country tea estates and south and west of Ceylon, are of the coolie caste, so that few Tamil ladies are usually met with. There are, however, some who in good looks, charm of manner, and education, need not fear comparison with their European sisters. Their dress is rich and effective, and they are loaded with costly ornaments in their ears, round the neck, in their hair, and across the forehead, and also round their arms, wrists, and slim ankles. The toes, too, are decorated with rings, and the wing of the nostril is pierced to receive a jewel.

Amongst the population of immigrant Tamils who cultivate tea and other products in the hill-country of Ceylon, large numbers

of women and children of the coolie caste are employed chiefly to pluck the leaf and care for the bushes. One sees them dotted over the steep hillsides during the sunny hours, each with a large but light basket strapped to the back. The mothers arrive on the field with their babes across their hips, and, leaving them to slumber or kick about, innocent of garments, under the



Photograph by Skeen & Co., Colombo.

A TAMIL LADY.

shade of a tea bush near, proceed to fill their baskets with the glossy leaves.

The Tamil mother brings her elder children to help in the plucking, and all day the family is out of doors, happy in the fragrant sunshine. It is an existence that may well be envied by struggling workers in murky cities. Perfect air, congenial labour, and freedom from care, on five shillings a week for a paterfamilias!

Ceylon is a kind of El Dorado to the dense population of the southern part of the Madras Presidency, whence the coolies (or labourers) arrive in crowds, often miserably

emaciated. They soon fatten in prosperous Ceylon, and invariably return to their "coast," as they call the continent of India, in better circumstances, and not seldom purchase the coveted bit of land which is the summit of their ambition.

The women of that mysterious Moham-medan race called the Moors of Ceylon are, like their co-religionists all over the

Moors. East, kept in strict seclusion. The *pardah* falls for the little girl when she is eight or ten years of age, her chances of education are at an end, and she practically goes no more out-of-doors, except, maybe, in a closely shuttered carriage. Thenceforward her life is quite uneventful till her marriage day, when, amid endless ceremonial and prolonged feasting on the part of the male members of the household, the

girl-bride, tottering under the weight of all the family jewels, is borne, half insensible with drugs, to her husband's house. There she spends her days in much the same monotony as before, unless she has children to occupy time and thoughts. If the mother of a son, she will have attained the pinnacle of consequence in her small world, but only for the few brief years of infancy can she fondle and direct him. She can enter scarcely at all into his life as a youth, and he is afterwards beyond the sphere of her influence.

When, in course of time, he, too, brings home his bride, the mother then enters upon her kingdom, and takes care that her daughter-in-law's character should not be spoiled by injudicious petting.

The long days in the harem are sadly lacking in rational occupation, even the feminine solace of needlework and embroidery being absent as a rule.

Moor women have a considerable share of good looks for the most part, but the Moslem admiration for plumpness induces unwieldiness of figure when they are scarcely out of their first youth. As young children they are decidedly attractive, being comely in limb and feature.

Moor men are an industrious and law-abiding community; the appearance of their women in the law courts is almost unheard of. Such a case did, however, occur several years ago in the Southern Province of Ceylon, when a Moor woman stood her trial for murder, but the victim was a Sinhalese woman, and the motive undoubtedly jealousy.

The "Burghers" of Ceylon are mainly descendants of Dutch and Portuguese settlers who, during the time of their respective occupation of the island,



Photograph by Skeen & Co., Colombo.

TAMIL COOLIE WOMAN ON A TEA ESTATE.

mingled freely with the native population. With them are often reckoned all those who have an admixture of European blood, in whatever proportion. But the Burghers proper are proud of the name, and, indeed, they are in most respects superior to the Eurasians of India. They are intelligent and enterprising, and while their men have been specially distinguished for long past in the departments of law and medicine, and are the backbone of the clerical service, their women are not behind-hand in cultivation, and may boast of attainment both in arts and letters. Many of them are admirable as school teachers, quick and sympathetic as well as industrious, and others devote themselves to music or painting with great measure of success. The Dutch language has ceased to be spoken among the Burghers for more than a generation, although the Dutch were the immediate predecessors of the British.

Portuguese, on the other hand, in a debased form, still survives among the lowest class of mechanics of mixed race; while the family names of the purest-blooded Sinhalese in the Low Country are many of them familiar Portuguese cognomens, such as Pereira, Dias, Fonseka, and De Silva. So deeply did the Portuguese impress their language on Ceylon, as well as, in large measure, their religion and customs—at least in the case of the lower castes.

The Sinhalese, or “Lion” race, are an interesting people; proud, capable, and artistic, but with a full measure of Oriental indolence, accentuated by the passiveness accompanying, though not inculcated by, Buddhism.

The Sinhalese are now practically monoga-



Photograph by Skeen & Co., Colombo.

SINHALESE FRUIT-SELLER OF COLOMBO.

mous, so that the status of women is good—in fact, best among Oriental nations, excepting the Burmese. Polyandry used to prevail, mostly in the form of one wife between two brothers.

It is still practised to a small extent in the Kandyan districts, though gradually dying out under Government discountenance.

Family affection is strong among the Sinhalese, favoured by the dignified position of women under the marriage laws.

Marriage is of two kinds :—(1) *Diga*, (2) *Bina*.

In a *diga* marriage the husband takes the wife to live with him. In a *bina* marriage the husband goes to live in the wife's house, and is dependent on her or her relations. His case is not without its anxieties, however, as the wife may turn him out of doors at her good will and pleasure.

A *bina* marriage, where the woman is of superior position to her husband, gives her the right to hold and dispose of her own property in absolute freedom. This was so centuries before the "Married Women's Property Act" was passed in England, to the relief of oppressed wives! Such responsibility, as in the case of Burmese women pre-eminently; has developed quite marked business capacity in more than one *Kumari-Hamy*, or Kandyan lady of title.

The Sinhalese girl is not married very young, but she changes her state as a rule before she has left her teens. Child-marriage is happily not practised.

Sinhalese nuptials are shorn of a good deal of the elaborate ceremonial which formerly prevailed, when every detail was referred to an auspicious day or hour, and go-betweens and astrologers played an important part that is now filled by the prosaic registrar. Still, the rite of tying together the thumbs of the bride and bridegroom's right hands with a silken thread and pouring water thereon while verses from the sacred books are chanted, is still performed in Buddhist households.

The Buddhist priest, as a celibate monk, takes no part in the wedding ritual.

The wedding takes place amid much rejoicing. The house, even among the poorest, is hung with white cloths lent for the occasion by the local *dhoby*, and tom-tom beaters fill the air with their thumping. A characteristic feature is the adornment, within and without the house, consisting of arches of *ola* or fresh young coco-nut leaves. This form of artistic decoration, in which the Sinhalese excel, they delight to display lavishly on every festive occasion.

The coco-nut palm is indeed a pillar of the state in Ceylon; its products being put to every imaginable use, it is indispensable in the daily life of the people. It affords food for man and beast, drink (in the form of arrack and the mild *kurumba* or coco-nut milk), bedding, furniture, building material, house utensils, fishing and boat tackle, carpeting,

harness, and is even cosmetic and hair-restorer!

The Sinhalese women's long and abundant hair, as well as the unshorn tresses of their lords and masters, are kept in order by using the oil from this wonderful palm tree, which merits all that has been said or sung in its honour.

Under its wholesome shade the breeze circulates freely, and houses, wells, temples, the women pounding rice and the children playing by them, are protected from the sun's glare.

The women use the oil in all kinds of cookery, and to such an extent are their cakes and sweetmeats permeated with its flavour that it is no wonder if they do not recommend themselves to European taste. The Ceylon housewife is expert in making preserves of pumpkins and other fruits of the country. Lime pickle is also a favourite condiment, with chutneys of various composition, and *sambals*, a sort of *hors d'œuvre* more or less hot with chillies and other fiery ingredients, appreciated as accompaniments of curries. The early morning coffee is taken with *arpa*—a kind of flat pancake consisting of rice-flour and coco-nut—and plantains complete the meal.

Ceylon is the Paradise of children. They are surrounded with kindness, and cruelty to the little ones is rare indeed, unless a disciplinarian should count those cruel who err on the side of indulgence. They have all sorts of toys to beguile them, and kite-flying is a favourite diversion.

A Sinhalese mother fondles her baby by sniffing instead of kissing it. She bathes it daily, as she does herself, by pouring water over it in liberal potfuls. By every village well each evening is the ceremony of bathing carried on by family groups. A Sinhalese husband is not averse to his wife's ducking him in the picturesque fashion above described, while the neighbours look on and chew betel over a

Coco-nut Palm.

Toilet.

Children.

friendly chat. The open-air toilet includes the cleaning of teeth and washing of the outer garment, while the under one serves as a bathing-gown—straight pieces of drapery both.

The *comboy*, or outer skirt worn alike by men and women, consists of four

Dress. or five yards of cotton material tightly swathed round the hips and fixed by cunningly folding in the ends and tucking them into the waist independent of buttons or tapes. The Kandyan women pass one end of this drapery gracefully across the shoulder, but in the Low Country it is kept below the short, close-fitting muslin jacket universally worn.

In remoter Kandyan districts the jacket is discarded. The handsome but low-caste—or rather out-caste—Rodiya women go bare as to their comely shoulders, or drape a silk handkerchief across the bosom.

Sinhalese women walk with ease and dignity, as Orientals are wont, and from the bluest-

Sinhalese Grace. blooded Kandyan to the little plumbago girl

coming out of the Colombo mills of an evening, sable-polished as an English kitchen-grate, they all can boast “fine-little hands and fine little feet.” Good features, too, are not rare, and glossy, well-kempt hair, sleek necks, and neat dress make the women pleasant to look upon. Indeed, here and there among the high castes, may be met a nobility of countenance and intelligence which combine to form an almost statuesque beauty. Perhaps an artistic effect is partly due to the absence of head- and foot-gear. A Sinhalese woman loses most of her charm when she covers her simply coiled hair with a befeathered hat European-wise, and squeezes her natural and prehensile toes into a pointed and high-heeled shoe.

Though Ratnapura, the gem city, is in the very heart of Ceylon, and rubies, sapphires, cat’s-eyes, and other precious

Jewellery. stones are offered for sale by every *tamby* or hawker, yet a profusion of jewels is not so much a feature of Sinhalese as of Tamil dress. A wealthy lady, how-



Photograph by Skeen & Co., Colombo.

SINHALESE VILLAGE GIRL.

ever, will show, in addition to the invariable necklace and filigree hairpin, diamond buttons, perhaps, in her dainty muslin jacket of snowy whiteness, and a bracelet or two, chain, or small earrings. But never does she display a nose-ring or forehead ornament such as Tamil ladies wear, nor a weight of metal pulling down and disfiguring the lobe of the ear. Kandyan dames, on the other hand, in their national dress are loaded with heavy gold, or gilt, chains and massive bracelets, that look as inconvenient to wear as manacles. The hair, too, is parted “Madonna-wise on either side the head,” rather than brushed back from the forehead without division, the style in the

Low Country, and most becoming to the shape of their heads.

The habit of chewing betel-leaf, rolled up with a slice of areca-nut and a dab of slaked



Photograph by Skeen & Co., Colombo.

KANDYAN SINHALESE LADY.

lime in a paste, is as common with the women as the men. The areca-nut is credited with whitening and preserving the teeth, but it gives to the mouth an unpleasing and gory appearance, due to the red colour the nut assumes when masticated. The custom gives occasion for the curiously shaped and chased betel boxes of silver which are so much sought after as curios.

The Betel Habit.

Girls' schools are well attended in Ceylon, there being no *pardah* (except among the Moors) to put practical difficulties in the way of education. Troops of happy girls file into

the village schools all over the country, while in the larger towns—Colombo, Kandy, and

Education. Galle—there are various training institutions for their benefit, the largest of which are missionary foundations. In these all ordinary subjects are well taught, and the girls pass satisfactorily such tests as the University Local Examinations. Even in such a purely European art as modern music, they acquire a creditable skill, and many show talent in drawing and painting. In fact, they are teachable and docile and quick to assimilate ideas, but for the most part they are lacking in initiative, and, after school-days, are too prone to succumb to the influence of an enervating climate.

The girls are very apt at needlework, and take great pleasure in artistic embroidery.

Lace and Basket Industries. A large amount of pillow-lace is made in Ceylon, chiefly in the Southern Province, where many of the inhabitants, even the men, may be seen making it. Some quite fine specimens of the art are produced in the girls' schools, but it is mostly inferior makes that find a sale among the passengers on board the steamers that touch at Colombo.

The making of pretty coloured baskets is another interesting occupation of Sinhalese women. The baskets are finely plaited from variously dyed fibres, and are made oblong like boxes with lids to fit on neatly. These are sold in nests of different sizes, and are popular among visitors to the island. The designs on the baskets are good of their kind, and almost infinite in variety. This is among the few arts of Ceylon that have not decayed through Western civilisation and its all-invading machinery, which, seeming to achieve a more complete mastery over material, too often ends by weakening that most perfect machine, the human hand, and stultifying the minds of the workers.

We cannot march backwards, but alas! for the ancient art, dead or dying in Ceylon, as elsewhere.



BALCONY OF PERSIAN HOUSE.

Photograph by E. C. Sykes.

PERSIA

By ELLA C. SYKES.

Birth Customs—Persian Infancy—To Ward Off the "Evil Eye"—A Child, a Doctor, and a "Demon"—Persian Girlhood—Household Arrangements in Persia—A Girl's Education in Womanly Duties—The Bath as a Club for Women—Persian Women and Religion—Women's Dress—How Marriages are Arranged—Betrothal Ceremonies—Marriage Rites—The Position of Married Women—A Magic Well for Women—Woman from a Persian's Point of View—Wifely Submission—Polygamy Unfashionable—Visiting—Persian Party Etiquette—Feminine Amenities—Persian Dances—Music—Superstitions—Unlucky Days—Charity as Insurance—The Significance of Sneezing—"The Healing Art"—How Women Attain to Paradise

IT may be of interest if I try to give some account of a Persian woman's life from babyhood to old age.

When a son is born to a well-to-do Persian he gives a feast to his friends, and there is much rejoicing over the happy event, but if a little daughter makes her appearance there is usually only disappointment, and practically no notice is taken of the small arrival.

Birth Customs.

Before the birth of a child, two cradles, one of common material, and the other gaily bedizened, stand in the prospective mother's room, while two little suits of clothes, the exact replica of those worn by adults, are in readiness. One suit is only of cotton, while the other is of silk, or satin, usually handsomely embroidered. The cradle and clothes of rich material are for the baby if it happens to

be a boy, while the cheap ones are to be used if it be "only a girl."

When the child is born it is held on the left hand of the nurse, and water sprinkled over it, after which it is dressed

rag and wool counterfeit of the "ship of the desert" is supposed to be efficacious in a minor degree.

Another plan is to dress the child of rich parents in very shabby clothes, lest anyone admiring it, and omitting to add



PERSIAN WOMEN OUT OF DOORS.

Photograph by H. R. Sykes.

in one of the suits, then swaddled and bound fast to a square pillow, only its head and hands being left free, and thus it will pass the first weeks of its existence, being occasionally dosed with opium if fretful or sleepless.

The mother and nurse do their best to ward off the "evil eye" from their charge.

To Ward Off the "Evil Eye."

Blue is the favourite colour for this purpose, and the swathing bands are fastened on the child's breast with a powerful charm. This is a sheep's eye brought from Mecca, when the great holocaust of these animals takes place, and into it is stuck a turquoise; while a camel charm consisting of a small

the saving word "Mashallah" (God is great) to their remarks, should bring disaster upon it.

Most illnesses are put down to the "evil eye," and one poor baby suffering from

A Child, a Doctor, and a "Demon."

water on the brain was pronounced by a Persian doctor to be in the grasp of a demon.

His prescription was as follows: The parents were to lay the child in a newly-dug grave and leave it there during the night. In the morning it would either be cured or the evil spirit would have made away with it. The advice was duly followed, and the parents found the baby next morning fast asleep in its novel cradle, but, strange to say, neither better nor worse for its cure!



PERSIAN LADIES INDOORS.

Photograph by Scraguine.

The father of a Persian girl will in all probability ignore her, unless he happen to be the proud possessor of sons, in which case he may not object to a daughter, and may even play with her in the seclusion of the "Anderoon" or women's apartments. The little thing begins to grow up with her brothers, and is given some perfunctory schooling with them until she is eight, after which, save in the higher classes, her education ceases, at least in a literary direction. A Persian woman who can read and write is looked upon as a kind of wonder. At eight years of age she is separated more or less from her playfellows, and to understand how this is I must give some description of a Persian house.

It is always built round courtyards, into which the doors and windows open, and is enclosed with high walls over which it is impossible to see, while a heavy door on the street admits the visitor into the "biroon" or outer apartments. These are only used by the men, and are badly furnished, opening on to an ill-kept court in which is a tank of water. Here the master of the house spends his days, transacts his business, sees his friends, and is entertained by his servants with the gossip of the bazaar. The brothers of our small girl bear him company, being handed over to the care of men-servants, and instructed by a priest to read the Koran in Arabic—without an idea of its meaning—and to write. But their sister may not come into this part of the house. A dark passage with a door at the end leads to the "anderoon," and here everything is far nicer than in the "biroon."

The rooms look on to a courtyard gay with flowers, and are furnished with carpets, soft divans, enormous silk-covered cushions, and usually some inferior European lamps, pictures, and knickknacks. This sounds pleasant, but it must be remembered that very little of the outside world penetrates into the "anderoon." No man, save the husband and his wife's male relatives, may enter it,

and a Persian's most intimate friend would never ask after his wife or children, except by the vague term of "*khana*" or "the house." It is difficult for Europeans to understand the boredom and dulness of such secluded lives.

Here, then, our little girl is taught to sew and embroider, to make sweetmeats and sherbet, and she seldom leaves the house except to go with her mother to the public baths, or perhaps to picnics with her in some garden during the heat of the summer, being carried there by a servant on a donkey, while her mother sits astride on a horse, which is led by one of the retainers.

A Girl's Education in Womanly Duties.

The Persian bath is practically the club of the women. Here they meet their friends and spend the day in the steamy hot atmosphere, eating their lunch and indulging in any quantity of gossip. They are very particular to bring handsome cushions on which to repose, and elegant cases in which to carry their toilet requisites, as they have usually all too few opportunities of social intercourse. Before bathing a lady sits on a huge brass tray, and is covered from head to foot with fuller's earth, after which she descends into a large tank of hot water. A cold plunge in an adjoining room finishes the bath proper, and she is then rubbed dry and massaged. Her hair is dyed with henna and indigo, giving it a black hue, glossy as a raven's wing; her eyes and eyebrows are decorated with antimony, and her finger-tips and nails painted with henna, the brilliant red giving a curiously unpleasant impression to Europeans fresh to the East.

As water is an expensive commodity in Persia, it is renewed in the bath only at intervals, varying with the price paid by its customers. It can therefore readily be understood that it is by no means a sanitary institution. In fact, a low-class bath, seldom cleaned out, is a perfect hot-bed for the dissemination of disease.

Household Arrangements in Persia.

The Bath as a Club for Women.

Friday, the equivalent of our Sunday, is the day on which all the men repair to the bath, for they must wash and be shaved before going to the Mosque. But as Mohammed hardly allowed that women had souls, and it is said that only the entreaties of his favourite wife Ayesha

**Persian
Women
and Religion,**

round the head, a corner hanging down to hide the hair, which is either worn loose or in long plaits. This ungraceful costume was the result of Shah Nasr-ed-Din's inordinate admiration of the dress of the Parisian ballet-girls, but has not descended to the lower classes, who wear tight trousers to the ankles.



WOMEN OF NEH WEAVING.

Photograph by H. R. Sykes.

persuaded him to concede to the specially virtuous an inferior Paradise, it is not surprising that a Persian lady seldom visits the House of Prayer. If she goes, the only accommodation provided for her is an enclosure screened off from the rest of the building by a closely-barred lattice through which she can get glimpses of the proceedings while remaining unseen herself.

Indoors the ladies wear loose-sleeved jackets of gauze or velvet, and have short, much - stiffened - out trousers which do not reach to the knees, the toilette being finished off with coarse white stockings or socks. A square of stiff white muslin is bound

**Women's
Dress.**

Out of doors all women of position are concealed from head to foot in a shapeless black "chadar," their faces are covered with a white silk veil, with only a strip of lace-work before the eyes, while purple or green trousers ending in stockings complete the costume. As they shuffle along in heelless slippers they are unrecognisable, and it would be very "bad form" for a Persian to salute his wife or mother did he happen to know that she was some particular waddling bundle of clothes. If any man dare to lift a woman's-veil the penalty by Mohammedan law is death.

When a girl reaches the early marriageable age of Persia, her parents begin to look

out for a husband for her, her own inclinations being hardly ever taken into account. I have heard of Persian brides of only twelve years, but, fortunately, fifteen or sixteen years is considered a more suitable age at which to wed.

**How
Marriages are
Arranged.**

When it is remembered that the girl may never show her face to any man save relatives, it will be understood that there is no social intercourse between the sexes, and that naturally things must be arranged for her. There is much marrying between cousins in Persia, but often the betrothals are planned by a professional go-between, who is treated with great respect by the mothers of marriageable sons or daughters, as she can make or mar a match.

When a *fiancé* has been found for a girl, the young man's mother and female relatives pay a visit of ceremony to inspect her. It may happen that her servants have pointed out her proposed husband to her when they have escorted her to the bazaar, muffled up in her disguising outdoor costume.

If she has taken a dislike to his appearance, and is a girl of spirit, she will hand the tea, cakes, and water-pipe to her would-be mother-in-law with such an ill grace that the negotiations will be brought to an abrupt close. On the other hand, she may be eager for the novelty of marriage, and in this case all goes smoothly, and she and her mother will be asked to drink tea at the home of her future husband. The young man is not supposed to see his bride's face until the day of the public betrothal, but of course he will do his best to catch a glimpse of her features when she visits his house, his mother having hidden him away on some balcony for the purpose.

The formal betrothal by the priest is a solemn ceremony, and if the man dislikes

**Betrothal
Ceremonies.**

the much-powdered and be-rouged face of his bride, he can now draw back, but only by paying to the parents half the sum that he would have received with his wife, and a man behaving in this way is socially disgraced. At the betrothal a lighted candle, the Koran, and a mirror, together with a tray on which are tapers, perfumes, dried seeds and dates, are placed close to the girl, and a green covering thrown over her. She may not speak to anyone. A lighted lamp is then put beneath a large brass bowl turned upside down, and on this latter a saddle and pillow are placed. The girl sits on this pile, which proceeding is supposed to symbolise the mastery of her future husband over her.



Photograph by Scraguine.
**PERSIAN LADY IN OUTDOOR
COSTUME.**

The same green covering used at this ceremony also conceals her later

**Marriage
Rites.**

on during the marriage ceremony, and when wedded she is given a piece of

gold for luck, and carries bread and salt into her husband's house to ensure plenty, kissing the hearthstone of her old home as she leaves it

The marriage is a grand affair. Persians often go deeply into debt on these occasions, as they feast their friends, the priests, and the beggars, on a large scale, and entertain them with musicians and buffoons.

It seems a matter of chance whether the young wife has a happy existence or the reverse, as so much depends on the character of her husband. Though there are laws for the benefit of the women in such cases as divorce, yet, owing to their seclusion,

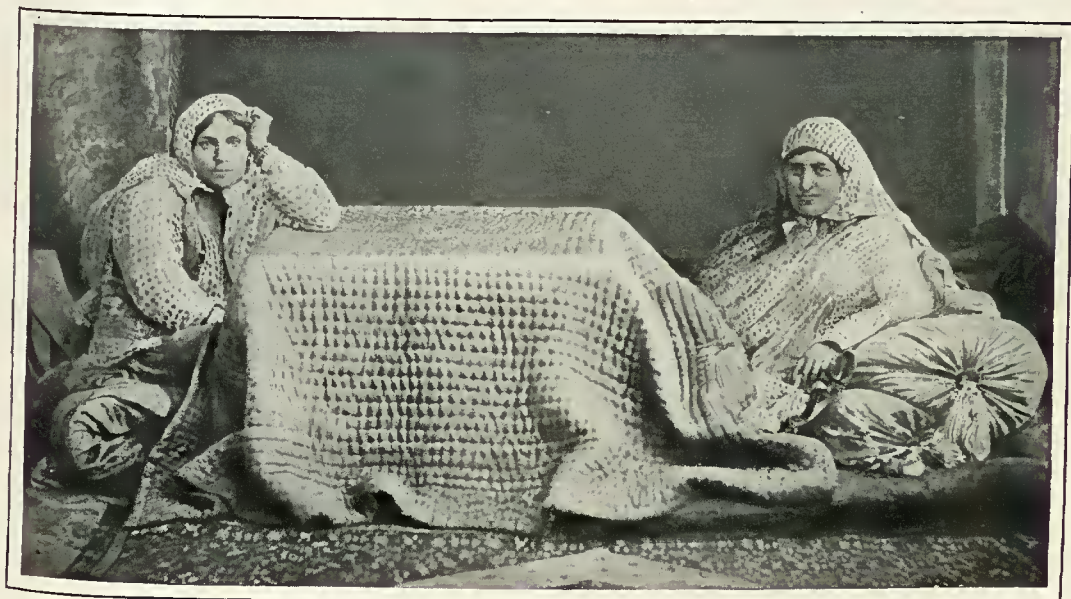
the husband is practically the sole judge to whom a wife can appeal, and it can easily be understood how hard it is for her to obtain justice unless she has influential relatives. In fact she is looked upon as a chattel, and her husband guards her more from jealousy than from affection.

**The Position
of Married
Women.**

She can be divorced with little trouble,

this spot, drink the water and hang candles and rags on the bushes growing near in order to attract the notice of the saint. There are similar places of resort elsewhere throughout the country. Even if a woman becomes a mother of sons, she must suffer terribly from the ever-present fear of losing them. A family of fifteen or sixteen is not uncommon, but

**A Magic Well
for Women.**



Photograph by Sevragnine.

HOW PERSIAN WOMEN KEEP WARM IN WINTER.

and as the Prophet permitted his followers to have four legal wives she can at any time have a second inmate of the house thrust upon her, whom her husband may prefer to her. This is almost certain to be the case if the children born to her are daughters and not sons, and the misery and jealousy that ensue may be better imagined than described. One lady of my acquaintance suffered in this way, and, though she was the chief wife and the mother of his son, yet her husband put the new-comer, a woman of inferior social position, before my poor friend, and made much of her son by another husband.

Near the city of Kerman a small spring trickles out of the side of a high cliff, and popular superstition ascribes its origin to a blow from the hand of Ali. Women anxious to become mothers throng to

seldom more than six or eight survive the dangers of infancy.

**Woman from
a Persian's
Point of View.**

From early youth a Persian is taught by the priests to pay no attention to the counsel of a woman, indeed he is admonished to act in every way contrary to the advice of that inferior being.

He also believes that women have practically no souls, and that he will never meet those whom he has known on earth. When he attains to the material Paradise of the Mussulman, he will be tended by fair "houris," who sing entrancingly as he sits beside the "River of Milk," or stretches his hand towards the delicious foods with which the boughs of a certain wondrous tree are laden. *She*, on the contrary, may be writhing in hell, as the Prophet told his followers

that when he was permitted a glimpse of the Infernal Regions the vast majority of the victims there were women! Only by constant effort, and by the making of pilgrimages, can a woman be admitted into the Paradise reserved for her sex, which is a very inferior place of residence to that which her male relatives will inhabit, with apparently but little trouble on their part.

There is certainly a great deal of wifely submission in Persia, and only once did I hear of a "hen-pecked" man.

Wifely Submission. On one occasion when I was calling on a lady whose husband was present, the latter asked me whether I thought his wife pretty, much in the way that he would have discussed the points of a horse or a dog. I noticed how ill at ease the poor woman became, and he actually remarked on this to me, declaring with pride that if they were at table together she would tremble in every limb and be hardly able to touch food, so greatly was she in awe of her lord and master! After this experience I was not surprised that nearly every native lady I met advised me earnestly not to wed a Persian, assuring me that they made very bad husbands. This was quite a spontaneous warning on their part, because I was most careful never to compare their restricted lives with my free one, fearing to stir up discontent for which I could find no remedy.

I heard of one pathetic case of a woman of good position. She had been accidentally shot through the cheek by her own child, and went for treatment to the hospital kept by the English missionaries. In spite of all their care and skill she was terribly disfigured and when she was pronounced cured her husband came to see her as she was leaving the hospital. "Lift up your veil, woman, and let me look at you," he roughly commanded, and the shrinking woman timidly obeyed him. As soon as he set eyes on her marred face he turned on his heel abruptly and left her without a single word, and the poor wife understood without any further explanation that his action meant that he had divorced her, and had

cast her and her son forth from his house. She was nearly heartbroken, not only because of his cruelty, but also because she, formerly a mistress, would now be compelled to earn her livelihood as a servant. No redress was possible in her case, and she had to work for hire to support herself and her child.

Though I have said that Persians are allowed four legal wives by Mohammedan law, yet they do not avail themselves largely of the permission, and the country is

Polygamy Unfashionable.

gradually becoming monogamous. Persians themselves say that it is unfashionable and provincial to have more than one wife, but I believe that it is the poverty of the country which is chiefly answerable for this change in Mohammedan custom. The wives of a rich man have each their own establishment, but a poor man cannot afford this, and if he has two wives under the same roof the quarrelling and intrigue, that almost inevitably ensue in such cases, end not infrequently by one rival removing the other by means of poison, while the husband himself may fall a victim to the jealousy he has stirred up. The Persian sayings, "It is easier to live with two tigresses than with two wives," and "Two mistresses cannot be at peace in one house," point very clearly to the disadvantages of polygamy, and indeed the more thoughtful Persians are beginning to be dissatisfied about the status of their womenkind. I remember one man exclaiming in a burst of indignation, during a discussion with me on the subject: "It is all the fault of our cursed religion, which binds us in chains as well as our poor women!"

This is not the place to write about Mohammedanism, but it always seem to me to be one of the most petrifying of religions, holding its followers in a grip that admits of no progress or expansion. Indeed, how can a nation go forward in civilisation if the mothers of the race are kept in slavery and ignorance?

Of course I do not mean to say that the



PERSIAN WOMAN.
DRAWN BY C. PRÆTORIUS.

life of a Persian woman has no bright touches. There is a good deal of sociability among the well-to-do, who are fond of having their friends to stay with them; in fact an acquaintance told me that by the skilful use of lucky and unlucky days a lady could inflict visitors upon her husband, who is obliged

capacity of providing finery for his wife. There is an elaborate etiquette observed at these parties, each lady exchanging the most polite salutations with her hostess, who advances to meet her just the distance which her rank demands. "Your place has long been empty,"

**Persian
Party
Etiquette.**



NOMAD WOMEN OF SOUTH PERSIA.

Photograph by H. R. Sykes.

to make himself scarce on these occasions, for longer periods than he liked. For example, those who were in a house on Saturday must stay there on the Sunday night, while any who arrived on the Tuesday or the Thursday were forced to spend the Wednesday or the Friday under the same roof, as an earlier move would bring ill-luck to all concerned.

Persian women frequently give parties, and on these occasions wear their best dresses and jewellery, a man being looked upon as a good husband according to his

"May your shadow never grow less," "May your nose be fat," are a few of such greetings, and then the guest takes a place on the carpet of honour. She will, however, alertly make way, and kneel upon a spot further removed from the giver of the entertainment, should a lady of superior position make her appearance, while any poor child-bride is usually treated with scant ceremony.

Tea, sweetmeats, and the inevitable water-pipe are handed round by servants. The tea is served in small glasses without milk, but so many lumps of sugar are put into



PERSIAN COUNTRY-WOMEN.

Photograph by H. R. Sykes.

the drink of a favoured guest that a little island of sweetness stands up out of the thick, syrupy mixture. Almond paste, sugar pulled into threads fine as silk, toffee and candy are among the eatables, while the passing of the *kalian* or water-pipe is fraught with much tedious ceremony.

At Tehran, the capital of Persia, a lady will pay a large sum at the European shops for a piece of brocade, and will wear it ostentatiously in order to excite the envy of her guests.

Feminine Amenities.

Retribution may, however, overtake her, for one of her visitors will perhaps buy more of the same material, and have it made up for her slave-girl. She will then invite all her acquaintances, and tea and the water-pipe will be handed round by the servant dressed in the rich silk in which the quondam hostess is probably arrayed, and later on the same girl will dance before the assembled guests, to the intense mortification of the one and the keen amusement of all the others!

The dancing at these entertainments is unlike anything to which English people are accustomed. The performers posture and come forward with bent legs, progressing by pushing their feet from side to

side in most ungraceful fashion. I have also seen women stand and bend backwards until their heads touched the ground, and then slowly raise themselves, becoming scarlet in the face from their extraordinary exertions.

Persian Dancers.

Attempts are occasionally made to copy Western dances, and I was told that a woman, whose dance seemed to me to be a series of painful hops and jerks, was imitating a European waltz to the immense delight of all the spectators.

The Persian dancing is accompanied by singing and playing. The former, to my uninitiated ears, often sounded more like howls and yells than music, but after a time I got to enjoy some of the weird melodies pitched in minor keys, though I never appreciated the monotonous thudding of the tom-toms.

Music.

The women also play on a kind of guitar and a melon-shaped instrument, the strings of which they scrape with a bow, while I have come across a species of zither which emits curious sounds when struck with wooden sticks like spoons.

All Persian women are terribly superstitious, and firmly believe in ghouls, demons, jinns, and *afrits*. The ghouls are supposed

to haunt lonely places, ruins and graveyards, luring unsuspecting travellers from the right road in order to devour them, while the *divs* or

Superstitions.

demons appear to be most active at night. No Persian will sleep alone for fear of these evil spirits, nor will she eat anything which has been cooked on the previous day, saying that a demon may have looked at it during the hours of darkness, and converted it into poison.

The jinns and *aprits* are less powerful, but, as they can turn themselves into animals at will, no Persian will kill a dog or cat, lest, being forcibly ousted from their dwelling-places, the angry spirits may injure those who have evicted them. At Kerman a snake must never be killed on a Monday, the penalty for such an act being the death of a person in the house nearest to the reptile. Swallows, however, bring prosperity and are encouraged to build in the houses, but owls are unlucky, as are also cocks which crow at any hour other than the "lucky" ones of nine o'clock, noon, and midnight.

All women believe firmly in dreams, the taking of lots, days of bad and good fortune, lucky faces, charms, witchcraft, and so on, and nothing serious is undertaken without finding out from an astrologer whether the omens are propitious.

There are certain unlucky days, all Wednesdays being placed in this category, as the Day of Judgment is supposed to be destined to occur on

Unlucky Days.

that date, while the thirteenth of the month Saffar is peculiarly ill-omened.

All Persians leave their houses on this day, and spend the hours between sunrise and sunset in the open air, in order to avert the disasters that might overtake them did they stay indoors: they are also most careful to refrain from quarrelling during this time from the same cause. A woman considers that a day will be fortunate, or the reverse, according to whose face she has looked upon the first thing after waking. The "lucky" face can only be known by experience, but it is a terrible thing for a



Photograph by H. R. Sykes.

PERSIAN NOMAD WOMEN ENGAGED IN CARPET-MAKING.

Persian to be credited with its opposite. On seeing the new moon for the first time it is wise to glance at a "fortunate" face, and the gaze of the Shah, who has the Royal prerogative of seeing any woman in his kingdom unveiled, is supposed to bring luck to those upon whom it falls.

All Persian women give money to beggars when they set out on a journey, as such charity will avert every accident; and their servants will show their mistresses mirrors, offer them water on which floats a flower, or burn certain herbs in order to ensure safety on the road.

It is most unlucky to sneeze *once* when starting on a journey, and the women will stare at the sun in order to induce a second or third sneeze, and, if unsuccessful, will repeat a certain invocation to Allah; however, they have not much faith in this latter remedy, and will usually give up the expedition for that day. Curiously enough they believe, on the other hand, that if they are wishing for anything very earnestly, and someone happens to sneeze, their desire is sure to be granted.

Medicine in Persia is more or less a question of charms. Illnesses are divided into "hot" and "cold"; a "hot" disease like a fever being probably treated by immersing the patient in ice-cold water. A pearl ground up, or scrapings from the Mecca sheep's eye, to which I have alluded, act as powerful restoratives to those at the point of death, while a burn may be smeared with soot taken from the bottom of the cooking-vessels, the patient also drinking pomegranate-water.

When a Persian woman is advanced in years she often thinks of that inferior Paradise to which she can so hardly attain, and she will sell her valuables and persuade her husband to let her go on a pilgrimage. If possible Mecca or Kerbelai

will be her goal, though, if lack of means put these shrines out of her reach—Mecca in

particular requires a long purse—she will perforce renounce the coveted titles of

**How Women
Attain to
Paradise.**

Haji and *Kerbelai*, and be content with that of *Mashtadi*, the title gained by those who visit the famous shrine of Imam Reza at Meshed.

The journey is a serious affair for a woman, who travels in the jolting *kajaveh* or pannier strapped on to a mule, in which she must sit in a very cramped position, unless she can afford the expensive *takht-i-ravan* or litter. Her outer garment is a black shroud in which she is covered from head to foot with the exception of a strip of lace-work over the eyes, and, however hot the weather may be, she must not bare her face, while she has no better hotel than the miserable Persian "caravanserai." Her bedroom is merely a recess, innocent of door or window, opening out of the courtyard, and here she must pass the nights in close proximity to the camels and mules, probably kept awake by the conversation of the muleteers lying outside, and half-stifled by the heavy felt which her servant has fastened across the entrance to her cell.

When the goal of her journey is reached, after many weary days if not weeks of travel, she will probably settle down for a year, visiting the Mosque daily, and presenting offerings of gold and jewellery to the shrine. She will pay a priest to recite portions of the Koran to her, and will spend much of her time chatting with friends from her native city who meet her in the screened-off part of the Mosque.

She does not trouble about the husband and children left at home, for she has never seen much of the one, and the others are safe in the care of a faithful slave. As for the house, she has never been its real mistress, as her husband has managed the servants and paid for everything; therefore it will go on just as well without as with her.

If she dies at Meshed, she will probably be buried in a tomb already occupied, as the graveyards round the shrine are over-

crowded, but her soul is secure of going straight to Paradise. If, however, she survives all the hardships of her pilgrimage, and returns to die at home, her corpse may perhaps form part of that terrible caravan of coffins which are sent from all parts of Persia to be interred near the sacred Mosque of Koom.



Photograph by H. R. Sykes.

MULETEERS IN A CARAVANSERAI (PERSIAN HOTEL).

TURKESTAN

By ANNETTE M. B. MEAKIN

The Russians in Asia—The Sarts—Sart Household Arrangements—The Sart Oven—The Water Supply—Sart Head-dresses—Feminine Artifices—Sart Dress—Sart Nose-rings—Marriage Ceremonies and Laws—Sart Baths—The National Dish—Sart Children—Women's Industries—The Kirgiz Nomads—The Tekke Turkomans—Turkoman Jewellery—A Turkoman Wedding—Birth Customs



MISS ANNETTE M. B. MEAKIN IN SART DRESS.

took possession of the province which is now known as Russian Turkestan. Seventeen years later Transcaspia also came under Russian rule, and now all the stretch of territory from Andijan on the borders of the Pamirs to the eastern shore of the Caspian is ruled by one Governor-General, whose position is similar to that of our Indian Viceroy. It has been predicted that before many years have passed there will be a railway passing through Turkestan to Kashmir, and that at the railway station at Merv we shall one day hear the porter shouting, "Change here for Kandahar!"

Russian Turkestan is peopled partly by a sedentary people called Sarts, and partly by nomads. The chief Sart towns are Tashkent, Samarkand, Kokand, Margelan, Andijan, Naman-gan, Chyust, and Bokhara.

The Sarts are descended partly from an Indo-Germanic race, the earliest inhabitants

ALTHOUGH Russia had commercial relations with Central Asia as far back as the twelfth century, it was not until 1867 that Russian troops made their way from Siberia to Tashkent and

of Turkestan; and partly from the mixture of other races that has taken place there during the last two thousand years. Persian slave-mothers have left to the Bokharan and Samarkand women a heritage of Persian beauty, but in most of the towns Mongol and Chinese features have been handed down from Uzbek and Chinese parents, and Sart women have, as a rule, high cheek-bones and flat noses, with somewhat slanting eyes.

It is from their Uzbek ancestors that the Sarts got their language—Turki; and it is from the Uzbeks that the reigning Amirs of Khiva and Bokhara are descended. The people of Bokhara who can trace their descent from Persians call themselves Tajiks.

The Sarts are Mohammedans; they adhere more strictly to their religion than any people of Islam; they accept the *sunna*, or traditions, and the four Caliphs, as well as the Koran, and their women are kept in stricter seclusion than any women in the world.

No respectable Sart woman is ever actually seen out-of-doors, for when she does venture forth she is wrapped in a sombre grey garment, and her face is completely hidden by a black horse-hair veil. But there is plenty of colour in the streets from the flame-patterned robes of the men, who look like brilliant butterflies in the sunshine.

The women of every Sart home have their separate apartment, opening into a



Photograph by Miss A. M. B. Meakin.

A SART FAMILY OF KOKAND.

separate courtyard. No windows look into the street, but the rooms are open to the courtyard on one and sometimes on two sides, so there is plenty of light and air.

Sart Household Arrangements.

When I visited at a native house the master would meet me in the men's courtyard, and conduct me through a low doorway to the ladies' quarters. From fear of earthquake the houses are all built upon the ground floor only. The reception room of a Sart lady is also her living room and her bedroom, and it invariably contains a gorgeously-painted metal-bound trunk, in which her jewellery is carefully stowed away, except on high days and holidays. At one end of the room there is always a high pile of neatly-folded pillows and quilts, which are spread out on the floor at night time to serve as beds.

Across one corner of the room there is usually a pole or a cord, on which rich women hang their clothes, but which serves as a larder among the poor. One wall is always covered with little niches in which teapots and other household articles are kept.

A native oven is like a huge round flower-pot made of clay, with a round opening in its side. It is bought in the bazaar, and has only to be built into the mud wall and plastered over with mud. When bread is to be made a fire is lit inside and allowed to burn itself out; after the ashes have been taken out the oven is ready. I watched the women clap their flat cakes of bread on to the inner wall of this strange-looking oven, and they stuck to its hot walls till fully cooked.

A stream of muddy water runs through every courtyard, and the children stoop down and drink from it, although the water looks horribly dirty; this is the only available water for cooking or drinking, and dreadful diseases result.

It is a rule that Mohammedans must wash face and hands five times a day, and a sink for the purpose is concealed beneath



Photograph by Miss A. M. B. Meakin.

SART WOMAN OF THE MIDDLE CLASS IN THE COURTYARD OF HER HOME.

one of the mats upon the floor. Ladies of rank perform all their ablutions at home, but ordinary people go to the public baths.

Elderly ladies swathe their heads in turbans of transparent muslin, the long ends of which are brought round over the shoulders like a shawl.

Sart Head-dresses. Unmarried girls wear no head covering in the house, their straight black hair is parted in the middle and hangs



Photograph by Miss A. M. B. Meakin.

THE MAYOR OF SAMARKAND WITH HIS WIFE AND CHILDREN.

down their shoulders in plaits. Black silk plaits are added to the natural hair, and these terminate at the ankle in a tassel of coloured glass beads. On one girl's head I counted fifty-five plaits of her own hair. The hair of Sart women is very thick and very luxuriant; it is never cut, and only brushed once a week. A Sart merely puts her hand through her hair for her morning toilet, but she washes it regularly every Thursday. The hair is washed in boiled sour milk, and combed while wet. Rich women wash the milk out of their hair with warm water,

but poor ones leave it in, and a strange odour is in their case very noticeable.

Sart girls have beautiful teeth, and they attribute this to the fact that they eat very little meat. After every meal a finger is dipped into water and the teeth are rubbed with it. After twenty-five they begin to lose their teeth, and, to hide the gaps thus caused, the remaining teeth are often painted black, as in Northern Japan. A herb is used to blacken the eyelashes, and the eyebrows are also painted, and joined together by a black line over the nose. The finger-nails and the palms of the hands are stained with henna, as in Morocco.

On her marriage day a Sart girl must have an artificial flush upon her cheeks, but otherwise the cheeks are not painted among ladies of rank.

As a rule, I found the faces of Sart women very broad and their noses flat and wide at the nostril, the chin was usually pointed, while the ears were large and inclined to stick out. This type is a blend between the Mongol and the Persian, and it is from the latter that they have their long curling eyelashes and their fresh, clear complexions. The Tajik women of Bokhara and Samarkand have small oval faces and dark Persian eyes.

All Sart ladies wear trousers, and over these their high boots are drawn; stockings are unknown. The sole of the boot is of soft leather, and there are no heels. Goloshes are worn over the boots out of doors. There is a special kind of boot for riding; it is worn by both men and women: its long heel tapers away till it is the size of a thimble.

Indoors the ladies wear many-coloured silken tunics over long silken robes, or loose jackets with wide sleeves.

The ladies of Bokhara wear a stiff band of coloured silk over the forehead, but the usual thing is a silk handkerchief tied over an embroidered skull-cap. The cotton tunic and trousers worn under the silk robe are retained at night.

Feminine Artifices.

Sart Dress.



Photograph by Miss A. M. B. Meakin.

SART SCHOOLMISTRESS WITH HER PUPILS.

Mohammedan law allows four wives, but rich *mullahs* often have five. A man may change his wives as often as he likes, but a woman may only have one husband at a time. The first wife keeps house, and the other wives must obey her. On the death of the first wife the favourite wife takes her place.

When a man has his property scattered in several places, he generally has a wife in each, and in this way there is a house for each wife to keep.

Sart women sometimes dread prosperity for their husbands, because that generally means more wives. I have heard of cases where their jealousy has led them to poison their husbands with aconite.

Nothing will induce a Sart bride to lift her eyes when she is introduced to a visitor, for pretended shyness is considered good form. All through the feasting and her wedding she sits alone in a darkened room, while hired dancing girls, dressed in brilliant silk tunics, sit upon mattresses in the courtyard and sing and play with

A dozen strings of coral are often worn round the neck, and heavy silver earrings, and amulets decorated with turquoises, are very common; both are hooked into the hair above the ears. I saw a pailful of nose-rings for sale in the Tashkent bazaar, and watched a girl buy one and fit it on to her nostril, just as we would fit a *pince-nez*. I do not believe the ears or nostrils are ever bored.

**Sart
Nose-rings.**

At Sart weddings there is no religious ceremony except the drawing up of a settlement, but there is often much preliminary dispute as to the price that is to be paid to the bride on her wedding day, and sometimes the marriage is greatly delayed on account of the dowry. In such cases the husband may visit his wife after the betrothal, but the parents must not see him come, or recognise him until the wedding day. A man is not supposed to see his wife's father till his first child is born.

**Marriage
Ceremonies
and Laws.**



Photograph by Miss A. M. B. Meakin.

WOMEN OF THE POOREST CLASS AT HOME, SAMARKAND.

tambourines, or twirl themselves round and round in wild dances, and catch in their mouths the coins that are thrown to them.

A native bath is an interesting place to visit: it is a perfect Babel. The only light comes from an opening in the

Sart Baths. roof, and as soon as our eyes have got accustomed to the dim light we begin to distinguish a writhing mass of women and children busy putting on or taking off their clothes. The bath is below the level of the floor, and steps lead down to it. Up and down these steps there passes an incessant crowd of naked figures. Mothers carrying their babies emerge with steaming skin, little children carrying smaller ones on their backs toil up the steps on all fours. I saw one child, about five, carrying its baby brother on its back. I followed them down the slippery steps, and entered the bath. The inclined marble floor was heated from beneath, and children who found it too hot for their little feet screamed and clung to their mother in fear. The mothers scolded loudly, and the uproar was indescribable. A still hotter room lay beyond, and here the excitement was even greater. Old hags, with only a bathing towel round their withered limbs, dashed water over their victims; while here and there a bather poured water over herself from a copper vessel with a spout. The noise and the heat soon drove us back to the dressing-room, where we found, squatted on the ground, an old woman, with three saucers on her lap containing red, white, and black powders, with which the cheeks, lips, eyebrows, and foreheads of the bathers were to be anointed. Another woman was selling pinches of powdered soap to the newcomers, while a third mounted guard over the clothes to see that none were stolen.

All the cooking in a Sart household is done by the elder women, the husband's mother or the oldest wife.

The National Dish. The national dish is *pilau*. A great copper stewpan is placed on a clay stove in the courtyard, and filled with purified mutton fat, which,

when thoroughly heated, looks like boiling oil. The same lot of oil is used again and again, the scum being carefully removed on each occasion. Small bits of mutton are dropped into the boiling fat, then a lot of carrots cut into strips are added (they are bought thus sliced in the bazaar). After a little time rice is added, and a cover put on, so that the steam may be retained. The rice is stirred at intervals, and dried raisins and a few condiments are added to give a flavour.

Pilau is eaten with the fingers, but hands and lips are washed before and after every meal. Rich men generally dine before their women folk, who wait on them and have their own meals later.

Sart cradles are long and narrow, and suspended from a rod over which a shawl is hung like a tent. Embroidered caps are placed upon the babies' heads when they are little more than a month old, and as the little things are left to lie for hours together upon a hard cotton quilt, the backs of their heads are flattened in consequence. Sart women often have very large families; to have sixteen children is not at all unusual, but a number of them die from lack of proper care, which is not surprising when we remember that girls are married even before they reach their teens, and have no idea how to treat their little ones when they come.

Silk weaving is one of the principal industries of Turkestan, and women and girls hatch silkworms' eggs in the folds of their dresses to make a little pocket-money: they often keep fowls for the same purpose.

Women's Industries. Little children of well-to-do families are sent to day schools kept by women—they sit on the ground with their legs tucked under them, and learn to repeat passages from the Koran. As soon as a pupil has mastered a couple of lines its parents send the schoolmistress a present—a fowl, a log of wood for the fire, or an article of clothing.

All Sart houses are constantly in need of repairs, for they are built of nothing but mud and water, and every time it rains some of the mud liquefies. The sun-baked bricks of mud are covered with a smooth coating of the same, and this is constantly falling away. A woman can easily mend a crack in the wall of her house by filling it with mud from the street. In wet weather the streets are deep in mud, and the high native carts are very serviceable for getting through it, and also for crossing streams and rivers.

Sart women are not good at plain sewing, but their embroidery is extremely beautiful. Kokand work is especially prized, and fetches a high price all over Central Asia. Embroidery is the only kind of work a Sart woman may do on a Friday. The thimble is worn on the third finger.

The Sarts never let their women engage in agricultural work, but many women of the poorer classes go with the children to the cotton fields and help to pick the pods. While they are at this work their horse-hair veils are tucked up under their cloaks, but on the approach of a stranger they are hastily drawn again over their faces. Poor women whose veils and cloaks are gone to rags will sometimes borrow these articles from a neighbour when they have to go out into the street. Old women who are too infirm for active housework are set to pick the cotton from the pods and spread it out ready to be sewn into quilts. The winter robes of both men and women are quilted with cotton, and this gives them a somewhat bulky appearance.

The nomadic Kirgiz, who settle in camps outside the towns in winter, and wander in the mountains and the steppes in summer, are also followers of

The Kirgiz Nomads.

Islam, but they are far less fanatical than the Sarts. Their women are given much more freedom, and they do not mind showing their faces. All the hard work in a Kirgiz household is done by the women; they put up the *yurtas*

or tents, and they make the felt with which they are covered. Hard work makes these women very strong, and they look like sturdy men when they come riding straddle-back to the Sart bazaars.

Between Bokhara and the Caspian Sea there stretches the wide and sandy steppe of Transcaspia, which is inhabited by another race of nomads—the Tekke Turko-



Photograph by Miss A. M. B. Meakin.

A RICH FAMILY OF KOKAND.

mans. These people live in felt-covered *kibitkas*, or round tents; a rich man generally has a tent for himself and one for each wife. The interior of a Turkoman *kibitka* is hung with native carpets and saddlebags, which give it a very warm and cosy appearance; these carpets are made by Turkoman women during the summer months, and often fetch a very high price.

Turkoman women may go where they like; they are unveiled, and mix freely with the other sex from their earliest years. They are not beautiful, unless descended from Persian slaves, and the purer their blood the flatter their noses and the higher their cheekbones.

Every Turkoman woman who can afford it wears masses of heavy silver jewellery studded with agates, while the very poor

content themselves with imitations of the real thing. Their most striking ornament is a heavy silver breastplate; their caps are thickly covered with heavy silver buttons

Turkoman Jewellery.

silver thumb ring, and her hair is weighed down with amulets.

The following description of a wedding at which I was present is taken from my

book on Russian Turkestan: "There was feasting in all the *kibitkas* at the same time; from where I sat I could see bowls of steaming *pilau*

A Turkoman Wedding.

being carried past. The bride and her young lady friends had had theirs an hour earlier. Six carts were drawn up outside their tent. It is only quite recently that the Russian cart has taken the place of the Turkoman camel at these festivals. At a given signal the girls rushed out of their *kibitka* and hopped on to the carts like so many kittens, laughing merrily all the time. The drivers, who were already seated, now smacked their whips, and the six horses started off at a gallop. Another cart drove up to



Photograph by Miss A. M. B. Meakin.

WOMEN AND CHILDREN IN AN ARBÄ OR NATIVE CART.

sewn on; their feet are always bare, even when the ground is white with snow.

I saw some solid silver bracelets for sale in the bazaar, and on lifting one of them was much impressed by its extraordinary weight. On a woman's arm it would have reached from the wrist to the elbow. As for the necklaces, they looked like collars made to suit the necks of large dogs.

The solid silver jewellery that the men buy for their brides represents their capital: they consider it the safest investment. When there is a wedding, every available scrap of jewellery is displayed. On her right hand every woman sports a heavy



Photograph by Miss A. M. B. Meakin.

A TURKOMAN FAMILY.

take the bride. We saw the mother step forward to receive the price that had been paid for her. Three women then rushed into the *kibitka*, and soon reappeared, carrying what looked like a large silk-covered bolster, suitable for a double-bed. They bundled it into the cart in a horizontal position. That was the bride! Two women jumped in beside her and off she went, but a shout from the men soon stopped the cart. I now heard that, as only half the money had been paid, she could not proceed. Then a man from the crowd stepped up to the mother, and put a silver coin into her hand. She looked at it, and, being apparently satisfied, let the cart go on."

That bride had to return to her parents

after twenty days, for her full price had not then been paid.

The Turkomans have a tradition that a mother must await the birth of her child standing, and nothing will induce an expectant mother to lie down; her women friends stand round her and give her their support. A new-born child has its face immediately washed with a mixture of oil, mud, and native soap.

The Turkomans are splendid riders, and essentially a war-like race, and when the Russians conquered Merv in 1884 there was a hard and bloody struggle. But now the Tsar can count the Turkomans among his most faithful subjects.

Birth Customs.



Photograph by Lady Ramsay.

MOHAMMEDAN PEASANT WOMEN.

ASIA MINOR

By LADY RAMSAY

A Land of Varying Climates—Diverse Races—A Land of Beautiful Women—Mohammedan Dress—The Dirty and Ugly Jewess—Beauty Destroyed by Hardship—Progress of Education among Mohammedans—Christian and Jewish Schools—Mohammedan Woman as the “Handy Man”—“Seclusion” of Women—Religious Duties of Mohammedan Women—Truth about the Harem—Mohammedan Marriage and Divorce—Turkish Household Arrangements—Domestic Slavery—Jewish and Christian Households—Birth Customs—Mourning and Funeral Customs

A SIA MINOR, or Anatolia, or Rum, the most western part of the continent of Asia, is a great peninsula stretching towards Europe between the Black Sea and the Mediterranean; its western shores are bounded by the Ægean Sea, the Straits of the Dardanelles, the Sea of Marmora, and, finally, by the narrow strait of the Bosphorus, where the two continents are nearly within a stone's throw of each other. Its climate varies from the almost tropical summer of the southern coast, sheltered from the northern winds by the lofty range of Mount Taurus, to the intensely cold winters of the high table-lands of the interior and the mountainous districts of the north.

There is no country in the world of similar extent where greater diversity of race prevails. The limits of this article permit only a passing glance at its history, which is one of constant change and vicissitude, of conquest and reconquest by different invaders, with periods of repose, more or less brief, between. It has now been for more than four centuries under the dominion of the Ottoman or Osmanli Turks, who derive their name from the founder of the dynasty. The people are the descendants partly of the foreign conquerors, partly of more peaceable invaders pressing in from all directions, and partly of the races who in-

habited the country before the time when history begins. They are classified politically according to their religion—Mohammedans, Christians, and Jews—and it will be convenient to consider the women of the country under these heads. Absolute freedom of religion is guaranteed by the Government to all the various sects, although Christians and Jews labour under certain disadvantages from which the “Faithful” are exempt. Many of these disadvantages, however, such as the compulsory wearing of a distinguishing dress by both men and women, are being gradually eliminated, and during the last forty or fifty years many changes for the better have taken place.

Besides the Osmanli, the Mohammedans include Circassians, Georgians, Kurds, Tartars, Turkomans, Yuruks, etc. The Christians are the various sects of Armenians and of Greeks, the Roman Catholics, and a few adherents of other sects. The Armenians naturally predominate in the east, and the Greeks in the west; but there are communities of both in towns of any importance throughout the country. The Jews are found in all the towns, but in greatest numbers in those of the coast.

Both the Christian and Mohammedan women of the wealthier class are often remarkable for their beauty, especially in Smyrna and on the shores of the Bos-

phorus. Whether dark or fair, tall or short, nearly all have fine eyes and eyelashes, delicately pencilled eyebrows,

A Land of Beautiful Women.

Osmanli women show greater variety of type on account of their mixture of race, and are, on the whole, more elegant and graceful. The domestic duties of both allow them to devote plenty of time to the agreeable cares of the toilet and the enhancement of their charms, and they are adepts in the concoction and use of cosmetics and hair-dyes. The bath is an important function, especially with the Mohammedan ladies, and even when indulged in daily occupies several hours; while if used at longer intervals the whole or the greater part of a day may be given to it.

Mohammedan ladies have not yet adopted European fashions in their outdoor dress.

As they have indoors. The hat to them is still anathema. The veil retains its place and power. But the shapeless *ferigee*—a sort of full double skirt drawn round the waist, the under half reaching to the feet, the upper turned up over the head—has been modified into a fashionably cut skirt and a dainty cape covering the head and pinned at the waist behind, the material being usually a rich brocade of some dark colour or combination of colours. A small square of stiff, but fine, black buckram is worn as a veil, and is attached to a small wire frame which fits lightly over the elegant *coiffure* under the edge of the cape, and can be raised at will. When the cape and veil are removed there is nothing in the dress

to distinguish the wearer from other well-dressed ladies. This sedate costume is worn when shopping or visiting in the town. At picnics and other open-air parties, in which Turkish women of all classes—and, indeed, Oriental women generally—delight, it gives place to a long coat, not unlike a dressing-gown, of silk or alpaca or other light material,



Photograph by Lady Ramsay.

TURKISH GIRL WASHING AT A WAYSIDE FOUNTAIN.

and of pale colour—blue, pink, grey, green, or white. The stiff black veil is replaced by one of transparent white muslin, which, worn over the head, enhances rather than conceals the effect of the elaborately dressed hair with its jewelled combs and pins, and by no means conceals the charming face of the wearer.

Judged by the same standard as the Mohammedan and Christian women, the

native Jewish women have small pretension to good looks, even when young; but the national costume worn by those of the lower order in Smyrna might make even a beauty look plain. Besides the usual Turkish trousers, it consists of as many voluminous coats of different material and colour (and generally dirty) as can possibly be put on at one time. The head-dress of the married women is a solid-looking bag of black silk or cloth, which entirely conceals what hair they have and hangs down the back, and is surmounted by a ridiculous little cap that looks like a caricature of a Scotch "Glengarry." The old women are pitiful hags, and the custom of leaving exposed their brown and skinny bosoms adds the finishing touch to their gruesome aspect. The Jews are, in fact, the most abject and degraded race in Asia Minor, and both men and women look so. At the same time, Jewish women have, among their own people, a higher status comparatively than Christian women have among theirs.

In certain districts the appearance of the people shows that, though separated now by difference of religion, they were of the same race originally, and all will show the same standard of beauty—or the reverse. Among the rich or well-to-do in the towns and villages of the interior beauty is by no means uncommon, although the pretty face is too often accompanied by an ungainly figure, and strange incongruities of costume, the result of injudicious mingling of East and West, meet the eye. Among the Circassians and the Kurds the women are often extremely handsome. But the countrywomen of other races, whether nomad or peasant, are so weather-beaten and sun-burned, and generally live a life of such hardship and privation, that such beauty as they may possess in their earlier years soon disappears.

Education has in recent years made considerable advance, although it is still in a very backward condition generally.

Mohammedan schools for girls as well as boys have been established widely, but the education is only of an elementary kind. Wealthy Mohammedans send their sons to Europe, but in the case of daughters this is impossible. Many, however, have the advantage of resident foreign governesses, and speak, read, and write one or more European languages, and are acquainted to some extent with European literature. Considering their circumstances, the number of Osmanli women who have produced literary works is by no means insignificant. One of these is a graduate of the American Women's College at Scutari. For the translation of an English book, "The Mother in the Home," into Turkish, while she was still a young girl in her teens, the Sultan bestowed upon her a royal decoration. Halide Hanum, as she is named, was thus the first woman of any nationality to receive such a mark of distinction; and his Imperial Majesty Abdul Hamid may claim the honour of being the first monarch to bestow such a reward upon a woman.

Christian and Jewish schools are also increasing in number, and among the Christians, at least, education is intensely desired. As Turkish is the language of the country, in many districts, though not invariably, it was until a comparatively recent time the only language known or used by both Armenians and Greeks. Nowadays, however, the younger generation of both peoples are learning their native language, and among the women as well as the men—perhaps more among the women—a national spirit is developing. The work of the American missionaries (whose aim is to enlighten rather than convert), though nominally confined to the Armenians, is greatly responsible for the revival of education throughout the country. Its ultimate effect can hardly yet be foretold.

While the custom of marrying foreign slaves has made the Osmanli of the western

**The Dirty
and Ugly
Jewess.**

**Progress of Edu-
cation among
Mohammedans.**

**Beauty
Destroyed by
Hardship.**

**Christian
and Jewish
Schools.**

seaboard a mixture of several races, the peoples of the interior, whether immigrant, like the Circassians and others, or native to the soil, retain their purity of blood and their characteristic traits un-

Turks in cultivation, and is only taken from byres and stables to be thrown on the nearest available spot, the other villages gradually develop into veritable dung-hills. But when one has once drunk tea made with water boiled by its

Mohammedan Woman as the "Handyman," mixed by marriage. The Circassians and the "refugees" from the Crimea and the Balkan States are active and industrious, and the men take their full share of the work, and their villages and farms always look better than those of the native Mohammedan peasant. Among the latter it is the woman who does the greater part of the work—the man has practically no share in it worth mentioning. She spins both wool and cotton by means of a simple distaff and spindle; she weaves the carpets and the material for clothing her family or for making tents and sacks. She grinds the corn and milks the flocks and prepares the *yahoort*—a thick curd—which, with the paper-like bread that she bakes, forms the chief article of diet. She assists in the ploughing, and does most of the reaping and threshing. She sometimes helps to build the houses of mud bricks, sun-dried, the commonest building material in Asia Minor. In treeless districts, where dried cattle-dung is the only fuel, it is her business to gather it from the ground, roll it to a ball between her hands, and throw it upon the walls of the house, where it adheres till it is dry, when she collects and piles it in stacks for use. Villages where this fuel is used certainly have the advantage of tidiness; for, as no manure is used by the

means, one longs for the untidy village and a wood fire.

Among these peoples the "seclusion" of women is by no means universal: many of the native races (for example, Turkomans and Yuruks) do not practise it; neither do Circassians and Kurds, and women and men associate freely. Of course, the women cover their heads, but as a protection from the sun and weather; the face remains unveiled. There are, however, many districts in which even the poorest peasant women are closely veiled, though their clothing be but rags and their feet bare. If a stranger meets them on the road they draw their veils closer, turn their backs on him, and cower down by the roadside till he has passed. In the towns of the interior, where the Mohammedan element predominates, both Christian and Jewish



Photograph by Lady Ramsay.

TURKISH PEASANT WOMEN.

women often adopt the custom of veiling in public as a protection from possible molestation. The condition of both Greek and Armenian women in agricultural districts differs little from that of Moham-medan women. There are, of course, varying degrees of prosperity and poverty ; but

paradise, ye and your wives, happy," says one verse, and there are many similar passages. Although women are not expected to go regularly to mosque, their presence there is not forbidden, and there are usually galleries for their accommodation. Also women, like men, are believed to be attended through life by two spirits, one good, the other evil, urging them to do right or wrong. All children are taught to recite the Koran, and when they know it by heart girls as well as boys receive the title of "Hafiz."



Photograph by Lady Ramsay.

WOMEN IN THE HAREM OF A DERVISH SHEIKH.

The wife holds a bouquet. The mother is the dark figure on the left.

one and all suffer under the life-crushing system of taxation practised by the government.

The Mohammedan religion does not, as is sometimes supposed, deny to women either the possession of a soul or a share in the joys of paradise. Women make pilgrimages to the holy places and observe fasts as strictly as men, and they are expected to make the requisite number of ablutions and prayers daily. Prayers for the dead include both sexes. Forgiveness and reward in the after life are promised by the Koran to all good women as well as men. "Enter ye into

Religious Duties of Mohammedan Women.

and master. The reality is not quite so bad, for although the Mohammedan woman is "secluded" from intercourse with men, except her own husband and near relatives, her personal liberty is not so restricted as might be supposed. The wife is as much mistress of her own house as most married women ; she comes and goes as she likes, asking leave of no one ; and she has absolute control of her personal property, including her slaves. As monogamy is the rule and polygamy the exception, her husband is usually hers alone, and if the first reason of this be an economical one—polygamy being always a more or less expensive luxury—there is certainly very often the other and equally old-

To the Western mind the prominent features of Moham-medanism—frequently the only ones—are the seclusion of women and the practice of polygamy. The harem is pictured as a prison where the several wives of a more or less tyrannical husband pine behind latticed windows, if not iron bars, tremblingly awaiting the pleasure of their lord

Truth about the Harem.

fashioned one—mutual affection and esteem. Among educated Mohammedans also there is the all-powerful factor of public opinion against it. Polygamy is not "good form."

Mohammedanism did not institute polygamy, but, on the contrary, restricted its unlimited practice, and laid down laws as to the relations of men and women which enormously improved the position of the latter, giving them, whether free women or slave women, certain legal rights, both for themselves and their children. A man cannot sell a slave who has become the mother of his child. Whether he marries her or not (which, however, he commonly does), she and her child remain in his house, and the child is considered legitimate and has the same rights as the other children.

Marriage is a purely civil act, and the wife's rights are secured to her by a properly attested contract,

**Mohammedan
Marriage and
Divorce.**

by which the husband binds himself to maintain her according to his rank and means, and, in case of divorce, not only to deliver up to her all her personal property, but also to settle on her a certain sum of money for maintenance, the amount being fixed at the time of marriage. The act of divorce is a simple one. Without assigning reasons, the man has only to say three times in the presence of witnesses, "I divorce you," and the thing is done. The conditions of the marriage contract, however, have a restraining effect on the practice of divorce as they have on that of polygamy. Except in the case of an heiress, the Mohammedan bride seldom has any dowry beyond the provision of clothing and household furniture, etc., made by her parents at the time of her marriage; but each wife must have her separate establishment, though it be but a couple of rooms and a single slave.

Polygamy is allowed by the Jews, but only when the first wife has no children or no son. It is not practised by the educated classes, who, when childless, frequently adopt children. Divorce is as easy with the Jews

as with the Turks; but the same obstacles are placed in its way by the marriage contract.

Early marriage is the universal rule. Girls of whatever nationality generally marry in their teens—sometimes when they have barely reached that period. The parents or guardians arrange the match,



Photograph by Lady Ramsay.

**GREEKS OF THE INTERIOR OF ASIA
MINOR.**

the girl at least having little or no say in the matter—though there are exceptions to this rule. The actual rite of marriage varies in character among the different races, but in every case the ceremonies and festivities cost a considerable amount of money, and occupy at least a week, and the etiquette and formalities peculiar to each nationality are strictly observed. Space does not allow of a detailed description of them. The Jewish marriage ritual is long and complicated, and both the Armenians and the Greeks have an elaborate religious ceremony. Both Christians and Jews provide a dowry for their daughters. The trousseau in each case consists, like that of the Turkish bride, of personal clothing, bedding, carpets, pots and pans, and other household gear.

The house of the wealthy or well-to-do Turk consists of two parts, the *haremlik*, sacred to the women, into which no strange man may enter, and the *selamlık*, for men only, in which the owner receives and entertains his friends. These two parts have separate entrances, or they may even be entirely separate buildings. The *haremlik* is always more or less spacious, the *selamlık* may be of any size from a whole house to a single room. Where there is facility of intercourse with Europe many innovations in furniture, as in dress and customs, have been introduced ; but in the typical house the furniture is very simple. The floors are covered with rugs and carpets. In each room the divan, or sofa, is a fixture, and extends along one or more sides of the room. It has a stiff mattress, and is covered with rugs and supplied with cushions varying in hardness and covered with brocade or satin or calico, as the case may be. The rooms are spacious and airy, and the windows, of which there are as many as possible, are draped with pretty curtains, and, except when they look into the private garden, are shuttered half-way up on the outside with fine lattice-work. Open cupboards in the walls, which are often lined with ornamental woodwork instead of plaster, contain candlesticks, coffee services, etc., and there is generally a large press at one end of the room in which piles of bedding are kept, ready to be spread at night on the floor as required. There is probably a fireplace with wide hearth but no grate. In cold weather *mangals* are used. These are braziers of copper or brass, of elegant shape and often of enormous size, filled with glowing charcoal. Some lamps, a mirror, one or more clocks, a few chairs and inlaid coffee-tables, complete the furnishing. Any room may be used as a bedroom. Several mattresses, stuffed with cotton-wool, are piled one above the other on the floor, and a sheet of homespun silk or muslin spread over them. Some stiff pillows, in embroidered, lace-trimmed slips, are placed at one end, and at the other a folded quilt, or quilts, of brocaded silk or

**Turkish
Household
Arrangements.**

embroidered satin, and the bed is ready. Clothing, jewellery, and other treasures are kept in chests and boxes in the private apartment of the owner. The kitchen and store-room accommodation are ample, and food for guests in the *selamlık* is usually prepared by the women.

The harem includes all the females of the household and (incidentally) the children, and as the family system is patriarchal, the household may be large. Besides unmarried daughters there may be one or more daughters-in-law, and perhaps other relatives, with a greater or smaller number of slaves. The wife—or, should there be more than one, the chief wife—of the master is supreme head of the harem, although each wife and each son's wife must have her own private domain. A mother, however, if her husband be dead, retains her position as head in the harem of her son. Her rule may be kindly or the reverse, but she is invariably treated with the greatest respect. Neither her grown-up sons and daughters nor her daughters-in-law may sit in her presence without leave. At the same time the warmest affection between mothers and children—especially sons—is the rule, not the exception.

The system of domestic slavery must, apparently, always be co-existent with the seclusion of women. No other way is known of providing the service necessary in the households of the wealthy and the well-to-do. The free Mohammedan woman cannot enter the service of strangers, as no man is permitted to see her face unless he be a near relative. The slave, as the property of her master or mistress, occupies a different position. Theoretically, slavery has been abolished for some time, and there is now no public slave market. But the traffic goes on as extensively as ever. The white slaves are mostly Circassians, Georgians, and Kurds, races all famous for the beauty of the women ; and the conditions of slavery are such that parents are willing to sell their children and even anxious to do so, while the children are often equally willing

**Domestic
Slavery.**

to be sold. They are treated with great kindness and never overworked. They are fed and clothed in the same manner as their owners, and share in their pleasures and amusements. A man suffers no degradation in marrying a slave, and attractive girls generally make good marriages—arranged by their mistresses—and marriage is still the goal of the women of Asia Minor. Marriage with a slave has also economy to recommend it, as it does not entail the expensive festivities that marriage with a free woman does, of which the bridegroom has to pay a substantial share. Slave-girls are nearly always bought young and trained and educated in the houses of their owners. A man has no personal rights whatsoever over the slaves of his wife. Many black slaves are imported. The women usually perform the more menial household duties, and the males supply the eunuchs of the wealthier classes, the only male servants allowed to enter a harem. Considering social conditions, mulattos are rare in Asia Minor.

The houses and household arrangements of Christians and

**Jewish and
Christian
Households.**

Jews in the inland towns and country are so similar to those of Mohammedans of the

same class that in a brief sketch such as this detailed description is uncalled for. In those remote districts the patriarchal system is still more or less strictly the rule among Christians as among Mohammedans and Jews. In Smyrna, by far the most important town of western Asia Minor, and wherever modern ideas have penetrated it is now practically abandoned by them. The deepest respect for parents is still manifested, however, and the widowed mother still keeps the place of honour in the house of her son.

By Mohammedan, Christian, and Jew alike childlessness is regarded as a dire misfortune. The birth of a child, whether



Photograph by N. P. Edwards, Littlehampton.

A BETHLEHEM BEAUTY.

boy or girl, is a happy event and celebrated with festivities and rejoicing. Boys, as a rule, are preferred; but among the peoples who supply the slave-market the girl-child receives the warmest welcome. A short time ago I happened to be spending a couple of nights with a tribe of nomadic Kurds. In the course of conversation a Greek servant of ours remarked that the Greeks preferred sons to daughters. The Kurdish chief answered with a laugh, "We prefer girls. I can get £70 for a girl."

**Birth
Customs.**

Special ceremonies, differing somewhat according to nationality, are connected with the birth of a child. The most important matter in every case is to guard against the power of the evil spirits which on such occasions are specially prone to mischief

its arms and legs are straightened, and it is then firmly swathed in a long bandage which covers everything but its head. A tiny cap is added, ornamented with blue beads and amulets to protect it from the evil powers. In some places warm ashes



ARMENIAN WOMEN.

A "Sociable" at the American Mission House, Tarsus.

towards both mother and child. The baby must not be openly admired, or if it is the speaker must immediately spit, or pretend to spit, upon it, or use some other unpleasant gesture, to avert the power of the "evil eye." But some slighting remark is safer and gives no offence to the mother or other relatives, who quite appreciate the reason for it. Infant mortality is enormous, which is not surprising where ignorance and superstition rule. Among the Turks it is not compensated, as among most of the other peoples, by a correspondingly high birth-rate. The custom of swaddling is universal. The baby is washed, a tiny shirt and wadded jacket are put on, it is laid on a little quilt,

are spread on the quilt on which the child is laid, occasionally with disastrous results. When I was living at Konia a case came under my notice. The new-born baby of an Armenian woman wailed so unceasingly for a day and a night that the friends and relations were convinced that, in spite of all precautions, an evil spirit had succeeded in taking possession of it. The mother's employer (a European lady) insisted on the swaddling bands being undone, and a burn, two or three inches in extent and penetrating to the bone, was found on its hip. Of course, it died.

The Mohammedan baby receives its name at once, without special ceremony. Boys

are not circumcised till they are seven years old.

The Jewish birth customs and ceremonies are the same as are observed by that people elsewhere, and the Jew baby-boy is circumcised on the eighth day. The Christian baby is christened on the first Sunday after its birth. The ceremony takes place in church under the charge of sponsors accompanied by a crowd of friends, and the child is undressed and immersed in the font and immediately confirmed by being anointed with holy oil. After the christening the baby must not be taken out for forty days for fear of the evil spirits. It is then taken to church for another religious ceremony. During these forty days the child of more enlightened people is undressed daily, and it is in any case supposed to be washed once a week; but in Konia, for example, it is common among even well-to-do Armenians to swaddle it in such a manner that it is considered unnecessary even to undress it during the whole period. Some mothers do not even lift it from the cradle to suckle it, but kneel down beside it for that purpose.

The custom of weeping and wailing aloud, beating the breast and tearing the hair, on the death of friend or relative is universal, and so also is the practice of burying the dead within a few hours

Mourning and Funeral Customs.

after death. Among the different Peoples the ceremonial is practically the same for women as for men. Mohammedan burial rites are simple. The body is gently but carefully washed and enveloped mummy-wise in linen or calico, and borne to the grave, covered by some beautiful garment or cloth, on a stretcher or in a rough shallow coffin, from which it is lifted to be placed in the grave. It is carried first to the mosque, where part of the funeral service takes place, there being a special prayer in the case of women, and thence to the burying-ground, where the service is finished. It is believed that the

soul does not leave the body at the moment of death, but hovers near and will resent any roughness or indignity put upon it; and after interment it still lingers for a time to answer "the Questioners," two spirits who, when the body is laid in the grave, demand an account of its life while on earth, and when the mourners quit the spot the *imam*, or priest, remains for a little to assist the dead in answering. There is no further ceremony at the grave, but forty days later money and food are distributed to the poor, and, after a second interval of the same length, a second distribution is made and a service held in the mosque. The grave is not deep, but the soil is piled high above it and built into the form of a sarcophagus. The headstone of a man is shaped like a small column with a turban carved on the top; that of a woman is flat and somewhat pointed, and generally ornamented with some symbol, such as a flower, or with a verse or a text from the Koran. As soon as the funeral is over all signs of grief are suppressed, and the relatives resume—outwardly, at least—their ordinary aspect, and thenceforth the dead is left undisturbed. In the warmer parts of the country the cemetery, with its beautiful cypress trees, is a favourite place of resort on holidays.

The Greek funeral customs are practically the same in Asia Minor as in Greece, though in all popular ceremonial details vary in different localities. The funeral ceremonies of the Armenians resemble in some respects those of both Greeks and Mohammedans. Their ceremonies and feasts are elaborate. Like the Mohammedans, they hold that the soul lingers near the body for a time. They have certain days devoted to services for the dead in general. Also, like the Mohammedans, they leave the dead undisturbed, and do not, like the Greeks, take up the bones after three years, wash them in wine, and consign them to a charnel-house or to another tomb.

Jewish burial customs are the same as those practised by the Jews everywhere.

TURKEY AND GREECE

By LUCY M. J. GARNETT

Racial Groups—Polygamy—Position of Mohammedan Women—Relations of Mother and Son—The *Haremlik*—Slaves and Slavery—Recreations of Turkish Women—Western Influences—Education—Albanian Women—The Nomads—Christian Races—Provincial Life—Peasant Life

AMONG the women of Turkey and Greece may be found representatives of no fewer than thirteen different races. Limitations of space render it impossible to describe the women of all these various races in the order of their historical antiquity, and it may here be advisable to group them according to the creed they severally profess. The Mohammedan women include, in addition to members of the ruling race, Albanians, Kurds, Circassians, Tartars, Turkomans, and Yuruks.

Although the law of Islam allows a man to marry four wives and to be the owner of an unlimited number of slaves, **Polygamy.** as a matter of fact, at the present day, among the working classes one wife is the rule, and among the wealthy more than one the exception. For, in addition to the various other considerations which make a plurality of wives undesirable, there exists also the grave question of expense. A second wife means an extra suite of apartments, an extra slave or train of slaves, according to her rank, as each lady must have her own special attendants, and an extra allowance of pin-money. There is, besides, no superabundance of women in the country, notwithstanding the influx of female slaves.

The legal position of a free Mohammedan woman compares favourably with that of her Christian neighbours. As a daughter, she is entitled on her father's death to in-

herit his property in common with her brothers in a proportion determined by law, according to the number of inheritors. As a wife, she has uncontrolled possession and disposal both of the wealth which was hers before marriage and of any subsequent inheritance. No doctrine of "coverture" exists for her; she can sue or be sued independently of her husband, and may plead her own cause in the courts without the intervention of counsel. A husband, on his side, is bound to support his wife and her slaves according to his wealth and rank, and to furnish her with a suitable habitation. And though great facilities may appear to be given to a man in the matter of divorce, wives are, on the other hand, safeguarded from a too arbitrary exercise of this privilege by legal enactments which, in practice, largely modify this facility. One of these is the *nekyah*, the settlement upon the wife at the betrothal of a considerable sum of money to be paid to her in the event of dismissal from her husband's roof, without the payment of which no divorce can take effect.

In a Mohammedan household, the husband's mother occupies the most honourable position. Osmanli women are perhaps the most indulgent mothers to be found anywhere, especially to their sons, who naturally in early youth take advantage of their devotion. Arrived, however, at years of discretion, her foretime tyrant becomes

**Position of
Moham-
medan
Women.**

**Relations
of Mother
and Son.**



TURKISH WOMAN.



A TURKISH LADY.

his mother's devoted slave. Debarred from all social intercourse with women not closely connected with him by ties of blood, a man's mother and sisters are his only female friends, and to this fact is probably due the strong affection which subsists between mother and son, brother and sister.

A Turkish dwelling, however humble, is invariably divided into *haremlik* and *selamlık*. The latter, in an average house, consists of a couple of rooms on the ground floor, in which the master transacts official business and exercises general hospitality. The *haremlik*, which has its separate entrance, courtyard, and garden, constitutes the *sanctum sanctorum* of the women, the place secure from all intrusion, into which not even the master may enter should a pair

of overshoes at the door of its reception room announce that his wife has a visitor.

Inseparable from the harem system is the institution of domestic slavery: the law of Islam forbids a free woman to appear unveiled before any man not a close blood relation. Slavery, however, as now practised in Turkey, is in direct contravention of the same law, which only recognises as legitimate property non-Moslems who have fallen into the power of the True Believers during war; for the majority of the slaves now brought into the country are drawn from the Circassian race who profess the creed of Islam. Although the Porte, in deference to European opinion, has abolished the public slave market, so indispensable are female slaves in the social system of the Turks that the result has merely been to make the private trade in this human merchandise much more general than formerly.

Ladies of high rank often carry on this traffic, purchasing children born chiefly in the tents of the nomad Circassians, and bringing them up in their own households. Under Islam slaves are protected by many humane laws; they are, on the whole, treated quite paternally, often set free and adopted by childless owners; and, not being looked upon as a class apart, they marry free men, and their origin is lost sight of. Speaking generally, indeed, female slaves in Turkey have little of which to complain, and their duties are by no means arduous. Be they housemaids, laundry-maids, nursemaids, or personal attendants on their mistresses, they have ample leisure for daydreams of the future, when they too may be *hanums* with slaves to wait upon them—dreams which have every chance of fulfilment in the case of those

The Haremlik.

endowed with personal charms. For the good fortune of such is assured from the outset, as many Turks prefer to marry women who have been brought up as slaves.

Marriage with a free maiden is an expensive matter in any rank of life, owing to the lavish outlay in gifts and entertainments made obligatory by custom on such occasions. All Turks marry young, and consequently, if a father cannot afford to take a wife for his son in his own class, he purchases a slave who has been brought up with that end in view in some great lady's harem, and no expense is incurred beyond the purchase money. There is, too, the consideration that a slave, having no position of her own, is submissive and obedient to her lord, and has no interfering relations. Should a slave bear a child to her master, she cannot be resold, but has the right to bring up her offspring in its father's house. It is also considered legitimate, and inherits equally with the child of a free wife. In all probability the father will set his child's mother free and marry her, and thus bestow upon her the status of a free-born woman. Whatever the faults or failings of a slave, she may not be sent adrift into the world: her owner is responsible for her maintenance. If not married under the above circumstances, she may, at the end of seven years' servitude in one family, claim her freedom, when a husband will probably be found for her and a trousseau supplied.

Paying calls, attending wedding, birth, and other family ceremonies, promenading and driving, form the chief amusements of women of all ranks; and going to the

Recreations of Turkish Women.

public baths is made an occasion of great festivity and ceremony. Osmanli women are also passionately fond of country excursions, and the number of charming resorts within easy reach

of every considerable town, as well as of the capital, added to a magnificent climate, offer every facility for the indulgence of this taste. Curiously carved and gilded springless carts, drawn by a pair of oxen decorated with multi-coloured tassels and fringes, are the favourite mode of conveyance for these picnics; and it is almost impossible to visit any of the favourite rural resorts in the vicinity of Constantinople without finding there one or more groups of Turkish women and children "taking their *kaif*."

The average Turkish matron, however, by no means spends all her time in these diversions, and in "eating sweets and playing with her jewels," as is often assumed. She is, on the contrary, very domesticated, and her days are, as a rule,



TURKISH WOMAN IN THE CEMETERY OF EYOUT, CONSTANTINOPLE.

The pointed stones mark the graves of women.

quite as profitably occupied as those of her sisters in Western Europe.

Domestic pursuits are, however, nowadays being more and more abandoned by the

is probably little more—will have any result beyond rendering irksome the restraints imposed by Moslem religion and custom, which no woman can with impunity disregard, time only can show. There certainly exists among a certain section of the upper classes a growing desire for the emancipation of women, and for their better education. This desire must, however, become much more general than it at present is, and must be favoured, instead of repressed, by the Commander of the Faithful before such a social revolution can be initiated.



A KURDISH GIRL.

younger generation of fashionable *hanums* in the capital, who, emulating the pursuits of the foreign ladies with whom they are now often

Western Influences.

brought into contact, manifest a preference for the acquisition of European languages and accomplishments. Wealthy families accordingly now engage foreign governesses for their daughters, and the native language and literature are usually neglected in favour of French, English, and German, piano-playing, drawing, and painting. Whether this fashion of Western education—for in the majority of cases it

elementary, and the attendance in proportion to the population is lamentably small.

The social status and daily life of the townswomen of Albania differs but slightly from that of their Turkish sisters. In the remoter country districts, however, they enjoy a considerable degree of freedom, and lead outdoor lives of healthy industry, wearing no veils while pasturing their flocks on the hills, or fetching water from the village fountain.

Albanian Women.

The highlands of Asiatic Turkey are peopled by a great variety of nomadic tribes belonging to different races—Circassians and Kurds, Yuruks, Tartars, and Turkomans, all of whom are, at least nominally, Mohammedans.

The Nomads.

by marrying their owners. Each wife has, however, her separate tent and her special occupation. The care of the flocks will be apportioned to two or three, each tending a certain number of the broad-tailed Karamanian sheep; a fourth looks after



TURKISH GIPSY WOMEN.

Their conversion to Islam is, however, for the most part of but recent date, and they retain many of the customs, beliefs, and religious rites of their pagan forefathers. Within present limits it is not possible to describe more than one of these races, and the Yuruks may be chosen as illustrating, to a certain extent, the rest of these nomads. The Yuruks are extremely polygamous, the number of their wives frequently exceeding the limits fixed by the Prophet; a man of average wealth has at least seven. While to a Turk a plurality of wives is an expensive luxury to a Yuruk it is a necessity of existence as he requires a certain number of "hands" to enable him to pursue his calling of flock-master, camel-breeder, etc.; and as he cannot hire such hands, he obtains them

the camels, a fifth collects fuel and draws water for the joint family, a sixth will make the butter and cheese, while the seventh weaves on a primitive loom the brightly hued rugs, camel's-hair cloth, and other fabrics for clothing and tent furniture. Nearly every woman has a large family, but infant mortality is great owing to the rude lives led by these nomads.

The Christians of Turkey belong to five different nationalities—Greek, Wallachian, Bulgarian, Servian, and Armenian. The Greeks of Turkey, though far in advance of their neighbours in point of education and general enlightenment, are still in many respects behind those of free Hellas, who rank very high educationally among the nations

Christian Races.

of Europe. For while instruction is, in the little kingdom, compulsory, no such authority exists in Turkey, and any initiative that Greek communities may take in that direction is prompted by the lively patriotism and love of learning usually evinced by this race. But though ever ready to make sacrifices for the education of their sons, it is only within the last half century that even elementary schools for Greek girls have become at all general in Turkey. At the present day, however, in all the large centres of Greek population, the primary and secondary system of education provided is the same as that followed in the Greek kingdom, and is found sufficient for existing social and intellectual needs. Teachers for these various schools are supplied from the training colleges established first in Athens and subsequently in the Ottoman capital.

Social life among the wealthy class in the large towns is very similar to that of Greeks of the same position in the Greek kingdom and in Europe generally; and the Bulgarian and Armenian ladies of the same standing, though less highly cultured perhaps, are not as a rule deficient in manners and attainments. Education is, in fact, becoming more general year by year, and the political rivalry between the Macedonian nationalities, Greek, Bulgarian, Servian, and Wallachian, has, during the past quarter of a century, proved a powerful incentive to intellectual progress; while among the Armenians aspirations towards national independence have had the same favourable result.

Women of the middle and lower classes of all nationalities lead, in the provincial towns, somewhat secluded lives, as it is considered an impropriety for girls and young women to be seen much out of doors, and their lives are passed, for the most part, in a dull enough routine of household duties, enlivened only by occasional attendance at church and invitations to weddings and christenings, with, it may be, on feast days a walk on the public promenade

en famille. Occupation in shops is not open to girls, nor, unless compelled by sheer necessity, will they become domestic servants, who are drawn chiefly from the peasant class and from the islands of the Ægean. The majority of girls occupy themselves with needlework, lace-making, and other home industries; and it is only in the silk and cotton growing districts of Asia Minor that they are employed in factories.

Peasant life differs little in Greece and Turkey save that there is greater security

Peasant Life.

for life and property in the former country. In Macedonia the Greeks seldom occupy the same villages with the peasants of other races. Their women, though not employed in field work to such an extent as are their Bulgarian sisters, take an active part in much of the labour connected with the farm and vineyard, and their household duties are many. To the Greek peasant girl is also committed the care of her father's flock of sheep and goats, which she leads every day to the pasturage, and secures at night in the *stania*, or sheepfold. The *voskopoula*, or shepherdess, is one of the most prominent figures in rural folksong, and many a charming idyll has been composed in her honour. Little time is, however, at her disposal for sylvan dallying, for, in addition to milking and cheese and butter making, it falls also to her share to bleach, dye, and spin the wool of the flocks, and to weave this, as well as the produce of the flax and cotton fields, into stuffs for clothing the family, or for sale in the market of the nearest town. It is pleasant to watch the graceful motions and picturesque poses of these girls, as, standing on their wooden balconies or terraced roofs, they deftly send the spindle whirling down into courtyard or street while twisting the thread for knitting. To the old women is generally relegated the last of these home industries, and swiftly plying their five fine curved and hooked needles, the "feed" of the yarn, regulated by a pin fastened to their bodices, they sit



AN ENGLISH GIRL.
DRAWN BY NORMAN H. HARDY.

in their doorways for hours together, gossiping with neighbours, or telling *paramythia* (fairy tales) and crooning nursery rhymes to the little ones of the household.

In some districts the silk industry keeps the women fully occupied during the spring months. In Crete, for instance, this constitutes the chief domestic industry, for each family cultivates its own little crop. Cyprus is also famous for its industries in linen, cotton, silk, and wool, and the Cypriote women of to-day maintain the renown for cunning needlework which pertained of old to the island more especially associated with the Queen of Beauty.

The numerous holidays observed by the Bulgarians in common with other members of the Eastern Church make it necessary for them to work doubly hard on other days, in order to accomplish the year's work in twelve months. Consequently, during the spring and summer more especially, the women and girls, as soon as their household duties are finished, go out to assist the men and boys in the field. The work of cutting the grain is accompanied by these simple people with observances quite Arcadian, enlivened by the notes of the *gaida*, or bagpipe, and by song. After the corn harvest comes the vintage, when the grapes are gathered and pressed in the same light-hearted fashion. Besides wine and the spirit called *raki*, or *mastica*, a kind of treacle is also made from the juice of the grape and stored with the oil, grain, and other provisions for winter use. In some districts the culture of the roses,

of which the famous "otto" and rose-water are made, forms an important branch of industry. Gathering the blossoms is quite a festal affair for which the women



A GREEK WOMAN.

don their picturesque gala costumes. The children run to and fro, emptying the baskets of roses as they are collected into larger receptacles presided over by the matrons, who, seated under the trees, sort the blossoms according to their quality, the whole forming a picture of happy toil, amid harmonious surroundings, in the highest degree fascinating and idyllic.

THE WESTERN BALKAN PENINSULA

By M. EDITH DURHAM

The Slavonic Invasion—Modern Influences—The Turkish Conquest—The Slavs—Montenegrin Marriages—Woman's Work and Position—Childhood—The Art of Weaving—Dress—Balkan Cookery—Agriculture—Women's Privileges—Dances and Songs—Mourning Customs—Slavonic Moslem Women—Albania—Albanian Weddings—Dress—Position of Albanian Women—"Men " Women—Albanian Characteristics

WHEN we first hear of the Balkan peninsula it was inhabited by wild tribes—not Greek—who were known by various names and were always fighting one another. Nevertheless

The Slavonic Invasion.

they appear to have been closely allied by blood. From them are descended the modern Albanians. These still speak a language which is possibly the oldest Aryan tongue in Europe. They are massed in what is called Albania, but are also spread in large numbers throughout Macedonia and, indeed, through all the Balkan lands. They claim, and with justice, to be Alexander the Great's Macedonians.

In such a short article as this it is impossible to deal with more than a very general view of the races that have poured into and influenced the Balkan peninsula. The Romans, the Huns, the Celts, though all have doubtless left their mark, must be passed over. The one event of superlative importance was the great Slavonic invasion.

This began, perhaps, as early as the fourth century A.D. By the sixth century the Slavs had poured in from the north, beyond the Danube, in restless thousands, and in the seventh were settled in vast numbers on the plains, having largely displaced the former inhabitants and driven them to the mountains.

Those that withdrew to the mountains

retained their language and customs. Intermarriage to a great extent must, however, have taken place between the invaders and invaded, as the same types and peculiarities often occur in people who call themselves of different nationalities. Slavonic and Albanian customs merge into one another, and it is almost impossible to draw a definite line between them.

Circumstances are changing rapidly in the Balkan peninsula. Modern ideas and systems of education are spreading. In Serbia, and also in Bosnia and Dalmatia, schools quite up to modern Western standards are sweeping away old customs and traditional modes of living.

It is only in the outlying villages and more inaccessible mountains that life still goes on much as it did in the Middle Ages.

Till the end of the fourteenth century the Servian peoples were making steady progress, and do not seem, in general culture, to have been much behind the rest of Europe in general civilisation. But they had one fatal weakness. Like the people they had displaced, they were still in the tribal stage of a nation's development.

The coming of the Turks found them divided and weakened by rival chieftains, and though in the end they united and made a gallant stand, they were finally

overpowered at the fatal battle of Kosovo in 1389. From that time till the beginning of the nineteenth century

The Turkish Conquest.

the bulk of them were crushed under Turkish rule. Turkish rule acts, and has always acted, as a withering blight. Under it nothing develops. As things are, so they remain till they fall and die and rot. So it has come to pass that many of the conquered people preserved mediæval and even quite primitive customs right up to the twentieth century. For many were not freed until 1877, many are still under Turkish rule, and all were completely cut off from the rest of the world.

There are, of course, very many local customs, and costumes differ in

The Slavs.

detail from village to village. But into this we have not space to enter. We can only indicate the general customs, and will take the Slavophil peoples first. These are the Servians, the Bosniaks, the Herzegovinians, the Montenegrins, and a large number of the people of Old Serbia and Macedonia. There are also the Dalmatians, many of whom are of very mixed blood. Except in Macedonia, where the language forms a link between Servian and Bulgar, and is considerably mixed with Albanian words, these people all speak Servian. The local differences are merely those of dialects, not more marked than the difference between Cockney and broad Yorkshire.

The people have also great physical resemblances. There are two marked types, a fair and a dark type. Among the upper class of women in Serbia and Montenegro the average of good looks is very high, but the peasant women

are worked extremely hard, and age rapidly.

Among all these people there is a striking disparity between the height of the men and women.

Servia is by far the most advanced of



Photograph by M. Edith Durham.

SLAV PEASANT WOMEN, OCHRIDA, MACEDONIA.

the West Balkan peoples. Old customs are fast passing away. Modern methods of work and cultivation are spreading. And the nation desires to learn.

In Bosnia and Herzegovina, on the contrary, the people cling closely to their old customs and adopt new ones with the greatest reluctance. For the new methods are introduced by the hated Austrians, who have "annexed" the territory, and are looked on askance as the ways of the foe.

In Montenegro, too, old customs have remained intact till quite recent days. By incessant fighting the Turks were kept at bay, and the Montenegrins in their



SERBIAN PEASANT WOMAN, OBRENOVAC,
NORTH SERBIA.

Photograph by M. Edith Durham.

mountain fastnesses were quite isolated from the outer world, and lived on primitive tribal lines. The tribes were and are divided into large groups of cousins, called "Bratstvos." Each Bratstvo was made up of several large household communities, each with its head man and head woman, who directed all the work of the men and women of the household. A man can marry within his clan, but not within his Bratstvo.

All the South Slavs are exogamous, as are also the Albanians, and there are Bratstvos still existing that boast that they have never married into a drop of their own blood.

As it was desirable to obtain strong allies, and as all a woman's relations were classed as the blood relations of her husband's relations, it was customary for all marriages to be arranged by the men of the Bratstvo. Indeed, until modern days, it was a frequent occurrence for the bride and bridegroom never to have seen one

another till they met in church. Infant marriages or betrothals were common, and children were sometimes betrothed before they were born.

The preliminaries, a matter of much ceremony, are concluded by the elders of the two Bratstvos and the parents of the young couple. The bridegroom's father hands the bride's father an apple with a golden ducat stuck in it. This is possibly symbolic of a previous custom of marriage by purchase.

The bride is busy for weeks preparing presents (garments and stockings gaily knitted in patterns) as gifts for her new relations. Then, on the appointed day, the bridegroom's relatives, a perfect army of men, all in full gala costume, go to

fetch the bride. At the feast that then ensues at the bride's house a very elaborate etiquette is observed. Mistakes on such points have led not infrequently to violent quarrelling—for Balkan honour was, and is, sensitive—and bloodshed might result.

"'How did the wedding go off?' my mother asked my father," says Vuk Vrchevich in one of his books on local custom in the Bocche de Cattaro and Herzegovina. "'Oh, quite quietly,' says my father. 'Bah!' says mother. 'What a very effeminate wedding!'"

The feast being satisfactorily finished, the groomsmen then take the bride back with them. No woman, and no relation of her own, goes with her. It is most unlucky should she look back on leaving her father's house. Should she have to travel for more than one day, she has to pass the night between two of the bridegroom's brothers, or such other relatives as have been appointed to the post of "Djever." On arriving she is taken straight to the church

and married. The bridegroom leaves her at the church and hurries home to be ready to receive her there. It is his parents' home, and he and the bride will probably share one room with his parents and two or three married brothers. The bride, on entering, is given a boy baby to hold, and a sword or knife is hidden under the rug which is laid at the entrance, in such a manner that she must step on it. This is to cause her to bear a male child. The groomsmen all accompany her to the house and more feasting takes place. Next morning she must rise early and fetch water from the well, enough for the whole party to wash in. As she pours the water for each groomsmen he drops a coin into the basin for her. Until recent years, girls were married as young as thirteen or fourteen.

All the work, both domestic and agricultural, fell to the lot of the women. Men were occupied almost entirely in repelling, and making, frontier raids, and in guarding the flocks on the mountains. Custom in this respect changes very slowly, and all the heavy work of carrying wood and water and luggage is still performed by women. Nor will they often accept help from a man, for they consider that such work would degrade him.

Women sitting by the roadside, however tired, will scramble to their feet and stand respectfully when a man passes. Nor do the women in the up-country

parts ever think of sitting down to table with the men. The women of the household eat up what is left after the men have finished.

Woman's Work and Position.

It was not etiquette for a man to speak to his wife before strangers. If he were obliged to do so, he spoke over his shoulder, with his back to her. Husband and wife, in many parts, never called one another by name, but addressed one another as "he" and "she," a custom that is not yet quite extinct.

In spite of the manner in which marriages were arranged, or because of it, as the old people will tell you, they were by no means loveless. There are many romantic tales. Women often displayed great valour in following their husbands to the front, taking water to the wounded and carrying ammunition. And there is many a grisly tale of a woman crawling at night across the Turkish frontier at great risk, to fetch the head of her slain husband from the pole on which



Photograph by M. Edith Durham.

BOSNIAN WOMEN BEING CHURCHED AT CHURCH DOOR, LAJNICA.

it was stuck as a trophy, in order to bury it with his body in his own land.

All tribal business was strictly masculine. No woman was supposed to give an opinion on any but domestic affairs, nor, indeed, to offer an opinion on anything at all unless she were asked.

It has frequently happened to me when asking a woman a question that the master of the house has roared at her, "Hold your tongue, woman! I will tell it." "Long hair, short wits, a woman's head," is a very favourite proverb.

As the existence of a tribe depended on the strength of its fighting men, it was naturally the ambition of everyone to have as many sons as possible, and the birth of a daughter was and is still regarded as a calamity. "You feed a boy for your own Bratstvo, and a girl for someone else's Bratstvo." "You can marry your son where you will; you must marry your daughter where you can," are popular sayings.

It is a woman's duty to provide the cradle for her daughter's first child, and to make the cradle cover. These **Childhood.** cradle covers are woven of wool, and are so thick and heavy that they would seem more fitted to suffocate the child. All through the Balkan peninsula, so far as I have seen, the peasant women spread this thick and heavy cover completely over the cradle, and take great care that the child shall never have a breath of fresh air. When a woman has to go out to work she slings the heavy wooden cradle on her back and takes the child in it, still covered.

Servian women, when working in the fields, often hang their babies on the branches of trees, slung hammock-wise in a shawl or blanket.

Three days after childbirth a woman, in most of the country districts, is supposed to be fit to fetch and carry wood and water, as usual. She is not allowed to make bread until she has been churched. This takes place at the church door.

Until recent years, every family group throughout the South Slavonic peoples

made practically everything at home. The wool was spun on a distaff with no wheel or other aid (*see* the photograph of a Herzegovinian woman of the neighbourhood of Mostar on p. 678). It was then woven on hand looms, and dyed with native dyes, many of them very stable and very beautiful.

Particularly in Servia, the art of weaving rugs and carpets has been carried to great perfection. Native traditional designs are used, many of them of high decorative quality. Bosnia also has a native carpet industry.

For ordinary garments the wool is woven undyed and taken to a fulling-mill and beaten into a hard felt by wooden hammers worked by water power. This felt, or thick flannel, still forms the chief wear of the peasants of the larger part of the Balkan peninsula. In the mountainous parts, cotton and linen were until recent times very scarce. In the plains where the mulberries flourish, silk is cultivated and woven.

The garments, both men's and women's, are often very beautifully embroidered.

Every district has its own patterns, and it is to be hoped they will be preserved, as they show great originality and decorative quality. The **Dress.** South Slavonic women excel in cross-stitch designs, and in North Bosnia men work in the fields in shirts that are most elaborately worked over the whole of the breast and sleeve in dark blue worsted.

Most wonderful of all are the shirts of the women in parts of Old Servia and Macedonia. The whole of the breast, sleeve end, and edge of the skirt are a mass of the finest stitchery in two tones of red or orange, or in dull red, dull blue and dull green. The work is extraordinarily minute and takes many months to execute. The patterns are all worked entirely from memory, and have names, such as the "frog," the "pear," and so forth.

The dress of most South Slavonic women consists of the long shirt, which is worn both by day and night (night-gowns are quite unknown to the peasant), an em-



PEASANT WOMEN FROM HERZEGOVINA, THE SANDJAK OF NOVI BAZAR, AND BOSNIA ON
PILGRIMAGE AT CAJNICA.

Photograph by M. Edith Durham.



Photograph by M. Edith Durham.

HERZEGOVINIAN PEASANT WOMAN.

She carries a distaff in her hand.

broidered waistcoat, with or without sleeves, and a long sleeveless coat, the *koret* (see illustration on p. 679), which is open in front.

Many districts have characteristic aprons which are woven in bright colours, and a great variety of designs. They are of solid wool, and often very heavy.

In Bosnia and parts of Herzegovina, many women, both orthodox and Moslem, wear the large Turkish "bloomers," but with these they do not, as a rule, wear the *koret*.

In parts of Herzegovina the women wear trousers; when on the march, or working in the fields, they turn back the *koret* and apron, and at a distance are often not distinguishable from men.

The making of the *opanke*, or native sandals, is also woman's work. These are of raw hide, dried and rendered supple afterwards by oil. They are laced over the instep with leathern thongs, twisted gut, or often nowadays with string, and are extremely well suited to rough tracks and rocks.

Houses, of course, differ somewhat in type and structure, according to the district, for they are influenced by the local material. In the greater

Balkan Cookery.

number of native houses throughout the Balkans the fire is lit in a square hole on the stone floor, often near the middle, and the smoke makes its way as best it can through the thatched roof. A large cauldron hangs by a chain from the rafters above, and in this most of the cooking is done.

To bake bread or meat, a large tile—roughly made of clay moulded by hand—is heated in the fire. A large iron cover is heated at the same time. The bread is laid on the tile, the cover placed over it, and hot wood ashes piled on top. Bread and meat are cooked excellently in this way. Nor are the stews and soups from the cauldron at all to be despised. Milk forms a very large part of the diet of all the people in the high pasture lands. Maize is greatly preferred to wheat by very many of the South Slavonic peasants. In many

parts the corn is still ground by women with hand-mills.

Where there is a stream, water-mills with little turbine wheels are used. Some of these little mills are not much bigger than a large dog-kennel. They are, in fact, only a little cover built over the two millstones.

Hoeing the fields is also woman's work, and in many parts is still mainly done by women. They also plough, but **Agriculture.** under the altered circumstances of life men are now taking more and more to agriculture, which is, in most Balkan lands, being scientifically developed, more especially in Servia.

In all parts where the winter is severe, and it is impossible to feed more sheep than will be required for breeding, there is a great making of dried meat in the autumn.

Every household slaughters sheep and goats. The joints are hung up in the roof, and large wood fires are lighted on the floor. The family, if it possesses but one room, sleeps out of doors and gives up the house for four days or a week, until the winter supply of food is prepared. Cabbages are preserved from the frost by burying them in deep pits.

The Balkan woman, whether she be Servian, Bosniak, Montenegrin or Macedonian, has plenty to do. But **Woman's Privileges.** it must not be supposed that she regards herself as a slave, or that she has no privileges. Women, for example, were exempt from blood vengeance, and in the parts where the vendetta still prevails it is considered very wrong to kill a woman. Thus it may happen that most of the marketing is done by women, as they



Photograph by M. Edith Durnam.

A PEASANT WOMAN FROM THE NEIGHBOURHOOD OF TREBINJE.

can pass freely to the bazaar when the man of the family would run the risk of being waylaid and shot.

The Bratstvo arranged a woman's marriage, but in marrying her away did not



Photograph by M. Edith Durham.

ORTHODOX MONTENEGRIN PEASANT GIRLS.

give up responsibility for her. A woman's brother in Montenegro is considered by the country people as her nearest and dearest relative, and it is thought, therefore, more likely that her children will resemble her brother than her husband. When a woman's husband treated her cruelly she could flee for protection to her own family, and if the brethren considered her complaints justified they would refuse to give her up. In this case the husband came with his brethren and fought for her. It is said that in some of these battles as many as twenty or thirty were killed.

Women throughout the South Slavonic lands, though they are worked hard, are

not without holidays and amusements. On the principal feast days large gatherings of

peasants take place, when the **Dances and Songs.** women appear gorgeous in their best clothes, gay with embroidery, and glittering with coins and ornaments. Many of these dresses are immensely heavy and very hot, but this does not deter the sturdy Balkan maiden from dancing the national dance, the *kolo*. The dancers, men and women, form a long chain by holding each other's hands or belts, and serpentine and circle round with great energy, singing lustily the while. Each district has its own *kolo* song.

Women also throughout the Balkan peninsula have songs with which they enliven their work: spinning songs, harvest songs, and so forth.

Women play an important part at funerals, as it falls to them to sing the death songs

that celebrate the virtues of the **Mourning Customs.** deceased. The women who thus sing are called *Pokajnitza*. When

—as is the case with the funeral of a celebrated man—there is a very large assembly, the wailing all takes place out of doors. The guests sit in a large circle. Two women of the tribe then walk quickly back and forth within the circle, chanting in a loud wailing voice. One corroborates the statements of the other, and they lament together. Many stock phrases are used, but many women are well known for their power of improvising, and their recitals are very dramatic. When two are exhausted two others take their place. Only married women perform this duty.

Until recent years women cut off their hair in sign of mourning, and hung it on the grave of the deceased. In some districts they still tear their faces with their nails.

Customs similar to these prevail also in Old Servia and Macedonia.

Medicine is largely practised by wise women who possess herbal remedies in great variety. "Every disease has its herb," they say. They also employ many charms. The belief in the evil eye is still

prevalent in many parts. Witches were formerly stoned to death by the whole community, but this terrible punishment has, I believe, been extinct for over a century.

Immorality was also sometimes punished in a similar manner.

It was usual to punish a wife's infidelity by cutting off her nose previous to divorcing her, and this practice is not yet quite extinct.

There are throughout Bosnia and the Herzegovina a number of Moslems. These must not be mistaken for Turks. They are Servian-speaking, and are the descendants of people who found it expedient to become Mohammedan after the Turkish invasion. For the most part they have preserved their national customs with but slight modifications. The women are veiled, but not universally so.

At weddings the bridegroom's male relatives go to fetch the bride in the same manner as in the case of the Christians, but two women go with them to be her escort.

Moslem women in some ways have an easier life than the Christian. They do not have to do such severe labour. Except in the case of the very poor, they do not do heavy field work or carry burdens. This holds good throughout the Balkan Peninsula. Of work that is done at home they do a great deal, and especially excel at embroidery and weaving fine silk gauze.

It is rare for a Mohammedan Slav to have more than one wife. The Moslems in Bosnia who are not veiled are said to be descended from the heretical sect of Bogomils, who were persecuted by both the Roman Catholic and the Orthodox Churches, and turned Mohammedan in large numbers. The majority are not only veiled but heavily cloaked as well. The continual covering of the face when out of doors renders it very white, and these ladies, when in full dress, are therefore in the habit of rouging very freely. The Moslem women smoke tobacco. Among the Christian peasants this is considered a very low and degrading thing to do.

In type the Albanians are more slightly built than the Slavs. The typical Albanian nose is aquiline, and often very finely cut. Albanian peculiarities of type are spread far beyond the strip of coast land known as Albania, and are scattered throughout Macedonia and



ALBANIAN WOMEN, PODGORICA.

Montenegro, and in other South Slavonic lands. The blood in many districts is extremely mixed.

In North Albania are pre-eminently preserved the primitive modes of life. The same tribal system prevails as in Montenegro. Many of the tribes are semi-independent, and are governed by the traditional tribe law.

The women do all the heavy work. The burdens which they can, and do, carry are enormous. They trudge for two days' march down from the mountains to Scutari, the capital, so loaded with faggots and hides that the woman herself is almost invisible, and then return again equally loaded with sacks of maize, tin pots, and other things that cannot be obtained in

the mountains. The men, if they come at all, carry only their weapons. A man may often be seen riding, while his wife carries the luggage and the baby.

At weddings the bride is fetched in the same manner as with the Slavs. It is correct for the bride to weep and show great reluctance to leave her home. As most frequently she is going out to quite a strange house, it is probable that this reluctance

Albanian Weddings.



VEILED ALBANIAN MOSLEM WOMAN,
DULCIGNO, MONTENEGRO.

is not always feigned. The bridegroom has to present the bride with a handsome dress for the marriage. I am told that among the northern tribes there are now fewer women than men, and that brides therefore demand, and obtain, very handsome presents.

In the south of Albania the girl is expected to bring a "dot." In one place I was told as much as a hundred pounds is expected, and that the richer families of the village subscribe to the marriage portions of the poorer.

The majority of Albanians are Moslem, but for the most part very lax. In many

villages where the people call themselves Moslem, the women are all unveiled, and go about freely among the men.

Dress. On the other hand, the Roman Catholic women of Scutari wear huge "bloomers," and are closely veiled. Over the veil they wear a great scarlet cloak with a flap to cover the head, and make a gorgeous spot of colour in the street. The veil is pinned over the nose. The woman withdraws the pin and lets the veil fall open as she goes into church. Otherwise she always goes closely veiled. The Catholic girls of Scutari are also kept in great seclusion.

The women of Scutari, both Catholic and Moslem, do a great deal of weaving in cotton and silk, and produce some beautiful textures.

The Moslem women of Scutari and the neighbourhood very often dye their hair a deep red. Both Christian and Moslem wear a great number of ornaments, strings of coins, quantities of necklaces, etc. Many of them sew cowries and coins to a plait of hair on either side of the face. Most of the children wear blue beads, or some amulet, to protect them from the evil eye.

When Moslem women are veiled they are often most effectually veiled—completely hidden, in fact, under a huge hooded cloak—as the accompanying illustration shows.

In spite of the wild and primitive life of the mountain tribes, it is their proud boast that women can always travel among them in safety, and to kill a woman is accounted a great crime. Here again, therefore, women act as messengers, and can pass freely to market when their men are unable to do so.

Position of Albanian Women. I remember when visiting one of the semi-independent villages of Shpata, near Elbasan, we had to halt on the frontier and shout for permission to advance. A woman was sent to reconnoitre and to ask our business. She was told I had come from England, and wished to visit them. She retired, and we waited till she returned with permission for us to advance, on condition that all was peace, and that my two men



MORLACH WOMEN, ZARA, DALMATIA.

laid down their rifles. She then led us to the village, and we were nobly entertained. All the men who "owed blood" had in the meantime hidden themselves, but lurked in the bushes around, with their rifles ready in case we displayed hostilities. Men from such villages rarely visit the larger towns,

served for many years in the Turkish army. They are not allowed to become women again and marry. Should one of them bear a child I am told that both woman and child are killed by the tribe, and the child's father too if he can be discovered. Such a woman can carry on the blood feuds of



Photograph by Clive Holland.

SERVIAN WOMEN GOSSIPING AT A WELL.

but the necessary business is carried on by the women.

Women are exempt from blood feuds and vendettas. Among the northern tribes, however, a woman can, if she please, rank as a man. She must take a vow of celibacy. She can then dress as a man, have her head shaved as a man, carry arms, and inherit property. When a man has several daughters and no son, he can allow one of his daughters to rank as a son. In case of the father's decease, she is then the head of the family, and has to make suitable marriages for her sisters. I am told these "men" women are not uncommon. I heard of one who

the family. In cases where all the men of the family have been killed, they have often been avenged by a woman.

The North Albanian is superstitious beyond belief. Witchcraft, magic, and divinations are all believed in. The life is as wild and rough as in the most primitive days. Nevertheless, even in quite out-of-the-way places, many of the houses are surprisingly clean. As for the South Albanians, I think their cottages are some of the cleanest I have seen anywhere. Even the highly polished, speckless Dutch houses can hardly beat those of South Albania. The "spring clean" is a real Easter purification. Every

**"Men"
Women.**

**Albanian
Character-
istics.**

house is re-whitewashed, within and without. Gipsy women are for the most part the house-painters. All is scoured and cleaned to the highest pitch; and as the Albanians have not our dirty habit of coming into a carpeted room with boots on, their homewoven carpets are clean and gay. As a race the Albanians are strong and healthy. And the women, when not prematurely aged by toil, are often very handsome. The women of the south are not severely worked like the women of the north. The south is in every way more cultured and advanced. Were it not that the Turkish government prohibits schools in the Albanian language, and thereby greatly and intentionally impedes the ad-

vance of civilisation, the Albanian people would make rapid progress.

The tribal system does not exist in the south, and life is not so primitive as it is in the north. Koritza, one of the chief towns in South Albania, is the cleanest and best built town that I know on Turkish territory. Women are here playing an advanced part. An excellent girls' school exists under the protection of the American mission, and the teaching can, therefore, be carried out in Albanian. It is the only school of its kind. Thus the girls get instruction that is denied their brothers. This is a singular fact. Albania is the most neglected and oppressed of all the countries of Europe, but it is one that has great possibilities.



UNVEILED MOSLEM ALBANIAN PEASANT,
SHPATA, CENTRAL ALBANIA.



From "Red Russia," by permission of J. Foster Fraser.

GREETING A BRIDE AND BRIDEGROOM IN RUSSIA.

RUSSIA

By ANNETTE M. B. MEAKIN

Mighty Russia—Old Customs—Sanctity of Marriage—Russian Lace—"Little" Russia—Middle-class Russia—Women Doctors—Democratic Russia—Employments Open to Women—The Superiority of Russian Gentlewomen—Russian Convents—Emigration to Siberia



A RUSSIAN PEASANT WOMAN.

ENGLISH people find it hard to realise how vast is the extent of the Russian Empire.

The Tsar's dominions stretch from the Arctic Ocean to within a hundred miles of British India, and from Poland to the Sea

of Japan. Siberia is Russia's Canada, and Turkestan is Russia's India; but no sea separates them from their mother country.

For three centuries Russia lay under the cruel yoke of her Tartar conquerors, and

when at last she became a free country she still retained many Tartar customs.

Two hundred years ago the **Old Customs.** women of Russia lived in as much seclusion as if they had been Mohammedans. It was Peter the Great who first commanded them to lay aside their veils. Every house had its women's apartments quite separate from those of the men, and girls were prisoners until their marriage. In Russian villages there are still old women who act as professional matchmakers, and the peasant women still keep their heads covered out-of-doors, even in the warmest weather. But in the towns and in the vicinity of factories, modern ways have taken the place of old customs, and, discarding the neat handkerchief, girls now exhibit elaborate puffs and coils of hair stuck all over

with combs of imitation tortoise-shell. It is to the rural parts of Russia that we must look for the remnants of ancient Slav customs, and when we find them they are so mixed up with traces of Mohammedanism and with the ceremonies and laws introduced by the Greek Church that wide study is required before we can separate one from the other.

To the peasants of Great Russia marriage is a

Sanctity of Marriage.

tie that death alone can dissolve, and divorce by the help of the law courts is practically unknown to them. If a husband and wife cannot get on together they simply agree between themselves to live apart, the husband taking the boys and the wife the girls in cases where there are children. The wife's dowry remains

her own as long as she lives, and after her death it goes to the nearest female descendant. Money earned by the wife is her own, and she is free to do what she likes with it. When a widow is left without children she usually returns to her own people; she has the right to marry again as soon as her husband has been dead six months.

The Greek Church forbids cousins to marry until the fourth degree, and marriage with a deceased wife's sister is still unlawful. When small groups of peasants live far out in the country, separated as if by the sea from their nearest neighbours, this strictness of the marriage laws is beneficial, for, as in our own Hebrides, where the young people have so little choice, near marriages have to be carefully

guarded against, or frequent cases of insanity result.

One of the chief industries among the peasant women of Great Russia is lace-making. Girls begin to learn it at the age of seven, and at nine they can almost support themselves with their earnings.

Russian Lace.

Children may be seen working at cushions large enough to conceal them; but a good deal of lace is made by the needle. This is the lace *par excellence* of the aristocracy, while cushion lace is worn by all classes. Russia got her lace-making from Asia long before the industry was known to the rest of Europe. I saw very fine specimens in some of the provincial museums. In the Middle Ages pearls and lace were



THE ABBESS OF EKATERINBURG.

worn profusely by all classes of society; the pearls were usually stitched into the lace when it was made. The high head-dresses, still worn by the great ladies of Russia, and even by the Empress on State occasions, are mostly of lace covered with pearls. Chasubles and stoles of velvet, covered with pearl-stitched lace, are still presented to the monasteries by royal visitors. There are now only two districts where purely national lace is still made—in the governments of Riazan and Minsk. But a great deal of the so-called German lace is made in other parts of Great Russia, and there are in every centre a number of women who make a living as lace agents, and act as "middlemen" between the peasant workers and the large firms in Moscow and St. Petersburg.



RUSSIAN RED CROSS NURSE.

Some fifty years ago the women used to spin and weave most of the clothing worn by their families, but since factories have sprung up they find it cheaper to buy their material. The wives of artisans in Western Russia still do a good deal of embroidery on frames, and by its sale help to support their households.

The women of Little Russia have many customs quite different from those of Great Russia, and, indeed, they might belong to a different nation. They wear much brighter colours, and clothes of quite a different cut. On important occasions they don velvet tunics without sleeves, embroidered at the neck and arm-holes. The young girls, who are often very handsome, wear the hair in a plait tied by long ribbons, and generally have several necklaces of glass beads or coral. A girl's wedding dress is got ready for her as soon as she is thought old enough to be married, and in the event of her early death it becomes her shroud. So great is the love of the Little Russians for bright colours that

they decorate the walls of their rooms with red and white towels, sometimes in checks, sometimes in stripes. Even the *ikon* in the corner of the room is swathed in these bright-coloured towels.

If a woman of Little Russia is found leading an immoral life, her neighbours paint her door with tar to make her feel her disgrace. On the whole, women are more respected in this part of Russia than elsewhere; the Little Russians have a proverb to the effect that when the mistress is absent the house weeps.

A few years ago we used to hear that there was no middle class in Russia, but to-day there is a large and increasing middle class. It is to this section of society that the numerous Hebrew and German families belong, and those once wealthy Russian families who were ruined by the freeing of the serfs in 1861. It is from this class that the Russian girl students at foreign universities come.

Medicine is one of the most popular professions among Russian women, and we must not forget that, after Miss Blackwell, the first pioneer to take up that calling was a Russian, Miss Souslova. The Russian medical woman generally crops her hair short, and cares not a straw about her personal appearance. She is often the mother of a large family, and supports by her earnings a lazy husband. On one occasion when visiting a hospital I mistook the medical officer for a servant, on account of her neglected appearance. After an introduction had taken place I expressed my surprise to the gentleman at my side that the lady doctor did not even wear a collar.

"*Que voulez-vous ?*" he replied. "Is it not better to have brought ten children into the world than to wear a collar?"

On another occasion, when I remarked to a lady doctor that I thought she would look better with long hair, she replied, "Very likely; but I could not wash it so easily."

Women Doctors.

Russia, like America, is a democratic country at heart, and in spite of Peter the Great's attempts to introduce primogeniture, the nobility, as Miss Zebriakoff has pointed out, clung to the democratic custom of dividing the property equally among the sons; consequently widows and orphan daughters are not handed about as part of the property as is the case in our great houses.

**Democratic
Russia.**

The Russian women are taking up nearly all the callings formerly occupied only by men. Although they are not yet allowed to practise at the Bar, numbers are studying for that profession in the full assurance that they will, ere long, be allowed to follow it.

**Employ-
ments Open
to Women.**

I found women as clerks in many of the largest banking houses of St. Petersburg and Moscow—in the customs houses, and in the post offices. They are said to be more reliable than the men, not because they are more honest, but because they are less daring. But the real reason why they get these posts is that they are satisfied with a lower salary.

The women of the upper classes in Russia are among the most thoroughly educated, the most intelligent, and the most charming women that it has ever been my lot to meet. Their knowledge of three, four, and five languages, and their wide reading in those languages, have broadened their sympathies and given them a wider outlook than is often the case with English and German women. They are quite womanly, but added to their womanliness there is a virility that gives a backbone to their character. They

do not over-dress or put on "side" like so many of the Americans, but move and act with a quiet dignity, while their conversation exhibits not mere flashes of wit, but common-sense and intellectual and consecutive thought.

Russian women of the upper classes do not feel that their interests are separate from those of their men, nor do they think their sex inferior and imagine that submissive self-effacement is their highest ornament, yet no country in the world has given us more beautiful examples of wifely devotion and self-sacrifice than Russia. The story of those noble women who followed the Decabrists into exile has been immortalised by poets, and will ever remain fresh in the hearts of the Russian people.

Convents for women are to be found in every part of Russia. I have visited many



From "Red Russia," by permission of J. Foster Fraser.

A TYPICAL RUSSIAN FAMILY.

of them, and invariably found the nuns engaged in some kind of useful work. I have seen them embroidering military and naval uniforms with gold thread, lace-making, painting *ikons*, candle-making, embroidering linen, gardening, cooking, and so on. Many of the nuns are very good-looking, and they are generally happy and contented. The convent at Tver particularly attracted me. It consists of a number of pretty little detached villas built in a circle and enclosed by a high wall, with an imposing entrance. In the centre stands a church with a graveyard and a tall campanile. Each villa has its own garden, which is tended by the nuns in their spare time. There are four nuns in each villa, but each nun has her own sitting-room and bedroom, divided by a comfortable screen.

At Ekaterinburg, in the Ural Mountains, I visited a convent containing six hundred nuns, besides a hundred novices and fifty orphan girls who were destined to become nuns. The Lady Superior who received us

was young, graceful, and dignified; there was a tranquillity and serenity about her movements and her speech which greatly attracted me, and I was much pleased when, on taking leave of me, she presented me with her photograph as a souvenir of my visit (*see* p. 687).

Russia is making great efforts to colonise Siberia with Russian peasants, and every train on the Siberian railway carries numbers of emigrants. Land is given to the colonists, and they are free from taxes for the first three years. Both the men and the women improve greatly in their new home; they leave behind their Slav indolence and become industrious and thriving. Many of them soon make comfortable little fortunes, and are able to give their children a much better education than they themselves enjoyed. Much of the butter sold in London as "Danish" has really travelled all the way from Siberia, and was made by Russian peasant women.



A GROUP OF COLONISTS (MINUSINSK, SIBERIA).



Photograph by Gise Holland.

UPPER MIDDLE CLASS VIENNESE ON THE WAY TO CHURCH.

AUSTRIA

By AMY A. LOCKE

A Slavonic Empire—Slavonic Traditions—Position of Slavonic Women—Slav Marriage—Dress—Slav Morality—The Slav Gift of Song—The Hungarian Woman: A Contrast—Hungarian Marriage Customs—Hungarian Dress—Hungarian Characteristics—Roumanians—The Future of Woman in Austria

IN spite of the fact that Austria-Hungary, in its history as the battlefield between Teuton and Slav, has come to exist politically as a Germanic centre, and a Germanic force in Europe, it is in the main ethnographically, if not politically, an empire of the Slavonic races.

A Slavonic Empire.

The German element among the women of Austria can soon be dismissed, since the Austrian German, whether Saxon or Swabian, generally preserves her native characteristics. It is rather the women of the Slavonic races, together with the Magyars or Hungarians, and the Roumanians or Wallachians, who have most claim to be considered as the women of Austria.

The Slavonic type in its many variations exists over all the empire, but mainly in two sweeping groups north and south of Hungary. In the northern group are Czechs, Moravians, Slovaks, Poles, and Ruthenes, forming the main bulk of the population of Bohemia, Moravia, Galicia, Bukownia, and the northern part of Hungary. In the southern group are Slovenes, Croats, Servians, and Bulgarians, who occupy Croatia, Dalmatia, and parts of Transylvania.

Varieties of custom, individual taste, and character, exist among the numerous subdivisions of the Slavonic race, but on the whole the main characteristics are the same.

The Slavonic woman first appears in Bohemian history, as represented by early tradition, with all the beauty of character, and power, and wisdom, which an heroic age always ascribed to its women. The poem of "The Judgment of Libusa," retold in the eleventh century by the chronicler Cosmas, relates how a certain people scattered by the failure of the Tower of Babel, found their way into Germany, and finding a plain between the rivers Ogra (Eger), and Wlita (Moldan), settled there and called the plain Bohemia, after the eldest of their party, named Boemus. At first the settlement was peaceable and communistic, but the idea of private property having once been

Dryads, the third, Libusa, was full of political wisdom and foresight. On the death of Crocco, Libusa was chosen judge in his stead, but her position was a difficult one. Like the Israelites, the people of Bohemia wanted a military chief, and found the peaceable rule of a woman too sane and just for the carrying out of the ideas of private property with its motto that "might is right." They began to say that Bohemia should not submit any longer to women "who were fitter to receive the advances of wooers than to dictate laws to soldiers." Physical force was to be the determinant factor, and woman, whose true power rests on a very different basis, was gradually to be forced into the dependent and subordinate



TYPES OF AUSTRIAN MARKET WOMEN.

Photograph by Clive Holland.

grasped a judge was necessary to settle disputes. Crocco, who was the chosen judge, had three daughters, the eldest of whom was skilled in medicine, the second was a religious teacher, instructing the people in the worship of the Oreads and

position which she holds to-day among the Slavonic races. For Libusa, although, like Samuel, she tried to warn her people of the dangers of a military monarchy, and set before them the proverb of the frogs and Jupiter, was forced to submit to the popular

demand, and take a husband who should be king.

"Let us sing and dance," says one of the popular songs of the women, "as long as we have no husbands, for as soon as we have one, we must forget our songs and only mend his shirts and trousers." Indeed,

Position of Slavonic Women.

the fate of the woman in Slav-land is to work and suffer and obey in silence. Beautiful though she is in her youth, with her finely formed figure, regular features, and rich complexion, she quickly becomes old when she is married. It is she who has to carry the heaviest loads, and do the roughest work. She becomes the mere slave and drudge of her husband, and treats him as her lord and master, receiving his blows and rough words

silently, eating out of his plate, standing behind him, waiting on him, and only drinking when he offers her something from his glass.

"Women," says a man-made Slav proverb, "have long hair and short judgments; they are like the grass, man is their head." So a man may sin as he likes against his wife, and, if he imagines he is not satisfied with her, being blessed by the gods with such a marvellous power of judgment, he may send her away; but if she is violent to him in any way he may punish her with death.

The Slavs of southern Austria regard the birth of a girl as a punishment from heaven, and a Montenegrin, on whom such a calamity has fallen, if asked the sex of his child will answer apologetically and shamefacedly, "Pardon me, it is only a girl."

Needless to say, a daughter has no part in the paternal inheritance. The most she has is a dowry of a cow on her marriage, and the cow, of course, goes to the husband, who probably would not marry her without it.



Photograph by Cécile Holland.

WOMEN OF CARINTHIA (SOUTHERN AUSTRIA).

Their aprons and head-dresses are very costly and valuable. The latter are of filigree silver work and satins. They are valued at from £40 to £50.

As for the marriage itself the whole ceremony is symbolic. The would-be bride-

Slav Marriage.

groom presents the girl with a bunch of flowers as she comes out from mass on Sunday, and if she accepts it he calls a few days afterwards at her home with a friend, has food and drink, makes sure that the girl is healthy, and a month afterwards the wedding takes place. Her trousseau consists of at least five white garments, two pairs of boots, if possible, a cloak, and seven or eight silk handkerchiefs to tie round her head and

waist, some coloured ribbons, and a tablecloth for grand occasions. On the wedding-day the bridegroom comes to the house, with friends and musicians, to fetch his



Photograph by Clive Holland.

HUNGARIAN WOMAN WITH
EMBROIDERED APRON.

bride, who is supposed to come out of the house alone, and walk last in the train of the friends around the bridegroom. Even at the wedding feast she begins her submission and service, since it is her part to serve the guests. When a girl is married she is called *sneha*, when she has a child *gena*, when she is forty *baba* (i.e. grandmother) and when she is over fifty *starababa* (i.e. old decrepit one).

Among the doubtful privileges of being a married woman is the right to drink *raki*, the Slav peasants' absinthe. It is sold even before the doors of the churches, and as the women come and go from mass they toss off large glasses of it at a draught.

In matters of dress the married woman also has her distinction. The dress of both married and single is eminently simple, consisting of one garment or chemise, supplemented sometimes in winter by a short sheepskin jacket called

Cabanitza, coloured and decorated with pieces of pointed leather, stamped out into flowers and arabesques. The married woman alone may wear sleeves in her jacket, and there is a tale that a young unmarried Croatian girl, being advised to wear sleeves for her health's sake, refused in case she should incur scandal thereby. The head-dress is a silk handkerchief tied over the head, under which the young girl's hair flows loose or in plaits, whereas the married woman wears "horns," her hair being twisted up the day after the wedding, and rolled round little sticks called "horns," on which the handkerchief is supported. Both married and unmarried wear a silk handkerchief, the *Pojas*, of a bright colour, round the waist, and a second of vivid scarlet, knotted under the breasts like the *Strophion* of nymphs and goddesses. A pair of boots on festal occasions, a coral necklace, and a few little mirrors hung round the waist complete the normal best dress of the Slav woman. Boots are very precious; often the women carry them to church, put them on at the threshold of the church, and take them off on leaving it. When not in full dress they generally go barefooted or wear a kind of sandal called *opanka*.

The young Slav girl has a strong sense of morality, good character being held in great respect. A girl who has lost her good name is disgraced and called *Kuca*, and all the young people insult her publicly. If any proof of lightness of character is discovered in a bride on her wedding day, the wedding guests are plunged into sadness, and the father is forced to take back his daughter or pay an indemnity to the husband.

Uneducated and subdued though she is the Slav woman has one great gift, and that is the gift of song. "Wherever you find a Slav woman," says a native poet, "you will hear singing." She sings in the morning as she dresses, she sings at her work, she sings in the evening coming home from work in the fields, at feasts, at meetings, at dances,

Slav Morality.

The Slav Gift of Song.



A HUNGARIAN PEASANT GIRL.

DRAWN BY NORMAN H. HARDY.

everywhere, improvising as she goes both words and music. It may be a glad song, it may be a sad song, it may be a love song, it may be a death song, but so long as there is a spark of youth left in her she sings.

It is suggestive to turn from the Slav proverb, "That household is threatened with ruin in which the distaff rules, and the sword obeys," to the Magyar saying, "It is the chignon that must rule." For though both are exaggerated,

**The
Hungarian
Woman: A
Contrast.**

and the truth lies between the two, the note of contrast is struck between the position of the Slav and the Hungarian woman. The Hungarian is the companion of her husband, not the servant or slave, and she retains in her married life much of her gaiety and youth.

Though it is said that love does not play much part in the marriage of the Hungarian peasants, and that the woman who does not possess two acres of land, and the man who does not possess a large cloak or *bunda* ornamented with heavy embroidery, will never marry, the marriages in the country especially seem in most cases to be very happy, and a distinctly high standard of morality is preserved.

The Hungarian peasant who would wooing go comes at night to the house of his beloved, and knocks at the door until the girl's mother says, "He has knocked so long, open the door to him." The girl obeys, and the young man then enters the kitchen wrapped in his long cloak, which envelops them both. The evening before the wedding the bridegroom comes in a carriage with his friends to inspect the trousseau of his future wife. This consists of a painted wooden chest, filled with household linen, clothing, and bedding. On the wedding-day the bride walks to the church accompanied by two of her friends already married, and six young girls in white carrying crowns. The bride's crown sparkles with spangles, and is ornamented in the middle with a little

mirror, and the national colours, red, white and green.

At the wedding feast each guest dances with the bride, giving her a few kreutzers in exchange for a kiss, and a present in kind, a fowl, pigeon, or some fruit.

The Hungarian women of all classes are generally brunettes, with slender supple figures, and are strong, healthy and graceful, and noted for their physical beauty. Unlike the Slav

women, who are content to wear one garment, the Hungarian peasant who wears less than three petticoats imagines herself half naked. The chief garment of the national costume is the *rekli*, or jacket embroidered with braid and silver buttons, and ornamented with flowers and lined with sheep skin with its soft warm wool. In summer the *rekli* is



Photograph by Clive Holland.

TYROLESE GIRL IN FESTIVAL DRESS.

often packed away, and replaced by a chemisette, with short embroidered sleeves, which leaves the arms bare. The petticoats fastened over the *rekli*, or the chemisette, are puffed out into a thousand pleats, and reach nearly to the ankles. A black apron trimmed with lace, and a handkerchief of



Photograph by Clive Holland.

DALMATIAN GIRL AT THE FOUNTAIN.

some bright colour twisted round the neck, with well-fitting stockings and boots, complete the ordinary costume. The hair is usually divided into plaits fastened with red or green ribbons, and light silver chains. The unmarried girls go bareheaded even under the hottest sun and in the cold of winter. The married women always wear their hair carefully covered with a handkerchief, or among the richer classes with a sort of hood or cap, fixed at the back of the head.

The Hungarian women, especially among the aristocracy, are reputed to be gay, quick-witted, and light-hearted; fond of dancing and frivolity, ease and luxury, but they are good mothers, and through the dark ages of the history of their country they proved once and for all that they could

**Hungarian
Character-
istics.**

lay all else aside, smile under suffering, and be sublime in their courage and self-denial. "My wife and my sword," exclaimed the soldier poet Alexander Petöfi, and added prophetically, "If my country has ever need of my arm, my wife herself would buckle on my sabre, and blessing us both would say, 'Go, be faithful each to the other!'" In the revolution of 1848 wives followed their husbands into battle, fighting by their sides, sisters fought by their brothers, girls by their lovers. When a town was besieged, the women mingled with the men in the ranks of the besieged, and "they were only to be distinguished from the men by their blind and impetuous courage."

One word of the Gipsies of Hungary, those lazy kings and queens of solitude whom the Hungarians alone welcomed when in the rest of

Austria they were reckoned among "Turks and infidels." Free and wayward as the

The Gipsies.

wind, the women of the gipsies keep their "splendid vices," and are untouched by the manners and customs of the Hungarians. Unspoilt by civilisation the women of the purely nomadic tribes feel no need for the shelter of clothes so long as they are in the country, and are content with the most scanty covering, even in the villages and towns. They are the fortune tellers, the jugglers, the dancing girls of the country, and whether nomads or settlers are full of the language which the Hungarians have caught from them, the language of music.

Hated by the Hungarians as a lower and despised race, the Roumanians of Transylvania threaten by their increasing birth rate to Roumanise Transylvania. They

are an Italic race, dark-skinned, black-haired, black-eyed, indolent in temperament and thriftless, the poorer classes **Roumanians.** being generally forced by the extravagance of a moment to a monotony of severe frugality. Among the aristocracy the women are said to pass their time lounging on a sofa, dressing and adorning themselves, or driving in the public promenades. The peasant women are the chief workers on the fields, and are far more industrious than the men. They are commonly employed as navvies and road-menders, and often a gang of women can be seen working on excavations, etc., on equal terms with the men. Like the women of the Slav races they are beautiful in their youth, but are worn out before middle age comes by the overstrain of being both child-bearers and field-workers.

A loosely fitting jacket, a skirt of the same

colour or some bright material, and a kerchief folded over the head and tied under the chin, is the normal working costume. The Roumanian gala dress is often very handsome; not only are the dresses and decorations made by the women, but the cloth itself is spun by them.

Whether Slav or Roumanian, German or Hungarian, the women of Austria have the

**The Future
of Woman in
Austria.**

same need to awaken to the meaning and dignity of their womanhood, not as greater or less than manhood, but as a thing equal though different; the same need to find a voice which shall free them from the oriental ideas still undermining men's and their own conception of themselves, and if that voice is to prevail it will utter a cry not of political rights, but of social, moral, and intellectual freedom.



THE MARKET PLACE, VIENNA. *Photograph by O. Kramer, Vienna.*



GERMAN PEASANT GIRLS OF BADEN-BADEN.

These girls are "Sisters of the Red Rose," a society formed among the recipients of the bounty of Frau Huebsch, a wealthy widow, who sits in their midst. She provides marriage *dots* each year for seven peasant girls of good character who are unable to marry from lack of means.

GERMANY

By AMY A. LOCKE

German Types—Characteristics—How the German Peasant Woman Works—Absence of "Middle-Age"—Peasant Dress—Betrothal and Marriage Customs—Position of the German Woman

IT is necessarily difficult to generalise as to the women of Germany, since the connotation of the word "German" covers such varying types as Prussian, Saxon, Bavarian, and Rhinelander. But, properly speaking, Germany divides itself into two large groupings of Swabians and Saxons, or High and Low Germans. The Saxons, the fair-skinned, flaxen-haired Germans, occupy the plains of the north, which are here and there encroached on by mountain ranges such as the Harz.

German Types.

The Swabians, the swarthier dark-haired type, occupy the mountainous tracts of the south, mostly in Bavaria.

For the most part the people living on either side of the Elbe are the fairest types; in farther Pomerania also flaxen hair predominates, though in the frontier lands west and east in the Rhine provinces and Silesia the dark types increase. The three frontier rivers, the Rhine, the Danube, and the Oder, mark the limits of the darker races.

In the mixed communities of the towns both dark and fair are met, but it is among the peasant women more particularly that the distinctive types are seen. The fairer type is generally square set, with the proverbial German hips, good, slow, lymphatic; the darker type is characteristically of slighter build, more energetic, and more temperamental.

But whether Saxon or Swabian, there is no race of women more thrifty, more frugal, more hard-working, than the German peasants.

Character-istics.

However poor or hard-worked they may be, their own clothes are scrupulously clean and mended, their children's stockings are darned and their clothes patched, and their cottages are clean and tidy. Very early one morning I went to see a woman of a little village near Dresden—the mother of a large family—before she started to her work in the fields. I found her sitting mending an old skirt; one of the boys, already dressed in old but carefully patched clothes, his hair brushed, his face and hands and feet clean, was sitting near her rocking the perambulator in which the youngest child lay; the room was neat and dustless, and sheets of newspaper were spread over the spotless boards. Her husband and the other children were still asleep in the one other room they had. Everything would be ready for them when they appeared, but she would be gone to work. And she is only one of many. "We are not proud of our peasants," a German said to me one day. I can well believe they are not of the men, or of the way the men treat the women, but, loving thrift and frugality as every German does, I cannot well believe they are not proud of the women.

Then, beside their thrift and cleanliness in their homes and persons, the way the women work! The barefooted carrier women, old and young, bent under their

heavy baskets, tramping in and out from the neighbouring towns or larger villages; the gangs of road-menders; the workers in the fields, threshing, ploughing, yoked with oxen, digging

How the German Peasant Woman Works.



TYPICAL GERMANS OF THE BAVARIAN TYROL.

potatoes or harvesting, are familiar sights throughout Germany. And another frequent sight is to see a girl or woman yoked with a dog to a cart of milkcans. Or again, to see a woman and a milch cow, both unfitted for the task, yoked together in the struggle to drag a heavy burden of milkcans uphill while a man, maybe, slouches by, busily lighting his suffocating pipe.

In former years women were still more terribly overworked in the fields than they are now; they used to begin at four in the morning, and work on until nine—seventeen hours of solid work. When the family at the manor house had a half-yearly wash

the village women were called in to help, and were kept at the wash-tub from the mid-night of one day to eight o'clock the next evening. In 1880 the working-day was shortened, and the normal hours now are from five in the morning to seven at night, with two hours for dinner and shorter pauses for breakfast and vespers.

It is little wonder, under the strain of heavy work indoors and out of doors, added generally to the bearing of children in quick succession, that the women grow old terribly soon. Indeed, it is remarkable how little "middle-age" one sees among the poorer peasants; they are either young unmarried girls or old women. Among the richer peasants, those who have their own farms and bit of forest, as well as a vineyard or hop garden, and possess a horse or horses to save the labour of the women and the cows, the women look less old and over-worked, although even in these cases they work equally with their husbands in the fields, and are glad to get an extra day's work of washing, ironing, or charring.

The ordinary working dress of a German peasant woman consists of a loose jacket and short skirt, often brightly coloured, and a coloured handkerchief tied picturesquely over the head and fastened under the chin. Generally speaking, the poorer women make little difference in their costume in winter and summer, except that sometimes in the summer they have cotton jackets, and sometimes short cotton skirts. They rarely wear shoes or stockings, except on festal occasions. The picturesque costumes of the richer peasants, donned only on Sundays, were originally worn universally, and, as in Holland, one could tell what village a peasant came from by some distinctive feature of the costume he or she wore. But the custom is gradually dying out, and modernity is creeping into the Sunday dress of the German Bauer and his wife, who were formerly content to put on their picturesque mediæval costume and march

solemnly to church and give thanks that they were not as other men. It is certainly a pity, for Germans generally, whether middle-class or peasant, do not seem to be fortunate in their choice of modern clothes.

Among all classes in Germany the betrothal ceremony is of great importance, and among the upper classes the event is announced on silver-printed notices, sent round to friends and acquaintances. Between the betrothal and the wedding the bride and bridegroom—for they are bride and bridegroom in Germany as soon as they are betrothed—are royally entertained among their friends if they both happen to be living in the same place. If, however, the bridegroom lives far away the bride is invited to no parties, and is expected to join in no dances, but to live quietly and in retirement until he comes again. A few days before the wedding the young friends of the bride and bridegroom portray in scenes and dialogues, composed for the occasion, all the events they know of the past lives of the two, before a large gathering of friends and relatives. Laurel leaves and bouquets are brought in abundance to the bride, and in some districts bunches of flowers are brought by her friends and relatives on the day the *Aussteuer* is hung on the line for good luck's sake. The bridal wreath of myrtle is woven by two or three of the bride's best girl friends. The bride herself gives a bride "chocolate" or "bean coffee" to all her girl friends. At this function the cake of honour has a bean in it, and the girl who gets the bean in her slice is supposed to be destined for a *Braut* herself before the year is out.

For the civil marriage the bride was in former days attired in a black silk dress, and she still wears a dark, plain costume. In the religious ceremony the bride wears the conventional white silk or satin, and white veil, with a wreath of myrtle. The wedding guests wear evening dress, and no hats.

A familiar sight among the peasantry is to see the *brautwagen*, an open cart, in which

Betrothal and Marriage Customs.

the bride herself often sits among her furniture and wedding presents, going to the new home.

The *Hochzeitsmahl*, the feast and dance after the wedding, is a great institution among the peasantry. Dancing is in fact a great feature of their every gathering. Singing is also one of their forms of enjoyment, especially among the young girls of the richer peasantry, who often ramble about the fields and hills arm in arm, singing part-songs that they have learnt at the village school. The poorer peasants are too often silent.

According to Tacitus the Germans esteemed something sacred and prophetic in woman, followed her counsels, and exalted her as a goddess. But the stern evidence of the early laws

Position of the German Woman.

shows another side. Woman was treated as a household slave, bought and sold, and let and lent. Her life was given her, as it has been said, "by the capricious generosity of her father, and when her husband died she was expected to burn herself on his body as of no more use in the world." And this, with the semi-refined moderations that necessarily came with later civilisation, has been the typical attitude of the Germans to woman. She has been the wise angel and goddess of the poem, the submissive *hausfrau* of real life. "German marriage," cried Heine, "is no true marriage. The husband still goes on living his intellectually isolated

life even in the midst of his family." In the higher and middle classes, of which Heine was then speaking, this is changing with the awakening of the women of the twentieth century, and the growth of their moral and intellectual independence. Yet even so it is rare in Germany to find a man

who has not some sneaking, if not open, sympathy, with the attitude expressed in Herr Riehl's *Die Familie* in 1854. The family, he says, is all-important, the individual, if a woman, is of no importance at all. As long as a woman is working for the family all well and good, but she must not enter any profession which would make her independent of the family. Even Goethe, in spite of his spiritual insight, and in spite of ten years of intellectual companionship with



A TYPICAL GERMAN LADY.

Frau von Stein, has the typical German ideal for woman, that of service, self-sacrifice, and submission. "Let woman learn betimes to serve," he says, "for by service only shall she attain to the command and authority in the house that is her due."

As for woman's education, Herr Riehl would concede her the right to such provided it be "womanly." What he meant by "womanly" only men who think like him, and perhaps our grandmothers, know, but for the women of this century its true meaning is a broad and liberal education that will give an insight into and knowledge of life, practical as well as theoretical, and fit them above all for the responsibility of

being the mothers of a future generation. Some of the women who are working for the cause of freedom in Germany at the present day are inclined in their over-enthusiasm to lose the historic sense, simply because their education has not carried them far

of women. It is this unhistorically conceived fallacy that is a real danger to the woman's movement in modern Germany, splendid and hopeful though it be.

Turning again from the women of the higher and middle classes—the women for



Photograph by Dr. Kotsch.

SAXON PEASANT GIRL IN WORK-DAY COSTUME.

enough. They are, as it has been well put by a modern writer, "drunk with a freedom which they claim in a country where women are not allowed to attend a political meeting except with the consent of the police," and have not the knowledge or training to see themselves historically, and their part in the perspective of the past and the future. They see all the failures and errors of civilisation as the result of the enforced ignorance and helplessness of women, and imagine that all will be swept away with the coming of the golden age of the supremacy

the most part of the towns and intellectual centres—to the peasant women of Germany, one finds that they carry out both in letter and spirit the ideal of Herr Riehl, and those who think like him. The sight of a peasant woman yoked to a plough does *not* sicken them—she is doing her duty to her family and husband. It does not matter that she is her husband's slave indoors, and his beast of burden out of doors, that she is old before her time, or that she patiently suffers—it is her duty to sacrifice herself body and soul to the family. She is her husband's equal in

nothing except in the amount of work she does, and he probably married her not for herself, her beauty or character, but for the hard cash she possessed and the work she could do. And as yet these women are practically untouched by the thought of freedom. Sooner or later the movement must work downwards and reach them, but for the present they submit unquestioningly. I have heard them praised for their faithfulness and patience, long-suffering, and unselfishness, and though these are attributes of which all of us would be glad to be possessors, one realises sometimes how undesirable and illogical virtues become when carried too far. A case in point recently came before me. A Saxon peasant woman of the poorer class (her photograph in her best dress is on this page) came to a friend of mine in great trouble, saying she felt like hanging herself. Her husband for the last three or four years had been suffering from a *maladie imaginaire*, and kept his bed. She worked in the fields and supported the whole family of five or six children. In spite of his supposed illness he had strength enough to beat her. Now he was getting more violent; and the children were getting more and more depressed with living in such surroundings, and she was utterly worn out. My friend did all that was possible to get the husband into a home. The only one where he could be taken was some distance from the village where they lived. Immediately the woman said: "Oh, that is too far away, he couldn't come home

if he wanted to. He shall not go there." So the case was left. She goes on slaving for him and being cruelly treated by him; the children's lives are being ruined. Such is her faithfulness and her fatuous idea of her duty!

Side by side with the women of unconquerable energy who are fighting for the cause



SAXON PEASANT GIRLS IN FESTIVE COSTUME.

of freedom in Germany are those who cling to the old conventions and the old ideals, and these peasant women belong to the latter class. The new will prevail, not to-day perhaps, and not to-morrow, but in a sure near future.

HOLLAND

By N. PEACOCK

Position of Dutch Women—Women as their Country's Defenders—Racial Variations—Characteristics of Dutch Women—Quaint Head-dresses—Home Life—Employments for Women—The Servant Question—Domestic Ceremonies—The Significance of the Pipe—A Haarlem Custom—Home Industries—Girl Life

Position of Dutch Women. IN Holland, more than any other country, women have found their Earthly Paradise. There woman's influence and activity meet with full appreciation and she reigns paramount over all matters which fall within her sphere. "The Daughter of the Sea," as their country is so appropriately named, may well be proud of

these her children. Unlike the spoilt and selfish yet brilliant American, without the charm and the attractive dependence of the Spaniard or Italian, not a managing partner in the family household in the same way as the Frenchwoman, nor a comrade to her men-folk like the Russian, the Dutchwoman is a citizen with the welfare of her country at heart, her husband's trusted helpmate, and her children's best friend. Critics may say that the modern

Dutchman has lost the ambition necessary to progress because he is too fond of his home. It is true, indeed, that club-life has not developed to any great extent, and that the great national sport—skat-

ing—is one in which men or women indifferently may hope to excel; it is a pastime which both can enjoy in common, but men there, as everywhere else in the civilised world, find plenty of interests outside the four walls of their home, interests that tend to separate the sexes without being allowed to encroach at all seriously upon domestic unity.

In olden days, in face of the perpetual menace to personal safety and property of flood and fire, the men were brave and enterprising enough in all conscience, and the women were strong. Kenau Hasselaer, the heroine of Haarlem, who, with three hundred women, helped to hold its walls against the Spaniards during one of the finest and fiercest struggles for freedom from foreign domin-

Women as their Country's Defenders.



ZEELAND FARMER'S DAUGHTER.

ation ever witnessed, must always be remembered whenever woman's courage or patriotism is under discussion. Yet it must be said that in spite of their critics the Dutch are not so easy-going as they seem;

men and women still regard religion as the important factor in their daily life, and any encroachment upon their liberties, whether civil or religious, is immediately resented. A visit to the dykes, the



WEST FRISIAN WOMAN.

only protection of Holland from complete destruction, affords a glimpse of the stern side of Dutch life. Free, as we are, from the constant menace of the sea, nothing can help us to realise the horror and anguish of the people when the cry "Come out! Come out!" goes up from the watchers on the dykes. Man, woman, or child, all who hear must instantly obey the summons to lend a hand at the pumps, for the call means that the sea threatens to overwhelm the land. The fisher-folk maintain that when the waters rise the sirens of the North Sea may be heard singing:—

"Beware, Beware! Ye doomed on land,
Above the watch-towers the water shall stand!"

At the same time they never fail to do their utmost to prove the sirens' prophecy false. Women owning land in the coast and polder districts are admitted to vote by proxy for the *water-schappen* (water-districts boards), whose members are responsible for the maintenance of the dykes and pumps in a state of efficiency.

The eleven provinces which compose the Netherlands vary very considerably in scenery, race, dialect, and religion, and naturally great differences are to be noticed in the features and character of the people. The difference between the Southern and the Northern Provinces is most marked, and depends on the geographical situation of the former. Lying round the mouth of the Rhine, the great waterway which connects Central Europe with the ocean, alien races very early in their history settled among them alternately as conquerors and guests, attracted by the wealth of commerce, while the freedom-loving races of the North, devoted to fishing and agriculture, were preserved from contamination by their comparative poverty and isolation. The Frisian differs from the Zeelander, and both differ from the Hollander. More especially does this difference show in their women-folk. The tall, graceful, fair-haired, blue-eyed Frisian girl in no way resembles the laughter-



WOMAN OF SOUTH HOLLAND.

loving brunette of North Brabant; the vivacious, *petite* Amsterdammer who has the blood of the French Huguenot in her veins is with difficulty recognised as a fellow-

countrywoman of the stolid, flaxen-haired, pink-cheeked, dumpy Hollander. It was of the latter that the stranger who made the following polite remark must have been thinking—"The Dutchman has no legs, his wife no waist, and his daughter no ankles." In Zeeland, velvety brown eyes and clear, dark complexions testify to the long Spanish occupation.

Throughout the land, however, we find the same simplicity of manner, the same love of the *gezellig* (cosy, sociable) home; the wife a thrifty housekeeper and a devoted companion, trim and tidy in her person, zealously—even hypercritically—clean in her surroundings. The weekly washing of the outside of the houses with a big brass squirt amazes the tourist, more especially when he sees the servant carrying on the operation in a heavy rain-shower, and holding an umbrella in one hand to keep herself dry. Every self-respecting matron carries a key-basket. Her store of provisions is always kept under lock and key, and it is the first of her morning duties to hand over to the servants the exact quantity of everything required for the daily needs of the household. We are not to think of her as mean or sparing; there is no lack of good cheer in the home, but waste is an abomination to every Dutchwoman, and her "man's" hard-earned pence must be looked after. An imposing linen-press, with piles of snowy linen, exactly folded and placed with mathematical precision on the deep oak shelves, is a valued and highly necessary possession in the home, for it is the custom to have the family washing done once a month, or it may be once in three months. In spite of her domestic capability the Dutchwoman must not be considered a mere household drudge; she is, like the Frenchwoman, a very important person in her home, and, unlike the average Frenchwoman, she invariably takes an active part in some branch of public work. She visits or nurses the sick poor, inspects and controls the Cottage Hospitals, free Schools of Needlework, etc., and is an energetic worker in one of the many

philanthropic institutions which are admitted models of practical administration and efficient help. As a rule a Dutchwoman does not take any part in a discussion on politics in a mixed gathering, however strong may be her opinions, though there are indications that this custom will soon have become quite old-fashioned. The recent movement in favour of woman suffrage is well supported, but the demand is confined to the vote for unmarried women.

The helmets of Friesland, the imposing caps of Brabant, the gay kerchiefs, and voluminous petticoats of the Quaint Islanders of South Holland Head-dresses. are known all over Europe.

The best opportunity for seeing a collection of national costumes is market-day in a busy town. Women from the outlying villages, little girls like walking barrels, and boys with their full trousers and wooden *sabots*, mingle with the townsfolk intent on bargains, this being the one occasion upon which town and village meet in a friendly way. Caps of every sort, shape and size may be seen, the wide flaps of the "cornet" caps standing out like the snow-white sails of a diminutive windmill. The exquisite golden haze which envelops Dutch landscape softens the quaintly shaped outlines and gay colours of the dresses, while it enriches the simplicity of the white lace head-coverings. Caps, varying in shape according to the locality, are worn over metal head-irons (to use the old name)—close-fitting helmets of gold, silver, or copper which gleam through the lace—or placed upon the tightly bound and almost hidden hair. The Frisian woman with her dignified, upright carriage and fine features has been compared to the Swan-Maiden of the Scandinavian Ballads or the Chooser of the Slain of the Sagas. The "free Frisian" prides himself on never having been in bondage, and certainly the queenly bearing of his women-folk confirms this ancient tradition. Their present head-dress is a modification of the crown or head-ring worn ten centuries ago by their ancestors. The story of its gradual transformation from a plain split metal ring or

circle is full of interest, but would take up too much space in these pages. The head-dress is still worn by all classes in the Northern Province, contrary to the custom in other parts of the Netherlands. There are distinctions, of course, and the helmets vary considerably in value, but even among the peasants the gold casque is a cherished heirloom, and real lace caps are a matter of family pride. The aristocrat is distinguished by the pin with its long end coming down over the forehead, against which it fits closely. A glance at the photograph of the Queen of Holland in Frisian costume will make this clear.

The women of the Islands of South Holland and Zeeland pay particular attention to the knobs of their head-irons. These knobs, often of exquisite workmanship, form the two ends of the closely fitting metal band they wear round the head ending just above the temples. In Zeeland a Protestant may be recognised by her round knobs; a Roman Catholic's are square. Buttons or conical spiral extensions upon which long ear-rings are hung also serve to finish off the rough edges of the head-band. In North Brabant, Limburg, South and East Guelderland, the metal head-coverings are no longer worn, though caps have not been discarded. In Amsterdam only the girls from the Orphan Asylum wear them. They have quaint, tight-fitting (and certainly unbecoming) caps, their dresses are made half of red and half of black woollen material, and never fail to attract attention.

The comfort of the home is the Dutch-woman's triumph and certainly the sense

of repose and orderliness one feels there is very refreshing in this age of rush and worry. The after-dinner tea-hour is the time of all others for a visit to one's friends, when the sight that meets the eye is more like an interior by one of the seventeenth-century Dutch

Home Life.



H.M. THE QUEEN OF HOLLAND IN FRISIAN COSTUME.

Masters than a glimpse of a twentieth-century home. The family will be found gathered round a large, well-polished mahogany table upon which the weekly portfolio of illustrated papers and magazines from the circulating library has been put; the mother busy with her knitting, the father contentedly smoking his cigar, the children reading or looking at pictures, the bronze pail with its glowing peat (which does duty for our spirit-lamp), the soothing song of the bronze kettle, the dainty East Indian



A MARKEN GIRL MENDING NETS.

The side curls are only worn by girls. The *hutve* is a very old form of cap.

handleless cups and saucers—all combine to make an ideal picture of home-life. The peasant's or fisher's cottage is invariably clean and neat, while the shiny blue and white tiles, and the much-rubbed brass and copper offer innumerable surfaces for the reflection of every animate and inanimate object. A well-to-do peasant's home always has a *pronk-kamer* (a "best parlour" for show), the huge Family Bible with its big brass clasps in the place of honour, and the pipe of "mastership" smoked on the wedding-day in a small glazed cupboard. The *pronk-kamer* in the Hindeloopen farmhouse contains one or two *pronk-bedden*, decked out with fine lace-edged linen sheets and embroidered pillow-slips, the curtains of which are opened during the day and closed at night to keep out the dust. It is hardly necessary to say these beds are never slept in. They are the pride and

delight of their owner, and they are also the envy of the poorer neighbour.

Of the 2,819,000 women in Holland 80,000 are engaged in husbandry and agriculture, their aver-

Employment for Women.

age wages being one shilling a day in summer, and from eightpence to tenpence in winter. During the harvest they take their full share of labour, the lighter tasks falling to their lot throughout the rest of the year. In the central provinces of South Holland and Utrecht the women attend to the vegetable gardens, and only go into the fields for the hay-making. Robust-looking women may be seen towing barges, at work in the brickfields, in the peat-beds of Drenthe, and in the Zeeland oyster-pits dressed like men. Sturdy Dutch *fraus* unload sugar-cane at the quays, load and unload bullet-like cheeses and tubs of butter at the landing-stages along the canals, throwing them about with a fine indifference to their weight and unwieldiness. At Hoorn, women otherwise unemployed devote their energies to weeding the streets, and throughout Brabant wood-carving is a favourite occupation.

The servant problem has not yet reached the acute stage it presents to housewives in

England. Young girls are carefully trained in well-to-

do houses, where they are not much interfered with when they know—and can be trusted to perform—their duties. They go to market with their mistresses and learn to get good value for their money. On the whole Dutch servants are capable, independent and friendly, and they make thrifty industrious wives, having comfortable homes in spite of low wages. An amusing story is told by Sir William Temple, when Ambassador in Holland, of a magnate who, when paying a call on a muddy day, found himself, to his great surprise, picked up in the arms of a strong North Holland

servant girl, and put down on a chair in the hall. Here she proceeded to take off the visitor's boots, which were exchanged for a pair of slippers; then, satisfied that the floor would run no risk of being dirtied, she solemnly ushered the bewildered Englishman into the drawing-room where the mistress of the house was sitting, quite oblivious of the shock her visitor had received.

The various ceremonies attendant upon every domestic event, great and small, in Holland are the very breath of life to the women of the country.

Domestic Ceremonies.

Does a neighbour expect the welcome stork, general excitement reigns in the village, and preparations are made long beforehand for the inevitable reception to be held after the birth. Has a neighbour been married two or three years without doing her duty to her country, the wise women take the matter in hand, and good advice is plentifully given to the guilty couple. A wedding provides occupation for leisure hours for months ahead, and a funeral means indulgence in regret tempered by the prospect of substantial refreshment. "Eat as much as you can, my girl; you'll get nothing more from Uncle Klaas," is a straightforward expression of the general feeling at a peasant funeral. Cakes and drinks of many different kinds figure at the birth, wedding, and funeral feasts, also at the *kermesses* or fairs still held, in spite of much opposition, throughout the land.

In Groningen, at *kermesse* time it is the custom for an engaged couple to eat *ellekoek* together. Face to face at either end of this fancy bread an ell long they both begin to eat, and continue to do so without a stop until their lips meet. If either *vrijer* or *vrijster* is unable or unwilling to swallow his or her share it is a proof that the marriage would be unsuitable.

Gingerbread made with honey instead of treacle, and called by different names according to the quantity and quality of spices used, is the favourite cake of both rich and poor. It figures prominently in the *Joen-piezel* or "night-sitting." When a suitor is approved by the parents, he is invited to spend an evening alone with the daughter. The young man makes his appearance carrying a large cake, and is shown in by the expectant maiden, who watches him put the gingerbread on a table, often without saying a word. If she is favourably disposed the girl goes at once and puts more peat on the fire; the question thus decided, the cake is cut, and the couple proceed to discuss the future. If, however, the fire is neglected, the rejected suitor picks up his cake and retires with as good a grace as possible. In some parts of Holland the young couple are deprived of the excitement



A FISH-WIFE OF SCHEVENINGEN.

of sharing a cake. Seated at either side of the table with a lighted candle between them, they must decide whether they really love each other before the light gives its final splutter and dies. The offer of a Gouda pipe on arrival is decidedly encouraging, but if the maiden complains of headache and takes off her cap and head-iron, the would-be lover must begone. As the girls like an eager lover the time of arrival is an important point when courting. "He who comes after eight may leave before nine," "When in earnest, lovers come before ten and don't leave before one," are favourite sayings among Dutch peasant girls.

A long clay pipe is generally offered by the *fiancée* to her lover on the wedding eve, and a many mile walk to Gouda (where the best clay pipes are made) is gaily undertaken to fetch the symbol of man's authority in his home. In winter, groups of girls go to the busy town in North Holland on skates, and buy a provision of pipes; the return journey is an exciting one, for a broken pipe brings ill-luck, and the grief-stricken maiden is considered thoroughly incapable by her friends. The pipe of "the master" is decorated with coloured ribbons, and must be smoked on the wedding-day, a difficult and even dangerous proceeding, as the ribbons flutter about and catch fire; it must be confessed that after lighting the pipe the bridegroom often disappears, and is only seen again when his smoke is over. The pipe is never used again, but serves to decorate the *pronk-kamer*.

In Haarlem the pretty custom of hanging lace at the door of a house where the stork is expected is still preserved. This is said to have originated during the siege in the sixteenth century, when a Spanish general received a deputation of matrons of the town and promised protection to all women in childbed

who had a piece of lace nailed to the door of their house.

Spinning is still practised in the province of Overijssel. Parties of women, with their wheels, meet together at each others' houses in the evening, beguiling the time with song and gossip. Once a year a weaver with his loom goes from house to house, and the linen, when woven, is rolled up, tied with coloured ribbons, and carefully put away in the linen press for future use and for the daughter's dowry. The wool, when woven, is made into thick petticoats—of which most peasant women wear six or seven, a modest number compared with the fourteen or sixteen worn by the fish-wives of Scheveningen. Fortunately for the appearance of the latter, the breadth round the waist is balanced by the hats with enormous brims well raised at the back and front (which serve them, too, as carriers for as many as three baskets of fish), and their short red-lined full capes.

In the villages and towns little girls are not seen playing about so much as the boys, for they are useful in the home, and even when sent out they must look after the little ones of the family, and go on with their knitting. Skipping is occasionally indulged in, and, naturally, skating in the winter. These miniature women are admirable sempstresses, and a visit to any of the free sewing-schools to be found all over Holland, where plain sewing, patching, knitting, and all kinds of darning are taught, will fill the breast of any fastidious Englishwoman with envy. On the whole, there is little song or dance among the Dutch country-folk; the fun of the *kermesse* is apt to degenerate into rough horseplay, and careful mothers see that their daughters go home early when the fair is on. The art of growing old gracefully is not yet a lost art in Holland—the old ladies depicted for us by Rembrandt still remain the best portraits of their descendants of to-day.

Home Industries.

The Significance of the Pipe.

A Haarlem Custom.



Photograph by Emilia, Bologna.

ITALIAN PEASANT WOMEN.

ITALY

By LUCY M. J. GARNETT

A Land of Contrasts—Italian Women's Rights—Importance of Marriage—Restrictions in South Italy—Educational Facilities—Lack of "Home Sentiment"—Woman and Agriculture—The Olive Harvest—The Lace-makers—Other Industries for Women

MODERN Italy may be said to be pre-eminently a land of contrasts and anomalies, and in no respect, perhaps, are these contrasts more marked than in the social usages determining the position of women in the various Provinces which have since 1860 formed a united kingdom.

A Land of Contrasts.

The legal code is now, of course, uniform for the whole country; but as each Province still tenaciously adheres to its own ancient customary law in all matters connected

with domestic and social economy, the status of women, determined by these customary laws, in the industrial and progressive Provinces of the North may be said to differ almost as much from that obtaining in Sicily and Sardinia as the status of English women differs from that of Chinese.

By statute law a married woman's property is absolutely her own, and is immune from any interference or abuse on the part of her husband. She has a right to

the guardianship of her children and, as a daughter, to an equal share with her brothers in any patrimonial inheritance in case of intestacy; and only in a few instances are woman's legal rights inferior to those of a man. In localities, however, where these enactments conflict with time-honoured

**Italian
Women's
Rights.**

a spinster to traverse the public thoroughfares without a duenna, even if she have attained the respectable age of forty.

In Southern Italy—and especially in Sicily—even married women are subjected to many restrictions, and, indeed, to a quite Oriental seclusion from intercourse

with the other sex; for in some districts of this island, a

**Restrictions
in South
Italy.** man may have lived for twenty

years on intimate terms with a neighbour without even having exchanged a word with his wife or daughter. In these localities, when a husband goes abroad, he leaves his wife, should she be young, under lock and key; and, far from resenting such usage, these women appear to be gratified by this exceeding care for their safety, as its neglect would imply want of regard.

In the great industrial centres of the

North, however, and generally in localities frequented by foreigners, native customs in this respect have been considerably modified, and girls and young women are allowed greater freedom. Such changes in manners are the natural concomitants not only of changed social conditions, but also of higher education; and facilities for this in Italy are not inconsiderable.

The law makes little or no difference, in matters educational, between the sexes,

**Educational
Facilities.** for though special schools and colleges for girls are provided, the classical and technical courses in all the State-provided institutions are open to women, as are also the

In Italy, as in other countries where few careers are open to women, marriage is looked upon as the end and aim of their existence, and old-maidism as something of a disgrace. It is also only as a wife that a woman obtains any degree of personal liberty, as custom does not allow

**Importance
of Marriage.**



Photograph by C. Naya, Venice.

GIRLS OF CHIOGGIA BATHING.

usage, a father will defeat their provisions by bequeathing all his property to his son. A dowry, however small, is almost indispensable to marriage, and the usufruct of this remains in the husband's hands, being settled upon the children; and in default of offspring it reverts to the donor or his heirs.

Universities. The number who avail themselves of these advantages is as yet, however, but small, and in the Universities the faculties most frequented are those of literature, natural science, and medicine. The women graduates comprise several lady doctors in good practice, and a certain number of professors and lecturers on literature and science.

Although no woman artist of any great merit has as yet emerged from the schools now existing in all the great art centres of Italy, in the domain of literature may be mentioned such names as Grazia Deledda, who in her novels has graphically depicted the strange and still half-savage population of Sardinia; and Matilde Serao, whose stories present the seamy side of Neapolitan life. This enterprising woman, herself of humble origin, is the founder and editress of a successful daily paper, *Il Mattino* (*The Morning*), which is devoted to the interests of the labouring classes. As actresses, Italian women have also attained a high level of excellence, while in the domain of opera, it need hardly be said, they stand in the foremost rank.

The intellectual attainments of middle-class women generally are, however, especially in the provinces, by no means on a level with those of men of the same social standing; while the vast mass of the female population of Italy may be said to be wholly illiterate. This state of affairs is largely due to the still surviving prejudice against female education, not a few men, though themselves well educated, preferring wives—to use their own phrase—"all Church and children."

The Italian language contains no equivalent for our English word "home," and the sentiment appears to be equally lacking. The only home to which an expatriated Italian desires to return is his



Photograph by Bregi, Florence.

AN OLD PEASANT WOMAN.

or her *paese*—native town or village. The men spend all their leisure time in the cafés and market-places, and as much of their money as possible on dress and amusements for themselves and their families, who are content to live meagrely in order to dress well and "make a figure," as they term it, on Sundays and *festas*. An Italian dwelling—which is generally a "flat"—is consequently, as a rule, bare and

**Lack of
"Home"
Sentiment.**

comfortless; and even the wealthy usually succeed in combining in their houses a maximum of magnificence with a minimum of taste, comfort, or convenience. In winter both sexes wrap themselves up warmly when out of doors in furs and great-coats; but at home they are content to shiver in their vast uncarpeted saloons over absurd little charcoal braziers. These *scaldini* are commonly mere earthenware bowls eight or ten inches in diameter, with a handle across the top; and market women, and others whose occupation takes them much abroad, carry with them this primitive heating apparatus, over which they warm alternately their chilblained hands and feet.

Notwithstanding, however, this craze for "making a figure" in public, the sanctity of Italian family life is jealously guarded. Deaths only are publicly announced, births, betrothals, and marriages being ignored save by relatives or intimate friends. Nor are "interviews" ever published in the Press, save occasionally with a political man, and even then neither his family nor his home would be described for the benefit of a curious public. Indeed, to an Italian, the publication in an illustrated journal of a portrait of his mother, wife, or sister would be an outrage rather than an honour.

The manifold favours bestowed by Nature upon Italy have made of her an essentially agricultural country. Even the industrial towns and cities of the north, in which life now presents many features common to other countries, are mere isolated spots surrounded by great pastoral or agricultural regions. It is in these vast rural districts that the Italian woman can best be studied. The major portion of agricultural land is owned by large proprietors, and tilled for the most part by peasants who hold their farms by various forms of tenure, some paying a definite money rent, and others sharing the produce with the landlord in varying proportion, according to whether or not he pays the taxes, provides the cattle, seed, etc. The system which is held to produce the best results, especially

in its effect on the peasants, is that under which the landlord supplies a dwelling-house, farm buildings, and the cattle, pays the taxes, and gives a sum annually for seed, etc., receiving in return half the produce. Nominally it is an annual tenancy, but practically an hereditary one. A peasant family often continues to occupy the same farm for centuries, the married sons living with the house-father, and, with their wives and children, assisting in the farm work. As it appears to be a traditional creed that each family must produce every necessity of life on the farm, the system of mixed culture is the result which gives to the hills and valleys of Tuscany and Umbria especially the appearance of a vast garden. Maize, barley, and wheat are sown under the olive and orchard trees, and vegetables of every kind planted between the vine-garlanded maples. In addition to spinning and weaving, many rural home industries are carried on in which the women have often the most considerable share.

The silkworm culture, for instance, is undertaken almost entirely by the women and children of a family. It occupies less than two months of the year before the beginning of harvest, and forms one of Italy's most lucrative exports. To ensure a successful crop, constant care and attention are demanded by the voracious *bachi*, which must be kept at an even temperature, in a good atmosphere, and fed and tidied several times daily. It is consequently not unusual for a peasant family, who possess no sufficiently spacious and well ventilated outhouse, to camp out during the early summer months in order to accommodate this lucrative crop. During the last week or so of the caterpillars' lives the women and girls watch and tend them day and night. As soon as the worms show signs of spinning, branches of dried broom are laid on the trays, and on these the cocoons are spun, and afterwards picked off one by one and sold by weight to the dealers.

Where this Arcadian system of mixed culture is followed, and each crop is small,

Women and Agriculture.

the grain harvest is reaped by hand in primitive fashion. The women and girls follow the men and bind up the golden sheaves, singing meanwhile their strange plaintive *stornelli* or *ripetti*, in which they appear to find a measure of jubilation, but which, to a northern ear, seem to express a human misery immeasurable and unending.

Gleaning is quite a passion with the Italian *contadina*, but can, of course, be indulged in only on the great estates cultivated by the landowners themselves. Harvest is pre-eminently the period of courtship; and, as it is customary to glean on Sundays, the girls may be seen on Saturday evenings seated at their doors dressing each other's abundant glossy dark hair in which, on the morrow, a clove carnation or crimson rose will nestle. Clad

in their close-fitting bodices, white *camicie*, and skirts and aprons of red, yellow, and blue, but barefooted, these daughters of Italy move over the stubbles with an easy grace, each vying with her companions in her efforts to amass as many as possible of the scattered ears, for the most successful gleaner has the best matrimonial chances. The resulting sheaves are hung from the maiden's chamber window, or displayed on the roof of her dwelling, so that he who runs may read. Nor is this labour unenlivened by song, for the possession of robust lungs is as much a desideratum in a wife as a sturdy ankle or nimble fingers.

Probably the very day after the corn has been carried the stubbles will be turned

for a new crop, for as much is got out of the land by these thrifty peasants as it can be made to yield. While the husbandman and his sons guide the plough drawn by a yoke of long-horned white oxen—calm and beautiful beasts, patient and dignified, and untiring in their toil for

man—the women and children follow, collecting into little heaps for burning the weeds and roots turned up by the primitive plough, while around them frolic their domestic pets, the cat, the dog, and the pig—the last generally a half-grown animal which follows the good-wife everywhere. The grain harvest is generally over quite early in July, and the golden patches which have lighted up the valleys and hill-slopes again give place for awhile to the bare, red-brown earth. But now comes the fruit harvest. The



Photograph by Brogi, Florence.

ITALIAN GIRLS,
Showing the National Costume.

daughters of the soil, with wide circular baskets poised securely on their heads, carry into the historic market-place of the ancient hill towns their figs, plums, and pears, their peaches, pomegranates, and apples, or, it may be, Nature's wild crop of strange fungi, unknown in our isles, but much appreciated by the Tuscan and Umbrian housewife. In September comes the vintage. Festooned from tree to tree in an unending vista hangs the fruit, white and purple, which men and women, boys and girls, busily transfer to great baskets. These in their turn are carried on primitive carts drawn by oxen to the family winepress, or, it may be, to the little walled town hard by, where the wine

industry is in full swing; the long, narrow, winding main street is thronged from gate to gate with heavily laden vehicles, and reeks with the pungent odour of the grapes which are being trodden in dark-vaulted basements on either hand.



ITALIAN WOMAN OF THE
AGRICULTURAL DISTRICTS

Showing the baskets used for carrying dried grass,
fruit, &c.

of the oil they will produce. The first, according to a Tuscan saying, "is gold, the second silver, the rest nothing." The olives are then conveyed to the mill to be crushed, and after undergoing some further processes, the oil is stored for household use, or sale, in *orci*—great earthenware jars of classic shape which recall the Oriental tale of "The Forty Thieves."

On the Italian Riviera the large flower farms afford occupation in winter and

The Lace-makers.

spring to considerable numbers of women and girls; but the chief female industry of these regions is lace-making, in which almost every woman is an adept; even quite young girls may be seen seated in their doorways, or by the roadside, pillow in lap, diligently plying their numerous bobbins. Lace-making is, indeed, a home industry more or less generally carried on throughout the peninsula, though only at Venice has it been systematised. Here, under the patronage of Queen Margherita, the making of both "pillow" and point lace has become an important industry, ever increasing in beauty of design and execution, and in quantity of output.

In certain localities embroidery, artistic bookbinding and leather-work, as also the manufacture of beads, mosaics, etc., afford employment to women and girls, either at home or under direction in workshops.

Other Industries for Women.

The chief industry of the women of Tuscany, however, is straw-plaiting. The straw-market of Florence, held twice a week under the Loggie of the Mercato Nuovo, is the great centre of the trade. Whether standing at their doorways gossiping, or walking along the country roads with their burdens poised on their heads, the fingers of the Tuscan women and girls are ever busy mechanically weaving the yellow straws; for so small is now the return for their labour—owing to Japanese competition—that it is only by ceaseless industry that a living wage can be earned.

Gathering the olives is essentially a winter industry, which lasts from November till February. In this tedious and laborious work the women and girls take their full share. Olive trees may be seen growing at intervals all over the plains and valleys, but the lower slopes of the hills are generally covered with olive yards rising one above another in stone-banked terraces which represent untold centuries of hereditary toil. The ripe olives are picked either directly from the branches into a deep basket strung round the waist of the picker, or beaten from the trees with long switches. Sometimes cloths or mats are spread to catch the fruit as it falls; but most usually every berry is picked by hand from the ground. As the crop is gathered, the olives are carefully sorted by the elder women into three categories, as on this depends the quality

The Olive Harvest.

SPAIN AND PORTUGAL

By A. DE ALBERTI

The Charm of Spanish Women—Spanish Characteristics—Decline of the Mantilla—The Cult of the Black Silk Dress—The Spanish "Young Person"—Influence of Religion—The Awakening of Spanish Women—Woman's Employments—A Land of Courtesies—The Pride of Birth—The Position of Spanish Women—Portugal—Portuguese Characteristics—No National Costume—Woman's Work

THERE is a legend current in Spain that at the creation of the world the Spaniards begged three boons of Heaven, a beautiful country, beautiful women, and a good government, but the last boon was denied by Providence lest that happy land should prove a serious rival to Paradise. Therefore the unfortunate government is proverbially bad and to be held responsible for every evil, from an army revolt to an earthquake; but the most censorious of travellers would be hard put to it to find the smallest stone of criticism to hurl at the country or the women. The beauty of both is a point upon which travellers, novelists, poets, and painters are unanimous.

The chief charm of the Spanish woman is her absolute femininity: she is the apotheosis of the eternal feminine, unconscious, as yet, that to be just a woman is no longer the highest ideal of the civilised contemporary female. A gracious softness is her dominant note; softness in the modelling of her features, in the liquid glance of her dark eyes, in the rounded curves of her figure; and softness in the gentle dignity and beautiful simplicity of her manners.

Physically the women of Spain are long-lived, healthy, vigorous, and well developed; obviously intended by Nature to be the joyful mothers of many children. They

are generally about middle height, and are renowned for their graceful carriage and the beauty of their feet and ankles. Black hair and eyes are not nearly so general

Spanish Characteristics.

as is commonly supposed; soft brown eyes, which close inspection proves to be hazel, and hair of a rich glossy brown are much more common. Grey and green hazel eyes are also numerous; there are Spanish women with eyes of this colour who might easily be mistaken for Irish beauties. Blondes, whose soft fair hair is easily distinguishable from the bright gold of the English girl, are fairly numerous, especially in the northern provinces.

The complexion of the Spanish woman is one of her greatest beauties, the transparent texture of her creamy skin through which the red blood glows brilliantly, defies the heat of the climate, and is often retained long after indolence, child-bearing, and advancing years have spoiled the beauty of her figure.

"How much
Hath Phæbus woo'd in vain to spoil her cheek,
Which glows yet smoother from his amorous
clutch!"

Sings Byron, ever loud in his praises of
"Spain's dark glancing daughters."

It has sometimes been suggested that the high standard of beauty in Spain was due to the charming national costume, and that a *basquiña* and *mantilla* would make



SPANISH PEASANTS FROM SEGOVIA.

a plain woman pretty, and a pretty one irresistible; but though the *basquiña* has practically vanished, and the *mantilla* is relegated to special occasions, the beauty is still conspicuous. Women of the upper and middle classes now wear the ordinary Paris fashions. The lower classes and the peasantry are still faithful to the picturesque costumes of the different provinces, some of which are shown in our illustrations. As her waving feather to the English coster girl is the bright flower in her hair to the Spanish work-girl. The wearing of a hat is the badge of the upper and middle classes: I have heard a man-servant proving the superior station of his promised bride by calling her a *señorita de sombrero*—a young lady with a hat.

Decline of the Mantilla.

For many centuries Spanish women were happily free from the tyranny of the Sunday hat and bonnet, and the temptation to mingle devotion with a study of the latest fashions. A dress of sober black, and a black lace *mantilla* were considered the only reverent wear in the house of God. This costume is still seen at the early Masses, though at High Mass Parisian hats and fashions prevail, for the idea of irreverence attached to receiving Holy Communion in a coloured dress is not easily overcome. For this reason the wedding dress of the Spanish bride is still of black satin with a *mantilla* of black lace, even among the upper classes, though the aristocracy and all those who aspire to the ranks of high fashion have adopted the conventional white and orange blossom. In Holy Week no lady would

dream of appearing in anything but a black dress and *mantilla*, either at church or in the streets.

It is when attending the performance in the bull ring that the Spanish woman now appears in her most national aspect. A white lace *mantilla* draped over a high comb, and a flower in the hair, are seen on every head, flowers are in the bosom of every dress; and in every hand a fan opens and shuts like a hovering butterfly, emphasising every word and gesture as only Spanish fingers can make it.

The Spanish girl develops early, and escapes the awkward age; the English high-school girl with her hockey-stick or tennis-racket, scornful sentiment, adopting her brother's slang, and eager to shine in some

The Spanish "Young Person."

impending examination, has no prototype in Spain. We have instead a little woman ripe for marriage, but of an engaging innocence, who begins to attend social functions in her early teens, and displays a keen interest in her own possible *novios* and those of her friends. No frank good-fellowship is possible between the young people, owing to the disastrous notion that a girl cannot be alone with a man, however old a friend or near relation, without being compromised. Even an engaged couple, though they may whisper in corners or dance together all the evening, are never allowed out of sight of their elders. Yet the Spanish woman is unconscious of her thralldom; she does not look forward to marriage as emancipation as is often the case in France. After marriage she is generally quite content with domestic cares, and makes an exemplary wife and mother. Naturally of good intelligence, she has never been taught to use her brain; centuries of mental apathy lie behind her; she is untroubled by the mysteries of life, and accepts the solutions offered by her religion with an unquestioning faith.

The high standard of morality among married women in Spain is partly due to this strong sense of religion, and partly to the fact that the marriages are generally love-matches. The tyranny of the *dot* as it prevails in France is unknown: the young people are allowed to choose for themselves, and the idea of allowing commercial considerations to weigh in such a matter would be abhorrent to the average Spaniard, who is generally free from the snobishness of valuing his friends according to their fortunes.

Unconscious of undue subjection in one sex and of undue dominance in the other has hitherto prevented friction

The Awakening of Spanish Women.

between them—both are persuaded that all is as it should be, but there are already signs that the day of awakening is at hand. An apostle of the Feminist movement has arisen in the person of Doña Emilia Pardo Bazán, a distinguished novelist, who has laboured zealously for years to arouse her countrywomen from their apathy, and has translated John Stuart Mill's "Subjection of Women" for their benefit.

Speaking at the Paris Conference in 1899 she said: "The customs are completely unfavourable to woman, the universities and classes of the Faculties are open to her; but those who avail themselves of them are



SPANISH PEASANTS OF THE PYRENEAN DISTRICTS.

blamed and ridiculed; families dare not brave public opinion and women are left with no resource but marriage, and, in the lower classes, domestic service, prostitution, or mendicity."

As regards the lower classes this seems an exaggerated statement, for, though the field of woman's labour is more restricted than in other countries, she has still many ways of earning an honest livelihood. Women are largely employed in agricultural labours; bronzed daughters of the soil, pictures of vigorous health and beauty, are to be seen throughout the length and breadth of Spain. Numbers of women are employed in factories, notably in the celebrated cigarette factory of Seville and in the lace and other factories of Barcelona. Many women earn a living as street vendors of fruit, flowers, etc., and the *aguadoras* with their cry of "*Agua! agua fresca! Quien quiere agua?*" sell cool drinking water in the streets and railway stations. There is also the resource of sewing and laundry work—the Spanish needlewoman is a mistress of her craft, and the laundresses are unsurpassed in any country. Domestic service is not unpopular in Spain, for it can be undertaken without loss of personal dignity. No undue servility is shown or expected; the servants treat their mistresses as "even Christians," speak their minds freely, and identify themselves with the family interests.

Strangely enough in a country where difference of station is so sharply defined, Spain has achieved *liberté, égalité, fraternité* in human intercourse in a greater degree than any other civilised country. Difference of rank is admitted, but personal superiority not at all. The noblest gentleman in the land will doff his hat to his charwoman as though she were a duchess. Before the young King's marriage, peasants working by the roadside have been heard to call out an affectionate remonstrance to him on his recklessness, as he started off in his motor-

car, bidding him be careful not to break his neck before he had an heir. A smile and a merry word of reassurance would be given in reply. Beggars in the streets demand alms with a "Brother, for the love of God," and expect a "Pardon, brother," in return. If this courtesy, at least, is not forthcoming the Christian brother or sister is liable to burst into quaint and original invective: "May you have swollen feet and be made a postman," was the inhuman wish hurled by an old gipsy woman after some such offender.

If Doña Emilia Pardo Bazán has overstated her case as regards the lower classes, her reproach is deplorably true as regards the rest of her countrywomen. That a woman of gentle birth should make the least effort to earn a penny is considered quite out of the question. She may be as poor as she likes and still retain her social standing, but let her grow weary of existing on a miserable pittance, and use her brains and energy to increase her income, and she will lose caste at once. Inconceivable as it may appear, the Spaniard considers it preferable for intelligent and able-bodied young women to live upon the charity of relations or friends than that they should endeavour to provide for themselves even by intellectual or artistic pursuits.

In his treatment of women the Spaniard mixes the tyranny of the Turk with the exaggerated reverence of the knight-errant, a combination unfavourable to the evolution of the perfect woman nobly planned. He is thoroughly persuaded that the sole aim of woman is and should be to please man; but he does acknowledge that he owes her a debt of gratitude in return.

This is certainly the underlying motive of the Spanish habit of paying women compliments in the streets, which is so often misunderstood by foreigners. The Spaniard considers it part of the duty of man to thank every pretty woman for contributing to the beauty of the landscape. Not the

Woman's Employments.

The Pride of Birth.

A Land of Courtesies.

The Position of Spanish Women.



A SPANISH WOMAN.

DRAWN BY NORMAN H. HARDY.



WOMEN OF VALENCIA.

least offence is intended, nor does any Spanish woman dream of taking any; this is clearly proved by the fact that the habit is called *echando flores* (throwing flowers), and the pretty girl as she takes her walks abroad expects to collect a large bouquet



GIRLS AT A FOUNTAIN IN THE COURT OF NARANJOS, CORDOVA.

of these flowers of speech. I have seen staid business men stop in the middle of their conversation to hum the refrain of some popular love song to a passing damsel, and then resume their talk with the utmost gravity. This idea of paying homage to beauty gave birth to the following charming incident witnessed on the quay at Cadiz. A party of young people were crossing the quay to a pleasure yacht, when a very beautiful girl hesitated for a moment before a patch of mud; quick as lightning one of

a group of common men who were standing by flung his gaudily lined *capa* over the muddy spot, and dropped on one knee with a grace which would have done credit to the blood of all the Howards, saying: "Let Beauty pass dry-shod." And Beauty, after

a moment of pretty hesitation, tripped over the improvised carpet with a bow of gracious acknowledgment, amid the plaudits of the bystanders. The girl was a society *belle*, her humble Raleigh the Spanish equivalent of an English navy. I believe Spain is the only country in Europe where such an incident could possibly occur.

This attitude of superficial homage, however charming to read about, is a very poor substitute for human liberty, and an intelligent woman on whom its true significance has once dawned might well be goaded into expressing herself still more forcibly than Doña Emilia Pardo Bazán. It is a trite saying that the civilisation of a country may be gauged by the status of its women; and many hold that the regeneration of Spain will be brought about by the awakening of her daughters.

There is magnificent material in the Spanish woman; she is a creature of great natural intelligence, capable of the utmost strength and fortitude in adversity, and has often given proof of a high physical courage, and strong individuality. There can be no doubt that when she has succeeded in overthrowing the artificial restrictions by which she is hemmed in on every side, the ultimate result will be a great national advantage.

No country can bear such witness as

Portugal to the truth of the adage that comparisons are odious. Rarely is that unfortunate country considered apart from

Portugal. Spain. It is generally approached through Spain, dealt with after Spain, and judged with eyes blinded by the Spanish prejudice against all things Portuguese. The racial hatred between the two nations is deep-rooted, and enshrined in many popular jests and sayings which have just the spice of truth that makes the worst calumny. The close neighbourhood of the two countries and the similarity of customs and language make it difficult to put aside the idea of comparison in dealing with them, yet this is not always so detrimental to Portugal as is commonly supposed. The Portuguese women of the upper classes labour under the same disadvantages of education as the Spaniard, and as the raw material is not nearly so good the comparison is always greatly in favour of the latter; but the Portuguese peasantry can triumphantly stand the test of comparison with that of Spain or any other country.

The Portuguese, especially in the central and southern parts, are of a very mixed race; there is a strong

Portuguese Characteristics. semitic element, and a strain of negro blood that has not

tended to beauty. During the sixteenth century the negro population of Lisbon almost equalled the whites in number, and at the end of the eighteenth century was still a fifth of the whole. Traces of the negro characteristics are often plainly visible in the Portuguese national type, excepting in the north, where the race is purer. The standard of female beauty is not nearly so high as in Spain. The women are vigorous and well developed: coarse black hair and black eyes are the most common. The healthy open air life of the peasant women gives them a brown and ruddy comeliness of complexion, but the women of the upper and middle classes who take no exercise and lounge their lives away in vapid idleness are far behind them in good looks. It would

hardly be too much to say that all the beauties in Portugal are to be found among the lower classes. Some of the Ovarinas, the barefooted women from the port of Ovar, who sell fish in the streets of Lisbon, are strikingly handsome, with straight black hair, dark eyes, and strongly marked features. These are almost a race apart, and are said to be of Phœnician origin.



PORTUGUESE WOMAN.

Mr. Oswald Crawford has pointed out that the beauty of the women increases with every degree of northerly latitude, and pays the following tribute to the looks of the peasant women of Avintes, a parish in the neighbourhood of Oporto: "In the southern portion of this wide district the children at the cottage doors, boys and girls, are strikingly pretty, and every third or fourth girl one meets is nothing less than lovely; taller and more slender and graceful than the average peasant women, with delicate transparent complexions in place of the healthy brown ruddiness that is common elsewhere, large expressive eyes, and features full of a pleasant intelligence. The Avintes type is

not un-Portuguese, but it is the national type at its highest expression, refined and idealised."

At the other end of the scale we have squat figures, sallow complexions, and thick lips, upon which the slight down of early youth too often develops into an unsightly moustache in middle age.

There is no national characteristic in dress among the upper classes, such as the mantilla in Spain; Parisian fashions are worn, and the women of Portugal are accused of being more extravagant than those of Spain in matters of dress.

The costume of the peasant women varies slightly in the different districts. They generally go barefoot, their heavy

skirts drawn up through a girdle below the hips for better convenience in walking. A bright coloured kerchief is worn over the shoulders and another twisted round the head under a soft round black hat, very unbecoming but convenient for the carrying of heavily-laden market baskets. Nearly all the peasant women possess chains and pendants of fine gold, which are handed down from generation to generation.

There is comparatively little distinction among the Portuguese peasantry between the work of men and women. The women even act as porters, carry passengers' luggage on their heads with the greatest ease,

and help to unload vessels. Every kind of commodity is carried to market on the heads of the women. They work in field and vineyard, in factories and railway stations, and even assist in road-making. The climate is so

Woman's Work.

beautiful, the necessities of life so cheap, and the women so thrifty and industrious, that dire poverty is hardly ever to be seen. Though the women work hard, they find leisure on Sundays and holidays for many simple open air amusements, and are generally pictures of health and contentment. Mr. Oswald Crawford, the best of all English authorities on Portugal, sums up the position of the Portuguese peasant women as follows: "I have noticed that among the Portuguese peasant class women



PORTUGUESE WOMAN MILK-SELLER.

hold a very independent position. They work very hard, they are active and cheerful, very helpful in any trouble, very genial and sympathetic, and yet full of quick answers and mother wit. They know well their value in the economy of life, and without any clamour for impossible rights, take their full share of all that is attainable in that way. Their suitors in love are very humble and persevering, but the women know well what is due to their dignity."

Truly the contrast between the Portuguese women of the upper and lower class is a most perfect object lesson against the blind prejudice which would keep womankind in a parasitic dependence upon the work of men.



BRETON GIRLS.

Photograph by Clive Holland.

FRANCE

By CLIVE HOLLAND

A Conglomerate Race—Physical and Mental Characteristics of the Women—A Conventional People—The Parisienne—Street Types—The French Peasant—Thriftiness of the Peasant Woman

A Conglomerate Race. THE French, though differing very materially from the Italians, are nevertheless connected to a considerable degree with Italy, both geographically and linguistically. Who the original or very early inhabitants of France were is still a matter of some dispute, but many credible authorities incline to the view that they came from an Iberian stock, represented nowadays in some measure by the Basques, and that the race from which the modern French may be said to have descended were the Gauls, who sprang from a Celtic stock.

In the present-day Frenchwoman one may trace the influences and strains of blood which were brought to bear after the Romans had abandoned the country to work out its own civilisation, and to be overrun by various Teutonic tribes, the Goths, Burgundians, and then the Franks, who, amongst other things, gave their name to the land they annexed. The conquering Normans, who were of Scandinavian stock, came later still. Thus it will be seen that the French are a conglomerate race, having the blood of Celts, Scandinavians, and Teutons in their veins, and characteristics of all three (and

perhaps in a small measure of other races) in their physique and mental qualities. In language they are chiefly Latin.

Speaking roughly, one may say that so far as physical types are concerned, the

Physical and Mental Characteristics. French are divided very sharply into at least two — those

of the North and those of the South. Frenchwomen—say of Brittany and Provence—differ fully as much as those of two distinct nations, just as the Channel climate and that of the Mediterranean are entirely dissimilar. The Bretons are taller of stature, generally light-haired, with blue or grey eyes, and an oval-shaped head; they possess a finer physique, and are more Teutonic or stolid

in disposition, less susceptible to outside influences, retaining even in this twentieth century their ancient dress and customs in a marked degree, with less refinement and beauty of feature. Whilst south of the Loire in Provence there is a race of women of smaller build, less height, possessing softer contours, rounder heads, and generally both dark hair and dark eyes. The Provençal women are, indeed, not only smaller but are more often pretty, and have not fair but dark and rich complexions. There are, of course, several modifications of these two types in different parts of France, but on the whole the differences are well marked, and serve the purpose of division. The smaller, softer type of the Provençal is said by some authorities to be traceable to the Iberian strain; but this is difficult to prove, owing to the number of racial factors which at various times have been brought to bear.

“The Frenchwoman of to-day is the pro-

duct of many influences, some of which have been antagonistic, and by reason of this she has many contradictions of character as well as not a few excellencies.” Thus are his countrywomen summed up by a modern French writer of some distinction. One

characteristic which cannot, however, fail to impress itself upon the mind of even a casual observer is the vivacity and mercurial nature of the Frenchwoman's intellect. She is quick-witted, possessed of the gift of repartee, and in conversation brilliant rather than solid. But withal as a house-keeper—rather than as a home-maker—she shines, and as a business woman she has probably, take her all in all, few feminine equals and scarcely a superior. Whether she be one of the beautiful daughters of Arles, the



Photograph by Clive Holland.

A PARISIENNE OF THE *BOURGEOISIE*.

passionate, hot-blooded Provençale, the *chic* Parisienne, or the phlegmatic Normande or Bretonne, there is the same underlying instinct of economy, the same desire to avoid waste. Except with those exotics of the *demi-monde*, or the wives and daughters of *les nouveaux riches*, there is, too, the same underlying simplicity of life which has done much to make the French the wealthiest of Continental peoples, although not by any means a nation of many huge fortunes.

This same uniformity in a measure afflicts all classes in their various walks of life.

By the changes which France has undergone since the Revolution of 1789 the aristocracy as such has practically disappeared, and left remaining only the great class known as the *bourgeoisie*—which comprise the professional, mercantile, trading, and public official classes—and the

A Conventional People.

peasantry. The *bourgeoisie* form the great backbone of the nation in the towns; the peasantry in the country; and whether they be men or women of those classes, their lives are much more conventional, and more closely hedged round with *les convenances* than are ours. In a word, the Frenchwoman has much less freedom than her English sister, and is more a slave to custom, more subject to the opinions of her relatives, friends, and neighbours.

But a long and somewhat wide experience of French life and character leads us to think that few women have greater powers of fascination than the well-bred Parisienne; and few a more gracious frankness and more charming spirit of hospitality than the French peasant woman whose confidence has been successfully won.

There is even a greater contrast between the Parisienne and the provincial than that which exists between the Londoner and the countrywoman. It is a mistake to consider the French as a nation of artists, as some writers appear to assume; for, as a matter of fact, except by a few *côteries* in provincial cities, little is known of art and less interest is evinced for it. Paris, however, yet remains the great art centre of Europe. It is not merely a place where the works of artists are exhibited, sold, and talked about, but is truly artistic in the wider sense of the term.

It may also be said that the French as a nation are not intellectual as are the Germans or English. The French brain is quicker and cleverer over small things; but life in the provinces and small provincial towns is, generally speaking, so dull and uniform that brilliance of intellect is neither required nor looked for, and life there is at a far less high intellectual level than with us. The type of mind found in Paris and

that of the centres of population in the provinces is totally different. In the former the question is rather what one is and what one may attain; than (as is the case in the latter) who one's grandfather and ancestry were, and what the family's past history has been, and what one possesses.

Almost all great provincial towns of France have their own individuality, which has arisen from either an historic past, or peculiarities of situation, or from a combination of both. In the commercial towns all the life and energy and ambitions are deeply centred in material prosperity, and the inhabitants esteem one another chiefly according to their wealth. In these towns religion will be somewhat of a dead letter, or at



Photograph by Clive Holland.

A PARIS ART STUDENT AT WORK.

least the public exercise of it be left chiefly to the womenfolk. On the other hand, one still finds here and there clerical towns in which traces of the exclusiveness of the old *régime* of the aristocracy has yet a certain

power; where women of the commercial classes, even though the wives or daughters of well-to-do people and those of public officials, would have little or no chance of getting into "Society." In such places no one appears to trouble much about modern ideas or progress, but to be eternally dwelling upon the often vanished greatness of certain distinguished families.

Perhaps the provinces are chiefly dull because most ambitious, and intellectually gifted or artistic people gravitate towards Paris. For this reason it is possible, with certain limitations, of course, to gain a fairly accurate idea of Frenchwomen as a whole from a knowledge of the Parisienne. Not the typical Parisienne of the illustrated papers, the caricaturists, and the fashion journals, but the conglomerate mass of feminine humanity which makes up the women of the French capital. Examples of almost all types are to be met within the confines of the city, though the character of Paris itself is strangely local rather than national.

At pilgrim time, on the Place in front of the Église du Sacré Cœur on the heights of Montmartre, and in the streets leading up to it, one meets the white-coifed bronze-cheeked Breton woman, the stalwart, white-capped Norman peasant with hard, honest face, side by side with the women of Arles with picturesque head-dresses and beautiful features. These introduce a note of "costume" into the streets of Paris, and remind one of days in misty, charming Brittany, the apple orchards of Normandy, or the fierce, insistent sunshine of Provence.

It is the Parisienne proper, however, with her air of *chic*, whether she be a "Society" woman, spending annually a large fortune on dress, or a work-girl earning ten to fifteen francs a week, who may be considered typical of the women of France as a whole. Of her there are, of course, many types; but through most run those elements of character and disposition which go to make the woman in her count for so much. Let us consider for a moment the woman who

is well off, is married, and has an assured position in "Society." Her life, provided she enjoys good health and is of an even temperament, is not far from ideal. She has been trained for her ultimate place in the world at the convent school, or at one of the fashionable "finishing" schools which are yearly becoming more numerous and esteemed; and then she is launched on the sea of married life to sink or swim as her fate or temperament ordains. She becomes, as a rule, a finished woman of fashion in an astonishingly short time.

Her marriage, though it has been arranged for her in the most matter-of-fact way, has emancipated her; it seldom (as often happens with us) enslaves her. She now dines with her husband or a friend at smart restaurants. She thinks much more of the *menu* than does her English sister. After dining she goes to the play, not so much to see the actors as to show herself and her toilette to admiring and envious friends. The Parisienne dresses well not only from innate good taste, but because she has been taught to recognise the fact that dress is a potent weapon in the defeat or discomfiture of other women. In the afternoon she will drive in the Bois. Her eyes on the *qui vive* for equipages smarter than her own, her mind intent upon solving the genesis of them so that she may gossip with her friends on the subject at "five o'clock."

There are distinct variants of this type, such as the "sportif," who is seen at all the race meetings in the neighbourhood of the capital, and follows the guns in tastefully adapted male attire when the shooting season causes her to desert Paris for *la campagne*. And later in the year she will be seen flying over the ice in the Bois de Boulogne at the Cercle des Patineurs in a costume sensibly short and plain to severity. The athletic Frenchwoman has also become a common type. With her, in recent years, physical recreations have become almost a religion. She always enters with enthusiasm into new things; continuing or abandoning them as she ultimately discovers their suitability or otherwise to her temperament.

The types of the street—which are met in most large provincial towns as well as in Paris itself—how many

Street Types. there are! First there is the superior *demoiselle de magasin*, or shop girl, who trips along with a huge paper *carton* slung over her arm. One hand manages her skirts if the day be wet and muddy, and the other carries an umbrella, and perhaps also a tiny reticule for *mouchoir*, powder puff, and smelling salts. Not less picturesque is her sister the little milliner, who, in a neatly-fitting dress and as often as not hatless, with *carton* also on arm, comes smiling along the broad Boulevard St. Germain or St. Michel from some tiny slip of a shop where skill in designing and trimming fascinating hats makes up for lack of plate glass display.

The flower girls of Paris are another well-known type. And in their ranks one finds not only Parisians born, but many provincial types also. Dark-eyed girls and women who have gravitated to the capital from far-off l'Orient and the Basque country; Normandes with fairer skins and sometimes flaxen hair; dark-eyed, dark-complexioned and dark-haired women from the land of the Mistral; and oval-faced, olive-tinted beauties from the Italian frontier villages of the far south-east. They stand, with their trays or baskets of buttonholes and posies, violets, lilac, lilies of the valley, carnations and roses according to the season, almost always neat and smiling, and in sharp contrast to their frowsy sisters of the London streets and pavements.

Another type of the city is the *bonne*, or servant, neat as her mistress, generally wearing a spotless linen cap with goffered frill and equally snowy-white apron. Basket in hand or on her arm, she purchases the day's supplies for the family—for personal marketing is an outstanding feature of French domestic life—with a keen eye for economy: a thrifty housewife, whose only extravagance (*if* so it can be called) will probably be a four-sous bunch of flowers, which her love of beauty and artistic sense will prompt her to buy.

In the gardens of Paris one finds many

types, some of which are common to all France. Such are the *bonnes des enfants*, with their neat distinctive dress and wide ribbon streamers to their close-fitting caps; the Sisters of Charity (the “little Sisters of the Poor” they are not inappropriately named), sometimes in pairs on some mission of mercy bent, or at the head or end of a procession of schoolgirls. Then in the garden of the Luxembourg one finds the artists' models, foreign and native types, indigenous to Paris, sitting idly waiting for artist or student friends, or promenading beneath the giant chestnuts, dressed less neatly and more smartly than most women of the *bourgeoisie*.

But one could multiply almost endlessly the types of the Parisienne, and one well-known type must close our list. The *blanchisseuse* is truly national: she of the spotless cuffs, apron, and cap, trim of figure even though stout, making her way along the street with her basket of snow-white starched linen, with lace underskirts often tied, so as to prevent crushing, to the handle and fluttering in the wind.

These are types of the women of France, it is true, but somehow or other, although their prototypes are to be found in most large towns, those of the capital have one and all the indefinable *cachet* of the Parisienne.

The French peasant woman forms a very distinct type, whether she lives in the south, the east, the west, or the north.

The Peasant Woman. She has, notwithstanding all that has been written to the contrary, a certain air of dignity and a charm of manner somewhat similar to that which distinguishes so many of the women of Ireland; and the former characteristic is probably chiefly traceable to the independence which has been developed in the last two or three generations of the French peasantry, and was brought about by the radical changes which were created in the social order of things by the Revolution. Taken as a whole, she is religious even in the towns, and certainly deeply so, and even superstitious, in far-off western Brittany. Possibly

she may be more so because her men-folk as a general rule are apt to leave such observances, except at special times and seasons, almost entirely to her.

them, and the returned wanderer who wears a gown or a hat of recent fashion is looked upon much as a canary would be in a cage of hedge sparrows.

As a general rule domestic service is not a favourite occupation or refuge as employment for the average peasant. The French girl looks forward with some degree of confidence to ultimate marriage, and her brother's ideal is not to work for someone else, but to become a peasant proprietor under a system which has been so enormously developed and answers so admirably in France.

The French peasant woman, like her husband, has been accused of meanness
Thriftiness of the Peasant Woman. and of having a miserly nature; and there is some ground for the accusation.

Doubtless as a general rule she is close-fisted and keen at a bargain. A person to be reckoned with, who would rather part with some of her own blood than loosen her fingers which have clasped themselves tightly over a franc. But however much miser-



Photograph by Clive Holland.

A LACE-MAKER OF SOUTH-EASTERN FRANCE.

The French peasant proprietor and his women-folk are probably the most independent and self-respecting class of toilers in Europe. With them one seldom finds any apeing of their social superiors in either dress, pretensions, or ambitions. Few of the women or girls waste money, thought or time upon finery; and, indeed, to do so would be esteemed, at least by the older women, to indicate the reverse of respectability. It is only, indeed, when the peasant girl, who has entered service and has migrated to the larger towns or Paris itself, returns to her old home and village that one finds any jarring note in the costumes seen in the streets. The ambition of most peasant women and girls appears to be to dress as their mothers and grandmothers did before

liness is to be condemned, there can be no doubt whatever that the peasant's frugality and stern economy, with the love of saving the pence that they may grow into pounds, has largely made France what she is. In addition, these things not only materially helped her after the terrible national tragedy of the years 1870 and 1871 to regain her financial status, but assists her to-day to occupy the proud position which she does among the nations.

Saving in all departments of the household is the one guiding spirit of the women-folk of France, whether they be the wives and daughters of peasants, artisans, or *bourgeoisie*. To enable economies to be practised many a housewife makes not only her jams, jellies, bread, vinegar, and essences, and dries

the herbs which play so important a part in French cookery and are grown in her own garden; but also makes wine, spirits, and liqueurs, and not seldom also the household linen. Everything that can be turned to useful account is husbanded and applied, with the result that the French housewife is one of the most hard-working and industrious of women. Most peasants and countryfolk have their own fruit and vegetables in abundance, for almost every Frenchman and every Frenchwoman in the country is a gardener at heart, and amongst the peasant class meat is a luxury, the need for which their frugal tastes make unnecessary as a general rule. In their fields they can grow, in addition to the usual crops, flax, hemp, beans, cloves, and maize and the variety

of dishes that a French peasant woman can make on a strictly vegetable basis is astonishing.

Amongst the peasants and artisan classes in the country districts honesty and sobriety are of a high standard. There is very little extreme poverty or drunkenness; and although marriages are very frequently contracted early, thrift and industry prevent the disastrous results that so often follow such unions in our own and other lands. Those who know the peasants of France will agree that they are singularly human and lovable, and this in spite of the fact that their thrift often is but another name for the parsimony, and "eye to the main chance," which generally distinguishes all their dealings with their neighbours.



Photograph by Clive Holland.

WOMEN OF FINISTERRE.

SWITZERLAND

By CHARLES E. ROCHE

Ethnology—World-famed Embroidery—Guardians of the Home—Education and Intellectuality—
Native Dress Disappearing

AS is the case with most other nationalities, the Swiss are not a homogeneous people. When Cæsar invaded the country it was inhabited chiefly by two tribes, known as the Rhæti and the Helvetii, who

Ethnology. were of Celtic origin, and who were so decimated by their Roman foes that they were never again able to raise their heads as a separate people. Their conquerors remained for over 300 years in the country. As the Empire began to totter to its fall, Helvetia was overrun by hordes of Alemanni and Burgundians, who thenceforward became the permanent occupiers of the land. The former appear to have been the sturdier and fiercer people, and they it probably was who gave those tougher and more enduring elements to the character which we associate with the Swiss. They preserved their ancient tongue, while the Burgundians, a milder race, adopted the language of the conquered people. Hence it arose that we have to-day the two broadly defined limits of the French and German-speaking cantons, or districts, for the dividing line does not always coincide with cantonal boundaries.

French and German are not, however, the only languages in use among the Swiss. Italian is spoken in the canton of Tessin (or Ticino), while in parts of the Grisons (or Graubünden), another offshoot of the ancient Latin tongue, called the Romansch, is spoken.

Taking them as a whole, the Swiss are a strong and healthy race. As a rule, they are well built and remarkably tough of fibre,

especially those engaged in agriculture. The average length of life is 40.6 years, and the proportion of males to females is 49 per cent. to 51 per cent.

The canton of St. Gall may be said to be the headquarters of the Swiss embroidery industry, which occupies thousands of female workers in this part of Switzerland. Much of the embroidery work is done by machinery, but there is still a very large quantity turned out by hand. Appenzell is especially noted for its productiveness in this respect, its women being gifted above almost all others for their deftness and taste in this delicate art. The picture of the fields about St. Gall and along the Toggenburg Valley, white with the webs spread out to bleach, is not more common nor more surprising to the stranger than that of the Appenzellerin seated before her embroidery frame in the shade and amid the flowers of her garden.

World-famed Embroidery. Embroidery is to East Switzerland very much what watchmaking is to West Switzerland, and it employs probably an equal number of the population. Fifty thousand persons are said to be so engaged, chiefly in St. Gall, Appenzell, and parts of the canton of Zurich. The Swiss find it worth their while to establish schools for instruction in the art of embroidery, in order that there may be no fatal lagging behind the fashion. There is also a museum of embroidery in St. Gall. Apart from any mere industrial value, it need hardly be pointed out how all this tends in the direction of artistic

culture and general refinement. In Zurich, power-loom weaving is largely in vogue, but 20,000 to 30,000 hand-loom are at work in the villages round the lake. A considerable amount of linen-weaving is also done—for home use—in the Alpine valleys, where the pleasant hum of the spinning wheel may yet be heard in many of the mountain cottages.

Swiss women are, as a rule, of medium stature, stoutly built, and generally plain.

Guardians of the Home.

The reason for this general unattractiveness of type is doubtless the terrible hardness of the life lived by them in the past. By way of compensation, the Swiss woman shines most in all the qualities that are best and most lovable in woman. The one ideal of duty prevails. The Swiss woman's place is in her home, and here she lives and works. Not only does she have the care of the children and of the house, but she frequently aids in the bread-winning by embroidery, lace-making, and weaving.

Marriage customs vary in different parts of the country, but, essentially, they are all the same in one respect, for the law, regarding marriage as a civil contract, requires it to be performed by a magistrate.

Swiss women of the better class are noted for the general tone of intellectuality which prevails among them. They

Education and

Intellectuality.

not only on politics, but on literature, science, and education. The latter is a favourite topic. This is natural among a people who have played so important a part in the mission of education, and whose daughters, from necessity as well as predilection, devote themselves to the art of teaching. No country in the world produces better governesses than Switzerland,

and it must be recorded that they speak the purest of French, untainted with any provincial intonation or accentuation.

The educational system of Switzerland is very near perfection—all children must go to school, but their curriculum may be settled by the canton which saw their



Photograph, Copyright, 1897, by Underwood & Underwood, London.

SOME SWISS TYPES.

birth. Geneva enacts that three hours a week shall be devoted to manual work. The girls are instructed in the occupation which will surely be theirs, whatever be their individual destiny. In most of the cantons dressmaking is a compulsory subject, and from two to eight hours a week are devoted to "cutting out," a work of no little artistic importance.

Many of the Swiss cantons boast of normal schools for the training of teachers, both male and female. The age of entry into these establishments is fixed at fourteen in the Grisons, at sixteen in Schwyz and at Lausanne, and fifteen in other cantons. The course of instruction lasts two years in Valais, and in the canton of Vaud the same period is fixed for young women; but in most of the other cantons it extends to

three or four years. There is a strong tendency towards the co-education of the sexes. At Lausanne a girl who leaves her high school with a diploma may, on that evidence, continue her studies at the university.

these the girls' tresses are puffed and held back by a silver pin called a 'Rosenadel,' from its head resembling a partially opened rose. The hair of the married women is treated in a similar way, but is covered with a piece of richly embroidered silk. The



Photograph, Copyright, 1897, by Underwood & Underwood, London.

SWISS PEASANT GIRL.

"In wandering through the Forest cantons, one may find the distinctive dress now and then, though even in the more conservative of the cantons, such as Unterwald and Schwyz, it is not often you will get a glimpse of the cantonal costume, except for the head-dress of the women. In Schwyz, the maidens who keep up the old fashion wear a black cap, the married women a white one," observes Mr. Clarence Rook.

Native Dress Disappearing.

In his observations of "Swiss Life in Town and Country," Mr. Alfred Story writes thus of the Swiss costumes as surviving in the Forest cantons. As to the maids and matrons of Schwyz, in their caps "are two slips of upright lace, which, coming from behind over the head, meet on the forehead, the whole having the appearance of a butterfly with wings half-spread. Between

to a point over the forehead. The bonnet, worn at the back of the head, is usually adorned with streamers of pink ribbons. The bonnet is often discarded for comfort's sake, both by girls and married women, but the wings never. A good deal of chain-ware and jewellery is worn to complete the costume. It must be said that the fashion suits the plump, blue-eyed, fair-haired daughters of Appenzell."

Generally speaking, the girls wear short skirts and elaborate bodices. The mountain maid of the Bavarian Tyrol still treasures her "Tracht," the national dress for gala occasions, and more particularly her wedding day, but in Switzerland the traditional costume is worn by few but waitresses and itinerant musicians, who have to dress the part.

old cantonal costume holds its own as strongly in Catholic Appenzell as anywhere, and, as it is very picturesque, it is worth a few words of description. The dress consists of skirt, bodice, and head-dress. The skirt is of a rather heavy material, black and dark red in colour, and is folded longitudinally into a number of narrow pleats. The bodice consists of black velvet, and is worked back and front with silver cord. The breast, shoulders, and arms to the elbows are clad in white. A fancy bonnet, with a pair of black, semi-circular wings, constitutes the head-dress. The wings are large, and are attached on each side of the head. They are lined with a soft, white material, which is brought

BELGIUM

By CLIVE HOLLAND

Geographical Position—The Ancient Belgæ—Two Distinct Races Living in Unity—A Common Religion, but Two Languages—The Walloons—Differences between Walloon and Flemish Women—A “Homely” People—Costume—National Prosperity Largely Traceable to the Women

BELGIUM, which has been independent of Holland since 1830, is approximately bounded on the north by Holland and the North Sea, on the west and south by France, and on the east and south by Rhenish Prussia, and has an area of only 11,373 square miles, or about one-seventh of that of Great Britain. The smallest of independent European kingdoms, it has the distinction of being the most thickly inhabited, with a population numbering slightly over 7,000,000.

Originally the country formed a portion of what is known as Gallia Belgica, a district inhabited in the days of the Roman Empire by a race known as the Belgæ, who, ethnologists tell us, differed not only in dialect, but also in their institutions, customs, and code of laws from the Celtic inhabitants of other portions of Gaul. Indeed, not a few authorities are inclined to the view that these fair-hued Celts came of a German stock, and may be regarded as a Celtic-speaking though originally a Germanic tribe.

The present-day inhabitants of the country are undoubtedly a mixed Celtic and German stock. The Celtic ancestry is traceable chiefly in the Walloons, who are thought by many to have descended from the ancient Belgæ; whilst the Flemings, who form the other part of the population, are as Teutonic to-day as they were many

centuries ago. Thus in Belgium we still have two distinct races living side by side, though differing entirely the one from the other in blood and language, forming a single nation, and even a united one. Probably this latter somewhat curious circumstance is mainly attributable to the fact that they have for nearly five hundred years shared a common political destiny and evolution under successive foreign and native-born rulers. This political fusion has doubtless served to remove many causes of friction which otherwise might have arisen between the Walloons and Flemings, and has given rise to a feeling in both races that their political independence and material progress largely depends upon unity. At all events, it is significant that neither race during its long term of combined existence, which commenced at the time the feudal system came to an end, has been in any way actively or racially antagonistic one to the other. It is undoubtedly this absence of internecine strife during past ages which has made possible the continued independent existence of so small a State, though it has more than once formed “the battlefield of Europe.”

Probably one of the reasons, and not the least potent, for the absence of racial antagonism has been the fact that both Walloons and Flemings have a common religious belief—Roman Catholicism. This circumstance has removed one very fruitful and frequent source of the

Two Distinct Races Living in Unity.

A Common Religion, but Two Languages.

differences that arise between distinct races inhabiting one country.

But although they have a common religion, the Belgians, as we have said, speak two quite distinct languages. The Flemings speak Flemish, of a kind which has scarcely changed since the Middle Ages; whilst the great majority of the Walloons speak French, although those of the Arden-

Flanders, with its Flemish influence, and the Walloon districts.

As we have mentioned, the Walloons are by some ethnological authorities considered to be the real descendants of the original tribes of the Belgæ, or at least of such of them as survived the very drastic measures of Cæsar

The Walloons.

and the one-time Roman occupiers of the country. The effects of the intermarriage of their women with the conquerors in those far-off centuries, and of a similar practice with the Spanish occupiers of the sixteenth and seventeenth centuries, can yet be traced in the Roman and Spanish types often to be found, more especially in the provinces of Luxembourg, Liège, and Namur,



Photograph by Clive Holland.

SOME BELGIAN TYPES AT OSTEND.

nes and a portion of the province of Liège still use the old Romance tongue, Walloon. A few of the inhabitants who dwell on the German frontier in the province of Liège have adopted the German tongue.

One would have supposed that nowadays, at least, some attempt would have been made towards the unification of the language by making it either French or Flemish; but, although the former is the official language, nearly half of the inhabitants still speak Flemish, about 43 per cent. French, whilst the remainder retain either the Walloon language, or French and Flemish combined. Thus rather less than 10 per cent. are bilinguals, and most of this small proportion are dwellers in Brussels or in the province of Brabant, which forms, as it were, a "buffer" state between

where there are to be met many handsome girls and women with patrician and Southern features and colouring. Even at the present day Roman names are found among the Walloons. The latter people, too, have far less jealously preserved their own language than have the Flemings, the vast majority of whom, indeed, are only acquainted with their own tongue, and are quite at a loss when visiting French-speaking districts in the western portions of the country.

The history of Belgium contains many historic episodes and events which well illustrate the chief national characteristics of a people who in ancient times were distinguished for the boldness of their undertakings, both commercial and

Belgian Characteristics.

adventurous, their generosity to Mother Church (which has made Belgium a country of cathedrals and magnificent churches), and the people's love of freedom, by which they have in past centuries gained distinction when the sword was one of the most speedy and acceptable means to secure fortune. Nowadays the Belgians may be said chiefly to excel in commerce and the arts of peace. By reason of this the country has to-day become prosperous, peaceful, and, on the whole, contented, with many valuable manufactures, including that of machinery, iron, steel, linen, cotton, and glass, whilst it still remains noted for the manufacture of lace which earned it fame in the olden times.

As regards physical differences existing between the Walloon and Flemish women, it may be pointed out that the former are of stouter build and greater stature than the latter, who are fairer and usually possess fresh complexions and good colouring.

Differences between Walloon and Flemish Women.

The Walloon women are not only bigger and taller, but usually present a distinct contrast to the Flemings by reason of their darker hair, and pale—though often swarthy—complexions. In Liège and Luxembourg and in some other districts one finds fair-haired Walloon women, but as a general rule they are dark, whilst the Flemings are the opposite. The women of the latter race are more actively industrious and energetic; whilst the former have better heads for business, and are also better cooks and housekeepers. Both races of women are fond of bright clothing, although the Walloons have the credit for better taste, and of wearing their garments with greater effect and distinction. To see the lower classes of both races at their smartest it is necessary to wait for a Sunday or *fête*. Then women, who may have seemed on ordinary occasions quite dowdy, will appear startlingly smart, but on the whole dressed in excellent taste.

The life of the Belgian people, and more especially of the women, can best be seen

in the capital or in one of the larger towns. There is, however, very little difference in the general domestic life which is led by that large class which comes between what is commonly known as "Society" and the working classes proper. Whether the household be that of a professional man, or a



Photograph by Clive Holland.

A BELGIAN WORKING WOMAN AND HER DOG-CART.

manufacturer, or shopkeeper, who is prosperous enough to live away from his office or business premises, there is probably less difference to be noticed as far as daily routine of life is concerned than there is in that of any other European country. One chief reason for this is the fact that *au fond* the Belgians are a simple people, who have learnt the lesson of thrift in a hard school, and who now practise it as a matter of course. There is certainly in Brussels

itself—though it is called “Paris in little”—a notable absence of the lavish display one finds in the French capital. It is always difficult to estimate a man’s income at all accurately from the appearance of his women-folk, from himself, or from the furnishing of his house.



BELGIAN GIRLS OF THE LOWER MIDDLE CLASS.

There is little, except in certain districts of the Ardennes and less frequented parts of the country, in the now prevailing costume of the Belgian women to distinguish them from women of the same class of any large town in Eastern France, or even of Paris itself, although fashions and customs in the larger country towns of Belgium do not change very rapidly.

In Antwerp, however, and in several other towns on the German and Dutch frontiers, one still sees many, of the older women more especially, wearing the deep white collars of former times, velvet

bodices, and “coif”-like caps with lace wings.

But if what is known to artists as “costume” is not nowadays very apparent or distinctive, there are many characteristic types of Belgian women. As a whole,

it may be said that the women of Belgium as regards physique may

be considered to be of a mixed French and German type. The Bruxelloise differs little from the Parisienne as

Character-istics of Belgian Women. regards figure and appearance; and we have certainly noticed a marked resemblance between the Parisian and Brussels *midinettes*, work-girls, and school-girls. The Belgian farmer’s wife and daughters are very like their sisters of Alsace and Lorraine, and in some cases are almost indistinguishable from Normandy peasants; whilst the familiar milkwoman, with her little cart drawn by dogs, is not very markedly differentiated from the “comfortable” and elderly *blanchisseuse* of the French capital and large provincial towns. The famous bathing-women of Ostend and Blankenberge could be paralleled in either Germany or France, though many of them are fairer and more Teutonic than French in build.

But there are some distinguishing characteristics of Belgian women of almost all classes—more especially noticeable, however, in those of the lower—which mark them out from those of our own land. Tidiness in dress and absence of cheap finery is one of their most prominent virtues. The Belgian women of the working classes might indeed well be held up as an example to those of our own land in this respect. That they are singularly bright, cheerful, and contented in disposition is obvious to all who have spent any considerable time in the country, just as their industry and thrift cannot be gainsaid. Indeed, so many of the businesses appear to be in the hands of

women that it would at first sight tempt one to say that Belgium is a nation of feminine shopkeepers. Most of the "milkmen" are women, and a large proportion of all "light" businesses—such as groceries, greengroceries, haberdashery, floral, and similar undertakings—are managed by women. Often, indeed, the husbands have occupations quite apart, and find that their women-folk are capable of controlling and making good incomes in commercial undertakings of considerable size. Many of the cafés and café-restaurants even in the large towns have women, known as *patronnes*, as their presiding geniuses, who are often the widows or the wives of the proprietors.

In the home the Belgian woman is literally a host in herself. She is frequently a good cook, can usually make most of her own clothes, and except in the richest families usually does so, with or without the help of a sewing-maid or a hired sempstress. But this is with the exception of the two or three good dresses which almost every Belgian woman—save the very poorest—expects her father or husband to give her each year. These dresses will be the best that can be afforded, in the last of "latest fashions," and in excellent taste. Indeed, the Brussels dressmakers are little if anything behind their more famous sisters of Paris save in their charges, which are decidedly less extravagant.

Even a cursory survey of the position and distinguishing characteristics of Belgian women must lead one to the conclusion that they are usually excellent housewives, cheerful in disposition, thrifty, tidy, religious, charitable, and industrious, and that they do their fair share in all stations



Photograph by Clive Holland.

A WELL-KNOWN BELGIAN (FLEMISH TYPE).

of life towards the prosperity and comfort of the home. Indeed, one might venture to assert that the national prosperity of a small and not, otherwise than politically, very important nation is largely owing to its women and their many excellent qualities.

DENMARK

By EMMY DRACHMANN

High Attainments of Danish Women—Institutions for Women—Danish Characteristics—The Influence of the High School—Danish Hospitality—Feasts for all Events—The National Dress—Position of Danish Women

High Attainments of Danish Women. THE Danish woman usually stands on a high intellectual plane; as a rule she is more the equal of man than in other civilised countries. In the course of the last twenty or thirty years she has developed with astonishing rapidity, and it must be confessed that man, so far from hindering her, has even assisted her to her new position. When in 1877 the University opened its doors to women students, the other colleges in the country followed suit. It was not only in academical studies, however, that the young woman sought to advance, but in all branches of practical life she tried to obtain independent occupation. Nowadays it is considered almost reprehensible for a young girl, even if she be rich or belong to the higher circles, to have no occupation by which she can earn a living, and this not only in the higher professions but in book-keeping or general office work. These workers have organised themselves with remarkable ability, and have formed their own unions and clubs. Intercourse between the well-educated women and their less fortunate sisters has had a wonderful effect in improving the position of women generally.

Institutions for Women. Among the institutions organised for women in Copenhagen must be mentioned the Women's Reading Club, the library of which contains nearly 40,000 volumes. In connection with it are spacious and well-

furnished rooms for reading and social purposes, where, in winter, there are frequently concerts and lectures. Amongst others Bjornstjerne Bjornson and Fritdof Nansen have lectured here. This institution was founded by Miss Sophie Alberti. The subscription is very modest, consisting only of 12 kroner (about 13s.) a year. The School of Art Needlework for Women is supported by the Government, and provides instruction for girls in all sorts of national embroidery and weaving, free, or on very moderate terms. The school was founded and is directed by Mrs. Gad, wife of an Admiral in the Danish Navy. The Women's Kitchen, an excellent institution, was started by two ladies as a private undertaking; here women of all classes can obtain their meals served at a well-laid table for a very small sum, two well-cooked and substantial courses costing 45 öre (6d.). The Women's Commercial Club, originally founded merely for social gatherings and lectures, was soon able to provide for its members in old age and sickness. It is worthy of mention that the intercourse between the sexes at colleges, in offices and clubs, is quite free and natural, but marked by sound tact; there is no idle flirtation. This fact has contributed much to the advancement and development of women. On the other hand it is said that since the admission of women to these institutions drinking and gambling in clubs have decreased, and the only habit which the fair sex shows a tendency to adopt is that of smoking.

Danish women, as indeed Danes generally, are of a gay and bright temperament, quick of comprehension, and with a well developed æsthetic sense.

Danish Characteristics.

In no other country is there such a sale for works of *belles lettres* as compared with the number of the population. However, the Danes are not exactly hard-working, they like to take life easily, and it would be better if the English proverb "Time is Money" were more widely recognised.

The High School, founded by the famous bishop N. F. S. Grundtvig, exerts great influence in

The Influence of the High School.

the country, and almost every young man or young girl has attended for one or two terms. Great stress is there laid on national history, political economy, the study of the old folk-songs and national literature. Grundtvig called his school "A school for life." There are at present about ninety high schools in Denmark, of which Askov Højskole is the most celebrated, and many strangers, especially English, come to see it. Much as the high schools have raised the status of the rural population, they have also contributed in part to the deplorable fact that manual help on the farms is becoming more and more difficult to obtain: in many cases the daughters and sons of the wealthier peasants who are studying in towns are called home to work, most unwillingly, on the parental farms.

Farm-work is much lightened nowadays by the presence of co-operative dairies, which are found in each village, and by machinery. The women, nevertheless, find plenty to do with housekeeping, cooking, and attending to the poultry, for eggs are an important article of export.

Food is rich and rather heavy; butter is used in great quantities, though in later

years, owing to the increased exportation to England, it is in many cases replaced by margarine. Danish "sandwiches" (*smørrebrød*) form a noteworthy item of the national diet. Big loaves are cut into slices which are thickly buttered and covered with dainty slices of meat, sausage, ham, egg, or cheese; these are always prepared by the women with the greatest



A WOMAN OF THE ISLAND OF FANO

care, and are served three or four times a day. Dinner is the only hot meal. In some places, however, barley porridge is served in the morning, or a kind of soup prepared from rye-bread and beer.

Baking and brewing on the farms have nearly died out; the bakers' and brewers' carts call at nearly every cottage door and provide the inmates with what they require. Only on the larger farms fine bread and cakes are made to eat with tea and coffee, and they are in great request, for the old hospitality still exists to a certain degree.

When a guest arrives the table is immediately laid for him with an abundance unequalled in any other country. This hospitality is carried to such lengths that, in some parts, an extra and substantial meal will be prepared late at night. When the neighbours drop in after supper, coffee and cakes are brought at once, and later when the guests commence leave-taking the hostess presses

place on the first day, and is followed by the great wedding dinner at which the clergyman and his wife are present. The men and women—groom and bride excepted—sit apart, arranged according to rank and degree of relationship to the bridal couple.

Funeral ceremonies last only one day, and are also accompanied by much eating and drinking. The coffin rests in the middle of the state-room, surrounded by the nearest female relatives clad in black and with prayer-book and handkerchief in hand. Their head-dresses are covered with black veils. The chief among them stands at the head of the coffin and removes the "eye-cloth" (*ojenkladet*) every time a fresh guest approaches.

When a baby is born the female neighbours, dressed in their best, bring the young mother all sorts of dainties, and are regaled with coffee. A religious ceremony worthy of mention is the churching of women. The mother waits in the porch until the clergyman advances to receive her; after having spoken a few words to her and blessed her, he leads her into the church.

As the old customs are gradually disappearing, so is the national dress.

The National Dress.

Of this, originally, there were many varieties, for each district had its own.

Common to all is the heavy gathered skirt of home-spun wool, and the large apron of black wool or silk, with broad, flowing ribbons. The head-dress, which entirely covers the hair, is usually richly embroidered with gold, silver or linen thread, and bears long bows of coloured ribbon. The costumes are now only found in occasional use, but in most places at festivals the elder women may be seen in them. Strangely enough most of the women in two villages quite close to the metropolis, Amager—called the Kitchen-garden of Copenhagen—and Skovshoved—a fishing village—retain them and



WEDDING COSTUME WORN ON THE ISLAND OF AMAC.

them to resume their seats, saying "You won't refuse to take a bit of bread?" and at once the table is laid with meat, ham, cheese, sweets, beer, brandy, schnapps and coffee. The latter is much drunk, and is to the women what schnapps is to the men; in many kitchens the coffee-kettle is never off the fire, and is continually being replenished.

The celebration of weddings on the large farms in many parts of the country lasts for two days or more. The ceremony takes

so dressed bring their goods to market. In the little isle of Fano in the North Sea, near Esbjerg, and in parts of the west coast of Jutland, the women when working in the fields wear masks of black satin, to protect them from the sharp sea breeze.

In the numerous fishing villages along the Danish coast the women help the men to mend the fishing-nets, a task which involves considerable labour. They also sell the fish not suitable for export or for the great markets; they carry it in baskets

on their backs, and go from house to house, often for long distances.

Danish women, in the country as well as in the towns, are greatly interested in political and social matters, and now that they have obtained electoral rights their influence is sure to be felt in many ways.

The next step will doubtless be their admission to the great political elections, and as important men, as well as women, are working for this end, it is only a question of time.

**Position of
Danish
Women.**



DANISH COSTUMES.



SWEDISH WOMEN AGRICULTURISTS.

Photograph by Ad. Ståhre, Kisa.

SWEDEN

By MARY T. NATHHORST

Characteristics—The Position of Swedish Women—Work and Wages—Higher Education—The Peasantry—Town Workers—The Arts in Sweden—The Growing Influence of "Mam'selle"

THE Swedish woman shares her chief characteristics with other branches of the Germanic race, and her nearest relative is undoubtedly the Finn. Both Finn and Swede are honest and fair-dealing, frank and loyal; perhaps rather phlegmatic in temperament, but at the same time of a lively fancy, and gifted with a great propensity for dreaming. If there is a difference between the two, it lies in the more earnest nature of the Finn, in her more serious view of life, and in her deep interest in social questions; while the Swede is more refined, more highly cultured, and takes broader views of things in general.

Characteristics.

If we compare the Swede with the women

of less closely related races, we may say that while both she and the Norwegian are industrious and independent, the woman of Norway is more wide-awake mentally, and has a more breezy manner; while the Swede has more natural tact and a finer feeling of modesty. The Swede shares with the women of Germany the love of home, but not the delight in daily work; she resembles the Englishwoman in her love of sport and the open air, though she lacks her endurance, her patriotism, and her interest in politics.

The hair of a Swedish woman is generally brown, her eyes are grey or blue, and her active love of sport gives her a fresh complexion and a well-developed figure above medium height. What she lacks in classical beauty

she makes up by her temperament, which gives brilliance to her eyes, an ever-changing colour to her cheeks, and deep soft tones to her voice. To this must be added that the Swedish woman dresses well—better, indeed, than any other daughter of the Germanic race.

The Swedish woman was one of the first whose position was improved by the emancipatory movement of the last century. Fredrike Bremer put an axe to the root of those prejudices which hindered the poor but educated woman from doing anything better for her living than working as a governess. Much has already been accomplished, and the unseemly strife, which comes to the fore in other countries when the woman question first makes its appearance, is a thing of the past in Sweden. True, the suffrage, which was the first question to unite the majority of Swedish women under the standard of emancipation, is still before us; but, thanks to the assistance of the men, we are not compelled to use such aggressive means as some Englishwomen consider necessary. This is well, for we earnestly desire the end of the conflict, and we desire, moreover, that the attitude of the emancipated woman may not divide the sex but so preserve the subtle bouquet of womanhood that a suffragist will only differ from another woman in her profounder conception of life, in her deeper realisation of its responsibilities, in her wider interests, and in her more tolerant views.

What we lack, above all, is a feeling of solidarity, not so much as a protection against man as against each other; the question of wages is the dark side of woman's life in Sweden. She is paid starvation wages, and there are few instances of women receiving as good a salary as men.

When Ellen Key some fifteen years ago declared that woman would be happier in more womanly occupations, the dictum was received with a storm of resentment; she, so it was declared, "was in the pay of

man—she was betraying her own sex." But years and experience have made our warlike words more mild, and taught us that woman should know her own resources before she applies herself to new work; taught us, above all, that to woman belongs the care of the children—the nation's wealth and hope for the future.



Photograph by Granbergs Konstindustri-Aktiebolags Förlag, Stockholm.

SWEDISH GIRLS OF RÄTTVIK.

A society has been formed which aims at giving practical training to young women of all classes in the rational treatment of children. After three months' instruction in the care of children, the young women utilise their knowledge either in their own homes or act as instructors themselves. Schools have also been founded for training in domestic economy and practical house-keeping.

Reform in housekeeping is one of the questions of the day, as a natural result of the servant famine. The servants are recruited from the ignorant and irresponsible classes; domestic work is not held in honour, and the mistress has to face

ever-increasing demands on the part of the servant. The Swedish woman is in some things absurdly conservative, but a refreshing breeze of practicality has blown over the girls of Sweden, and every year she has new openings for wage-earning occupations.

should. In places where home "sloyd" has begun to blossom again, there is some dawning of prosperity. Weaving or lace-making brings in a welcome addition to the pittance to be earned by agriculture. But in some places the soil is so poor that the

The Peasantry.



Photograph by Ad. Ståhré, Kisa.

A CLASS OF INSTRUCTION IN HOME "SLOYD."

Higher education for women is a reality in Sweden; at the age of eighteen or twenty a girl passes the high school examination and goes to the University. The philosophical faculty counts the greatest number of female students, then comes medicine, then law, and last of all, with very few, theology. The university course finished, girls pass on to their work in life, some as teachers, some as midwives, some as instructors of home "sloyd," and so on.

I know few beings more pitiable than our poor peasant women; their whole existence is children and cooking, children and mending, children and children without end; and withal not the shadow of a notion of how to care for children or household as they

married women have to leave their home and children in winter under the care of the old women, and themselves go away to richer parts to earn money, returning in spring to till and sow the land.

Poor girls who earn their livings as sempstresses, nurses, shop-girls, and so on, as a rule, lead respectable lives.

Town Workers. Waitresses have not a specially bad reputation, and even the "bath-women," whose offices are, to the just astonishment of foreigners, available for both sexes, give no cause for scandal.

Sweden, by the way, is not rich in women of distinction: a few authors and singers are known outside our frontiers, but most enjoy at best a home reputation only.

Such artistic ability as we have is utilised mainly in our arts and crafts, especially the textile industries. Many women devote their lives to art embroidery, lace-making, tapestry-weaving, and so on. Another field of work in which the Swedish woman stands first is gymnastics and massage.

**The Arts.
in Sweden.**

The married woman of means leads, if possible, a more industrious life than the unmarried woman; true she seldom has an occupation outside her home, but the Swedish woman does not marry in order that she may have more leisure. Marriage is, as a rule, fairly happy, owing to the

**The Growing
Influence of
"Mam'selle."**

freedom with which the youth of both sexes can associate before the fateful knot is tied.

In middle-class families the number of children seldom exceeds four; the working classes often exceed this, but just now the "two-children" movement is gaining ground in Sweden. If woman is over-burdened with household duties, it is not because she has too many children, but because of the unpractical way in which she arranges her life; her spheres of interest become limited, and in social life she has a dangerous rival in the wide-awake, interesting young spinster. There is nothing more characteristic of Sweden at the present day than the growing influence of the "mam'selle."



Photograph by Granbergs Konsthindustri-Aktiebolags Förlag, Stockholm.

SWEDISH GIRL OF FLODA, DALARNE.

NORWAY

By GINA KROG

Norwegian Characteristics—Women and Out-door Life—Ski-ing—Women in Civil Life—Enfranchisement of Women—The Dignity of the Peasantry—Women and Weaving—The National Costume—Bridal Costumes and Customs—Mountain Life—Fisher-women—The Laplanders

THE Norwegian women who take part in the social life of the towns are not very different from the women of other civilised countries: their manners, dress, and general behaviour are in accordance with the rules set down by European custom, although it is by no means unusual to hear foreigners comment upon their happy temperament and the absence of conventionality which they frequently display.

Norwegian Characteristics.

A free, untrammelled comradeship between the two sexes has always been a distinctive feature of Norwegian life, and this, together with the newly-won social independence and out-door life of women, has set its mark upon the younger generation.

Those who visit Christiania in winter will see a sporting life in which the young women share to an extent that

Women and Out-door Life.

is unknown in other countries. They are to be seen going out in troops, accompanied by friends and brothers, or women by themselves, as the case may be. Two or three together, sitting on the long, sleigh-like toboggan called a *kjølke*, steering with a stick fifteen feet in length, they rush down the steep roads and round the neck-breaking curves, while the sound of their laughter penetrates the clear winter air.

But ski-ing is the favourite amusement; it was first introduced into the towns from the outlying country districts, where skis are

often necessary as a means of getting about, and it has won the chief place among winter sports. Thirty years

Ski-ing. ago it was considered a mark of eccentricity when a lady went out on skis, but now it has become the universal custom amongst the younger women in all classes of society. On Saturday evenings, or as soon as the day's work is over, the working clothes are cast aside and a ski costume is adopted in its place. This consists of an ordinary coat, or a bolero, and short skirt of tweed or thick woollen homespun, a soft woollen cap with or without ear-lappets, and a pair of long knitted gloves reaching half-way to the elbow, and often embroidered. In addition to these, some people wear Lapp boots. Light grey or blue are the usual colours worn, and sometimes the dress is enlivened with bright-coloured borders copied from the national costume, but upon the whole there is great variety, both as regards colour and style.

With skis on their feet and staff in hand, off they go. Many women are excellent ski-runners, but as a rule they are not ambitious from a sporting point of view; they look upon it more as a means of enjoyment than as an end in itself, and they often go with their friends for a trip lasting several days to ski huts on the hills, and then a small knapsack becomes a necessary part of the outfit.

Norwegian women occupy posts in the civil life of the country which are not open

to their sisters in other lands. In a local court of justice it is not uncommon to find women there, not merely as plaintiffs, witnesses, or listeners, but also as jurors chosen by the

Women in Civil Life.

people, and doing their share of the work with thoroughness. In many of the town and county councils women may be seen sitting side by side with men, and the same is the case on school boards, workhouse committees, and other municipal bodies.

The Woman's Cause has advanced with great strides during the last generation.

Enfranchisement of Women.

The way for it was prepared in literature by the greatest writers of the nation, and twenty-five years ago it had become a practical question among women themselves. One reform after another was passed with increasing energy, and the women who are leaders of the movement have gradually gained the support of the foremost lawyers and politicians. In 1901 women obtained the municipal franchise and the right of election to local boards, and on June 14th, 1907, they gained the political franchise, with the right to election as members of the *Storting* (Parliament), but they have not got it on the same terms as men, who have universal franchise. For this reason there is still cause for agitation in the women's camp. Meetings and lectures are being held with the object of keeping the question to the fore, but, although the proceedings are conducted with great enthusiasm, they are not lacking in dignity.

In 1909 women will take part in the political elections for the first time; they have already voted at municipal elections. In towns, where it is merely a question of walking to one of the many polling booths and delivering a voting paper, women are

to be met in crowds on election days. Husbands and wives are seen going together, generally to vote for the same candidate, but sometimes for opposite parties. In the country, where distances are great and the



Photograph by E. Enger, Christiania.
A MARRIED WOMAN FROM THE PARISH OF FANE, NEAR BER.

roads often bad, fewer women use their right; yet there are some districts where the women make every effort to record their votes: mothers carrying young children are often seen at the polling booths. There is no harm in accustoming them in good time to the public duties which now await the girls no less than the boys.

On the other hand there are a few outlying districts where not a single woman is to be seen at the poll; but it is safe to prophesy that in a few years' time these ideas will have penetrated to the remotest



A NORWEGIAN GIRL SKI-ING.

Photograph by A. B. Wilse, Christiania.

village, and the women will come forward in the interests of society.

Although in these and in many other ways women are taking their share in the pulsating life of modern times, we dare to hope that they will not lose that part of their old habits and customs which is most valuable. All who are acquainted with the historical development of Norway know that there is a great deal of the old aristocratic culture retained among the Norwegian peasantry,* not least noticeable

**The Dignity
of the
Peasantry.**

* The meaning attached to the Norwegian word "bonde" is not exactly what we mean by "peasant." A "bonde" is a landowner, not an ordinary labourer.
—TRANSLATOR'S NOTE.

among the women. Even superficial observers cannot help being aware of the dignity and nobility of bearing which characterise the peasant women in some of the remotest valleys of Norway.

When the railways forced their way up the valleys it seemed probable that they would wipe out all that was most characteristic of Norway. Tourists and collectors invaded the country, purchasing for ridiculously small sums all the home-made articles they could find in the way of clothes, furniture and jewellery, many of which were genuine masterpieces. But at present there is a national renaissance which is doing all that is possible to encourage home industries, to raise the standard of language



Photograph by S. Lund, Christiania.

A PEASANT BRIDE FROM SOGN (NEIGHBOURHOOD OF BERGEN).

and architecture, and to preserve many of the good old customs. Some of the mountain districts and places near the sea have remained almost untouched by the levelling tendencies of modern times.

The art of weaving has always held a high place among the women of the country, some of whom have shown remarkable powers of invention, imagination, and good taste in their work. By this means they have given fresh impulse to modern art, and a revival of the industry has been brought about throughout the country, thanks to the patronage of rich people and the encouragement received from museums in the towns. The women in the farm-houses look forward with pleasure to the quiet hours when they can lay aside their household work and sit at their looms.

They also embroider trimmings for their dresses in coloured wool or in white linen. The celebrated linen embroideries, known as Hardanger, are done on the west coast, and are very fine and artistic.

There is great variety in the national costume which is still worn in Norway, both on week-days and holidays. Of the two principal types of women's dress, the first may be described as a short skirt, sewn on to a low bodice without sleeves, worn over a loose blouse of white or coloured material. In some west country districts the married women wear a folded white handkerchief, called a "skant," on the head. The second type of dress resembles the Empire style, and the women who wear it have beautiful trousseaus. The skirt reaches up close under the arms, and is worn short on week-days when it is gathered up round the waist with a broad leather belt and trimmed with braid. But the best dress has a long skirt, trimmed with coloured embroideries of great beauty. With regard to the minor details there are many variations of these two types in the different districts. The costume worn by the women of Sætersdal is an artistic example of the

Empire style. It consists of two frieze skirts gathered round the waist and attached to braces, so that the weight is equally distributed. The underneath skirt is white, of undyed wool, with a black border round the hem, while the upper skirt is black with a red border. The white skirt is the longer of the two, and its black border is allowed to show below the other. Both these skirts are short, the longer does not reach very far below the knees. On Sundays and holidays a black frieze jacket with long sleeves is worn, and in addition to this a pretty homespun shawl, which is very long, and gives an Oriental touch to the costume. When all these are worn together the costume is naturally very heavy, and it requires no little skill to wear it gracefully, but to those who are tall and have well-developed figures, it can be very becoming. Many of the women of Sætersdal have a very graceful walk.

In some of the west country districts the bridal costumes are very beautiful indeed; they are trimmed with silk ribbons woven in colours or in gold and silver, with long chains and other ornaments round the neck and a crown upon the head. It is quite an art to adorn a bride in this manner.

In olden times there were numerous customs connected with courtship and marriage, of which only a few remain, but the marriage ceremonies still occupy several days, and the evenings are spent in dance and merriment. The modern international dances are to be seen as well as the old ones, and some of the latter are very intricate.

It generally happens that the bride enters upon a life of hard work, for during the last few years it has become more difficult to procure labourers to do the farm work, and the women are kept hard at it from morning to night to prepare the food necessary for man and beast.

As St. John's Eve draws nigh, the mountain districts are filled with life and merriment. The cattle have to be driven up

Women and Weaving.

Bridal Costumes and Customs.

The National Costume.

to the mountain pastures, and the girls are delighted when it falls to their lot to live

Mountain Life. at the *sæters*, where their voices can be heard echoing among the hills as they call the cows.

Sometimes a girl is obliged to live quite alone in one of these *sæter* huts, but she does not mind it in the least; she enjoys the mountains and the solitude. Saturday evening is a holiday for her, and she takes pride in seeing that everything is tidy and in good order; then if the right man comes he is sure to be well received. Strangers, however, are also welcomed, and treated to cream and porridge and other good things. The young women in these mountain districts are very honest and reliable, as well as pleasant and hospitable in their manners.

In summer-time the women take part in the out-of-door work on the farms, but as a rule there is an arbitrary division between men's work and women's work.

Women lead a very different life on the sea-coast among the fisher folk from that passed at the farms and *sæters*.

Fisher-women. When the herring fishing is in progress the women take their share of the work, and crowds of them may be seen standing in their yellow oilskins and cutting up the herrings with a speed that is almost incredible.

In Nordland, when the annual fishing takes place, which lasts until early spring, the men leave their homes to go to the big fishing "stations," as they are called, and the women are overburdened with work. No sooner have they equipped their husbands for their long absence from home than they have not only their own work to do, but the men's also; they have to go out in the boats and to attend to the farm work as well.

Further inland, in Nordland and Finmarken, we come upon a different race of people who are not troubled

The Laplanders. with work of this kind. These are the nomadic Laplanders

whose whole occupation consists in looking after the reindeer, and preparing all with which the deer provide them for food and clothing. During the short summer months the little Lapp women may be seen, dressed in their practical and picturesque cloth garments, busily employed round about their tents, with their babies on their backs in small cradles manufactured out of bark. During the long winter season they are obliged to clothe themselves in reindeer fur, and when they go out they either drive in a *pulkha*, a sleigh drawn by reindeer, or they go on skis over the endless expanse of snow, lit by the flames of the Northern Lights.



ICELAND

By EMMY DRACHMANN

A Primitive Land—Woman's Work—National Dress—A Democratic People

THIS great island affords an inhospitable lodging for the sparse population scattered along its coasts. The inhabitable portion consists of a strip of ground between the foot of the glaciers and the coast, and those parts of the narrow valleys which are nearest to the ocean; the remainder is one huge ice-plateau.

A Primitive Land.

The inhabitants live principally by sheep-rearing and fishing, and the women, as well as the men, must labour hard to gain their modest livelihood.

Life is very primitive, the houses, except in the towns—of which there are but four in the island—are built mainly of turf and wood. The rooms are constructed separately, each under its own roof, and are connected by corridors. Along the wall of the principal room are arranged the beds, which serve as seats during the day. Two individuals sleep in each bed, the men on one side of the room, the women on the other: for the head of the family and his wife a corner of the room is screened off. Statistics show that these conditions have no prejudicial effect on morality.

The food is prepared in the apartment called the *ildhuset* (*ild* fire, *huset* house), and the women, who eat by themselves in the kitchen, serve the

Woman's Work.

meals in wooden bowls to the men as they sit on their bedsteads in the *badstofa*. The fare is very plain, consisting of porridge or milk-soup, fish, and sometimes meat, which is nearly always dried, salted or smoked. The Icelanders are very modest in their ideas of luxury, and by no means *gourmands*; in fact, meat and fish is often eaten when not quite fresh, and found delicious. Coffee is drunk in great quantities, though not, of course, to the same extent in the poorer households, where it is considered a great luxury. Cows are found on every farm, and these are milked by the women, who also make the butter and cheese. From the sheep's milk they prepare, during summer, the national dish called *skyr*; the whey is separated from the curd and the latter stored



A WOMAN OF ICELAND.

for the winter when milk is scarce. The work of a woman is very hard in winter; she often has to fetch water for the cattle from long distances, she must assist the men with their fishing-implements, and dry and mend their clothes. In the evenings and in her spare time she is busy spinning, weaving and embroidering in gold and silver; for the state-room is decorated with woven carpets, and the woman's dress on festal occasions is richly ornamented.

In distinction from the men, the women wear national costume,

National Dress.

of which there are two separate varieties, one for every day, and one for times of festivity. The first consists of a full, gathered skirt of home-spun wool, a large coloured apron, a tight-fitting bodice with a broad velvet border round the sleeves and down the front, which is open, showing the white chemisette. The head-dress is quite characteristic. It consists of a small circular piece of black cloth (formerly tightly knitted), six or eight inches in diameter, which is fastened with pins to the crown; in the centre of this is fastened a projection of cloth, like a glove-finger, ending in a brass or silver tube, which terminates in a black silk tassel, about twelve inches long, hanging down over the ear.

The festal garb consists of skirt and bodice decorated with gold and silver embroidery on velvet ribbons; the chemisette is an exquisite piece of needle-work; the girdle consists of oblong silver plates of fine filigree. The head-dress is helmet-shaped, of white linen stretched over a cardboard frame filled with cotton, and covered with a long embroidered veil. This is secured by means of a tiara, also of rich filigree. A dark blue velvet cap, trimmed with sable, is used for outdoor wear.

Common to all Icelanders, men and women alike, is a strongly-developed, independent nature. They have a natural



ICELANDIC WEDDING COSTUME.

antipathy to subordination and but little respect for authority; they are remarkably democratic, and cling to their individual rights.

A Democratic People.

The old Sagas still play an important part in their mental life, and they love to dwell on the former glorious days of their country. Although there are but thirty established schools in the island—instruction in the country is obtained from wandering teachers—yet every Iclander reads and knows the Sagas, and even the poorest home possesses one or more volumes of the national poetry.

THE BRITISH ISLES

By M. H. MORRISON

The Era of Enlightenment—As to Numbers—The New Generation—The Initiative Power—Woman in Sport—Influence in Politics—The "Home" Influence—As Wife and Mother—The "Bachelor Woman"—The Power of the Middle Class—The Lower Rank—The Aristocracy—Characteristics of the Scotswoman—Types—The Irish "Mary"—No Middle Class—Influence of the Priest—The Celtic Temperament—"The Gentry"—Welsh Characteristics—Education—The Possibilities of the Welsh Woman

THE English woman, it has been said, lags behind her husband, the American woman strides ahead, the French woman walks beside him. Of the American and the French woman the reflection remains true. Of the English woman it is becoming less true, and of the Welsh woman apparently scarcely true at all. For this thanks is due to the era of enlightenment through which the sex is passing, and for which we need a word as neatly comprehensive as *Meiji* is of the present era of enlightenment in Japan, which, by the way, closely corresponds in number of years with the Woman Movement here.

The Era of Enlightenment.

The women of England, especially as seen in our too-absorbing London, are taken, by foreign observers at any rate, as the type of the women of the whole kingdom. And from the point of view of numbers there is much to be said for that assumption.

As to Numbers.

Whereas, according to the last census, the people of Ireland number 4,458,775, of whom 2,258,735 are women; and Scotland 4,472,103 of whom 2,298,348 are women, the people of England and Wales number 32,527,843, of whom, in round figures, 17,000,000 are women and 16,000,000 men. Curiously enough, women emigrate in larger numbers than men from the country places, perhaps because of the demand for domestic servants. In the record of 259,400

marriages the brides were made of 240,807 spinsters and 18,593 widows—enough to justify old Weller's remark, "Be wery careful o' widders!" The most recent returns show that of women under the age of forty-five years 4,133,322 were unmarried, and the wives and widows together numbered 3,987,525. The spinsters are greatly in excess of the bachelors in the Home Counties and in those districts where women take a large part in the staple industry. In Surrey the unmarried women of twenty-five and upwards are nearly 12,000 in excess of the bachelors; but in South Wales the bachelors of corresponding age are 18,429 in excess of the spinsters.

As the John Bull of caricature has given place to a John Bull not yet delineated—the hard-headed, keen, city man of wide-world interests; so the extremely beautiful, but rather characterless, type of English beauty published some months ago by an illustrated daily is giving place to a young womanhood of distinctive personality, liberal education, many interests, wide sympathies.

The New Generation.

Our men to-day are not very different from what we would wish them to be. Those of our women who have the interests at heart of nation and of sex try to bring our girls into line. This is conspicuously so among the upper middle classes, whose influence is specially dominant amongst us and is telling in the ranks below and above.

Taunts that had the sting of truth some years ago, that women could not initiate, could not organise, could not hold together, now fall impotent to the ground. Not to mention the women's colleges of Oxford and Cambridge, the High Schools for Girls have revealed a wealth of private enterprise on the part of women that is the constant theme of praise. Proof also of this can be found in the ladies' clubs that have been inaugurated; in the professions of which, despite opposition and sometimes obloquy, they have pushed open the door; and in the many occupations which they have entered or have actually created.

Turning to the realm of sport, they now take an increasing part in otter-hunting, in bloodhound trials, hare-hunting, whippet-racing, spaniel and pointer field trials, yachting, angling, in deer-stalking and big-game shooting—in mountaineering, ballooning, curling, tobogganing, fencing, *jiu-jitsu*! And there has just been started a school where they can learn motoring as a profession.

As to politics, there is not an organisation in this country among men but has its keenly alert counterpart, quite as far-reaching, amongst women. And the militant Suffrage Societies, acting on the principle laid down by Coke that Ministers only yield when goaded, have let loose explosive forces unsuspected in the women of the country, to which there are no exact parallels in history unless it be certain episodes in the French Revolution.

But the background to all this intensity of life is the same as in the past. Not to mention our lovely park-like country with hedge-divided fields and dreamy villages, there is the English Home; and "the comfort, the organisation, and the unbroken peace of a well-managed English household are not surpassed, in some details not equalled, anywhere in the world,"

which is as one would expect in the country of "Home, Sweet Home." In material things, too, its charm is not easily matched. In winter our open fire-places are the most æsthetic thing we have; in summer our gardens are a delight we take for granted till we miss them elsewhere, especially in Scotland.

As to the heart and soul of the Home, the wife and mother, these two apparently opposing observations are made of her. One foreign critic amongst us says the Englishwoman is a better friend of her husband than of her children; that Englishmen take themselves far more seriously than their women-folk, who, instead of retaliating, yield a largely unsolicited loyalty, whilst the children are left far too much to the care of nurses and of schools. Max O'Rell, too, has pointed out—though the picture is almost out of date—that the woman here is to man a necessary evil, and her submission lies at the basis of the social system; that when the Frenchwoman marries her good time begins; when an Englishwoman marries her good time, which might include flirting, ends; her function is to give *des enfants*, not *des conseils*. She knows nothing of her husband's business: when he fails he simply says, "We must go to Australia." "Yes, John," she replies submissively; "just give me time to get my hat!" On the other hand, a well-known woman worker amongst us, who is constantly moving amongst the mothers, rich and poor, of our land, declares they are "better as mothers than as wives; they are good at making nets to catch husbands, but not cages to keep them; whereas they can best serve their children by humouring him to be a good father; that a man, in other words, ought to be able to say of his wife, as of Cleopatra, 'Nothing can stale her infinite variety.' A wife, then, should not let her husband tire of her by letting him be too sure he has got her; the guile of the serpent is as useful as the innocency of the dove." Another criticism she utters is that women are now far too sentimental in

The Initiative Power.

Woman in Sport.

Influence in Politics.

The "Home" Influence.

As Wife and Mother.

the up-bringing of children ; that a return to Spartan-like hardness is necessary.

As to the unmarried women of the country, apart from the pity of it that there should be so much waste of motherhood, their preponderance is a good thing for the woman movement, for it is they who give continuity to every great cause ; it is they who show what women can do in any career they seriously take up ; it is they also who screw salaries up to a higher level. However, the bachelor woman has done much to lengthen the prime of women's life. Formerly the maiden was "finished" at seventeen, and old at thirty ; now the University woman of twenty-two or twenty-three is as fresh and callow as her brother undergraduate and as full of revolutionary ideas. At the other end of the scale the grandmother is no more.

To sum up : the change in type has been most marked in, as it has certainly been pioneered by, the upper middle or professional classes, who have had the advantage of a good secondary education, leading in many cases to the University. It is worth while emphasising this fact, because the influence of these women is spreading to the class above, and in a more organised degree to the classes below.

But the limits of such influence are soon reached. It has been declared that the lower middle, or tradesmen, classes do not command respect because they do not respect themselves, a condition very different from that obtaining among the corresponding class in France ; and that they betray especially the national trait of snobbery.

It is from this class are recruited the ranks of County Council teachers, dressmakers, shop-girls, tea-room waitresses, barmaids, the last-named including some of the best-looking women in the country. The affectation of the past in the girl of this class has given way, if not to an effort to imitate

the voice aristocratic, at any rate to a voice that is fuller and not so loud. The vocabulary, too, has improved ; but, leaving out of account the teachers, the novel and the novelette is with this type an intoxication that gives nothing in return save a silly view of life. Her dress (also that of the factory girl who goes to evening club) has improved from frills and furbelows to trimness. But, speaking generally, she spends a far larger sum, actual and proportional, on dress than, say, the High School mistress and her friends in the class above. She is also prettier, and her carriage finer, attributable, doubtless, to her emancipation from tight lacing and tight boots, and to the physical training got at school.

Among the aristocracy one feels that change has been less marked. The type of high-born woman to-day is not very dissimilar from the type of high-born women painted by Sir Joshua Reynolds and by Romney. There has been less change, it may be, because less was needed. As in the past, the home governess is in requisition ; foreign travel and thorough training in modern languages have been easily available ; and companionship with statesmen, leaders, men of affairs, with those who make history was, and is, even more inspiring than a University education. But the line of demarcation between this class and the professional is becoming blurred ; for a certain number of girls belonging to the upper ten thousand have been educated at such schools as Cheltenham Ladies' College.

Coming to the apex of society, it is significant of much else as well as of our warm loyalty to the throne that we feel closer in sympathy to our Queen and Royal Family than we do even to the aristocracy.

"DOES the Scotswoman lag further behind her husband than the Englishwoman?" asked the writer of a distinguished Scotsman? "No," he replied, "she sits at his feet!"

The Scotch family, then, retains a certain patriarchal atmosphere.

This in turn is not unconnected with the idea of clanship expressed now, not in warfare, but on festive occasions in the rivalry of the tartan, and in thoughts of romance, no small element in the make-up of the cautious Scot. At the same time the enormous share the Scotswoman has taken for ages in agriculture and in fishing, and for many years in the textile industries, has been not without influence in placing her on terms of equality with men. Her separate personality has also been marked by the custom of a married woman being known to her neighbours by her maiden name. "Margaret Ogilvy" stands as proof of it.

Glasgow, Edinburgh, Aberdeen, St. Andrews, each with a character of its own, together have done much to build up the professional woman as we know her to-day; but her footprints are usually found on the road south, where she mingles with her kind.

For other strong types, not newly evolved but old, one must turn to the smaller towns, to the fishing villages, to the farms. The towns-wife is proud, self-respecting, exclusive, keeps herself to herself; and is reserved beyond the reserve of an Englishwoman, who, distant at the outset, will, once the barrier is removed, reveal everything. The Englishwoman on the whole is freer in manner with her husband, where the Scotswoman would defer to him. In dress and *coiffure* she is not so attractive as the Englishwoman, who generally manages to be trim in the afternoon. Though thrifty in many things like the Frenchwoman, yet, unlike her, her culinary acquisitions leave much to be desired. The "halesome parritch," no longer "chief of Scotia's food," is too often supplanted, not by a variety of wholesome dishes, but by innutritious baker's confectionery; for the teaching of cookery in the schools and the improved type of stove being introduced have not yet fulfilled their promise.

The fish-wife is always picturesque with

her short winsey petticoat, plaid "shawlie," mutch, or hood cap, and her creel suspended by a broad band from the top of the head. Physically big, muscular, healthy in character, she is the soul of honour, of truthfulness, of fine emotions; but she is unprogressive, and her outlook limited.



SCOTCH FARM GIRLS. Photograph by W. Reid

On the other hand the farmer's wife has her horizon bounded only by the ends of the earth. She is a woman of affairs. Not only does she bake, cook, wash, sew, knit, but will take a turn in the field and help stack the peat; her influence also is felt in Church work, in business, and even in local government. A voracious reader, not of novels, but of the weekly paper, she is always well informed. Above-all, she is a mother who has given to the Empire many of her ablest sons.

The Scots have many of the fine qualities of the English—only more so.

Husband and wife are on excellent terms, and equally enjoy the joke that the best Englishman is a Scotsman! The women north of the Tweed are more serious, more tender, and more religious than their sisters on this side. They are slower to take up any new thing; but once con-



IRISH PEASANT GIRLS.

Photograph by W. Lawrence, Dublin.

verted are more full of zeal, of fire, and of staying power.

British women as a race are hospitable; but the educated, refined Scotswoman is the most charming hostess in the world. The American woman may excel her in the technical details of entertaining; but ere long will forget. The Scotswoman on the other hand puts her whole soul into the task. She gives you not only the hospitality of her home, but the hospitality of her heart!

How can one express more delicately the difference between the Irish and the English

woman than by recalling once more the story of the Sisters of Bethany? Martha

The Irish "Mary." the Englishwoman is cumbered about much serving; Mary the Irishwoman leaves her to serve alone while she sits at the feet of the Master! The Englishwoman worships the great god Common Sense; the Irishwoman sits brooding at the altar of Might-have-been. Ireland is the skeleton in the cupboard of England—the thorn in her side, pricking her to remembrance of sad, unutterable things; and all she can utter in self-defence is the witticism: "The Irish don't know what they want, and won't be happy till they get it." They for ever pray "God save ould Ireland," forgetting that God only helps those who help themselves.

The poise in English society is found in the great progressive middle class,

No Middle Class. the hyphen between lower and upper. In Ireland there is

practically no middle class. The small tradespeople approximate to the peasantry; the professional and gentlefolk approximate to, and in many parts form, the only aristocracy. The lower classes of Ireland, always omitting Ulster, are almost solidly Celtic, Roman Catholic, Nationalist—terms that for long, if not for ever, will there be almost interchangeable. Meanwhile there are 20,000 speaking Irish only. The upper classes,

sprinkled with Protestantism, are less solidly Roman Catholic; also, being largely of English or Scotch descent, they are less solidly Irish. It follows then that as a class they are partly Nationalist and partly Royalist. And in matters social, where formerly they foregathered at Dublin, they now look too often above and beyond the Viceregal Lodge to London itself.

Worst of all there is not throughout the British Empire any poverty more intense, or, this side of the grave, more hopeless than that of an Irish cabin—the virility of the country has been sapped by excessive emigration; the residue is stagnating below the line of reason and even of sanity.

No country in Christendom reveals a higher standard of chastity, which must be put to the credit of the priest.

Influence of the Priest.

A young man and woman show signs of being drawn to each other. "Now, Pat and Molly," says the priest, "you must get married." They obey, and start another homestead of indescribable dirt and untidiness, a fresh breeding-place for consumption, the curse of Ireland. Manure, hen, and piggery litter take the place of the English garden, not garnered in stacks at the dictation of thrift as in Eastern France, but because nothing matters "wan way or the other." These faults they reveal also as servants, but their good humour and unfailing kindness atone. They are not easily "put upon," and their adaptability is wonderful.

As they share with the Church a portion of all they earn, so they will share literally anything with their neighbours in sickness and trouble

The Celtic Temperament.

—even a general pardon for inability to tell the truth! "I niver see anny harrm tellin' a lie, providid 'twas for a good purpose," which good purpose their imagination always supplies.

Turning to the gentry, a word common enough in Ireland, though like many other words and prejudices—political and religious—out of date in England, one finds their condition too characterised by poverty which, in face of public opinion, they are unable to mitigate. A professional man, for instance, would in many cases lose as much as he gained, by letting his daughters take up a career. You are supposed to lose caste by engaging in any but certain old-fashioned, over-stocked employments such as companion housekeeper, or invalid attendant; hence the Irish Central Bureau a year or two ago found itself unable to find ladies qualified to fill posts, the aggregate salaries of which totalled £3,000.

Yet educated Irishwomen are not without enterprise. But to find the necessary social conditions in which to exercise the quality

they must leave the country. For Protestant girls the number of public secondary schools is very small. For Roman Catholics the higher education is carried on by the religious Orders, chiefly the Loretto, Dominican and Ursuline Sisterhoods. Taking the finer examples of educated women, they have, perhaps, a greater quickness of perception, a wider versatility of interest, keener love of argument, and more highly developed sense of humour than is revealed by the non-Celtic. Like the Irish climate of brilliant sunshine alternating with clouds and showers they, too, reveal the grave and gay; for underlying their mental alertness, vivacity, conversational power, there is a strain of sensitiveness and melancholy making a sum total that is not rightly comprehended by the less imaginative and comparatively unemotional Englishwomen.

JUST a supplementary note concerning the Welsh, for the details of which one is indebted to a distinguished Welsh lady. The races of mankind, it has been said, can be divided into masculine and feminine.

Welsh Character-istics.

The Welsh, then, with their delicacy of feeling, their adaptable and tractable ways, and their shy sensitiveness, are obviously feminine; and, as in other races where the feminine virtues are emphasised, the woman counts for very much. In a third-class carriage in England, crowded with working men and their wives, the former would talk together about politics, trade, etc., whilst the latter would remain silent or would talk apart. In Wales they would all talk together on terms of equality, for women take a very ample share in the life of the country. George Meredith, then, is true to his race in revealing the equality of men and women and in setting forth the characteristics of women as at once very charming and very clever.

Geographically, by their mountains and valleys, historically and in language, the Welsh—who have not the slightest intention of becoming English—have been

isolated from the other peoples of these islands, and in consequence have been much misunderstood. In passing,

Education. one might remark that the Welsh are shorter than the English, although there is a tall, dark variety; they have often small, beautiful hands and feet. Again, they are not clannish like the Scotch, nor aggressively nationalistic like the English. But with no Sir Walter Scott, no Barrie to portray them, they have, hitherto, been a dumb people. The very language they have been forced to learn at school has been to them a foreign tongue; and in examinations no allowance has been made for that fact. But now wiser counsels prevail. It is characteristic that the privileges and responsibilities of the Welsh University and colleges are open to women equally with men, who together reveal a perfect passion for secondary and higher education.

Thus the Welsh are beginning to believe in themselves and their possibilities: in future, then, let others, and especially the Scotch, beware. Meanwhile, it must be understood that the self-praise of a Welsh woman or man is really

The Possibilities of the Welsh Woman.

caused by lack of self-confidence, by surprised delight in the success achieved. They seem to think, says an English critic, that if one feels good what one does is not of much importance; and that in telling a story one need not be trammelled by facts. Certainly they find it difficult to tell the truth against friends towards whom they are intensely loyal and sympathetic. Democratic and intensely individualistic, it is difficult to maintain amongst them any combination or *esprit de corps*.

The Welsh singer, of whom Mrs. Mary Davies is an excellent example, and the Welsh preacher—the woman preacher is in Wales no novelty—are the fullest expressions of Welsh life, but each depends very much upon his or her audience. If it is Welsh, they together see visions which do not appear to a colder race. It is worth mentioning that the women, like the men, discuss with keenest intellectual alertness the gravest theological, ethical, and philosophical problems. It is not, then, without significance that G. F. Watts, the artist preacher, true to his race, made earthly things symbols and stepping-stones by which to pass to things eternal, and represented Death not as a fierce man or skeleton of a man, but as a tender, loving woman.



Photograph by The Excelstor Photograph Company, Carmarthen.

SOME TYPICAL WELSH WOMEN.

THE UNITED STATES AND CANADA

By CHARLES E. ROCHE

The American Spirit—Foreign Opinion—An American Woman on American Women—The American Mother—Education—Girls' Colleges—Women in Politics—"Miss Mapleleaf"

THE American woman has, perhaps, been written about more critically, not to say, occasionally, savagely, and again admiringly or appreciatively than any other of her sex. A single specimen has often-

The American Spirit.

times been selected, pinned down to a card, and psychologically dissected from a physiological standard, as if she were truly an emotional insect, and not a woman. And yet, this woman of the United States is very much a woman, and, from whatever State of the Union she may hail, she is all in all very American, in the sense that her men are American. "Americanism is not of birth, ancestry, or creed, but of the spirit within a man's soul," President Roosevelt has truly said, and that spirit is within the soul of the American woman, from Maine to California, and from the shores of the Great Lakes to the delta of the Mississippi. The same restless energy, the same thoroughness, the same perseverance in prosperity, and more especially in adversity, the same generous spirit, constitute the hall-mark of the woman of the Northern New Hemisphere. But it is impossible in her case, to make of her a type, for she represents, owing to her mixed ancestry, a great variety. The descendant of the old Knickerbockers who built Nieuw Amsterdam, nowadays New York, the New Englanders of English ancestry, the soft-voiced Floridan, in whose veins courses a strain of Spanish blood, the fair, or perhaps we should say dark Louisianan of French origin, the woman from the North-West, the

daughter of vikings or men of the wicks, and she of the Pacific Slope, who, like her Floridan sister, owes something of herself to Spain, one and all may have their special temperaments and characteristics, but all possess the spirit of Americanism; in heart and mind they are Americans.

Writers of various nationalities have attempted to describe or analyse the American woman, but few there are who have been able to form a correct opinion of her or to make a

Foreign Opinion.

judicial pronouncement in her case, as their knowledge of her has most often been of a fleeting kind. The French novelist's view of her may be treated as a negligible quantity, and cast aside with a smile. To him she is always the daughter of a *millionnaire*—a *millionnaire* would not suffice to gild the fair creature—and, according to him, she is little more than *un flirt*. It must be admitted that she does indulge in that pastime—it is a pleasure to her, though it cannot be said that it gives the man much, if any, pain; nay, it may be added that it gives him great pleasure while it lasts. After all, there is a good deal to be said in defence of the American girl's "flirtation." She has not, like girls of some other nations, been taught to look upon man as something vastly superior to herself; she has been brought up with him to a greater extent than her European sisters; she has never had the idea ingrained in her that she must get married early, and, consequently, jump at



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MRS. ROOSEVELT AND MISS ETHEL
ROOSEVELT.

the first man she meets. She prefers judging for herself. She never flirts with a man for whom she has a thorough respect.

In speaking of her, the late Sir Edwin Arnold was most complimentary. "Affrin!" (the Persian for "O Allah, make many more of them!") was the prayer he breathed, nor would he add another word about her.

His Excellency the Chinese Ambassador at Washington, Wu-Ting-fang, has thus put himself on record over his own signature: "The most pronounced mental characteristic of the American woman which I have observed is her quickness of understanding. To me her sense of perception is remarkable. When you tell her anything, however complicated, she grasps the idea at once. I hardly know how to analyse the origin of this sense. It is a trait very marked in all Americans, and developed to a high degree in the American women. Perhaps it is due to the fact that the United States was settled by

pioneers. Women as well as men came over as pilgrims in the *Mayflower*; women as well as men settled at Jamestown, and other historic places, nearly three centuries ago; and, in later days, the wives and sisters of the frontiersmen made their way with their husbands and brothers across the continent until they reached the shores of the Pacific ocean. The American woman is the product of evolution. She comes by her sense of quick perception as a natural inheritance." Further on, the Ambassador remarks: "Very few of the American women are victims of *ennui*. They are always busy," and he concludes by saying: "When I speak of the American woman, I cannot say that there is really a prevailing type. It is a composite—a mixture of all types. The American type is a combination of all that is good in the types of the world."

Max O'Rell had this to say of the American women: "All are not handsome, but all are intelligent and beaming with activity."

Mrs. Gertrude Atherton, herself a Californian, has pointed out wherein American and English girls differ, in the following terms: "Perhaps the greatest point of difference between the American and the

English girl is the encouragement which the former receives, from the earliest possible period, to form and express her own opinions. This she

does with a thoroughness which makes her a pest in the land as a child, but unquestionably contributes to the rapid development of her intelligence." In regard to the oft-made remark that the American girl "often buys titles," the well-known novelist has this to say: "The American girl who prefers a foreigner to one of her own countrymen is the exception, as can easily be proved by an examination of marriage records in the United States. Where one rich girl buys a title, hundreds marry in their own set."

The American mother is venerated by her children to the same extent as is the

**An American
Woman on
American
Women.**

French mother, and she is always revered by them in after life. Like all good

**The
American
Mother.**

mothers, she is a mother to the fullest extent of the word. The education and mental and moral training of the children devolves almost entirely upon her, since the head of the family is too actively engaged in business pursuits, in his unwearying chase after that dollar which represents so much to one who has others for whom to provide. Above all things, the American mother is a close student of her child's mentality, and it is with kindly sympathy, and not by resorting to physical correction, that she rules her household. As her children grow up, she who knows them, she who has closely watched over their mental growth and their idiosyncrasies, is in a position to talk to them with authority, and with a full knowledge of their minds. Seldom, if ever, does she delegate the bringing up of her children to servants—the nursery is practically unknown in the United States, except for children of the tenderest age. And, when the time comes for the selection of a college, the mother has generally as much to say in the matter as the father, who would not dream of taking so important a step in the career of his children without consulting her, and listening with affectionate respect to her counsels. And, from college, boy

and girl write to their mother as to their best and most trusted friend, and so it is that she still keeps abreast of their mentality during the years they spend there.

The educational system in the United States is one which has been held up as a model by many authorities. Space

Education. will not permit a detailed review of it, but a word of praise must be meted out to that well-known type the "schoolmarm" to whom many a novelist has paid a tribute well deserved. At an early age boys and girls are brought together in the common schools, and pursue their studies together on a footing of friendly rivalry and emulation. The training in the



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A GIRL OF TEXAS.

primary schools is admirable, the teaching is intelligent, and the result is that the pupils are well fitted, in the case of those who are not to enjoy the advantages of a college education, to face the battle of life and to earn their living in the capacity which suits them best. From their very childhood American youngsters are told that they will have to earn their livelihood; and, however wealthy the father may be,



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COLLEGE GRADUATES IN PROCESSION.

he is determined, although he may himself have had but a poor education in matters scholastic, that his children shall enjoy the fullest benefits of what has been denied him. The American system of co-education eliminates affectation from the character of the American girl, and makes her more direct in manner, but it is an open question whether or not it tends to destroy good healthy sentiment. It certainly gives her some insight into the character of man, for it affords her the opportunity of noticing his faults and weak points, as well as his virtues, some of which she absorbs unconsciously, and to her great advantage.

Many are the colleges for girls in the United States, the principal being Vassar, an annexe of Harvard, Wellesley, Bryn

Mawr, Smith, Radcliffe, and Barnard. These six have taken the lead in giving a

Girls' Colleges.

quite special tone to the education of women, but there are others scattered about the several States of the Union which have attained a remarkable degree of excellence, and the "sweet girl graduates" who emerge from them are thoroughly equipped to hold their own in circles of culture and refinement, and, if they do not intend to marry, they are free and able to pursue any career they may select. Yet, to quote the figures of Professor Münsterberg of Harvard University, only 5,319,000 are engaged in paid employment, where there are 23,319,000 men. Still, the proportion is here greater than in other countries. Teaching absorbs the largest number of women; female physicians number 7,399; 8,000 female officials are employed by the State; in this connection, it may be mentioned that there is such a thing as a woman marshal or sheriff in one of the Western counties, and she is reported to accomplish her duties with the unflinching nerve and courage of a man. The biggest desperado will hesitate before "drawing a gun" on a woman, but the lady has no compunction in the methods she employs when demanding his surrender. To continue the enumeration: there are 1,000 architects, 3,405 ministers of the Gospel, 45 locomotive engineers, 5 pilots, 167 masons, 196 blacksmiths, 3 auctioneers, and 1,320 "professional huntresses"—these last-named doubtless include the many girls who have "taken up land," and who are engaged in cattle-ranching and wheat-growing. Many of them are college-bred, and the same girl who during the day has been milking her cows will be heard playing the piano in her cosy cabin on the prairie, or be found perusing the latest interesting book published in New York. She enjoys to the fullest extent the advantages of mental and physical culture.

Mr. Burroughs, a well-known American scholar and observer, expressed the opinion some ten years ago that the American college girl of the day was not up to the average of the ten previous years. Then

girls sought the higher education, and studied for the acquirement of knowledge. Now they go because they are sent, and their diploma looms larger in their ambition than what it formerly represented. He attributed this deterioration to the rapid increase of wealth, which begets idleness and indolence. "But," writes Mrs. Gertrude Atherton, in

drop a ballot into the "electoral urn." Four States, it is true, have enfranchised women,

Women in Politics.

but the result has not been to stimulate to any extent the women of other States to demand the right to vote. Be this as it may, the voting of women in the States quoted has not made any perceptible difference in



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THE WORK-GIRLS' LUNCHEON-HOUR IN ST. PAUL'S CHURCHYARD, NEW YORK.

commenting upon this statement, "all countries have their tides which rise and recede with almost mathematical regularity. The English girl is just 'finding' herself. The American girl is resting on her laurels, a bit bored. The English girl, in her brief fling, has done much to antagonise man. So far, the American girl has stopped short of embittering the American man. The relative positions of the two phenomena a half-century hence will doubtless give rise to a literature in itself."

The American woman takes a keen and active interest in the politics of her country, although she has so far not shown any particular anxiety to secure the right to

the "reformation" of their citizens, and the ladies are credited with being "as politically corrupt as the men." However, American women, when striving for their admission to the franchise, have disdained to have recourse to tactics unworthy of their sex, on which they would shrink from trading, and in so acting they have retained the respect of men. There are, of course, women whose enthusiasm for reform has carried them to absurd lengths, but their influence has proved to be merely fleeting; it has not commanded the respect, even of their own sex, and it has had no lasting result. On the other hand, there are those who have won undying fame in the cause of temperance, and one has but to mention

the late Frances Willard, a name well-known on both sides of the Atlantic, to confirm this assertion.

By way of conclusion to this article, it cannot be amiss to say a word or two about the Canadian girl, who is separated from her sister in the United States by an imaginary boundary line. The type of the former is not of so composite a nature as that of the latter. Two nationalities are mainly responsible for the Canadian woman's

"Skating as gracefully as a Canadian girl" Charles Reade has written. The French-Canadian girl has jealously preserved the traits and virtues of her forerunners, famed among whom in the history of the Province are Madame de la Peltrie and the Mère Marie Guyart de l'Incarnation, who, with their faithful companions, first inculcated womanly virtues into French-Canadian girlhood. And, if the need arose, many a girl born and bred on the banks of the St. Lawrence would be prepared to emulate the heroic Madeleine de Verchères. The blood



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A SCENE AT ATLANTIC CITY.

being—the British and the French. The French-Canadian type shall be the first to occupy our attention, for reasons of seniority. The national song of Canada "Vive la Canadienne!" has immortalised her in the line "Avec ses beaux yeux doux," those black lustrous eyes of the woman of the Province of Quebec. She has preserved all the characteristics of the *ancien régime*, and has generally been educated in one of the three famed convents of the Province. She is of a sturdy and dark type, and is the embodiment of grace and old-time courtesy. With her British sister, she is fond of outdoor exercise, and is an expert at skating.

of the hardy French pioneers would stand her in good stead. The girl of the Province of Ontario represents the best features of the British character. She has pluck, endurance, and "grit," and leads a very active outdoor life, taking part in all Canadian winter sports, such as skating, tobogganing, and snow-shoeing with all the skill and zest of her male relatives. And, whether she dwells in one of the palaces of Montreal's or Toronto's merchant princes, or on a farm in Manitoba or Alberta, she can hold her own, not only with her sex of other nations, but with the hardy men of her race. She is a fine type of Britain's colonial womanhood.

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P. 335, for Grandi read Gbandi.