No. 3

DIVISION I

PART I—A

DESCRIPTIVE SOCIOLOGY;

OR, GROUPS OF

SOCIOLOGICAL FACTS,

CLASSIFIED AND ARRANGED

BY

HERBERT SPENCER.

COMPILED AND ABSTRACTED

BY

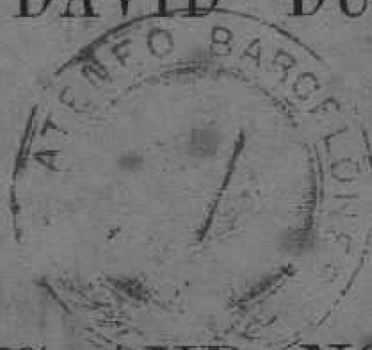
DAVID DUNCAN, M.A., Professor of Logic, &c., in the Presidency College, Madras;
RICHARD SCHEPPIG, Ph.D.; and JAMES COLLIER.

Types of Lowest Races, Negritto Races, and Malayo-Polynesian Races.

COMPILED AND ABSTRACTED

BY

PROF. DAVID DUNCAN.



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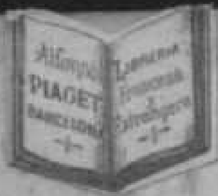

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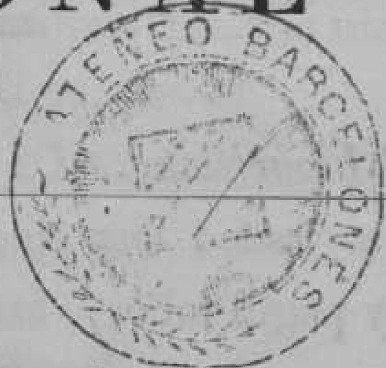
PROVISIONAL PREFACE.



SOMETHING to introduce the Work of which an instalment is annexed, seems needful, in anticipation of the time when completion of a volume will give occasion for a Permanent Preface.

In preparation for *The Principles of Sociology*, requiring as bases of induction large accumulations of data, fitly arranged for comparison, I, in October, 1867, commenced by proxy, the collection and organization of facts presented by societies of different types, past and present: being fortunate enough to secure the services of gentlemen competent to carry on the process in the way I wished. Though this classified compilation of materials was entered upon solely to facilitate my own work; yet, after having brought the mode of classification to a satisfactory form, and after having had some of the Tables filled up, I decided to have the undertaking executed with a view to publication: the facts collected and arranged for easy reference and convenient study of their relations, being so presented, apart from hypotheses, as to aid all students of Social Science in testing such conclusions as they have drawn and in drawing others.

The work consists of three large Divisions. Each comprises a set of Tables exhibiting the facts as abstracted and classified, and a mass of quotations and abridged extracts, otherwise classified, on which the statements contained in the Tables are based. The condensed statements, arranged after a uniform manner, give, in each Table or succession of Tables, the phenomena of all orders which each society presents—constitute an account of its morphology, its physiology, and (if a society having a known history) its development. On the other hand, the collected Extracts, serving as authorities for the statements in the Tables, are (or, rather, will be, when the Work is complete) classified primarily according to the kinds of phenomena to which they refer, and secondarily according to the societies exhibiting these phenomena; so that each kind of phenomenon, as it is displayed in all societies, may be separately studied with convenience.

In further explanation I may say that the classified compilations and digests of materials to be thus brought together under the title of *Descriptive Sociology*, are intended to supply the student of Social Science with data standing towards his conclusions in a relation like that in which accounts of the structures and functions of different types of animals stand to the conclusions of the Biologist. Until there had been such systematic descriptions of different kinds of organisms, as made it possible to compare the connexions, and forms, and actions, and modes of origin, of their parts, the Science of Life could make no progress. And in like manner, before there can be reached in Sociology, generalizations having a certainty making them worthy to be called scientific, there must be definite accounts of the institutions and actions of societies of various types, and in various stages of evolution, so arranged as to furnish the means of readily ascertaining what social phenomena are habitually associated.

Respecting the tabulation, devised for the purpose of exhibiting social phenomena in a convenient way, let me add that the primary aim has been so to present them that their relations of simultaneity and succession may be seen at one view. As used for delineating uncivilized societies, concerning which we have no records, the tabular form serves only to display the various social traits as they are found to co-exist. But as used for delineating societies having known histories, the tabular form is so employed as to exhibit not only the connexions of phenomena existing at the same time, but also the connexions of phenomena that succeed one another. By reading horizontally across a Table at any period, there may be gained a knowledge of the traits of all orders displayed by the society at that period; while by reading down each column, there may be gained a knowledge of the modifications which each trait, structural or functional, underwent during successive periods.

Of course, the tabular form fulfils these purposes but approximately. To preserve complete simultaneity in the statements of facts, as read from side to side of the Tables, has proved impracticable: here much had to be inserted, and there little; so that complete correspondence in time could not be maintained. Moreover, it has not been possible to carry out the mode of classification in a theoretically-complete manner, by increasing the number of columns as the classes of facts multiply in the course of Civilization. To represent truly the progress of things, each column should divide and sub-divide in successive ages; so as to indicate the successive differentiations of the phenomena. But typographical difficulties have negatived this: a great deal has had to be left in a form which must be accepted simply as the least unsatisfactory.

The three Divisions constituting the entire work comprehend three groups of societies:—(1) *Uncivilized Societies;* (2) *Civilized Societies—Extinct or Decayed;* (3) *Civilized Societies—Recent or Still Flourishing.* These Divisions have at present reached the following stages:—

DIVISION I.—*Uncivilized Societies.* Commenced in 1867 by the gentleman I first engaged, Mr. DAVID DUNCAN, M.A. (now Professor of Logic, &c., in the Presidency College, Madras), and continued by him since he left England, this part of the work is substantially complete: the whole of it being either in the press or in manuscript. The first instalment of this Division, including "Types of Lowest Races," the "Negritto Races," and the "Malayo-Polynesian Races," is herewith issued.

DIVISION II.—*Civilized Societies—Extinct or Decayed.* On this part of the work Dr. RICHARD SCHEPPIG has been engaged since January, 1872. The first instalment, including the four Ancient American Civilizations, was issued in March last. Some small progress has also been made by Dr. SCHEPPIG with certain ancient civilizations of the East.

DIVISION III.—*Civilized Societies—Recent or Still Flourishing.* Of this Division the first instalment, prepared by Mr. JAMES COLLIER, of St. Andrew's and Edinburgh Universities, was issued last August. This presents the English Civilization. It covers seven consecutive Tables; and the Extracts occupy seventy pages folio. Mr. COLLIER is now collecting materials for presenting, in a similar manner, another of the great European Civilizations.

The successive parts belonging to these several Divisions, issued at intervals, will be composed of different numbers of Tables and different numbers of Pages. The Uncivilized Societies will be issued, probably, in five parts; each containing a dozen or more Tables, with their accompanying Extracts. Of the Division comprising Extinct Civilized Societies, some parts will contain several, and some only one; according as little or much is known about their histories. While of Existing Civilized Societies, the records of which are so much more extensive, each will occupy a single part.

To this third part of the work, herewith issued, the explanations given on the preceding page apply but partially; since, dealing with societies having unknown histories, the Tables are limited to presentations of the phenomena as coexisting when these societies were discovered by Europeans. No delineations of the facts in order of succession having been possible, some of the typographical and other difficulties above indicated have not been encountered.

The facts here brought together in the Extracts and abstracted in the Tables, furnish by no means such full accounts as are desirable. In some cases there is doubtless to be found other evidence than that here collected. But it is proper to point out, in further explanation of deficiencies, that the Extracts and Tables herewith issued were those first gathered and abstracted, and that the mode of procedure was naturally at that time least complete.

H. S.

LONDON, *May,* 1874.

FUEGIANS.

TABLE I.

INORGANIC ENVIRONMENT.

Climate.—Very cold; temperature probably never higher than 50° Fh. Almost throughout the year cloudy weather, rain and wind prevail; really fine days being very rare.

Surface.—A broken mass of wild rocks and mountainous islands, covered on the summits with snow, and on the lee-sides with a dense undergrowth of useless wood; and intersected by deep and narrow arms of the sea. Habitable land reduced to sandy or stony beaches between projecting rocky points, fronting very small spaces of level ground. Surface so steep or so soft that scarcely any communication can be maintained by land. Climate and surface are better in the north-east.

ORGANIC ENVIRONMENT.

Vegetal.—Very few plants yielding food, or suitable for clothing or building; two or three species growing to the exclusion of all others.

Animal.—Very scanty. Guanacoes; ostriches, and other birds (in some districts); seals, etc.; fish; shell-fish. Few, if any, predatory animals.

SOCIOLOGICAL ENVIRONMENT.

Adjacent foreign race (Patagonians) separated by partial barriers; uncivilized; generally peaceful.

Also adjacent tribes of the Fuegian race; for the most part separated by partial barriers; and in a state of continual mutual hostility.

Probable total of the Fuegian tribes about 2,000; exclusive of Chonos (Western Patagonians)—about 400.

PHYSICAL CHARACTERS.

Low in stature, ill-looking, and badly proportioned. Trunk of body large, in proportion to their cramped and crooked limbs. Height varying from 4 feet 10 inches to 5 feet 6 inches. Women 4 feet and a few inches. Colour between dark copper and bronze. Hair rough and coarse. Expression brutal and villanous. Small, low forehead; prominent brow; small eyes (suffering from smoke); high cheek bones; wide and open nostrils, large mouth, and thick lips; teeth usually white, large, and regular. Generally rather strong, hardy, and active. Natives of north-east resemble the Patagonians.

EMOTIONAL CHARACTERS.

Impulsive feelings transitory. Timid; cautious, when first meeting strangers; yet daring; being always ready to resent ill-treatment, and defend their property; tractable and docile when properly managed. Loud and furious talkers.

INTELLECTUAL CHARACTERS.

Apparent, but not real, want of curiosity; considerable power of retention; very extraordinary talent for imitation of sounds, gestures, and movements. Ingenious in the manufacture, and dexterous in the use, of some implements and weapons. Not incapable of improvement. Seem capable of comprehending landscape-drawing.

STRUCTURAL.

Division	Column	Content
OPERATIVE.	OPERATIVE	Marked division of labour between the sexes, and incipient division of labour in the chase among men. *Men.*—Procure food of the larger kind; break or cut wood and bark for fuel and building purposes; train the dogs; and undertake all hunting and warlike excursions. *Women.*—Nurse the children; attend to the fire; make baskets, buckets, fishing-lines, and necklaces; catch small fish; gather shell-fish; take care of the canoes; generally paddle their masters about in the canoe; and do any other drudgery.
OPERATIVE.	REGULATIVE.	No industrial government except the control of the elder of the family or tribe, and the advice of the mystery man.
REGULATIVE. — POLITICAL.		Patriarchal. No superiority of one over another, except that acquired gradually by age, sagacity, and daring conduct.
POLITICAL. — CIVIL.		Law not separated from custom. Customs unsettled.
CIVIL. — DOMESTIC.	MARITAL.	Marriages apparently both exogamous (by capture), and endogamous; the consent of the relatives only being requisite in the latter case. Polygamy common. Polyandry alleged.
CIVIL. — DOMESTIC.	FILIAL.	
CIVIL.	PUBLIC.	Live in families; or in tribes formed by the union of a few families, and comprising in all from 20 to 40 persons, apparently on a footing of perfect equality. Property for the most part held in common. Women known to possess property and exert influence in the tribe.
POLITICAL.	MILITARY.	Only general control of elders and advice of the mystery-men. Coextensive with adult male population. Small desultory wars or fights, not under a regular leader.
ECCLESIASTICAL.		Mystery-men are the only representatives of priests. They have great influence.
ECCLESIASTICAL.	PROFESSIONAL.	Mystery-men treat diseases.
CEREMONIAL.	MUTILATIONS.	Eradicate the beard and eyebrows.
CEREMONIAL.	FUNERAL RITES.	Body wrapt in skins, carried a long way into the woods, placed on broken boughs, and covered with a great quantity of branches. Caves sometimes used as graves in the West. Black the mourning colour. THE CHONOS frequently deposit the dead in a canoe near the sea. (See tradition regarding origin.)
CEREMONIAL.	LAWS OF INTERCOURSE.	Signs of friendship.—Embracing the friend; patting own and friend's breast, making at same time a chuckling noise; use of the colour *red*. Sign of hostility.—Use of the colour *white*.
CEREMONIAL.	HABITS AND CUSTOMS.	Cannibalism: caused partly by revenge, partly by necessity. Amusements.—Swimming, swinging.

FUNCTIONAL.

Division	Column	Content
REGULATIVE. — SENTIMENTS.	ÆSTHETIC.	Hardly exist apart from the primary feelings to which objects and acts appeal. Are very dirty. Sometimes eat putrid food. Shown almost exclusively in personal adornment; consisting of rude painting of the body, and rudely contrasted ornaments. Have little or no appreciation of the beautiful in nature. Shown also in a fondness for music; which, however, they seldom practice.
REGULATIVE. — SENTIMENTS.	MORAL.	Incongruous and variable. Women apparently modest. In general friendly on meeting strangers; yet not to be trusted, as their subsequent conduct depends on their relative numbers. Exceedingly jealous of their women. Affectionate towards each other. Parental affection strong, yet children sold to Patagonians for slaves, and old women killed for food in times of scarcity. Not without gratitude; extremely revengeful. Covetous, and greedy of gifts. Honest in commercial transactions; yet very much addicted to stealing.
REGULATIVE. — IDEAS.	SUPERSTITIONS.	Belief in the powers of sorcery, in omens, and in dreams. Refrain from mentioning the dead. No other evidence of a notion of a future life. Doubtful if they possess any notion of an actively beneficent Power. Have a notion of an actively maleficent Power; identified, probably, with a great black man, supposed to inhabit the woods and mountains, and to influence the weather according to men's conduct. THE CHONOS trace their descent from western nations across the ocean (see mode of burial).
REGULATIVE. — IDEAS.	KNOWLEDGE.	Remedies for sickness.—Rubbing the body with oil, drinking cold water, and causing perspiration.
REGULATIVE. — LANGUAGE.	SPOKEN AND WRITTEN.	Scarcely deserves to be called articulate; is full of hoarse, guttural, clicking sounds. A fixed cadence for begging. Most syllables end in vowels. In the Alikhoolip, final consonants 30 per cent. In the Tekeenica, 14 per cent. In Alikhoolip—monos. 7 per cent.; diss. 35 per cent.; tris. 31 per cent. In Tekeenica—monos. 4 per cent.; diss. 43; tris. 42 per cent. Communicate with each other from a distance by means of fires.
OPERATIVE. — PROCESSES.	DISTRIBUTION.	
OPERATIVE. — PROCESSES.	EXCHANGE.	Tribes near the Straits of Magellan sell iron pyrites, captives, and their children, to Patagonians, for dogs, horses, guanaco-meat, and old mantles. Other tribes seem to have been unacquainted with barter, till taught by Europeans.
OPERATIVE. — PROCESSES.	PRODUCTION.	Confined to human labour.
OPERATIVE. — PROCESSES.	ARTS.	Procure fire by means of two stones and tinder (moss, down of birds, or fungus). Food roasted, or half-roasted: when in haste, eaten raw.
OPERATIVE. — PROCESSES.	REARING, ETC.	Well-trained dogs.
OPERATIVE. — PRODUCTS.	LAND-WORKS.	
OPERATIVE. — PRODUCTS.	HABITATIONS, ETC.	Wigwams, of a bee-hive form, made of branches bent together towards the top, where they are firmly bound by twigs, etc., and interlaced with smaller branches; the whole being covered with skins, bark, grass, or (sometimes) turf. Ground inside hollowed out about a foot. Internal dimensions—5½ feet high, and from 6 to 9 or 12 feet in diameter. An oval hole to creep in at. Fire in middle of hut. Natives of south-east (the most miserable) do not excavate; and use simply a number of poles brought together at the top; bark or grass being sometimes thrown on the windward side.
OPERATIVE. — PRODUCTS.	FOOD.	Vegetal.—A few tasteless berries and a fungus. Animal.—Seals, birds, fish, shell-fish. In some districts, guanacoes and ostriches.
OPERATIVE. — PRODUCTS.	CLOTHING.	In some districts, wanting. In others, only a small piece of seal-skin, sufficient to cover one shoulder, and shifted according as the wind blows. In others, skin-cloaks covering the greater part of the body. Girdles with a small apron hanging in front. Fires in each canoe.
OPERATIVE. — PRODUCTS.	IMPLEMENTS.	Canoes, made of large pieces of bark sewed together with shreds of whalebone, seal-skin, or twigs; fishing-lines; bone-hooks. Shell-knives; shell-piercers. Buckets of bark; baskets; a kind of mat-satchel. Ropes made of strips of seal-skin. Jaw of porpoise with teeth, used as a comb. Iron pyrites and tinder for procuring fire. Tufts of grass to sleep on. THE CHONOS.—Canoes made of planks sewed together.
OPERATIVE. — PRODUCTS.	WEAPONS.	Lances or spears, attached by a short line to a moveable barb of wood or bone; clubs; bows and arrows headed with obsidian, agate, or jasper; slings and stones; stones.
OPERATIVE. — PRODUCTS.	ÆSTHETIC PRODUCTS.	Personal Adornment.—Body besmeared with grease and red, black, or white pigment; generally in vertical or transverse bars. Fillet round the head, ornamented with white down or feathers. Necklaces and bracelets of shells or bones of birds; or, when procurable, of beads, buttons, broken glass, or fractured crockery. Music.—Monotonous vocal music, when sailing.

ANDAMANS.

TABLE II.

INORGANIC ENVIRONMENT.

Climate.—Very hot; dry; healthy.

Surface.—A group of islands, surrounded in every direction by a natural fortress of coral reefs; having a total superficial extent of about 3,000 square miles. Highly fertile. The littoral districts only are inhabited.

ORGANIC ENVIRONMENT.

Vegetal.—Vegetation dense; affording abundance of food, and of excellent timber for building and domestic purposes.

Animal.—Considerable number fit for food:—Dogs, hogs, rats; several species of birds; reptiles and marine fishes numerous; land-crabs; centipedes.

SOCIOLOGICAL ENVIRONMENT.

No adjacent foreign race. Frequently visited by foreigners; by some of whom—the Malays—they were habitually ill-used.

Adjacent tribes of same race, separated by partial barriers—channels of sea; and generally in a state of mutual hostility. Population apparently scanty.

PHYSICAL CHARACTERS.

Small; average height of men from 4 feet 10 to nearly 5 feet; women all under 4 feet 10. Well-made; well-nourished; strong; and active. Heel does not project as in Africans. Skin jet black. Hair black and woolly. Nose broad, short, and rather flat; lips thick. Have voracious appetites.

EMOTIONAL CHARACTERS.

Vivacious and affectionate; impulsive and frightfully passionate; revengeful, crafty, and merciless. Suspicious of strangers to an inconceivable degree. Manifest no ferocity when once subdued.

INTELLECTUAL CHARACTERS.

Inquiring; excessively clever, delighting in a hoax; quick to receive simple ideas, but apparently incapable of receiving complex ideas, and connecting words with ideas. Improvable. Highly imitative, repeating questions when interrogated. Ingenious and dexterous in the manufacture and use of their weapons and implements.

STRUCTURAL.

Division	Column	Content
OPERATIVE.	OPERATIVE	No division of labour, except that between the sexes. *Men.*—Hunt pigs, fish, make canoes, weapons, and implements. *Women.*—Catch fish and shell-fish. Supply firewood and water; cook food; make small fishing-nets, baskets, twine, and paddles; perform all shaving operations.
OPERATIVE.	REGULATIVE.	
REGULATIVE. — POLITICAL.		Chieftainship; determined by strength, bravery, and skill. The old men seem to retire from office.
CIVIL. — DOMESTIC.	MARITAL.	A species of monogamy. Apparently the man remains with a woman only until a child is born and weaned, and then seeks another wife.
CIVIL. — DOMESTIC.	FILIAL.	
CIVIL.	PUBLIC.	Migratory tribes, averaging from 30 to 50 persons; each having its separate chief and its own district. Capable of combining in considerable numbers to attack foreigners.
POLITICAL.	MILITARY.	Not separated from Civil. Co-extensive with adult male population.
ECCLESIASTICAL.		Mystery-men are the only representatives of priests.
ECCLESIASTICAL.	PROFESSIONAL.	Mystery-men treat diseases.
CEREMONIAL.	MUTILATIONS.	Tattoo, without inserting colouring. Shave off all the hair of the body, except the eye-lashes and the upper-lip.
CEREMONIAL.	FUNERAL RITES.	Body rolled up into a tight round bundle, tied with strong creepers, and carried to the burial-place on the back of one of the tribe. Grave an irregularly-round hole about 3 feet deep. The earth when filled in forms a small mound. Body *sometimes* laid on its back on a platform of sticks, placed across the forks of a tree, about 12 feet above the ground. Two or three months after burial, the bones are disinterred, cleaned, painted, and divided among the relatives, who generally carry them about in all their wanderings, for utility and ornament.
CEREMONIAL.	LAWS OF INTERCOURSE.	Chief carries a spear, his bow and arrows being carried by a henchman: his hut is better finished, and more richly adorned with pigs' and turtles' heads. Salutations.—Blowing in the hand with a cooing murmur. Lifting up a leg, and smacking with the hand the lower part of the thigh.
CEREMONIAL.	HABITS AND CUSTOMS.	Simple marriage ceremony,—a person seating the bridegroom beside the bride, presenting him with a few arrows, and leaving them sitting in silence till dark.

FUNCTIONAL.

Division	Column	Content
REGULATIVE. — SENTIMENTS.	ÆSTHETIC.	Hardly exist apart from the primary feelings to which objects and acts appeal. Dirty in person. Displayed in crude contrasts; appealing to the eye in rude painting of the body, and in a very few rudely contrasted ornaments; to the ear in melancholy vocal, and simple monotonous instrumental, music (of which they are very fond); to the sense of movement in the violent and swinging motions of simple dances (of which they are very fond). Utterly destitute of any sense of indecency in the intercourse of the sexes.
REGULATIVE. — SENTIMENTS.	MORAL.	Indiscriminate intercourse between the sexes before marriage (between father and children being the only exception). After marriage the woman must be faithful, while the man has the same liberty as before. Implacable hostility to strangers; yet not incapable of reciprocating kindness. Cunning, crafty, and revengeful. Jealous of their women and children. Parental and filial affection strong.
REGULATIVE. — IDEAS.	SUPERSTITIONS.	Manifest no notion of a future state. Manifest no notion of a Supreme Being. Have no tradition and no notion of their origin.
REGULATIVE. — IDEAS.	KNOWLEDGE.	Slight surgical skill.
REGULATIVE. — LANGUAGE.	SPOKEN AND WRITTEN.	Harsh and disagreeable. Consonantal endings about 5 per cent. Monosyllables about 2 per cent.; dissyllables from 35 to 40 per cent. Imperfectly developed, and barely sufficient for the expression of their few and simple wants.
OPERATIVE. — PROCESSES.	DISTRIBUTION.	
OPERATIVE. — PROCESSES.	EXCHANGE.	Barter.
OPERATIVE. — PROCESSES.	PRODUCTION.	
OPERATIVE. — PROCESSES.	ARTS.	Food broiled over a kind of grid made of bamboos.
OPERATIVE. — PROCESSES.	REARING, ETC.	No cultivated plants. No domestic animals.
OPERATIVE. — PRODUCTS.	LAND-WORKS.	
OPERATIVE. — PRODUCTS.	HABITATIONS.	Temporary huts, consisting of four posts, the front ones 6 or 8 feet high, the back ones 1 or 2 feet high; open at the sides and thatched with bamboo or palm leaves. Floor of the hut covered with leaves, on which the inmates sleep. Clustered in villages, containing about 20 huts, arranged in a circle; generally built in the vicinity of fresh water.
OPERATIVE. — PRODUCTS.	FOOD.	Vegetal.—Roots and fruits. Animal.—Fish; turtle; dugongs; shell-fish; cuttle-fish; and wild pigs.
OPERATIVE. — PRODUCTS.	CLOTHING.	Wanting. With the exception of a girdle for suspending weapons and implements; and, among women, a leaf in front, and a bunch of bark behind. Cover the body with a paste of earth and oil, as a protection from insects. Sew a few leaves together to protect young infants from rain.
OPERATIVE. — PRODUCTS.	IMPLEMENTS.	Adze (the iron part obtained from wrecks); knives of shells or broken glass; earthen-pots; small fishing-nets; baskets of cane beautifully woven; cord of bark; bow and arrows for fishing; bamboo water-vessels; nautilus-shells for drinking vessels; canoes, some of them of considerable size, hollowed out of light trees, and furnished with an outrigger. Teeth freely used as cutting instruments.
OPERATIVE. — PRODUCTS.	WEAPONS.	Bow, with arrows of four kinds. Spears.
OPERATIVE. — PRODUCTS.	ÆSTHETIC PRODUCTS.	Personal Adornment.—Bodies painted with red and white. Bracelets, and anklets of bark cord; the former partly for protection when shooting. Adornment of Products.—Bundles of fish-bones, turtles' heads, and pigs' skulls, striped crosswise with red, suspended from roof of huts. Dances.—Consist in jumping violently on one foot and swinging the arms, to the accompaniment of music, vocal (led by a chief or elder) and instrumental. Music.—Melancholy. Vocal.—In the nature of recitative and chorus. Instrumental.—Percussive; dancing-board, in form of a shield, and beat upon by the performer. Clapping of hands.

VEDDAHS.

INORGANIC ENVIRONMENT.

Climate.—Hot and moist, but more equable than on the continent. Eastern portion of the island (the Veddahs are now confined to the S.E.) drier than Western. N.E. and S.W. monsoons.

Surface.—Some evidence of Veddahs having extended over the whole island; territory now circumscribed. Mountainous; well-watered; and fertile. Useful metals comparatively plentiful. Extraordinary abundance and variety of precious stones.

ORGANIC ENVIRONMENT.

Vegetal.—The abundance and variety of luxuriant tropical vegetation. Nearly identical with that of Southern India; but having a few genera not found there.

Animal.—Similar to that of the continent; but no tigers or hyænas. Destructive species—elephants, reptiles, etc.—numerous.

SOCIOLOGICAL ENVIRONMENT.

Adjacent foreign race by whom they have been conquered—the Singhalese—who are partially civilized, but aggressive and cruel in their policy, and dissolute in their habits.

Adjacent tribes of same race hold little intercourse with each other.

PHYSICAL CHARACTERS.

Short; men from 4ft. 6in. to 5ft. 1in.; women from 4ft. 4in. to 4ft. 8in. Slightly built, unmuscular, yet with well-knit limbs. Active, and capable of enduring great fatigue. Features tolerably regular; eyes good and often full; nose generally well-shaped, though inclining to flatness, and nostrils wide; mouth somewhat large, lips thick. Hair of head straight, and collected in tangled masses; beard short and scant. Head remarkably small. Hands small; feet long and flat. Eyes, and even ears, restless. Sense of hearing very acute. Remarkable power of drawing the bow, and picking up objects, with the feet. Striking resemblance to each other in features and expression. Large families almost unknown; longevity rare.

EMOTIONAL CHARACTERS.

Quiet and peaceable, rarely quarreling either among one another or with the other natives of Ceylon. Very submissive in presence of strangers, though affecting an independent air in their native forests. Free from cruelty.

INTELLECTUAL CHARACTERS.

Features wear a vacant and melancholy expression. Almost destitute of curiosity when surrounded by novelties. Generally lacking in shrewdness; but women are apparently sharper than men. Manifest small receptive power for new ideas, whether simple or complex; small inventive or imitative power; and little capacity for civilization. Very indifferent marksmen.

S T R U C T U R A L.

OPERATIVE.		REGULATIVE.									
OPERATIVE	REGULATIVE.	POLITICAL. Chieftainship of small communities, dependent on age, energy, and skill. Authority apparently very limited and uncertain.				ECCLESIASTICAL.		CEREMONIAL.			
		CIVIL. DOMESTIC. MARITAL.	FILIAL.	PUBLIC.	MILITARY.		PROFESSIONAL.	MUTILATIONS	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.
No division of labour, except that between the sexes. *Men.* — Make bows, arrow-shafts, cord. Hunt.		Marriages contracted by the man and the parents of the woman. The woman twists a cord and fastens it round the husband's waist, which constitutes the whole ceremony. Hunting dogs given as marriage portions. Rock and Village Veddahs do not intermarry. Formerly the practice to marry *younger* sisters. Among some tribes the practice has been for some generations extinct; among others it is only becoming so. Neither polygamy nor polyandry is practised. Divorce not practised.		Ranks.—Chiefs or elders. Common people. Elders settle points of dispute. Each community has its allotted hunting ground. Separate communities hold little intercourse with each other. Thieves must make restitution; an adulterer is flogged by some one of the woman's family. Murder, when it occurs, is compensated by payment to relatives of deceased.		Apparently some persons profess greater acquaintance than others with the spirit-world. No temples, except a few sticks erected with a branch thrown over them, apparently to protect offerings. No idols, and no sacrifices. Charm (shouting) to protect from wild beasts at night. Cooked food, etc., presented to the spirits of deceased ancestors, and invocation made.	No doctors.	Ears pierced.	Body left unburied in the cave, or other place, where it died; leaves and a stone being thrown upon it, and the place abandoned. Some of the wild tribes have for several generations buried and mourned their dead; others have begun to do so only in the present generation.	Salaam and touch the forehead with the palm of the hand, in presence of superiors.	No system of castes. No ceremonies at the birth or naming of a child. Hair not cut, but tied in a bundle on the top of the head. Chew betel, etc., but do not smoke.

F U N C T I O N A L.

REGULATIVE.					OPERATIVE.											
SENTIMENTS.		IDEAS.		LANGUAGE.	PROCESSES.					PRODUCTS.						
ÆSTHETIC.	MORAL.	SUPERSTITIONS.	KNOWLEDGE.	SPOKEN AND WRITTEN.	DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	REARING, ETC.	LAND-WORKS.	HABITATIONS, ETC.	FOOD.	CLOTHING.	IMPLEMENTS.	WEAPONS.	ÆSTHETIC PRODUCTS.
Confined to the primary feelings to which objects and acts appeal. Eat animals that have died a natural death; and prefer game to be "high." Eat carrion and vermin of the most repulsive kinds. Shown hardly at all in personal adornment; in the contorted movements of the dance, accompanied by the simplest monotonous chanting and clapping of hands; or in the solitary tradition of their origin.	Temperate as regards drinking. Fond of their children and relatives. Gentle, mild, and affectionate to one another. Rarely guilty of grave crimes. Conjugal fidelity remarkable. (The more so as their neighbours the Singhalese are very loose in this respect.) Resent with indignation any reflection on the honour of their women. Proverbially truthful and honest. Murder almost unknown. Grateful for favours.	Spirit-world characterized, on the whole, by benevolence. Spirits supposed to visit them in dreams. Disease and death regarded as inflicted by spirits. Vague notions of a future life; but apparently no idea of a state of retributive justice. Firm belief in the guardianship of the spirits of dead ancestors; every one of whom becomes a guardian spirit; and to whom they offer a sort of invocation and worship. Departed children are the most frequently invoked. No notion of a Supreme Being, as Creator, etc.; but have a vague belief in a host of undefined spirits—every feature of nature having its *genius loci*. These are regarded more with mysterious awe than with actual dread.	Count with difficulty on their fingers; but do not go beyond five. Very little idea of time or distance. Medical practice confined to the application of a few leaves and bark. Have no knowledge of reading or writing; and only one tradition—which traces their descent from a royal race, some members of which married their sisters.	Dialect of Singhalese but with a very peculiar accent and intonation. Vocabulary very limited, confined to striking objects of nature and actions of daily life; and even these are described by quaint periphrases. Proper names either Singhalese or Hindoo names; many of them unintelligible to the people.	No separate distributing agency.	Barter. Exchange flesh, honey, etc., for arrow-heads, cooking utensils, hatchets, clothes. Formerly bartering transactions took place in the night, without the contracting parties meeting. Now they barter freely with the Singhalese. The value of money has begun to be appreciated recently.	Confined to human labour. The hunting-buffalo occasionally employed.	Cookery very rude; confined apparently to roasting. Flesh preserved for future use in hollow trees, into which honey is put, and the mouths of which are stopped up with clay. Manufactures confined to making arrow-shafts, cord. Procure fire by friction. Bird-lime used for catching birds; and vegetable juices used to stupefy and catch fish.	*Rock V.* —Have well-trained hunting dogs. In some districts clear a patch of forest, and take *one* crop. But even this seems to be rare. *Village V.* —Domestic animals.— Dogs, fowls. Partially nomadic,—changing their villages according to the necessities of agriculture. Cultivated plants.— Corn, yams.		*Rock V.*—Rock-caves where procurable; huts of boughs and bark, where caves are scarce. *Village V.* — Huts built of sticks and mud, without chimney. Clustered in villages, not arranged in any order; and surrounded with a few scattered thorn-bushes.	Roots, grain, fruits of various kinds. All the wild animals of the country, except oxen, elephants, bears, leopards, jackals, fowls, lizards, bats, snakes. Eat fish, honey, and the grub in the comb. Decayed wood mixed with honey and made into cakes, eaten in times of scarcity.	A small piece of cloth suspended in front by a string round the waist. Same for both sexes. Cloth worn by *Village Veddahs* is somewhat larger. Cloth obtained by barter.	Bows and arrows. Stick for scratching the ground and preparing it for seed. Cord made of fibrous plants.	Bow and arrows. Arrow-heads obtained by barter.	Personal Adornment. —Women wear ivory ear-rings, brass bead necklaces, shell-bangles. Dances—Rude shuffling of the feet, shaking of the head, and movement of the body generally; frequently ending in a sort of frenzy. Accompanied by rude chanting, moans and screams, and clapping of hands. Some of the dances seem to be partly religious. Music.—Vocal: plaintive chant, etc., accompanying the dance. Instrumental: clapping of hands as an accompaniment to the dance. Literature.—Consists of *one* tradition regarding their origin.

ATENEO BARCELONES

AUSTRALIANS.

INORGANIC ENVIRONMENT.

Climate.—Tropical in the North; temperate in the South. North half of country subject to heavy summer monsoon rains. In other parts, years of complete drought occasionally occur, followed by years of flood; but here the hot and the dry seasons generally coincide.

Surface.—Area about 2,970,000 sq. miles. Continuous sea-board. Deficient in indentations of coast, and harbours. Mountain ranges of moderate elevation. Rivers alternate between drought and flood: few are navigable. Frequent scarcity of water. Principal minerals—gold, coal, copper, iron in great profusion, lead, etc. In many parts barren, causing a scattered population. More thickly peopled on the banks of the rivers, and along the coast. Probably about one person per sixty square miles.

ORGANIC ENVIRONMENT.

Vegetal.—Few plants yielding food or clothing. Trees seldom form dense forests, but are scattered as in a park. A good many useful timber trees.

Animal.—Few animals fit for food. Few, if any, predatory or mischievous species. Some fifty-eight species of marsupial quadrupeds. Only a few other quadrupeds—the Dingo, bats. Also the Echidna and Ornithorynchus. Birds—Emu, black swan, ducks, pigeons, parrots. Reptiles and Fish numerous.

SOCIOLOGICAL ENVIRONMENT.

No adjacent foreign races; but adjacent tribes of the same race, in a state of almost continual hostility to one another.

PHYSICAL CHARACTERS.

Men rather below the average stature of Europeans; but in general powerful; women disproportionally small and weak, being ill-fed and hard-worked. Torso well-formed; but lower limbs ill-developed. Feet prehensile. Skin of a purplish copper tint. Hair black, coarse, generally curly, never woolly. Eyes dark reddish hazel, with little distance between them. Skull elongated and narrow, especially in women. Cheek bones high, brows projecting. Nose broad and depressed. Mouth large; chin small and retiring. Very sensitive to cold. Are old at from 40 to 50.

EMOTIONAL CHARACTERS.

Very impulsive; but emotions are short-lived. Lively; mild. Averse to subordination. Sympathetic, when not made selfish by necessity. Capable of strong attachment to Europeans.

INTELLECTUAL CHARACTERS.

Generally show great want of curiosity. Aptitude to receive simple ideas; but inability to comprehend complex ideas. Extremely imitative, but little imaginative or inventive. Unable to realize pictures, *e.g.* of a native, unless the lesser parts are much exaggerated. Mental vigour begins to decline at the age of 20.

S T R U C T U R A L.

OPERATIVE.		REGULATIVE.									
OPERATIVE	REGULATIVE.	POLITICAL. Chieftainship inconstant and vague; determined by age, strength, and skill.				ECCLESIASTICAL.		CEREMONIAL.			
		CIVIL. Law not separated from custom. DOMESTIC. MARITAL.	FILIAL.	PUBLIC.	MILITARY.		PROFESSIONAL.	MUTILATIONS.	FUNERAL RITES.	LAWS OF INTERCOURSE.	HABITS AND CUSTOMS.
No subdivision of labour save between the two sexes. *Men.* — Hunt, fish, make canoes, weapons, etc. *Women.*—Make nets, mats, and cloaks; dig roots, gather shell-fish; carry burdens, and do most of the menial work.	Industrial government not separated from political. Chief frequently takes the lead in hunting. An old man, a young man, and a boy, frequently combine in hunting.	Marriage both endogamous and exogamous (by capture). Forbidden to those of the same family name, or who are more nearly related than first cousins. Polygamy common.	Kinship through females only. Property hereditary (?), but primogeniture has no peculiar privileges.	No established social ranks. Proprietary rights recognized. Certain matters, *e.g.*, elopement of a young couple, abduction of another man's wife, disposal of women in marriage, are dealt with by the tribe as a body. Few if any specific punishments attached to specific crimes.	Not differentiated from Civil. Co-extensive with adult male population. Organization indefinite.	Occasional sorcerers; not a class; influence small. Generally aged persons, but never women. Pretend to cure diseases and cause rain. Generally the chief actors in the initiatory rites.	Mystery-men or sorcerers; but not a distinct profession.	Initiatory to manhood and of a semi-religious nature: Loss of two front teeth; of first joint of little finger (females); circumcision. The above are substituted for each other, but as a rule not combined. Castration occasional. Raised scars almost universal. Brands frequent. Depilation.	Dead generally respected. 1. Generally buried (in sitting posture). Frequently placed on— 2. A raised platform. 3. A tree (old women, etc.). 4. Rarely burnt. Property of deceased frequently buried with him, or placed on the grave. Bones frequently preserved as relics. Funeral rites and mourning devolve on the women. Signs of mourning— Inattentiveness to external things; laceration of body; dirges; white pigment on head and face; heads of women shaved and covered with a clay cap. Abstain from pronouncing the name of the dead.	No salutes, phrases, modes of address, etc., expressive of subordination. Unwilling to pronounce chief's name. Strangers signal their approach from a distance; great restraint at meeting; introduced by name. One takes the name of another as a token of friendship. Signs of hostility.—Throwing dust with the feet; spitting at the enemy or on a branch; spontaneous war-song; a spear with emu feathers on its point. Signs of peace. — Green branch; laying spears across the path; exchanging clubs.	Very different in different tribes. Cannibalism occasional. Eat the flesh of dead children as a token of affection. The fat taken from the kidneys of an enemy, regarded as a trophy. Many restrictions on food, regulated by age and sex. No regular meals. Various games of strength and skill. No marriage ceremony beyond the consent of the tribe.

F U N C T I O N A L.

REGULATIVE.					OPERATIVE.											
SENTIMENTS.		IDEAS. Apparently no general conceptions.		LANGUAGE.	PROCESSES.					PRODUCTS.						
ÆSTHETIC.	MORAL.	SUPERSTITIONS.	KNOWLEDGE.	SPOKEN AND WRITTEN.	DISTRIBUTION.	EXCHANGE.	PRODUCTION.	ARTS.	REARING, ETC.	LAND-WORKS.	HABITATIONS, ETC.	FOOD.	CLOTHING.	IMPLEMENTS.	WEAPONS.	ÆSTHETIC PRODUCTS.
Hardly exist apart from the primary feelings to which objects and acts appeal. Excessively filthy. Shown only in the gratification given by violent and simple contrasts,—appealing to the eye in rude painting of the body, and rudely contrasted ornaments (of which they are extremely fond); to the ear in monotonous songs and simple percussive instrumental music, beating time to the dances; to the sense of movement in the contortions and sudden movements of the dance. No trace of indecency exhibited in their rude drawings.	Very improvident. In general kindly, courteous, and hospitable to each other. Only slight traces of honesty and justice. Conjugal affection and fidelity weak. Parental affection strong. Yet infanticide and abandonment of aged and sick common. Blood-revenge a sacred duty: discharged only by the death of the offender, or one of his tribe.	Believe that the ghosts of the dead visit them in dreams. No idea of natural death. Sudden death ascribed to a human enemy; death after lingering illness to demons. Each tribe thinks that the spirits of their own dead, who have received sepulture, migrate to another region and become "white fellows." Belief in innumerable potent evil spirits, consisting mostly of the ghosts of the dead of hostile tribes, or of the unburied dead of their own tribe; peopling the heavens and the face of the whole country; and the causes of most of the ills that befall them. Hence their horror of mentioning the name of the dead, of approaching a grave, and of dreaming. No attempt to propitiate these spirits; but attempts to counteract their malign influence by charms, etc. Absence of belief in a benevolent Power active or inactive. Traditional stories respecting their origin from some hero or demi-god.	Almost limited to what is needful for supplying daily wants. Count to four or seven. Numerals rarely reach *five*; generally stop at *three*. Predict the weather from the state of the heavens. Are familiar with the uses of the more obtrusive forces of nature, *e.g.* fire for hardening and bending wood. Pretty accurate knowledge of localities and distances.	So different that different tribes cannot hold intercourse. Eight consonants. Consonantal endings of syllables rare; except finals, which often end in *t, k, l,* or *n*. Monosyllables about 10 per cent. Dissyllables common. Agglutinate. Degree of qualities, continuation of time, etc., expressed by repetition or emphasis. Scratches on a tree, or a few rushes or stones specially placed, give information.	No separate distributing agency.	Considerable commerce in those articles, *e.g.* pigment, flint, etc., which one district supplies better than another; carried on by barter.	Confined to human labour.	Food baked or roasted, or frequently eaten raw or semi-raw. Ignorant of boiling. Grind grass seeds and bake a sort of cakes. Make a sweet beverage by steeping the blossoms of a species of eucalyptus in water.	The dog the only domestic animal. No agriculture.	Surface traversed only by tracks.	Temporary huts; of bark, boughs, and grass, with the addition of clay in winter huts. Semicircular or almost closed. Fire near the entrance. Scattered or grouped in a semicircle, or, rarely, formed into a long hut containing several families.	All the indigenous animals, including vermin, ants, etc. Fish. Herbs, seeds, roots.	Generally wanting. Skin cloaks. Mats of grass, rushes, or seaweed, covering the back and fastened to the front.	Spears; stone-hammers and hatchets; stone, wooden, and shell knives. Very small canoes of bark or of a hollowed tree; rafts of rushes. Nets of bark and twigs; fishing lines and ropes; hooks of shell or birds' talons. Baskets, bags, vessels of skin and bark, troughs. Stones for grinding seeds. Needles, of the fibula of the emu or kangaroo, or of wood.	Spears of various kinds. Throwing-stick. Club, boomerang. Various small wooden weapons. Bark and wooden shields grooved on the outside. Bow and arrow, and sling unknown.	Personal Adornment —Bodies painted with red and white stripes. Teeth and feathers in the hair. Necklaces and bracelets of reeds, cords, and shells. Decoration of Products. —Zigzag lines on weapons. Rude decoration of graves. Dances.—Accompanied by vocal and instrumental music. Dramatic in their nature. Representing past events, love, war, hunting, etc. Some of them semi-religious. Music.—Vocal: monotonous and largely minor; instrumental: percussive—beating time to the dances with a stick on the ground, on another stick, on skin cloaks rolled up in a bundle, or on stretched skins. Literature.—Stories and extempore songs; the former relating chiefly to origin of the blacks.

TYPES OF LOWEST RACES,

NEGRITTO RACES, AND MALAYO-POLYNESIAN RACES.

PHYSICAL CHARACTERS.

TYPES OF LOWEST RACES.

FUEGIANS.

The natives of the south-eastern part of Tierra del Fuego "are low in stature, ill-looking and badly proportioned. Their colour is . . . between dark copper and bronze. The trunk of the body is large, in proportion to their cramped and rather crooked limbs. Their rough, coarse, and extremely dirty black hair half hides yet heightens a villanous expression of the worst description of savage features." They are very nimble and rather strong. "In height varying from four feet ten to five feet six, yet in the size of their bodies equalling men of six feet, of course they look clumsy and ill proportioned; but their hands and feet are rather small with respect to the size of their bodies, though not so in proportion to their limbs and joints, which excepting the knees are small. Their knees are all strained, and their legs injured in shape, by the habit of squatting upon their heels." The women "are short, with bodies largely out of proportion to their height; their features . . . are scarcely less disagreeable than the repulsive ones of the men. About four feet and some inches is the stature of these she-Fuegians—by courtesy called women. They never walk upright."—*Voy. Adv. and Beagle*, ii., p. 137.

"The Yacana-kunny, natives of the north-eastern part of Tierra del Fuego, resemble the Patagonians in colour (and) stature."—*Voy. Adv. and Beagle*, ii., p. 137.

The Fuegians at Orange Harbour are "not more than five feet high, of a light copper colour. . . . . . They have short faces, narrow fore-heads, and high cheek-bones. . . . . Nose is broad and flat, with wide-spread nostrils, mouth large, teeth white, large, and regular. The hair long, lank, and black. . . . . Their bodies are remarkable from the great developement of the chest, shoulders, and vertebral column, their arms are long, and out of proportion; their legs small and ill made."—*U. S. Ex. Ex.* i., p. 121.

"The Fuegian did not seem to me so dwarfish as often represented. One or two that I measured were over five feet three inches, and I believe some reach five feet seven inches. . . . . Some of them were handsome fellows."—*(Snow) Transactions of the Ethno. Soc., New. Ser.*, i., p. 263.

Most Fuegians have a "brutal look."—*Voy. Adv. and Beagle*, ii., p. 398.

The eyes of Fuegians are red and watery, through exposure to the smoke of their fires.

"The most remarkable traits in the countenance of a Fuegian are his extremely small, low forehead; his prominent brow; small eyes (suffering from smoke); wide cheek bones; wide and open nostrils; large mouth, and thick lips."—*Fitzroy*, ii., p. 175.

"The men of the Alikhoolip tribe [west part of the country] are the stoutest and hardiest, and the women the least ill-looking of the Fuegians."—*Fitzroy*, ii., p. 140.

The Fuegians at Picton Island are "fine powerful looking fellows."—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 262.

"The Fuegians are hardy. The only thing they do to keep more warm is to rub themselves over with grease and ocherous earth. In their wigwams they huddle round the fire."—*(Snow) Trans. Eth. Soc., New. Ser.*, i., p. 264.

ANDAMANS.

The Andaman Islands are "inhabited by a race of under-sized or dwarf blacks. . . . . The skin is jet black; the hair of the head is said to be black and woolly; the nose is broad, short, and rather flat; the lips thick, but less prominent than in the Guinea negro. . . . The heel does not project, as in some African races." Lips thick. Heel projects slightly. They are "well-made, well-nourished, strong, and active."—*(Owen) Trans. Eth. Soc., New Ser.*, ii., p. 35; iv., p. 210.

Andaman Islanders:—"The height of many . . . . averaged from 4 ft. 10 in. to a trifle under 5 ft. The females were all under 4 ft. 10 in."—*(Smith) Trans. Eth. Soc., New Ser.*, iv., p. 210.

"The Andamanese are expert swimmers."—*(St. John) Trans. Eth. Soc., New Ser.*, v., p. 49.

VEDDAHS.

"In appearance, the Veddahs differ materially from the Singhalese. They are smaller in every respect, and rather darker, or, more properly, more dusky in complexion. They are short, slightly built, yet very active. Though far from being muscular, their limbs are firmly knit together, and they are athletic and capable of enduring great fatigue. Though spare, they are generally in very fair condition." "The tallest Veddah I ever saw, a man so towering above his fellows, that, till I measured him, I believed him to be not merely comparatively a tall man, was only five feet three inches in height. * * * The shortest man I have measured was four feet one inch. I should say that of men, the ordinary height is from four feet six to five feet one inch, and of women from four feet four to four feet eight inches.' *(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., 282.

"Their features are tolerably regular. The eyes are good, and often full. The nose is generally well shaped, though inclining to be flat; the nostrils wide. The mouth sometimes large, and the lips firm, but rather thick. The beard is short and scant. The hair of the head which is not curly falls in rusty, tangled masses about the face, making the head appear out of all proportion to the lean body, and this leads those who are not close observers to describe the Veddahs as large-headed. * * * In point of fact, their heads are remarkably small."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., p. 283.

Physical characters of Veddahs:—"Projecting mouths, prominent teeth, flattened noses, stunted stature, and the other evidences of the physical depravity which is the usual consequence of hunger and ignorance. The children were unsightly objects, entirely naked, with misshapen joints, huge heads, and protuberant stomachs;—the women, who were apparently reluctant to appear, were the most repulsive specimens of humanity I have ever seen in any country."—*Tennent*, ii., p. 450.

Physical characters of two village Veddahs seen by Mr. Bennet:—"They were not more than five feet two inches in height, their hands small, but their feet were long and flat; hair matted and tied in a bunch at the back of the head, a large bushy beard almost covering the face; eyes small, piercing, and constantly in motion to the right and left, and their ears seemed almost as restless as their eyes. * * * One of them dropped a small nail, and instead of taking it up with his fingers, did it equally well with his toes, which he seemed to have just as much at his command."—*Pridham*, p. 460.

"The Veddah in person is extremely ugly; short, but sinewy; his long uncombed locks fall to his waist, looking more like a horse's tail than human hair." "The women are horribly ugly, and are almost entirely naked."—*Baker*, p. 127.

"Knox's picture of 'a Vadda, or Wild Man,' is a fancy portrait, and decidedly flattering. They do not 'tye their hair on their crowns in a bunch,' nor do they indulge in nearly so much drapery or beard as is worn by that stout well-to-do-looking gentleman, who is placidly smoking an imaginary pipe, for smoking is a luxury at which the Veddahs have not yet arrived. The contrast between Knox's idea of the wild man, and their actual appearance, is amusing."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., p. 284.

"The Veddahs bear a very striking resemblance to each other—both in feature and expression. And this is especially remarkable among those of Nilgala, who have preserved their ancient customs more completely than their brethren of Bintenne."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., p. 284.

Bailey attributes the striking resemblance of the Veddahs to one another to the practice of intermarriages, especially of brother with younger sister. To this also he attributes the fact that "large families are all but unknown, and longevity is very rare. I have been at some pains," he continues, "to obtain reliable data to elucidate these points. Out of seventy-two Veddahs in Nilgala, fifty were adults, twenty-two children. In one small sept, or family, there were nine adults and one child; in another, one child and eight adults; and so on. In Bintenne, out of three hundred and eight Veddahs, a hundred and seventy-five were adults, a hundred and thirty-three children. Here the disproportion is not so marked; but in one of the smaller tribes, more isolated than the rest, there were twenty adults and but four children."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., pp. 295, 296.

"The modern Veddahs live more or less by hunting and the use of the bow, in drawing which they occasionally employ their feet as well as their hands."—*Tennent*, ii., p. 439.

"The practice of drawing the bow with the feet * * * has so long ceased, that in all my inquiries—and I was very particular on this point—I could not find a single Veddah who ever witnessed it, but it is undoubted that such a mode of archery once existed, as is traditional among them."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., p. 286.

"Their [the Veddahs'] acuteness in discovering hives, when bee-hunting, is very remarkable. I have seen a Veddah stealing through the forest, suddenly stop—listen for an instant with uplifted hand—dart off into the jungle and return in an incredibly short space of time with a fresh honey-comb; while I have been in vain endeavouring to catch the hum of bees, which so instantaneously struck his ear."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., p. 289.

AUSTRALIANS.

The men of the Cooper's Creek tribe were the finest that Captain Sturt had seen on the Australian continent. They treated Sturt's party with kindness and hospitality. Though they had not previously seen either white men or horses, yet they evinced not the slightest fear, holding up the troughs of water on their breasts in order to let the horses drink. "Their bodies were not disfigured by any scars, neither were their countenances by the loss of any teeth, nor were they circumcised. * * * Of sixty-nine whom I counted round me at one time, I do not think there was one under * * 5 feet $10\frac{1}{2}$ inches, but there were several upwards of 6 feet." The female children were more numerous than the males. The women were half-starved miserable-looking creatures."—*Sturt's Australia* (1844-6). ii., p. 76.

"The South Australian natives are rather below the average stature of Europeans; the women are disproportionally small."—*Angas's Australia and New Zealand*, i., p. 79.

"In the interior of Australia the women are inferior to the men; the latter are as a rule clean-limbed and powerful."—*Sturt's Australia*, ii., p. 126.

In many Australian tribes the *female* children are more numerous than the males. Nearly two to one; sometimes more.—*Sturt's Australia* (1844-6), ii., p. 77, also p. 136.

"Though the number of *female* children in many Australian tribes greatly exceeds that of the male, there are more adult men than women."—*Sturt's Australia* (1844-6), ii., p. 136.

"The principal malady to which the natives of North Western Australia are subject is consumption."—*Trans. Eth. Soc., New Ser.* iii., p. 241.

"An Australian about 40 years of age is an old man, and it is questionable if any one of them attains the age of 50."—*Trans. Eth. Soc., New Ser.*, iii., p. 242.

"The Australians of Victoria are old men at 45."—*Lloyd's Tasmania and Victoria*, p. 463.

The Australians feel cold acutely; the Fuegians are indifferent to the fall of snow on their bodies.

"The Australians are exceedingly fond of fat."—*Trans. Eth. Soc., New Ser.*, iii., p. 276.

An Australian can throw his boomerang so that it shall describe a complete circle in the air. "He would stand before a tolerably large house, ... and send his boomerang completely round the building, from left to right; . . . it would, upon leaving his hand, vanish round the right corner, and, re-appearing at the left, eventually fall at his feet."—*Haygarth's Australia*, p. 111.

"The mode of climbing trees practised by the natives of Australia depends as much on the *toes* as on the fingers."—*Mitchell's Australia*, i., p. 306.

"The natives of Australia can swim across their rivers carrying a piece of burning wood in their hand."—*Mitchell's Australia*, ii., p. 76.

NEGRITTO RACES.

TASMANIANS.

"The figure of the Tasmanian was stout and robust, as compared with the taller and slenderer Australian. The skeleton indicated vigour without coarseness. Péron refers to their broad shoulders and strong loins. But when he applied the dynamometer to test their physical strength, he found them inferior to his countrymen."—*Bonwick's Daily Life, Tas.*, p. 120.

"The stature was fairly developed. Dr. Milligan saw 'many

of them were above the middle size.' Mr. Robinson found some at Port Davey above six feet. In 1819 a man was killed six feet two inches high. Dr. Storz informs me that 'the general size of the men was from five feet two to five feet five; the women, in proportion to the men, of course, smaller.' He adds, 'Balawenna was a fine athletic man, more than six feet. His wife was in proportion.' They were not generally so tall as the Australians, though stouter."—*Bonwick's Daily Life, Tas.*, p. 119.

"The legs were stouter and more firmly built than those of the New Hollander. M. Péron writes, however: 'Their thighs were generally muscular, but at the same time almost every one has the extremities slender, long, and weak. Some have considered their limbs, like those of negroes, rather longer than the European. In old age the legs presented a stick-like appearance; otherwise Count Strzelecki's opinion of their 'strong legs' stands true. The feet were somewhat flat and broad, wanting the delicate heel and high instep of advanced civilization. Their habit of sitting on their heels, with their knees close into their arm-pits, is one they shared with the inhabitants of countries far more developed."—*Bonwick's Daily Life, Tas.*, p. 119.

The male Tasmanians were of very short stature, active and muscular, with an unamiable and morose expression of countenance. The married women are ugly, emaciated beings.—*Lloyd's Tasmania and Victoria*, p. 44.

The Tasmanians "were generally slender, tolerably well-made, kept their shoulders back, and upon their prominent chests several had marks raised in the skin."—*(Bligh), Voy. Adv. and Beagle*, ii., p. 655.

The Tasmanians, "though of like colour, are shorter, stouter, and have coarser features" than the Australians.—*Voy. Adv. and Beagle*, ii., p. 654.

"The mouth had a great width. The lips, though full, had not the negro dimensions. Dr. Milligan says they were 'slightly thickened.' The jaws were strongly set, though the chin was inferior to the civilized races, and, in the women particularly, very small and retreating. The lower jaw projected, according to Dr. Anderson. * * * The nostrils were exceedingly wide and full. The terminus, though usually something of the pug, had, especially with the females, a slight tendency to the *retroussé*. The great peculiarity, though not absolutely confined to that people, lay in the depression of the commencement of the organ, giving the feature much of a pyramidical character."—*Bonwick's Daily Life, Tas.*, p. 110.

"The teeth were large and powerful, so much so as to be in the people a decided peculiarity. Their strength was tested in the straightening of wood for spears."—*Bonwick's Daily Life, Tas.*, p. 112.

"The hair hangs in corkscrew appendages about the men's faces, and has a crisp, woolly look. * * * Unlike the negro, again, the Tasmanian had a down over the surface of his body, with much hair on the breast, arms, and thighs."—*Bonwick's Daily Life, Tas.*, p. 106.

"Dr. Milligan observes that the hair of the aborigines of Tasmania is usually 'growing remarkably low upon the forehead, and extending down in both sexes in the shape of a whisker.'"—*Bonwick's Daily Life, Tas.*, p. 108.

"The Tasmanian hair was black."—*Bonwick's Daily Life, Tas.*, p. 109.

"The skin was not the most agreeable part of their person. I have been particularly struck by its harsh, dry feel. * * * The odour proceeding from the natives, though not equally offensive with that distinguishing the negroes, was sufficiently disagreeable."—*Bonwick's Daily Life, Tas.*, p. 123.

"Their hands were delicate in structure, and small in size, having long tapering fingers and beautiful nails, that European exquisites might envy. These possessed great facility, and even nervousness, of movement. The palms were narrow. Their grasp could never have equalled that of our race."—*Bonwick's Daily Life, Tas.*, p. 118.

"Mr. R. H. Davis describes the Tasmanian eyes as 'dark, mild, and strongly expressive of the passions.'"—*Bonwick's Daily Life, Tas.*, p. 110.

"Tasmanian women are well formed and graceful when about fifteen or sixteen years old; but their charms soon fade."—*Bonwick*, 23.

"Mothers would sometimes throw their breasts over their shoulders out of the way, when going to engage in any employment. The Polynesian woman often does the same. * * * I have repeatedly wondered at the pendulous breasts of aged Australian lubras, but those of the Tasmanian tribes were quite as shocking to one's notions of propriety and beauty."—*Bonwick's Daily Life, Tas.*, p. 77.

"Families were never large with the Tasmanians, any more than with their Black neighbours."—*Bonwick's Daily Life, Tas.*, p. 79.

"The native women, as a rule, had very few children, and fewer still were, from abortion or infanticide, permitted to live. Apart from the long suckling, for three, or even four years, the period during which their powers of reproduction existed was much shorter than with Europeans. Very few of them had children after thirty-five years of age, and the majority, perhaps, were barren before thirty."—*Bonwick's Daily Life, Tas.*, p. 85.

"The rapid movements of the blacks [Tasmanians] were extraordinary. Fifty miles a day must have been often traversed by them in the height of the war."—*Bonwick*, p. 106.

NEW CALEDONIANS.

Cook's description of the Tanese identical with their appearance in 1849. "They are generally of short stature, but muscular and athletic for their size; the colour of their skins a shiny black, and their bodies covered thinly with hair, or a kind of down. . . . The nose was generally rather flat, and the eyes of a chocolate colour."—*Erskine's West Pacific*, p. 306.

The Vateans have few points of resemblance with the Tanese. "They were of larger stature and more regular features, some having straight or almost aquiline noses, good features."—*Erskine's West Pacific*, p. 324.

The Tanese are under the middle stature. "Their colour is exactly that of an old copper coin." Hair often light brown, rather than black.—*Turner*.

"Many of the New Caledonians are tall and stout, and the rest are not below the common size; but their women . . . . are commonly small. . . . . Their features are strong and masculine. . . . . Their limbs are strong and active, marked by fine outlines."—*Forster's Observations*, p. 239.

NEW GUINEA PEOPLE.

"It appears therefore, that whether we consider their physical conformation, their moral characteristics, or their intellectual capacities, the Malay and Papuan races offer remarkable differences and striking contrasts. The Malay is of short stature, brown skinned, straight haired, beardless, and smooth bodied; the Papuan is taller, is black skinned, frizzly haired, bearded, and hairy bodied; the former is broad faced, has a small nose and flat eyebrows; the latter is long faced, has a large and prominent nose, and projecting eyebrows. The Malay is bashful, cold, undemonstrative, and quiet; the Papuan is bold, impetuous, excitable, and noisy; the former is grave and seldom laughs; the latter is joyous and laughter-loving,—the one conceals his emotions, the other displays them.

"Where shall we find races offering more remarkable contrasts than these? If mankind can be classed at all into distinct varieties, surely the Malays and Papuans must be kept for ever separate."—*A. R. Wallace.*

"In stature the Papuan decidedly surpasses the Malay, and is perhaps equal to the average of Europeans. The legs are long and thin, and the hands and feet larger than in the Malays. The face is somewhat elongated, the forehead flattish, the brows very prominent; the nose is large, rather arched and high, the base thick, the nostrils broad with the aperture hidden, owing to the tip of the nose being elongated; the mouth is large, the lips thick and protuberant. The face has thus an altogether more European aspect than in the Malay, owing to the large nose."—*Ibid.*

"There are considerable differences in the stature of the Papuans. Within a space of a hundred miles on the south-west coast of New Guinea, the stature varies from that of the finer races of Europeans to that of people who might be called pigmies. The differences seem to be due simply to the mode of life."—*Earl's Papuans*, p. 4.

"The natives of New Guinea are tall; the men are stout, the women thin."—*Jukes' Voyage of Fly*, i., p. 279.

"The natives of Dory, North Coast of New Guinea, are mostly about five and a quarter feet in height."—*Earl's Papuans*, p. 69.

"The larger Papuans are more remarkable for strength than symmetry. They have broad shoulders and deep chests, but a deficiency is generally found about the lower extremities, splay feet and curved shins being at least as common as among the negroes of Africa."—*Earl's Papuans*, p. 4.

"Although well made, and far surpassing us in agility, they [the Papuans] were our inferiors in muscular power."—*Voy. Rattlesnake*, i., p. 277.

"The natives of Dourga Strait, New Guinea, display a monkey-like agility in springing from branch to branch of the mangrove trees that densely line the coast."—*Earl's Papuans*, p. 20.

[Papuan.—Skin between a black and a dusky-brown or deep sooty-brown. Hair harsh, dry, frizzly, growing in little tufts or curls.]—*A. R. Wallace.*

FIJIANS.

Feegeians. — *Physical characters.* "Generally above the middle height, and exhibit great variety of figure. . . . . The chiefs are tall, well made, and muscular; while the lower orders manifest the meagreness arising from laborious service and scanty nourishment. Their complexion lies, in general, between that of the black and copper-coloured races.

"None of them equal the Tongans in beauty of person. The faces of the greater number are long, with a large mouth, good and well-set teeth, and a well-formed nose." Fine, black and penetrating eyes.

"The expression of their countenances is usually restless and watchful."—*U. S. Ex. Ex.*, iii., p. 73.

"As far as my own judgement goes, I saw there [at Somo-Somo] some men who surpassed everything that I had before seen."—*Jackson Erskine's West Pacific*, p. 449.

In Feegee "the chiefs are incontestably much finer looking than the common people."—*Erskine's West Pacific*, p. 240.

The Feegeians are "quick in their movements."—*U. S. Ex. Ex.*, iii., p. 74.

PAPUAN ISLANDERS.

"The Timorese of the interior are dusky brown or blackish, with bushy frizzled hair, and the long Papuan nose. They are of medium height, and rather slender figures."—*A. R. Wallace.*

"Most of the native women of Darnley Island, Torres' Straits, have their hair cut short; and many elderly women have their heads shaved quite smoothly. The men wear long ringlets."—*Jukes' Voyage of Fly*, i., p. 172.

"The men of the Murray Islanders, Torres' Straits, cut their own hair short, and wear wigs."—*Jukes' Voyage of Fly*, i., p. 200.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Physical characters of Sandwich Islanders:—Rather above the middle stature, well-formed, with fine muscular limbs, open countenances, and features frequently resembling those of Europeans. Gait graceful, sometimes stately. Hair black or brown, strong, frequently curly. Complexion olive, sometimes reddish-brown.—*Ellis's Tour Thro. Hawaii*, p. 7.

"In the Sandwich Islands the men are about the middle size, stout, well-made, fleshy, but not fat. The women have generally a masculine appearance. The features of both sexes are good."—*Cook's Second Voyage*, ii., p. 149.

The chiefs among the Sandwich Islanders "are tall and stout, and their personal appearance is so much superior to that of the common people, that some have imagined them a distinct race."—*Ellis's Tour Thro. Hawaii*, p. 7.

TAHITIANS.

"The inhabitants of the South Sea Islands are generally above the middle stature. . . . Their limbs are well-formed, and although when corpulency prevails there is a degree of sluggishness in their actions, they are generally active in their movements, graceful and stately in their gait, and perfectly unembarrassed in their address."

"The countenance . . . is open and prepossessing, though the features are bold, and sometimes prominent. The facial angle is frequently as perpendicular as in the European structure. . . . The eyes seldom large, but bright and full, and of a jet black colour; the cheek-bones by no means high; the nose either rectilinear or aquiline, often accompanied with a fulness about the nostrils. . . . The mouth in general is well formed. . . The teeth are always entire . . . and . . . are remarkably white. . . . . Their hair is of a shining black or dark brown colour. . . . .

"The prevailing colour of the natives is an olive, a bronze, or a reddish-brown."—*Ellis's Poly. Res.*, ii., pp. 13-17.

Tahitians. Physical characters: — Chiefs generally tall; common people, middle stature, and well-built. Legs and feet generally rather large and clumsy, in the lower classes especially. Features regular, soft, and beautiful.—*Forster's Observations*, p. 229.

The men and women of the superior classes in Otaheite are "tall, strong, well-limbed, and finely-shaped." The lower classes are generally below the middle stature. — *(Cook), Hawkesworth's Voyages*, ii., p. 187.

"The chiefs, and persons of hereditary rank and influence in the islands [Society] are, almost without exception, as much superior to the peasantry or common people, in stateliness, dignified deportment, and physical strength, as they are in rank and circumstances."—*Ellis's Poly. Res.*, ii., p. 16.

The Otaheitans are stout, well-made, active, and comely. Complexion tawny. Hair in general "black, but in some it is brown, in some red, and in others flaxen."—*(Wallis), Hawkesworth's Voyages*, i., p. 480.

"Beauty in this country [Tahiti], especially amongst the women, is a flower that quickly blossoms, and as quickly fades."—*Vancouver's Voyages*, i., 147.

The Society Islanders have great power of enduring fatigue and hunger. "They seem to be more distinguished by activity and capability of endurance, than muscular strength."—*Ellis's Poly. Res.*, ii., p. 26.

"The indolence of the South Sea Islanders has long been proverbial."—*Ellis's Poly. Res.*, i., p. 450.

TONGANS.

Seldom exceed the common stature, though some are above six feet; but are strong and have stout limbs. "They are generally broad about the shoulders, and have a muscular appearance, which has rather the character of strength than of beauty. They are not subject to the corpulence and general obesity, which is common in Otaheite."

"The general colour is a cast deeper than the copper brown."

"Their hair is in general straight, thick, and strong, though a few have it bushy and frizzled. The natural colour . . . is black."

Features very various. Generally a fulness at the point of the nose. Many European faces among them. Few have any uncommon thickness of the lips. "The women have less of the appearance of feminine delicacy than those of most other nations."

Tongans. Physical characters:—About the middle stature or rather above it. Body "compact, well-proportioned, and more muscular and more expresive," than that of Tahitians. Complexion rather darker than that of Tahitians. — *Forster's Observations*, p. 234.

In Tonga "one is struck with the marked superiority in stature and the lightness of colour on the part of the chiefs over the common people."—*Erskine's West Pacific*, p. 155.

SAMOANS.

"Among all the Polynesian Islanders, the men of Samoa rank, in point of personal appearance, second only to the Tongese; and many specimens of manly beauty are to be seen among them. As much cannot be said of the women, who are rather ill-formed and stout. When very young, however, some of them are pretty."

"The average height of the men is five feet ten inches, and some of the chiefs, whose limbs are well rounded, would be called fine looking men in any part of the world. Their features are not in general prominent, but are well marked and distinct, and are all referable to a common type. The nose is short and wide at the base; the mouth large and well filled with white and strong teeth, with full and well turned lips; the eyes black, and often large and bright; the forehead narrow and high; and the cheek-bones prominent. . . . . . Of beard they have but little, but their hair is strong, straight, and very black."—*U. S. Ex. Ex.*, ii., p. 125.

Some of the men of Tutuila are above six feet high. They are "a remarkably fine looking set of people."—*Erskine*, p. 41.

The people of Manua are prepossessing in appearance and manner. "The men were in general of large stature and well formed."—*Erskine's West Pacific*, p. 36.

NEW ZEALANDERS.

Physical characters of New Zealanders:—Average height of males, 5 ft. 6½ inches. Arms longer, and legs shorter, than those of Englishmen. Lower limbs stout; feet short and broad, the arch of foot often badly developed, hands small. Head-hair abundant, and generally black. Skin of an olive-brown colour; but it has many shades. Iris brown. Forehead high, narrow, retreating, and pyramidal. Nose short and broad. Mouth coarse; upper lip long. Face broad.—*Thomson's N. Zealand*, i., p. 69.

The men of New Zealand are in general stout, well-limbed, fleshy, but not fat; vigorous, and active.

The women, like those of other countries, have more cheerfulness, and a greater flow of animal spirits than the men.—*(Cook), Hawkesworth's Voyages*, iii., p. 446.

Though in stature they almost, and in bodily weight and girth of chest, do equal Englishmen, "persons who delight in thinking that the human race degenerates physically after ages of civilization, will be surprised to learn that the New Zealanders are not equal in bodily strength, nor so enduring."—*Thomson.*

The result of investigations made on many New Zealanders would lead to the conclusion, that a savage race is much inferior in physical strength to a civilized. — *Jour. Ethn. Soc.*, (1854) iii., p. 131.

The New Zealanders seem to enjoy uninterrupted health.—*(Cook), Hawkesworth's Voyages*, iii., p. 460.

The New Zealanders "eat ravenously, and the sight of food affects them as it does wild beasts."—*Thomson's N. Zealand*, i., p. 160.

The New Zealand females are less handsome than the males, though the young are invariably pleasing.—*Thomson's N. Zealand*, i., p. 72.

In New Zealand the daughters of the chiefs, and those of the better class, are pleasing, comely, and handsome: the slave women, on the other hand, are coarse and unprepossessing. (The same is the case in Tahiti.) Both classes soon begin to look old.—*Angas's Aust. & N. Zealand*, i., p. 311.

DYAKS.

The average height of the men of the Land Dyaks, is 5 feet 4 inches; that of the women about 4 feet 10 inches. —*St. John's Far East*, i., p. 198.

The Dyaks are strong and enduring.—*Brooke's Sarawak*, ii., p. 187.

The Dyaks are "in muscle, wiry . . . and capable of endurance under any difficulties."

"Men more active and powerful than the Dyaks could not easily be found."—*Boyle's Borneo*, p. 229.

The Low Dyaks—a Land tribe, are short, but powerfully built, with muscles like iron.—*Boyle's Borneo*, p. 34.

The prehensile nature of the Dyaks' feet is of great use to them in walking on their log paths and bridges. When cutting flesh they always hold the knife between their toes with the back of the blade towards them, drawing the flesh towards them.—*Low's Sarawak*, p. 287.

At twenty-two Dyak beauty has already begun to fade, and the subsequent decay is rapid.—*Boyle's Borneo*, p. 199.

The women of the Sea Dyaks become muscular through excess of labour.—*Brooke's Sarawak*, i., p. 58.

The women of some Dyak tribes have their limbs spoilt from carrying heavy burdens.—*St John's Far East*, i., p. 221.

The most prevalent diseases of the Land Dyaks are,—ague, diarrhœa, ophthalmia, and skin diseases.—*Low's Sarawak*, p. 305.

Some of the Dyak tribes are affected with skin disease.—*Brooke's Sarawak*, ii., p. 85.

"One Dyak at least in every three exhibits the ordinary form of *corrip*"—skin disease.—*Boyle's Borneo*, p. 127.

JAVANS.

The Javans "are in stature rather below the middle size. . . . They are, upon the whole, well shaped, . . . and erect in their figures. Their limbs are slender, and the wrists and ankles particularly small. . . . The fore-head is high, the eyebrows well marked and distant from the eyes, which are somewhat Chinese, or rather Tartar, in the formation of the inner angle. The colour of the eye is dark; the nose small and somewhat flat. . . . The mouth is well formed, but the lips are large. . . . The cheekbones are usually prominent; the beard very scanty; the hair of the head generally lank and black. . . . The countenance is mild, placid, and thoughtful, and easily expresses respect, gaiety, earnestness, indifference, bashfulness, or anxiety.

"In complexion, the Javans . . . may be considered rather as a yellow than a copper-coloured or black race. . . . A considerable difference exists in person and features between the higher and lower classes; more indeed than seems attributable to difference of employment and treatment."

"The women, in general, are not so good-looking as the men. . . . But among the lower orders, much of this deficiency of personal comeliness is doubtless to be attributed to the severe duties which they have to perform in the field, to the hardships they have to undergo in carrying oppressive burdens, and to exposure in a sultry climate." The term of life not much shorter than in the best climates of Europe.—*Raffles*, i., p. 59.

"A virgin gold colour," the standard of beauty of complexion among the Javans.

SUMATRANS.

Physical characters of Sumatrans.—"They are rather below the middle stature; their bulk is in proportion; their limbs are for the most part slight, but well shaped, and particularly small at the wrists and ancles. Upon the whole they are gracefully formed. . . . Their eyes are uniformly dark and clear. . . . Their hair is strong, and of a shining black. . . . Their complexion is properly yellow, wanting the red tinge that constitutes a tawny or copper colour."

"The hands of the natives, and even of the half breed, are always cold to the touch."—*Marsden*, p. 44.

The beauty and strength of Sumatran women decays at an early age. "They are like the fruits of the country, soon ripe, and soon decayed. They bear children before fifteen, are generally past it at thirty, and grey-headed and shrivelled at forty."

"As far as can be judged from observation, it would seem, that not a great proportion of the men attain to the age of fifty, and sixty years is accounted a long life."—*Marsden*, p. 285.

The Sumatrans are nearly as expert in the use of their feet as of their hands.—*Marsden's Sumatra*, p. 71.

MALAGASY.

Physical characters of Malagasy.—Dark race.—"A black complexion, and a taller stature than the olive-coloured tribes, stouter body, thick projecting lips, curly or frizzly hair, a frank and honest bearing, or a grave or timid expression of countenance." Fair race.—"Light olive or copper skin, smaller stature, long hair, dark hazel or black eyes, erect figure, courteous and prepossessing address, active movements, with an open and vivacious aspect."

All the tribes have fine, regular, beautifully-white teeth.—*Ellis's Hist. Madagascar*, i., p. 132.

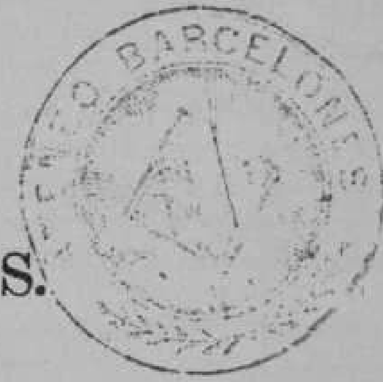
Points of resemblance in the physical characters of the inhabitants of Madagascar.—"Rather below the middle stature, which but few exceed; and their countenances do not exhibit that prominency of features which so frequently distinguishes the European and Asiatic nations. The men are more elegantly formed than the women, in whom there is usually a greater tendency to corpulency than in the other sex. The beards of the men are but weak. . . . Their hands are not so warm to the touch as those of Europeans, and their blood by thermometer is colder."

The most striking points of difference are in the colour, and in the hair. As regards the former they may be divided into 1, olive, and 2, black; as regards the latter into 1, straight, and 2, curly or frizzly. But in both these respects they merge into each other.—*Ellis's Hist. Madag.*, i., p. 115.

"Nothing surprised me more than the striking contrasts which the physical organization of the natives from Madagascar presented."—*Ellis's Visits*, p. 87.

The Malagasy seem to be very long-lived.—*Ellis's Hist. Madag.*, i., p. 213.

"Few Malagasy voices can be considered good or musical." *Ellis's Hist. Madag.*, i., p. 273.



EMOTIONAL CHARACTERS.

TYPES OF LOWEST RACES.

FUEGIANS.

"The Chonos, who live on the western shores and islands of Patagonia, are rather like the Alikhoolip, but not quite so stout or so daring. In general they are less savage than the Fuegians; and though their habits of life are similar, traces are visible of former intercourse with the Spaniards."—*Fitzroy*, ii., p. 142.

"When discovered by strangers, the instant impulse of a Fuegian family is to run off into the wood with their children, and such things as they can carry with them."—*Fitzroy*, ii., p. 142.

The Fuegians "always speak to each other in a whisper. Their cautious manner and movements prove them to be a timid race." —*U. S. Ex. Ex.*, i., p. 125.

The Fuegians "have hasty tempers . . . They show much hardiness and daring, being always ready to defend their own property, or resent any ill-treatment."—*Fitzroy*, ii., p. 188.

The Fuegians are not altogether intractable.—*Snow's Voyage to South Seas, &c.*, i., p. 350. *U. S. Ex. Ex.*, i., p. 127.

Capt. Weddell thinks the Fuegians are tractable, and docile. —*Weddell*, pp. 156, 168, 176.

The Fuegians "are loud and furious talkers."—*(Snow)*, *Trans. Eth. Soc. New Ser.*, i., p. 264.

ANDAMANS.

Colebrooke found the Andamans "suspicious to an inconceivable degree." The movements of one, to whom some cocoanuts had been thrown, and who was eagerly endeavouring to get them without endangering personal safety, resembled "the movements of a crow in similar circumstances."—*Mouat*, p. 28.

The Andamanese are a "subtile, crafty, and merciless race." —*Mouat*, p. 90.

The Andamanese "are all frightfully passionate and revengeful."—*(Smith)*, *Trans. Eth. Soc., New Ser.*, iv., p. 210.

The Andaman brought by Mouat to Calcutta, was a very kind and amiable character.—*Mouat*, p. 285.

The Andamans display at times much colloquial vivacity.

VEDDAHS.

"When brought in from their forests to be 'looked at,' they [Veddahs] huddle themselves together like a herd of wild and timid animals driven into a corner from which there is no escape. Attract their attention by a present of rice or cloth, and in an instant they become like eager children, scrambling for a new toy" "They are different beings at ease in their own forests. * * * In their own hunting grounds, they are no longer the scared and cowering creatures I have described. They are 'at home;' and seem to assert their freedom. Bows in hand, their axes hanging from their shoulders, they stride noiselessly along, with head erect, and independent air, as though they were every one's equal, and had none to fear."—*(Bailey)* *Trans. Eth. Soc. Lon., N. S.*, ii., 284, 285.

"There is no character to work upon in the Cingalese; they are faithless, cunning, treacherous, and abject cowards; superstitious in the extreme, and yet unbelieving in any one God."—*Baker*, p. 83.

"Although the Veddahs are uncivilized, we do not believe them to be by nature, or practice, ferocious, as they live very peaceably together, and never plunder or assault either their own people or the other natives of Ceylon."—*Sirr*, ii., p. 219.

The Veddahs "may be said to be rather rude than savage, being as free from ferocity as any trace of polish."—*Pridham*, p. 460.

AUSTRALIANS.

The Australians are very impulsive, and can subdue their feelings with as much apparent facility as they give vent to them.—*Sturt's Australia* (1844-6), i., p. 113.

Qualities which do not often co-exist in the same individual are sometimes met with in the Australian native. *e.g.* One, remarkable for haughtiness and reserve, sobbed long when his nephew was taken from him.—*Sturt's Australia* (1844-6), i., p. 124.

The natives of the interior of Australia are "a merry people, and sit up laughing and talking all night long."—*Sturt's Australia* (1844-6), ii., p. 138.

"Camboli (one of Sturt's native guides) was active, light hearted, and confiding, and even for the short time he remained with us gained the hearts of all the party."

"Nadbuck (another guide) was a man of different temperament, but with many good qualities, and capable of strong attachments."—*Sturt's Australia* (1844-6), i. p. 44.

The Australians are incapable of anything like steady, persevering labour, the reward of which is in futurity.—*Trans. Eth. Soc., New. Ser.*, iii., p. 223.

Camboli (one of Sturt's native guides) had so strong an attachment to the party, that though "his thighs and ancles, and the calves of his legs were much swollen, and he complained of severe pain in his back and loins" he exerted himself to the utmost to add to the comfort of the party.—*Sturt's Australia* (1844-6), i., p. 139.

When once roused the Australian jin exceeds in scolding and talking the European scold.—*Haygarth's Australia*, p. 102.

Some native Australian women are indignant if their addresses are rejected by white travellers.—*Sturt's Australia* (1844-6), i., p. 316.

NEGRITTO RACES.

TASMANIANS.

"In the strength of their emotions, they presented a contrast to the negro. The latter is boisterous in mirth, vehement in grief, but rapidly recovering from a heart affection. The Tasmanian, on the contrary, retained the depth of his feeling, and dwelt upon his sorrow. There are several well-known instances of friends refusing food and dying of regret for a lost one."—*Bonwick's Daily Life, Tas.*, p. 11.

Mr. Anderson, Captain Cook's surgeon, says of the Tasmanians,—"They had little of that fierce or wild appearance common to people in their situation; but, on the contrary, seemed mild and cheerful, without reserve or jealousy of strangers."—*Bonwick*, p. 6.

The Tasmanians were at first a quiet and unoffending people; and were guilty of no acts of aggression against the settlers, until a native Australian, a murderer, who had been reprieved, and sent from Sydney, came amongst them.—*Meredith's Tasmania*, i., p. 191.

On their first interview with Europeans, the Tasmanians evinced a most friendly disposition.—*Lloyd's Tasmania and Victoria*, p. 54.

M. Peron is loud in his praise of the gentleness, &c., of the Tasmanians.—*Bonwick*, p. 27.

"There is not a little love of fun in the despised Aborigine, which occasionally borders on the profane. Mr. Gideon Lang has a story in his pamphlet about a friend of his trying to make an intelligent Blackfellow understand the immateriality and immortality of the soul. 'One day,' he says, 'the teacher watched, and found that he went to have a hearty fill of laughter at the absurdity of the idea of a man living, and going about, without arms, legs, or mouth to eat.'"—*Bonwick's Daily Life, Tas.*, p. 174.

"Our fair friends, with all their trials, including an occasional waddying from their enraged or jealous partners, were a merry, garrulous company. Like all savages, they quickly change which from smiles to tears. The names of two females of George River tribe will illustrate this variety of emotion: Plooranaloona, sunshine; and Taenghanootera, crying bitterly."—*Bonwick's Daily Life, Tas.*, p. 56.

When anything pleased the Tasmanians they always expressed their satisfaction by a shout.—*Cook's Sec. Voyage*, i., p. 20.

The Tasmanians were of a "sluggish and phlegmatic temperament."—*(Dove) Tasmanian Journal*, i., p. 251.

The Tasmanians are exceedingly artful.—*Lloyd's Tasmania & Victoria*, p. 44.

Among the Tasmanians "the character of the tribe was stamped, with very slight varieties, on all the individuals of whom it was composed."—*(Dove) Tasmanian Journal*, i., p. 252.

NEW CALEDONIANS.

"The generality" of the New Caledonians, "are of a mild and good-natured temper, ready to please their guests in everything in which they can be serviceable."—*Forster's Observations*, 240.

In good nature, the New Caledonians "exceeded all the nations we had yet met with."—*Cook's Voy. towards S. Pole*, ii., p. 108.

The natives of Mallicolla "are nimble, lively, and restless; some of them seem to be ill-natured and mischievous; but the generality, of a friendly and good disposition. They seem to love joy and merriment; music, songs, and dances."—*Forster's Observations*, p. 243.

The natives of Tanna "are lively, brisk, and ready to do any service that lies in their power, or to give any information that is wanted."—*Forster's Observations*, p. 242.

NEW GUINEA PEOPLE.

"The general disposition of the Ontanatas, [New Guinea] appeared to us to be good-natured."—*(Modera) Earl's Papuans*, p. 49.

The natives of Dory, New Guinea, "give evidence of a mild disposition." "Yet they are distrustful of strangers, until they become acquainted with them." Probably the result of their intercourse with strangers.—*(Ross) Earl's Papuans*, 86.

Throughout the Molucca Islands the natives are uniformly kind and peaceful to strangers. "Violence on their part generally . . . arises more from their ignorance, fear, and consequent want of confidence, than from decided malevolence." —*Earl's Kolff's Voyages of Dourga*, p. 135.

"Their impatience of control, while in an independent state, utterly precludes that organization which would enable" the Papuans "to stand their ground against incroachments."—*Earl's Papuans*, p. 6.

Though the Papuans are noted for their impatience of control while in independence, Papuan slaves, when taken to other countries, "are remarkable for a cheerful and obedient disposition."—*Earl's Papuans*, p. 7.

FIJIANS.

The Feegian's "feelings are acute but not lasting; his emotions easily roused, but transient."

"Intense and vengeful malignity strongly marks the Fijian character."

The Feegeeans "have the reputation of being social, and even facetious in their manners."—*Erskine's West Pacific*, i., p. 263.

"The sentiment of friendship is strongly developed, and there is scarcely a man who has not a bosom friend, to whom he is bound by the strongest ties of affection. The birth of a child is a perfect jubilee, and it is truly touching to see how parents are attached to their children, and children to their parents."—*Seemann*, p. 192.

"The Feegeeans are extremely changeable in their disposition. They are fond of joking, indulge in laughter. . . . Their anger seldom finds vent in words, but has the character of sullenness."—*U. S. Ex. Ex.*, iii., p. 76.

The Feegeeans have considerable firmness of character.—*Erskine's West Pacific*, p. 276.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The Sandwich Islanders are a "mild, docile, and improvable race."

The Sandwich Islanders are industrious. — *Vancouver's Voyages*, i., p. 171.

TAHITIANS.

Emotional characters of Society Islanders: — Volatile disposition, and fugitive habits; cheerful, good-natured, fond of jesting and humour; emotions apparently not so acute as ours; violent and merciless.

The Tahitians are vivacious.—*Ellis.*

The Tahitians are lively, "great lovers of mirth and laughter, and of an open, easy, and benevolent character;" hospitable.—*Forster's Observations*, p. 231.

"The Tahitians are a social people, naturally fond of conversation, song, and dance; hence several families often resided under the same roof.—*Ellis's Poly. Res.*, i., p. 388.

"Their [the Society Islanders] hospitality has, ever since their discovery, been proverbial, and cannot be exceeded. . . .

"Next to their hospitality, their cheerfulness and good-nature strikes a stranger. . . . They do not appear to delight in provoking one another, but are far more accustomed to jesting, mirth, and humour, than irritating or reproachful language. . . .

"Their humour and their jests were, however, but rarely what might be termed innocent sallies of wit, and were in general low and immoral to a disgusting degree." — *Ellis's P. R.*, ii., p. 22.

When Cook was leaving Otaheite, the natives on board, who were of the superior class, "wept with a decent and silent sorrow, in which there was something very striking and tender." —(*Cook*) *Hawkesworth's Voyages*, ii., p. 181.

On one occasion when one of Cook's men was receiving the punishment of the lash for insulting a native woman, the wife of one of the chiefs, the Otaheitans, after the first stroke, earnestly entreated that the rest of the punishment might be remitted, and gave way to their pity by tears. — (*Cook*) *Hawkesworth's Voyages*, ii., p. 103.

TONGANS.

The Tongans, in their earlier intercourse with Europeans, were treacherous and ferocious.—*Erskine's West Pacific*, p. 157.

"In the ordinary intercourse of life the Tongans seem to have a strong sense of the ludicrous and a good deal of coarse humour."—*Erskine's West Pacific*, p. 159.

SAMOANS.

The Samoans are regular in their habits; are of a social disposition, and fond of travelling.

In comparison with the Tahitians, the natives of Tutuila "would be called sedate."—*U. S. Ex. Ex.*, ii., p. 73.

NEW ZEALANDERS.

Having smaller heads, Dr. Thomson pronounces them inferior in mental qualities, deficient in imagination, reason, and judgment. They have "the minds of children and the passions of men." They are quick, mimetic, vain, over-cautious, vindictive, without moral courage, and without benevolence; ungrateful and jealous.

The New Zealanders are remarkable for natural gaiety, being always laughing and joking.—*Angas's Aust. and N. Zealand*, ii., p. 11.

New Zealanders are slow to anger.—*Thomson's N. Zealand*, i., p. 124.

New Zealanders "are more easily overcome by gentle and skilful management than by ill-directed force."—*Thomson's N. Zealand*, i., p. 86.

New Zealanders "possess a great flow of words, and are fond of eloquence and oratory."—*Thomson's N. Zealand*, i., p. 86.

DYAKS.

The Hill Dyaks have peculiarly quiet and mild dispositions.—*Low's Sarawak*, p. 240.

The Land Dyaks are much more inclined to peace than the Sea Dyaks.—*Boyle's Borneo*, p. 26.

The Sea Dyaks have a proud feeling of independence.—*Boyle's Borneo*, p. 203.

The Dyaks sometimes show a considerable amount of chivalry. —*Brooke's Sarawak*, i., p. 117.

Some of the Dyak tribes habitually made presents to Mr. Brooke, when visiting them, without seeming to expect anything in return.—*Brooke's Sarawak*, ii., p. 88.

"How grateful soever they (the Dyaks) may be in their hearts for a kindness, they seldom show it."—*St. John's Far East*, ii., p. 133.

The Dyaks are genial. More versatile than peasants in England, and much softer in speech and manner.—*Brooke's Sarawak*, ii., p. 89.

The Sea-Dyaks live in long houses, and are a sociable and amiable community; with strong mutual attachments.—*Brooke's Sarawak*, i. p. 57.

"The expression of all classes and of both sexes of these people (Land Dyaks) is that of a subdued melancholy."—*St. John's Far East*, i., p. 150.

The Dyaks are cooler in their passions than the Malays.—*Boyle's Borneo*, p. 91.

"But they (Dyaks) are by nature exceedingly stubborn, perverse, and sulky."—*Brooke's Sarawak*, i., p. 367.

A Dyak criminal when condemned to death manifests great emotion; a Malay remains calm to the last.—*St. John's Far East*, i., p. 144.

In their sober moments the Dyaks do not go the length of boisterous mirth.—*Low's Sarawak*, p. 223.

It is said that years must be consumed by the Dyaks in the making of a single blow pipe—which says a great deal for their tenacity of purpose.—*Boyle's Borneo*, p. 251.

The Land Dyaks have great respect for the wisdom of the men of old time.—*St. John's Far East*, i., p. 194.

The Dyaks have polish, politeness, and general gentility.—*Brooke's Sarawak*, i., p. 110.

JAVANS.

The Javanese are milder and more docile than the Malays.—*Earl's Eastern Seas*, p. 60.

"The Javanese are *naturally* an unwarlike people."—*Crawfurd's Hist.*, ii., p. 296.

"The restraints under which conversation labours by the necessity of using different dialects in addressing different orders of society, as well as the respect paid to superiority of rank, prevents them [the Javans] from such a frequent intercourse of thought and opinion as might otherwise be expected, and often renders them, to appearance, reserved and taciturn, although in fact they are social, cheerful, and good humoured." —*Raffles*, i., p. 245.

"The Javans . . . are an agricultural race, attached to the soil, of quiet habits and contented dispositions, almost entirely unacquainted with navigation and foreign trade, and little inclined to engage in either."—*Raffles*, i., p. 57.

"Though deficient in energy and excited to action with difficulty . . . they [the Javans] are capable of great occasional exertion, and sometimes display a remarkable perseverance in surmounting obstacles or enduring labours."

"The population of some of the districts of *Bányumás* contributed their voluntary labour, in 1814, to the construction of a broad high road, from the base to the summit of one of the loftiest mountains on the island (the mountain *Súmbing*), and this extraordinary public work was almost completed, before intelligence of its commencement reached the government. It was in consequence examined, and found to be a work of immense labour and care, but without the least appearance of object or utility. Upon enquiring into the motive of such a singular undertaking, it was learnt that a general belief prevailed that there was a very holy man at the top of the mountain, who would not come down till there should be a good road made for him."—*Raffles*, i., pp. 244, 246.

SUMATRANS.

The Sumatrans are "grave in their deportment, being seldom or never excited to laughter; and patient to a degree." *Marsden*, p. 208.

MALAGASY.

Emotional characters of the Malagasy.—The fair tribes "appear naturally vain, self-complacent, and indolent . . . ambition and a love of domination appear inherent."

"The general disposition of the Malagasy, when they are free from the influence of superstition or revengeful feelings, is also quiet and indifferent, rather than violent and savage."

"Apathy, want of decision, and excessive indolence, characterize, very generally, the natives of Madagascar. . . The mass of the people seem alike destitute of forethought and enterprise."

"Mr. Hastie states, that their passions are never violently excited; that they are not quick in avenging injuries, but cherish for a long time the desire of revenge for the most trifling insults, while they rejoice or exult in the distress of others."

They have a very strong love of country.—*Ellis's Hist. Madagascar*, i., pp. 137—144.

"The Malagasy are not impatient of control."—*Ellis's Hist. Madag.*, p. 344.

The Malagasy are naturally inactive.—*Ellis's Hist. Madag.*, i., p. 262.

"In speaking they [the Malagasy] use considerable action, which is frequently bold, energetic, impassioned, and sometimes graceful, though at other times it is excessively awkward."—*Ellis's Hist. Madag.*, i., p. 274.

The Malagasy express astonishment by clapping their hand to their mouth.—*Drury*, p. 250.

MALAYS IN GENERAL.

"The state of civilisation reached by the Malay races is not very high. A considerable number of tribes in Borneo, Sumatra, and Malacca, are what we call savages. They wear the scantiest clothing, often of bark; their only manufactures are a few weapons, canoes, and rude huts; but all are more or less settled and practise agriculture, so that they are not at the lowest stage of barbarism."—*A. R. Wallace.*

"Up to a very recent period these people, natives of Northern Celebes, appear to have been thorough savages, and there are persons now living in Menado who remember a state of things identical with that described by the writers of the sixteenth and seventeenth centuries. The inhabitants of the several villages were practically distinct tribes, each under their own chief, speaking languages unintelligible to each other, and almost always at war."—*Ibid.*

"Here we have a picture of true savage life, of small isolated communities at war with all around them, subject to the wants and miseries of such a condition, drawing a precarious existence from the luxuriant soil, and living on from generation to generation with no desire for physical amelioration and no prospect of moral advancement."—*Northern Celebes before 1822.*—*Ibid.*

"In mental and moral characteristics they [the natives of Northern Celebes] are also highly peculiar. They are remarkably quiet and gentle in disposition, submissive to the authority of those they consider their superiors, and easily induced to learn and adopt the habits of civilised people. They are clever mechanics, and seem capable of acquiring a considerable amount of intellectual education."—*Ibid.*

"In character the Malay is impassive. He exhibits a reserve, diffidence, and even bashfulness, which is in some degree attractive, and leads the observer to think that the ferocious and bloodthirsty character imputed to the race must be grossly exaggerated. He is not demonstrative. His feelings of surprise, admiration, or fear, are never openly manifested, and are probably not strongly felt. He is slow and deliberate in speech, and circuitous in introducing the subject he has come expressly to discuss. These are the main features of his moral nature, and exhibit themselves in every action of his life."—*Ibid.*

"Children and women are timid, and scream and run at the unexpected sight of a European. In the company of men they are silent, and are generally quiet and obedient. When alone the Malay is taciturn; he neither talks nor sings to himself. When several are paddling in a canoe, they occasionally chant a monotonous and plaintive song. He is cautious of giving offence to his equals. He does not quarrel easily about money matters; dislikes asking too frequently even for payment of his just debts, and will often give them up altogether rather than quarrel with his debtor. Practical joking is utterly repugnant to his disposition; for he is particularly sensitive to breaches of etiquette or any interference with the personal liberty of himself or another."—*Ibid.*

The Malays "retain a strong share of pride, but not of that laudable kind which restrains men from the commission of mean and fraudulent actions. They possess much low cunning and plausible duplicity, and know how to dissemble the strongest passions and most inveterate antipathy, beneath the utmost composure of features. . . Veracity, gratitude, and integrity, are not to be found in the list of their virtues, and their minds are almost strangers to the sentiments of honour and infamy. They are jealous and vindictive. Their courage is desultory, the effect of a momentary enthusiasm. . . They suffer under sentence of death . . with astonishing composure and indifference."—*Marsden's Sumatra*, p. 207.

"The *Málayu* is always prepared to avenge with his *kris* the slightest insult on the spot; but the knowledge that such an immediate appeal is always at hand, prevents the necessity of its often being resorted to, an habitual politeness ensues, and it has often been said, that if the *Málayns* are savages, they are by far the most polite savages that we know of."—*Raffles's Java*, i., p. 352.

"In their communications with each other, the Malays are always polite, abusive language never being employed amongst them. Every man carries a *kris* at his side, ready to avenge an insult should it be offered to him; and the certainty of instant recourse to this weapon, no doubt tends in a great measure to prevent the occurrence of any event that might call for its use."—*Earl's Eastern Seas*, p. 186.

The Malays are brave when well led, highly sensitive to dishonour, and remarkably polite.—*St. John's Far East*, ii., p 303.

The Malay "will revenge an insult sooner than he will resent an injury, and will do so by secret treachery rather than by an open attack. He is honest if trusted with property, but looks upon bold and skilful lying as rather meritorious than otherwise."

The Malays are on the whole truthful, faithful to their relatives, and devotedly attached to their children. Remarkably free from crimes.—*St. John's Far East*, ii., p. 302.

The Malay has little appreciation of the ludicrous, and does not laugh heartily. Rarely expresses joy or gratitude openly. He will revenge an insult sooner than he will resent an injury, and will do so by secret treachery rather than by an open attack. He is honest if trusted with property, but looks upon bold and skilful lying as rather meritorious than otherwise.—*A. R. Wallace.*

The inhabitants of Savu (near New Guinea) have a great veneration for antiquity.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 694.

"The Sulla Isles are inhabited by a race of Aborigines resembling those of the nearest peninsula of Celebes. These people are short, broad-faced, industrious, and mild in their disposition."—*A. R. Wallace.*

"The inhabitants of Tringanu are genuine Malays, and a description of the town and its inhabitants would, with a few topographical alterations, answer equally well for all the independent Malay States on the Peninsula."—*Earl's Eastern Seas*, p. 184.

INTELLECTUAL CHARACTERS.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegians manifest the utmost indifference when brought in contact with Europeans. A few who had been on board Cook's vessel for some hours, on returning to their companions on the shore showed no eagerness to relate; nor, on the other hand, did their companions manifest any curiosity to hear, how they had been received, or what they had seen. — (*Cook*) *Hawkesworth's Voyages*, ii., p. 45.

The Fuegians though sometimes manifesting great want of curiosity "are not usually deficient in intellect."—*Voyage of Adv. and Beagle*, ii., p. 24.

The Fuegians are capable of considerable intellectual improvement. One 'Jemmy Button,' brought to England by Captain Fitzroy, and sent home in 1833, and who had not been heard of till 1855, showed that he had not forgotten the English words he had learnt, nor the ideas and manners of civilized life.—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 266.

Speaking of the Fuegians whom he brought to England,

Fitzroy says:—"Animals, ships, and boats seemed to engage the notice of our copper-coloured friends far more than human beings or houses. When anything excited their attention particularly, they would appear, at the time, almost stupid and unobservant; but that they were not so in reality was shown by their eager chattering to one another at the very first subsequent opportunity."—*Voy. Adv. and Beagle*, ii., p. 2.

The Fuegians have a decided talent for imitation.—*(Caddy)—Trans. Soc. Eth., New Ser.* v., p. 53.

"They (the Fuegians) are excellent mimics; as often as we coughed, or yawned or made any odd motion, they immediately imitated us. * * * * They could repeat with perfect correctness each word in any sentence we addressed them, and they remembered such word for some time. Yet we Europeans all know how difficult it is to distinguish apart the sounds in a foreign language."

So prone are the Fuegians to imitate that it is next to impossible to get an answer from them. One had stolen a tin pot; and the sailor to whom it belonged, after repeated inquiries about it, at length "became enraged at hearing his requests reiterated, and placing himself in a threatening attitude, in an angry tone, he said, 'You copper-coloured rascal, where is my tin pot?' The Fuegian assuming the same attitude, with his eyes fixed on the sailor, called out, 'You copper-coloured rascal, where is my tin pot?' The imitation was so perfect, that every one laughed, except the sailor."—*Weddell's Voy. towards S. Pole*, p. 154.

All travellers who have visited the Fuegians, found the greatest difficulty in gaining a knowledge of their language, on account of their extraordinary tendency to imitate.

The Fuegians are very dexterous in the use of the sling.—*FitzRoy.*, ii., p. 55.

The Fuegians "are remarkably expert with their slings;" and ingenious in the manufacture of these, and other things.—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 264.

ANDAMANS.

The Andamanese "are excessively quick and clever, delighting in a hoax, so as to enjoy a good laugh over it. In disposition very affectionate, but, like children, angry when thwarted."—*(St. John) Trans. Eth. Soc., New Ser.*, v., p. 45.

Some of the Andamans show a great deal of curiosity. One, who was a captive, was naturally quick in his perceptions. (p. 289).—*Mouat*, p. 284.

The Andamanese are an improvable people, show high imitative power; and when once subdued they show no ferocity.—*(Mouat) Trans. Eth. Soc., New Ser.*, ii., p. 45.

A native of the Andaman Islands, who was taken to Calcutta, was in the habit, when asked a question, to repeat it.—*(Mouat) Trans. Eth. Soc., New Ser.*, ii., p. 46.

The weapons of the Andaman Islanders exhibit a considerable amount of ingenuity; and they are dexterous in the use of them—firing their arrows with unerring accuracy at forty or fifty yards.—*Trans. Eth. Soc., New Ser.*, ii., p. 43.

VEDDAHS.

"When quite in repose, the features of the Veddahs wear a vacant and melancholy expression, which is almost painful to look upon. In speaking to them, I have observed, in some, considerable shrewdness; in others, that perplexed manner common in people of weak intellect. The women appear sharper and quicker than the men, unless it be that they have less *mauvais honte*, and acquit themselves better before company, but they are the most ordinary specimens of the sex I ever saw."—*(Bailey) Trans. Eth. Soc., Lon., N. S.*, ii., p. 283.

Two village Veddahs seen by Mr. Bennett "showed no surprise at a looking-glass, nor any of the curiosity of the monkey, to see what was at the back."—*Pridham*, p. 460.

"The truth is, that the Veddahs are indifferent marksmen, and bring down their game by surprise rather than by adroitness with the bow."—*Tennent*, ii., p. 449.

The Veddahs "are miserable shots at a mark."—*(Bailey) Tran. Eth. Soc., Lon., N. S.*, ii., 286.

The Veddahs "are very bad shots with the bow and arrow."—*Baker*, p. 126.

AUSTRALIANS.

The Australians whom Cook saw manifested a great want of curiosity.—*(Cook) Hawkesworth's Voyages*, iii., p. 519.

The natives of the interior of Australia seemed to have no desire to approach the camp of Capt. Sturt's party, but remained away even though encouraged to come.—*Sturt's Australia*, (1844-6), i., p. 414.

The Australians are remarkably impassive when shown articles that must be entirely new to them.—*Trans. Eth. Soc., New Ser.*, iii., p. 227.

The natives of Australia are extremely variable in their manifestations of indifference and curiosity.—*Sturt's Australia*, i., p. 127.

"After twenty their (the Australian) mental vigour seems to decline, and at the age of forty seems nearly extinct, instinct alone remaining."—*Trans. Eth. Soc., New Ser.*, iii., p. 223.

"In the *Aborigine's Friend* is an account of an interesting youth brought from Adelaide by Mr. (afterwards Governor) Eyre. The particular mental weakness of both native peoples are herein described: 'Whilst he carefully observed many things, and had an excellent memory for persons, places, and things, as well as for historical facts, he had great difficulty in understanding the grammatical construction of sentences, and more particularly everything relative to numbers, and even greater difficulty in retaining that which he had seemed to master in respect to these subjects.'"—*Bonwick's Daily Life*, p. 4.

Australians who in youth have been taught to read and write, are found, after a few years passed in the wild state, to have entirely lost their acquirements.—*Trans. Eth. Soc., New Ser.*, iii., p. 222.

"At the Oap (Australia) I have sought information respecting the Naturalist of that name, but in the short space of 28 years his existence among them had become a tradition."—*Oldfield. Trans. Eth. Soc., New Ser.*, iii., p. 242.

The aborigines of Australia have a peculiar talent for *imitation*.—*Mitchell's Australia*, ii., p. 277.

The natives of Australia "evinced a strange perversity, or obstinacy rather, in repeating words, although it was evident that they knew they were meant as questions." (This may have arisen from their peculiar tendency to *imitate*).—*Sturt's Australia*, i., p. 106.

NEGRITTO RACES.

TASMANIANS.

Mr. Anderson, Captain Cook's surgeon, says of the Tasmanians: "They have to appearance even less genius than the half animated inhabitants of Tierra del Fuego." Again, "Their not expressing that surprise which one might have expected from their seeing men so much unlike themselves, and things to which, we are well assured, they have been hitherto utter strangers; their indifference for our presents, and their general inattention, were sufficient proofs of their not possessing any acuteness of understanding."—*Bonwick*, p. 6.

Some Australians whom Dampier's party "took on board, ate voraciously of what was given them, but did not notice anything else in the ship."—*(Dampier) Howitt*, i., 68.

Tasmanians "were much delighted at seeing themselves in the looking-glass, and commenced dancing and making all kinds of mimicry. They then essayed to get behind the glass, and appeared greatly confused at finding nothing but the wall."—*Bonwick*, p. 105.

"Though *tune* was rather defective, *time* was excellent; *comparison* exceeded *causality*; and *ideality* was less than *humour*. All the perceptive organs came out strongly. Their illogical minds prevented their understanding or appreciating the doctrinal teachings of their religious instructors." [Tasmanians.]—*Bonwick's Daily Life*, p. 4.

In a Government Proclamation of April 15, 1826, the Tasmanians are said to be "putting into practice modes of hostility, indicating gradual though slow advances in art, system, and method."—*Bonwick*, p. 78.

The Tasmanians had a "remarkably accurate and minute" geographical knowledge of their country. "When at anytime a chart of Tasmania is presented to them, it seems, at least in the case of the older and more intelligent Aborigines, only to embody the picture of its form and dimensions which their own fancy had enabled them to sketch."—*(Dore) Tasmanian Journal*, i., p. 251.

The Tasmanians were very skilful in tracing the foot-prints of men and animals.—*Lloyd's Tasmania and Victoria*, p. 53.

The Tasmanians are not so skilful in the use of the spear and waddie as the Australians; among the former 40 yards is the extreme range of correct aim, whilst among the latter it is as high as 70 or 80 yards.—*Lloyd's Tasmania and Victoria*, p. 45.

NEW CALEDONIANS.

"The New Caledonians . . . . are a fine and intelligent race of men."—*Erskine*, p. 20.

The New Caledonians showed curiosity in examining Cook's vessels, &c.—*Cook's Voyage towards South Pole, &c.*, ii., p. 106.

A New Caledonian observing that Cook's party drew a line when they did not wish the natives to come too near them, soon after turned it to his own advantage. For having a few cocoanuts which the sailors wished to buy, but which he did not wish to sell, and being followed to some distance by one sailor, more importunate than the rest; he at length "sat down on the sand, made a circle round him, as he had seen our people do, and signified that the other was not to come within it."—*Cook's Voyage towards South Pole, &c.*, ii., p. 115.

The Tanese have a capacity for the pronunciation of English words, which is wanting among the generality of Polynesians.—*Erskine's West Pacific*, p. 361.

The Tanese "do not appear to be an ingenious people."—*Erskine's West Pacific*, p. 318.

NEW GUINEA PEOPLE.

The intellect of the Papuans seems of a higher order than that of the Malays.—*A. R. Wallace.*

With regard to mental capacity the Papuans "are certainly not inferior to the brown races" of the Archipelago.—*Earl's Papuans*, p. 6.

While the common people of the Outanata, New Guinea, were astonished at the displays of European skill; the chiefs saw and heard everything with imperturbable coolness.—*Earl's Papuans*, p. 45.

The curiosity of the Papuans was easily excited by anything interesting or uncommon.—*Jukes' Voyage of Fly*, ii., p. 248.

The women on south coast of New Guinea "showed an unusual amount of curiosity."—*Voy. Rattlesnake*, i., p. 262.

"One of the leading characteristics of Papuans generally, and of those of New Guinea in particular, consists in their ardent desire to obtain the manufactures of foreign countries, however great may be the risks they undergo in gratifying this propensity."—*Earl's Papuans*, p. 67.

FIJIANS.

Dr. Pickering says that in the course of much experience the Fijians were the only 'savage people' he had ever met with who could give reasons, and with whom it was possible to hold a connected conversation.

The Feegees are accurate.

The Fijian can "feign with consummate skill."

"In social diplomacy the Fijian is very cautious and clever."

The Feegeeans have an aptitude for commerce.—*Erskine's West Pacific*, p. 171.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The invention and ingenuity of the Sandwich Islanders are superior to those of the Islanders of the South Sea.—*Ellis's Hawaii*, p. 348.

The Sandwich Islanders were equal in ingenuity and civilization to the Friendly Islanders.—*Cook's Last Voyage*, p. 227.

The Sandwich Islanders show an aptitude to learn reading, spelling, and writing.—*Ellis's Tour through Hawaii*, p. 48.

The Sandwich Islanders are fond of the marvellous.—*Ellis's Hawaii*, p. 87.

The Sandwich Islanders are fonder of commerce than the mechanical arts.—*Ellis's Hawaii*, p. 390.

The Sandwich Islanders are very expert in imitating the notes of birds.—*Cook's Sec. Voyage*, ii., p. 93.

TAHITIANS.

"They [Society Islanders] are remarkably curious and inquisitive, and, compared with other Polynesian nations, may be said to possess considerable ingenuity, together with mechanical invention and imitation." They have an aptitude for learning to read, write, and count.

"They certainly appear to possess an aptness for learning, and a quickness in pursuit of it."—*Ellis's Poly. Res.*, ii., p. 19.

The Tahitians showed great desire and aptitude for learning to read and write.—*Ellis's Poly. Res.*, i., p. 391.

Astonishment seemed greater among the Otaheitans than among the inferior races.

The making of the head-dress, worn in Tahiti, on occasion of a *heva*, "required a degree of patience that is surprising."—*Ellis's Poly. Res.*, i., p. 533.

Capt. Wallis remarks that one of the Otaheitans was more disposed to imitate English manners than the rest. "He very soon attempted to use a knife and fork at his meals, but at first, when he had stuck a morsel upon his fork, and tried to feed himself with that instrument, he could not guide it, by the mere force of habit his hand came to his mouth, and the victuals at the end of the fork went away to his ear."—*(Wallis) Hawkesworth's Voyages*, i., p. 482.

When the missionaries were preaching, the Tahitians sometimes sought "to excite the mirth of their companions by ludicrous gestures, or low witticisms on the statements that were made."—*Ellis's Polynesia*, i., p. 118.

TONGANS.

"It is not uncommon with voyagers to stigmatize these islanders [the Tongans] with the name of SAVAGES, than which no appellation can be worse applied, for a more civilized people does not exist under the sun."—*Cook's Last Voyage*, p. 114.

Eloquence is not so common among the Tongans as among the Samoans; the latter being trained to it on account of their more republican institutions. Custom exacts proper compliments in the latter case, but not in the former.—*Erskine's West Pacific*, p. 156.

"The Tongese are great adepts in managing their canoes when under sail."—*U. S. Ex. Ex.*, iii., p. 19.

The Tongans have little turn for trade.—*Erskine's West Pacific*, p. 162.

SAMOANS.

"The Samoans are usually very inquisitive."—*U. S Ex. Ex.*, ii., p. 127.

The Samoans are very anxious to learn to read, and "their perseverance is astonishing."—*U. S. Ex. Ex.*, ii., p. 111.

NEW ZEALANDERS.

New Zealanders show a great aptitude for learning to read and write.—*Angas's Aust. and N. Zealand*, ii., p. 10.

New Zealanders are deficient in habits of steady and continuous attention.—*Thomson's N. Zealand*, i., p. 84.

The New Zealand women will devote two years to the fabrication of their finest garments.—*Angas's Aust. and N. Zealand*, i., p. 324.

As compared with other savage races the New Zealanders have shown relative plasticity in the adoption of customs, &c., of civilized nations.

The New Zealanders, who showed very considerable skill in the fortifying of their pahs, also made very rapid progress in the science of European fortification.—*Thomson's N. Zealand*, ii., p. 129.

New Zealanders have an aptitude for imitation.—*Angas's Aust. and N. Zealand*, ii., p. 102.

New Zealanders have a considerable dash of wit.—*Angas's Aust. and N. Zealand*, ii., p. 23.

DYAKS.

All Dyaks are good-tempered, and willing, with an insatiable curiosity.—*Boyle's Borneo*, p. 42.

The Dyaks are quick in comprehension.

The Sea Dyaks are very improvable, and have a great love of imitation.—*St. John's Far East*, i., p. 28.

Dyak children show far less capacity for acquiring knowledge than Malay children.—*Boyle's Borneo*, p. 278.

When the day's work is done the Dyaks will spend most of the night round their fires, discussing the prospects of the country, and politics. Of the Malays, who are very indifferent about general affairs, they say, "These Malays are stupid fellows with all their knowledge; when the day's work is done each goes to his mistress and sleeps the whole night through, instead of sitting with the old men, and discussing the affairs of the country till dawn."—*Boyle's Borneo*, p. 192.

The Sea Dyaks are very acquisitive.—*St. John's Far East*, ii., p. 290.

The act of whistling is unknown to the Dyaks.—*Boyle's Borneo*, p. 111.

JAVANS.

"No people can be more tractable [than the Javans]; and although their external appearance indicates listlessness and sometimes stupidity, none possess a quicker apprehension of what is clearly stated, or attain a more rapid proficiency in what they have a desire to learn." They "are remarkable for their unsuspecting and almost infantine credulity."—*Raffles*, i., p. 245.

"Their [the Javans'] organs are acute and delicate, their observation is ready, and their judgment of character is generally correct. . . . They . . . frequently astonish Europeans by the ingenuity of their expedients."—*Raffles*, i., p. 244.

"The Javanese language . . . does not abound in figurative modes of expression. . . . Nothing, indeed, can be more adverse to the genius of the Javanese than a figurative and hyperbolical style."—*Crawfurd's Hist. Ind. Arch.*, ii., p. 13.

The natives of the Indian Archipelago are distinguished from the people of Asia by their remarkable facility in adopting foreign customs.

SUMATRANS.

The Sumatrans are "endued with a quickness of apprehension, and on many occasions discovering a considerable degree of penetration and sagacity."—*Marsden*, p. 208.

The Sumatrans "are fond of the marvellous, and addicted to exaggeration."—*Marsden*, p. 297.

Among the *Battas*, Sumatra, "the proportion of the people who are able to read and write is much greater than of those who do not."—*Marsden*, p. 383.

"The Sumatrans in general are good speakers. The gift of oratory seems natural to them. . . . This may be accounted for, perhaps, from the constitution of their government, which being far removed from despotism, seems to admit, in some degree, every member of the society to the public deliberations."—*Marsden*, p. 283.

MALAGASY.

Intellectual characters of the Malagasy.—"Among the dark-coloured race, the S-aka-lav-as manifest the greatest intellectual vigour, uniting a remarkable quickness of perception with soundness of judgment."

The Horas, the best-known of the fair race, are "often prolix in introducing a thought, but distinct and pointed in exhibiting the thought itself; shrewd and ready in argument or dispute, frequently enforcing their opinions with perspicuity, order, and confidence. . . . . . Though their mental exercise is prompt and lively, they do not seem to possess the qualities of mind requisite for close and continued thought. The imagination is in most frequent use, and, like all uncivilized nations, they are fond of metaphors, unfolding or applying many of their popular maxims by allegory or fable. . . .

Facts, anecdotes, occurrences, metaphors, or fables, relating to or derived from sensible and visible objects, appear to form the basis of most of their mental exercises."—*Ellis's Hist. Madag.*, i., p. 135.

The Madecasses "never show any desire of learning but things which relate to the simplest wants of mankind. . . . A natural want of care, and a general apathy, renders everything insupportable to them that requires attention."

They are "sober, light, and active."—*(Rachon) Pinkerton*, xvi., p. 471.

The Malagasy are discerning, shrewd, and jealous.—*Ellis's Hist. Madag.*, ii., p. 23.

"The natural eloquence of the Malegaches was truly astonishing."—*(Rachon) Pinkerton*, xvi., p. 773.

DIVISION OF LABOUR.

TYPES OF LOWEST RACES.

FUEGIANS.

In Tierra del Fuego, "The men procure food of the larger kind, such as seal, otter, porpoises, &c.; they break or cut wood and bark for fuel, as well as for building the wigwams and canoes. They go out at night to get birds; they train the dogs, and of course undertake all hunting or warlike excursions.

"The women nurse their children, attend the fire, make baskets and water-buckets, fishing lines and necklaces, go out to catch small fish in their canoes, gather shell-fish, dive for sea-eggs, take care of the canoes, upon ordinary occasions paddle their masters about while they sit idle;—and do any other drudgery.

"It is rather curious that usually each of these natives is trained to a particular pursuit: thus, one becomes an adept with the spear; another with the sling; another with a bow and arrows; but this excellence in one line does not hinder their attaining a considerable proficiency in all the others."—*Fitz Roy*, ii., pp. 185, 186.

In Fuego "the men are employed in building the huts, obtaining food, and providing for their other wants. The women were generally seen paddling their canoes."—*U. S. Ex. Ex.*, i., p. 126.

ANDAMANS.

In the Andaman Islands "the men go into the jungle to hunt for pigs; the women stay in the encampment, supply the drinking-water and firewood, catch fish and shell fish, cook the food ready for the men's return, make small fishing-nets, baskets, and spin twine."—*(Owen) Trans. Eth. Soc., New Ser.*, ii., p. 36.

The making of the paddles for canoes is the work of the women and children among the Andamans.—*Mouat*, p. 320.

Among the Andamans the women are the barbers.—*Mouat*, p. 305.

VEDDAHS.

"The women [of the Village Veddahs] plait mats from the palm leaf, and the men make bows, the strings of which are prepared from the tough bark of the Rittagaha or Upas tree, but beyond these they have no knowledge of any manufacture."—*Tennent*, ii., p. 443.

AUSTRALIANS.

The *women* among the natives of Australia do most of the work:—*e.g.* make nets, sew cloaks, carry burdens, &c.—*Mitchell's Australia*, i., p. 307.

When the natives of Australia think it necessary to watch their camp at night, they seem to take the duty *by turns*.—*Eyre's Australia*, i. p. 238.

NEGRITTO RACES.

TASMANIANS.

"In addition to the necessary duty of looking after the children, they [Tasmanian women] had to provide all food for the household, excepting that derived from the chase of the kangaroo. They climbed up trees for the opossum, delved in the ground with their sticks for yams, native bread, and nutritive roots, groped about the rocks for shell-fish, dived beneath the sea-surface for oysters, and fished for the finny tribe. In addition to this, they carried, on their frequent tramps, the household stuff in native baskets of their own manufacture. Their affectionate partners would often pile upon their burdens sundry spears and waddies not required for present service, and would command their help to rear the breakwind, and to raise the fire. They acted, moreover, as the cooks to the establishment, and were occasionally regaled, at the termination of a feast, with the leavings of their gorged masters."—*Bonwick's Daily Life Tas.* p. 55.

The Tasmanian wife, in travelling, had to carry her infant, the food, and all the worldly goods of the family; while the husband walked in front, carrying nothing but the spear, shield, and waddie.—*Lloyd's Tasmania and Victoria*, p. 44.

The task of gathering and cooking the shell-fish devolved entirely upon the *female* Tasmanians.—*Lloyd's Tasmania and Victoria*, p. 51.

The Tasmanians' baskets were made by the women. They also watched over the sick and dying.—*(Dove) Tasmanian Jour.* i. pp. 252, 253.

NEW CALEDONIANS.

Principal occupation of New Caledonians is clearing, fencing, and cultivating their plantations.

"Owing to the constant demand on the services of the men for war, a great deal of the plantation work, cooking, &c., devolves on the women; but, upon the whole, we thought the women better treated at Tanna than they often are among heathen tribes."—*Turner's Poly.*, p. 86.

In Vate, "the burden of plantation and other work devolves on the woman."—*Turner's Poly.*, p. 394.

In New Caledonia, "girls work in plantations. Boys learn to fight." The wives, even those of chiefs seem to do the plantation work.—*Turner's Poly.*, p. 424.

The earthenware pots are the manufacture of the women in New Caledonia.

Commerce was carried on by barter among the Islands of the New Hebrides group; some islands were famous for wood for clubs, others for stones for hatchets.—*Forster's Observations*, p. 369.

NEW GUINEA PEOPLE.

Occupations of natives of Dory, North New Guinea:—

Men.—Hunting, fishing, making canoes, building houses, or shaping weapons.

Women.—Cultivate the plantations, do all the domestic work, carry wood and water, and husk the rice and millet.—*Earl's Papuans*, p. 73.

In all the harder kinds of work the male Papuans seem to take their fair share of labour.—*Juke's Voyage of Fly*, ii., p. 247.

The women of the Outanatas, New Guinea, build the houses. *Earl's Papuans*, p. 51.

FIJIANS.

"While in Tonga the women have been treated from time immemorial with all the consideration demanded by their weaker and more delicate constitution, not being allowed to perform any hard work, the women of Fiji are little better than beasts of burden, having to carry heavy loads, do actual field work, go out fishing, and besides, attend to all the domestic arrangements devolving upon their sex in other countries."—*Seemann*, p. 237.

Duties of Feegee women:—"They keep the house clean, take care of the children, weed the yam and taro beds, and carry the roots home after the men have dug them up."—*U. S. Ex. Ex.*, iii., p. 332.

Collecting shell-fish one of the daily duties of Feegeian women.—*Erskine's West Pacific*, p. 263.

The Fiji carpenters are a *caste*.

There are persons who are by profession carpenters, among the Feegees, and who are held in great estimation.—*U. S. Ex. Ex.*, iii., p. 343.

When the Feegeeans sail in a canoe it is always the duty of the principal personage on board to attend to the sheet.—*Erskine's West Pacific*, p. 213.

Some of the Feegee Islands "are famous for such things as wooden trenchers, paddles, canoes, &c.; others for tapa, sinnet, mats, baskets, &c.; and others for pots, fishing-nets, turmeric, and 'loa' (lamp-black)."—*(Jackson) Erskine's West Pacific*, p. 457.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Occupations of Sandwich Islanders:—

Men.—Making spears, clubs, fish-hooks, canoes.

Women.—Making mats, painting and glazing cloth, &c.—*Cook's Sec. Voyage*, ii., p. 169.

In the Sandwich Islands there are professed house-carpenters, who excel in making some part of the house; but, in general, every man builds his own house.—*Ellis's Hawaii*, p. 291.

TAHITIANS.

Division of labour between sexes in Tahiti, &c.:—

Females.—Make cloth of bark; weaving mats.

In Tahiti "most of the natives are able to thatch a house, but covering in the ridge is more difficult, and is only understood by those who have been regularly trained for the work."—*Ellis's Poly. Res.*, i., p. 386.

No regular carpenters and masons in Huahine, Society Islands.—*Ellis's P. R.*, ii., p. 71.

In Tahiti "most of the natives can hollow out a buhoe, but it is only those who have been regularly trained to the work, that can build a large canoe, and in this there is a considerable division of labour,—some laying down the keel and building the hull, some making and fixing the sails, and others fastening the outriggers, or adding the ornaments."—*Ellis's Polynesia*, i., p. 175.

The builders of canoes are much respected by the Tahitians. Apparently a differentiated occupation.—*Ellis's Polynesia*, i., p. 167.

"Many of the [Society] islanders are fishermen by profession."—*Ellis's P. R.*, ii., p. 284.

A farmer class in Tahiti.—*Ellis's P. R.*, ii., p. 27.

TONGANS.

Division of labour between the sexes in Tonga; not however distinct trades.

Men—Perform surgical operations; erect fortifications; make ropes, bows and arrows, clubs and spears.

Women—Make cloth, mats, baskets, thread, combs, &c.—*Mariner*, ii., p. 262.

Division of labour among the Tongans.

	Occupation	
Hereditary.	Canoe-builders.	Followed both by *matabooles* and *mooas*.
	Cutters of whale-teeth ornaments.	
	Superintendents of funeral rites.	
	Stone-masons, or makers of stone-vaults.	Followed by both *mooas* and *tooas*.
	Net-makers.	
	Fishermen.	
	Large house-builders.	
Hereditary or not.	Those who perform the tatoo.	
	Club-carvers.	
	Barbers or shavers with shells.	
Hereditary.	Cooks.	Followed only by *tooas*.
	Peasants.	

Mariner, ii., p. 91.

In Tonga the *artizan* class is composed of men of various ranks in society; barbers, cooks and peasants belong to the lower class only.—*Martin's Tonga Islands*, ii., p. 91.

In Tonga there is a class of *undertakers*.—*Martin's Tonga Islands*, ii., p. 266.

SAMOANS.

In Samoa "the duties of cooking devolve on the men; and all, even chiefs of the highest rank, consider it no disgrace to assist in the cooking-house occasionally."—*Turner's Polynesia*, p. 196.

To collect sugar-cane leaves and "sew" or string them on to reeds, so as to be ready for thatching is the work of *women* in Samoa. Also net-making.

Cloth-making the work of women in Samoa.

In Samoa "girls always, and boys for four or five years, are under the special charge of the mother. . . . The girl is taught to draw water, gather shell-fish, make mats and native cloth. The boy, after a time, follows his father, and soon is useful in planting, fishing, house-building, and all kinds of manual labour."—*Turner's Polynesia*, p. 177.

In Samoa "the different portions of the inhabitants are each celebrated for a particular staple. Some excel in making mats; others in building canoes."—*U. S. Ex. Ex.*, ii. p. 149.

House-building is a distinct trade in Samoa. Also canoe-building; though almost any one can hollow out a common fishing-canoe.

"Tatooing . . . is a regular profession, just as house-building."—*Turner's Polynesia*, p. 181.

In Samoa net-making is "confined principally to the *inland* villages. . . . The trade being confined to the interior, is probably occasioned by its proximity to the raw material which abounds in the bush, viz., the bark of the hibiscus."—*Turner's Poly.*, p. 271.

NEW ZEALANDERS.

Occupations of New Zealanders:—

Men—Fell trees for, and make, canoes, bring the wood for cooking to the village, and do all the really heavy work.

Women—Attend to domestic duties, weave the cloth, carry burdens, &c.—*Thomson's New Zealand*, i., p. 209.

New Zealanders of the upper class call dressing flax "woman's work."—*Thomson's N. Zealand*, i., 243.

"There is no division of labour among the New Zealanders but that existing between the sexes."—*Thomson's N. Zealand*, i., p. 209.

DYAKS.

Among the Sea Dyaks, the men build and repair the houses and boats, fell all the heavy timber on the farm, bring home the firewood, and often nurse the baby. The women attend to domestic duties,—cook, clean rice, feed the pigs and poultry, spin yarn, weave the cloth, and make the clothes.—*St. John's Far East*, i., p. 56.

The women of the Sea Dyaks occupy their time from youth, first, in water-carrying, feeding poultry and pigs, learning, and then making cloths and mats; in farming and padi husking, &c.—*Brooke's Sarawak*, i., p. 68.

When not engaged in the paddy fields the Dyak girls occupy their time in working at the loom.—*Boyle's Boones*, p. 206.

The only persons in a Sea Dyak village whose time is solely occupied by a profession are the doctor and the black-smith. If the latter is a good workman he makes instruments both for his own tribe, and for the other tribes.—*Low's Sarawak*, p. 209.

There are sextons among the Land Dyaks. The office is hereditary. They obtain a burial fee.—*St. John's Far East*, i., p. 163.

There are midwives among the Land Dyaks.—*St. John's Far East*, i., p. 160.

The chawats, jackets, and bedangs, of the Dyaks are manufactured by the Sakarran and Sarebas Dyaks only; and in times of peace they form an article of export to the neighbouring tribes, none of which manufacture them for themselves.—*Low's Sarawak*, p. 178.

JAVANS.

Occupations of the sexes in Java.

Women—Weave the cloth; carry the productions of the country to the markets.

In Java, "it is part of the domestic economy, that the women of the family should provide the men with the cloths necessary for their apparel, and from the first consort of the sovereign to the wife of the lowest peasant, the same rule is observed."—*Raffles*, i., p. 86.

"In the transaction of money concerns, the women [of Java] are universally considered superior to the men, and from the common labourer to the chief of a province, it is usual for the husband to entrust his pecuniary affairs entirely to his wife. The women alone attend the markets, and conduct all the business of buying and selling. It is proverbial to say the Javan men are fools in money concerns."—*Raffles*, i., p. 353.

In Java, "the land allotted to each separate cultivator is managed by himself exclusively; and the practice of labouring in common, which is usual among the inhabitants of the same village on continental India, is here unknown."—*Raffles*, i., p. 146.

"The family of a Javan peasant is almost independent of any labour, but that of its own members. The furniture, the clothing, and almost every article required for a family, being prepared within its own precincts, no extensive market of manufactured commodities is necessary for the supply of the island itself."—*Raffles*, i., p. 163.

Division of labour carried to a very considerable extent among the Javans; Raffles mentions *thirty* trades, as a specimen.—*Raffles*, i., p. 164.

SUMATRANS.

"The condition of the women [among the Battas, Sumatra] appears to be no other than that of slaves, the husbands having the power of selling their wives and children. They alone, beside the domestic duties, work in the rice plantations." The men, when not engaged in war, devote themselves to amusements—music, hunting, horse-racing.—*Marsden*, p. 382.

Occupations of the sexes in Sumatra:—

Women—Carry the rice home in baskets. Assist (along with the children) in sowing the padi. Husk the padi.

MALAGASY.

In Madagascar "so essential is it considered for all men to be acquainted with thatching and rice planting, and for all women to be skilled in weaving, that the practice of these arts may be considered not as distinct handicrafts, but as the ordinary work of the whole population."—*Ellis's Hist. Madag.* i., p. 318.

The chiefs of Madagascar "seldom take any part in ordinary manual labour."—*Ellis's Hist. Madag.* i., p. 264.

In Madagascar catching fish for food devolves chiefly on the women.—*Ellis's Hist. Madag.* i., p. 269.

In making earthen vessels in Madagascar, "females chiefly are employed."—*Ellis's Hist. Madag.* i., p. 320.

Among the Malagasy baskets, mats, and straw hats are made by the women; "the rofia cloth and coarser kinds of mats by the slaves."—*Ellis's Visits*, p. 152.

In Madagascar "the amusements of the children are few, and resemble on a smaller scale those of the adults. . . . The period devoted to the pastimes of childhood is but short, and the boys and girls are accustomed, at a very early age, frequently before the sixth or seventh year is completed, to engage in the occupations of their parents respectively."—*Ellis's Hist. Madag.* i., p. 162.

During the early part of Mr. Hastie's stay at the capital of Madagascar, all the laborious work of the inhabitants was done by slaves. "Their land was tilled, their houses built, and their timber and clothing obtained by slaves."—*Ellis's Hist. Madag.* ii., p. 175.

"In the domestic arrangements of the Malagasy, most of the employments connected with providing and preparing food are performed by slaves."—*Ellis's Visits*, p. 146.

In Madagascar "the principal employment of the slave is in the culture and preparation of rice." The female slaves carry water. "When slaves in a family are numerous, some attend to cattle; others are employed in cultivating esculent roots; others collect fuel; and of the females, some are employed in spinning, weaving, and making nets, washing, and other domestic occupations." Slaves usually accompany their owners in the army.—*Ellis's Hist. Madag.* i., p. 194.

In Madagascar, previous to the changes which took place, on the arrival of Europeans at the capital, "the advantages of a division of labour, and a distribution of talent and effort, were to some extent understood and practised; and though, in general agricultural and pastoral occupations were followed by all classes, numbers devoted their attention, industry, and skill to one particular employment, in which they excelled, and from which they derived the means of subsistence for themselves and their families."—*Ellis's Hist.* i., p. 291.

The occupations of the greater portion of the Malagasy "may to a certain extent, be said to divide them into three distinct classes, viz. the agriculturists and herdsmen or shepherds; those that are engaged in handicrafts or manufactures; and the traders, and hucksters or pedlars."—*Ellis's Hist. Madag.* i., p. 294.

In Madagascar "the native carpenter formerly pursued his work in his ordinary dwelling-house, or squatting on the ground in the open air."—*Ellis's Hist. Madag.* i., p. 318.

In Madagascar "the king's household was composed of male and female servants. . . . These servants were appointed to different departments in the economy of the palace."—*Ellis's Hist. Madag.* i., p. 351.

"In some parts of the Island [of Madagascar] the smiths reside in different villages, and mingle promiscuously with other portions of the community; but near the capital, where many hundreds are the servants of government, they sometimes congregate together, and form the majority of the inhabitants of a village. When this is the case, they sometimes erect one or more sheds. . . . . and pursue their work together; but in general the forge of the native smith is fixed in his house."—*Ellis's Hist. Madag.* i., p. 310.

REGULATION OF LABOUR.

TYPES OF LOWEST RACES.

FUEGIANS.

"It appeared to me that the elder of a family or tribe had a sort of executive authority, while the doctor gave advice, not only in domestic affairs, but with respect to most transactions." *Fitz Roy*, ii., p. 211.

AUSTRALIANS.

Instance of the sort of qualifications which distinguishes the chief among savage tribes: Some of the natives, defeated in their attempts to get at an opossum in a tree, cooyed for the King. "Our royal friend came, climbed the tree in an instant, and after a cursory examination, dropped some small sticks down the hollow of the trunk, then listening, he pointed, as by instinct to a part of the tree much lower down, where, by making a small incision, the others immediately got the animal out."—*Mitchell's Australia*, vol. i., p. 203.

NEGRITTO RACES.

NEW CALEDONIANS.

The native doctors in Vati are *paid* in pigs.—*Turner's Poly.*, p. 394.

FIJIANS.

[There are industrial chiefs in Fiji.]

"The manufacture of native cloth is entirely left to women of places not inhabited by great chiefs, probably because the noise caused by the beating out of the cloth is disliked by courtly ears." [Fiji]—*Seemann*. p. 350.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

When Vancouver was about to leave Hawaii for the second time, the King, Tamehameha, ordered all his people to lay before him (the King) all the treasures they had acquired during their commercial transactions with the English, and to render to him the customary tribute.—*Vancouver's Voyage*, ii., p. 164.

Since the Sandwich Islands came to be visited by ships, the trade in many of the harbours is almost entirely monopolized by the king and chiefs. And where there is a public market, the price is regulated by the chiefs, who require two-thirds of the proceeds of what the natives sell.—*Ellis's Hawaii*, p. 390.

In the Sandwich Islands, "when a chief wants a house, he requires the labour of all who hold lands under him. . . . . Each division of the people has a part of the house allotted by the chief in proportion to its number."—*Ellis's Hawaii*, p. 292.

In the preparation of the bark, and making of cloth, in the Sandwich Islands, the chief's wife both superintends the whole party of her attendants, and takes a share of the work.—*Ellis's Hawaii*, p. 76.

In the Sandwich Islands there are districts occupied almost exclusively by farmers; other districts are occupied by fishermen who cultivate but little land.—*Ellis's Hawaii*, p. 158.

In hiring workmen, it is customary for the Sandwich Islanders to pay beforehand.—*Ellis's Hawaii*, p. 401.

At the Wairuku river, Hawaii, tolls used to be paid by every one who crossed. Apparently no uniform toll was required, that being left to the collector.—*Ellis's Hawaii*, p. 296.

The lower classes in the Sandwich Islands are in a state of serfdom.—*Ellis's Hawaii*, p. 396.

When the Sandwich Islanders conquered a district, the wives and children were made slaves, and compelled to cultivate the soil for the benefit of their conquerors.—*Ellis's Hawaii*, p. 131.

TAHITIANS.

A feudal system in the Society Islands:—The king or principal chief, grants districts to inferior chiefs; who again have inferior chiefs holding land under them. The *Manahounes*, who seem to be landed proprietors, but not chiefs, at least not of the royal family; they cultivate the land themselves. But the land of chiefs is cultivated by serfs, who also perform all the work required by the chiefs.—*Forster's Observations*, p. 355.

In the Society Islands "the chiefs of the provinces, as well as the inferior Arees, have their demesnes cultivated by Tontons, who are obliged to raise fruits and roots, for the necessary food of their Aree; to fish, to build houses and canoes, to make cloth, to work their boats in war and peace, and to do everything they bid them; and for this service they have the overplus of fruit and fish; which latter the chief commonly distributes among all his vassals, very impartially. . . . . The Manahoune, his brethren and offspring, cultivate the ground which is granted to them; and I cannot say that I ever observed Tontons attached to them."—*Forster's Observations*, p. 356.

When a Tahitian chief wished to make a large net he required the assistance of his brother chiefs.—*Ellis's P. R.*, ii., p. 289.

"According to ancient usage in the erection of public buildings, the work [building a chapel] had been divided among the different chiefs of the islands [Society;] these had apportioned their respective allotments among their peasantry or dependants."—*Ellis's P. R.*, ii., p. 86.

In Tahiti, "the principal chiefs usually kept canoe-builders attached to their establishments, but the inferior chiefs generally hired workmen, paying them a given number of pigs or fathoms of cloth, for a canoe, and finding them in provisions while they are employed."—*Ellis's Polynesia*, i., p. 175.

In Tahiti "the inhabitants of a district sometimes join to prepare a quantity of Opia," (baked bread fruit.) They bake as much in one pit as lasts them perhaps several weeks.—*Ellis's Poly. Res.*, i., p. 355.

[The Tahitians belonging to one district build and maintain public-houses (Play-houses) at the public expense.]

TONGANS.

In Tonga, though the chiefs may take no active part in the trade carried on by the natives yet the whole is evidently under their supervision.—*U. S. Ex. Ex.*, iii. p. 22.

In Tonga there is no positive law to oblige men to follow the business of their fathers.—*Martin's Tonga Islands*, ii., p. 88.

In the Friendly Islands all the people, and the chiefs, with the exception of the priest, were obliged to deliver all the presents they received to the principal chief.—*Forster's Observations*, p. 369.

SAMOANS.

In Samoa "with few exceptions, he (the chief) moves about and shares in every day employments, just like a common man. He goes out with the fishing party, works in his plantations, helps at house building, and lends a hand at the native oven."—*Turner's Poly.*, p. 281.

About one among every three hundred Samoans is a master carpenter. "When this person goes to work, he has in his train some ten or twelve, who follow him, some as journeymen, who expect payment from him, and others as apprentices, who are principally anxious to learn the trade."—*Turner's Poly.*, p. 261.

"A Samoan house-builder makes no definite charge, but leaves the price of his work to the judgment, generosity, and means of the person who employs him."—*Turner's Poly.*, p. 262.

Trades-Unionism and strikes in Samoa. "It is a standing custom, that after the sides and one end of the house are finished the principal part of the payment be made, and it is at this time that a carpenter, if he is dissatisfied, will get up and walk off. . . . . Nor can the chief to whom the house belongs employ another party to finish it. It is a fixed rule of the trade, and rigidly adhered to, that no one will take up the work which another party has thrown down."—*Turner's Poly.*, p. 264.

The tatooers in Samoa are paid in fine mats, and native cloth.

NEW ZEALANDERS.

The New Zealand chiefs superintend agricultural and building operations.—*Angas's Aust. and N. Zealand*, ii., p. 50.

One tenth of the New Zealanders were slaves in Cook's time. *Thomson's New Zealand*, ii., p. 295.

Slaves among the New Zealanders were employed in cooking food, drawing water, and hewing wood.—*Thomson's N. Zealand*, i., p. 150.

DYAKS.

Among the Sakarran Dyaks there is a trading chief, in addition to the ordinary chief.—*Low's Sarawak*, p. 184.

The Kadagans, Hill tribes near Bonnei, Borneo, are closely united in commercial affairs: "A meeting of their chiefs takes place, they settle the price of rice, and none of their followers will swerve from it."—*St. John's Far East*, ii., p. 269.

When a trader arrives at a Kyan village, no business is done for a week; but the stranger and his followers are feasted at the public expense. The goods are then spread out in the public room, and the prices fixed; after which the chief selects what he wants, and then the others in rotation according to their rank. —*St. John's Far East*, i., p. 124.

JAVANS.

"In Java . . . there is no personal slavery, no buying and selling of human beings."—*Crawfurd's Hist. Ind. Arch.*, iii., p. 27.

In Java, "the reapers are uniformly paid, by receiving a portion of the crop which they have reaped."—*Raffles*, i., p. 121.

SUMATRANS.

The Sumatrans generally assist each other in the sowing of the upland *padi*.—*Marsden's Sumatra*, p. 71.

MALAGASY.

In Madagascar, besides slaves and freemen, there is an intermediate class, composed of "all the natives regularly employed by government . . . Fellers of timber, burners of charcoal, smiths or general workers in iron . . . gunsmiths and spearmakers, carpenters, gunpowder manufacturers, including those who prepare nitre and sulphur, tanners and curriers, soap-boilers, tailors, and sempstresses. The numbers engaged respectively in these several avocations vary, but all are required to labour at them during life for the sovereign, without any payment for their labour; they are, it is true, exempted from the taxes levied on the freemen, but they are obliged to provide for the support of themselves and families, which they generally effect by the cultivation of a small portion of rice-ground . . . No individual appointed by the sovereign to any of the above occupations could leave the same for any other, or remove to another part of the island, excepting by the consent of the government, without being subject to the penalty of death." In some at least of these occupations the children must engage in the same occupation as the father.—*Ellis's Hist. Madag.*, i., p. 196.

"All skilled labour in Madagascar, especially that which has been introduced by foreigners under the sanction and patronage of the sovereign, is supposed to belong to the government; and although the parties are allowed to exercise their skill for their own benefit, they are required to hold themselves in readiness to undertake any work the government may demand."—*Ellis's Visits*, p. 271.

In Madagascar "the whole population is liable to be employed on government work, without remuneration, and for any length of time."—*Ellis's Hist. Madag.*, i., p. 316.

"A custom has prevailed from time immemorial in Madagascar, of presenting to the sovereign the first fruits of the ground, and the first specimens of new productions or new manufactures, in short, of whatever is new of every description."—*Ellis's Hist. Madag.*, ii., p. 270.

According to established usage in the south-west of Madagascar, "a part of any article of value procured from vessels wrecked on the coast was presented to the king."—*Ellis's Hist. Madag.*, i., p. 100.

On the coast of Madagascar, the kings settle what are to be the terms of trade with foreigners. "This being the general custom all over the island, the king of each place makes terms, and settles one universal price, to which all the people are obliged to conform."—*Drury*, p. 430.

Among the Malagasy, "the greatest men look after their plantations themselves, and take care to get provisions for their families."—*Drury*, p. 395.

The chiefs of the various districts of Madagascar are bound to supply strangers gratuitously with provisions if the king has ordered it.—*Ellis's Hist. Madag.*, ii., p. 134.

"There is every reason to believe that domestic slavery has existed in Madagascar from time immemorial; but the savage practice of exporting men as slaves, is said to have commenced scarcely more than a century ago." War, kidnapping, debts, and robberies, furnished the supply for the latter.—*Ellis's Hist. Madag.*, ii., p. 144.

In Madagascar, masters sometimes allot pieces of ground to their slaves, which the latter cultivate for the maintenance of themselves and their families. Sometimes slaves are entrusted with so much capital, and started in trade. "Half the amount of profit obtained is allowed to the slave."—*Ellis's Hist. Madag.*, i., p. 194.

Slaves in Madagascar were allowed to cultivate a piece of ground for their own maintenance.—*Drury*, p. 117.

MALAYS IN GENERAL.

[Northern Celebes, since 1822.] "In these villages the coffee plantations and rice fields are cultivated in common. The chief and a few of the old men decide what days in the week it is required to work in them, and a gong beats at seven in the morning to assemble the labourers. Men, women, and children work together at weeding, coffee-gathering, or rice-harvesting; an account is kept of the hours' work given by each family, and when the crop is gathered each receives his proportionate share. This system of public fields and common labour is one not uncommon during the first stages of civilisation, and wherever it exists, should be carefully maintained, as it offers great facilities for the introduction of new agricultural crops and new modes of cultivation."—*A. R. Wallace.*

At Tringanu, "the Sultan and the pangerans form a sort of commercial company, and monopolize the whole of the foreign trade, the people not being permitted to purchase a single *ganton* of rice that has not passed through their hands."—*Earl's Eastern Seas*, p. 185.

DOMESTIC.—MARITAL.

TYPES OF LOWEST RACES.

FUEGIANS.

"The Fuegians marry young. As soon as a youth is able to maintain a wife . . . he obtains the consent of her relations, and does some piece of work, such as helping to make a canoe, . . . for her parents. Having built or stolen a canoe for himself, he watches for an opportunity, and carries off his bride. . . . Although this is undoubtedly the custom among many of them, we have some reason to think there were parties who lived in a promiscuous manner—a few women being with many men."—*Fitzroy*, ii., p. 182.

In their frequent skirmishes the Fuegians attempt to capture women.—*Fitzroy*, ii., p. 224.

The Fuegians are polygamists.—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 266.

The Fuegians are polygamists.—*Darwin, Voy. Adv. and Beagle*, iii., p. 241.

ANDAMANS.

"Very little has been ascertained as to their [the Andamanese] marriage laws; but, as far as we have been able to make out, the man only remains with a woman until a child is born, and weaned, and then seeks another wife."—*(St. John) Trans. Eth. Soc., New Ser.*, v., p. 45.

VEDDAHS.

The Veddahs "have no matrimonial regulations, and the children are squalid and miserable."—*Baker*, p. 127.

"They [the Rock Veddahs] have no marriage rites; although they acknowledge the marital obligation and the duty of supporting their own families. Marriages, amongst them, are settled by the parents of the contracting parties; the father of the bride presents his son-in-law with a bow; his own father assigns him a right of chase in a portion of his hunting ground; he presents the lady with a cloth and some rude ornaments; and she follows him into the forest as his wife. The community is too poor to afford polygamy."—*Tennent*, ii., p. 241.

"For portions with their daughters in marriage they [the Veddahs] give hunting grounds."—*Knox*, p. 126.

Veddah marriage rite.—The bachelor himself applies to the father of the lady of his choice. "There being no objection to the proposed alliance, the father calls his daughter, who comes forth with a thin cord of her own twisting in her hand. She ties this round the bridegroom's waist, and they are man and wife. The man always wears this string. * * * The utility of the string is simply to keep in its place the scanty rag which constitutes the Veddah costume. Married or single he must wear one; but when he is married he substitutes for his bachelor's string one of the lady's twisting, and besides its use, it is emblematic of the marriage tie."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., 293, 294.

"The two tribes [of Veddahs] do not intermarry, as they appear to have a mutual distrust of each other." "No ceremony, or religious rite," is observed in marrying.—*Sirr*, ii., 218.

"They [the Veddahs] never marry out of their race, and, with the very smallest cause, the men are exceedingly jealous of their most unattractive wives. They are very careful to keep them apart from their companions. Their huts contain but one family each, and when they live in caves, each dwelling-place is carefully screened off." "Polygamy is unknown among them. The practice is alluded to with genuine disgust." "Tennent says, 'The community is too poor to afford polygamy,' but I am convinced that is not the cause of its non-existence." "Divorce is unknown among them. They are kind and constant to their wives, and few of their Kandian neighbours could say as I have heard a Veddah say, 'Death alone separates husband and wife.'"—*(Bailey) Trans. Eth. Soc. London, N. S.*, ii., 292, 293.

"The revolting practice of *polyandry* prevails throughout the interior of Ceylon, chiefly amongst the wealthier classes; of whom, one woman has frequently three or four husbands, and sometimes as many as seven. The same custom was at one time universal throughout the island. * * * As a general rule the husbands are members of the same family, and most frequently brothers."—*Tennent*, ii., p. 428.

Polyandry "has existed from time immemorial in the valley of Kashmir, in Thibet, and in the Sivalik mountains: it is found in Sylhet and Kachar, among the Coorgs of Mysore and the Todas on the Nilgherry Hills; and to the present hour it serves to regulate the laws of inheritance amongst the Nairs in the southern extremity of the Dekkan."—*Tennent's Ceylon*, ii., p. 429.

"Amongst the Bintenne Veddahs, then, it [the practice of marrying a younger sister] may be said to have been, for perhaps two generations or so, extinct. Amongst those of Nilgala it is, at most, only becoming so. And it has undoubtedly been the custom among both from time immemorial."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., 295.

"I have spoken of the monogamy and conjugal fidelity of the Veddahs as favourably contrasting with the opposite practices among the Kandyans. But there was an ancient custom among them which has scarcely yet become extinct, a custom most revolting to every civilized mind. It is that which sanctions the marriage of a man with his younger sister. To marry an elder sister or aunt would, in their estimation, be incestuous, a connection in every respect as revolting to them as it would be to us—as much out of the question and inadmissible as the marriage with the younger sister was proper and natural. It was, in fact, *the* proper marriage." "How far this practice has become obsolete it is hard to say. Amongst the Veddahs of Bintenne it has certainly ceased, and they now regard it with disgust. Still it has not very long died out, for many amongst them have seen the children of such marriages, and even cited some by name to me. But I question if it has yet disappeared from amongst the wilder Veddahs of Nilgala. * * * I am inclined to consider that it is becoming obsolete. But I should be almost justified as [in ?] describing it as an existing custom, for many of the young men are the offspring of such connections. The practice is spoken of by them in the present tense, and alluded to as a matter of course, without the smallest repugnance."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., 294, 295.

AUSTRALIANS.

"The mere surrender of the girl by the mother, with the full consent of the rest of the tribe, to her future lord," constitutes the whole marriage ceremony among the Australians.—*Trans. Eth. Soc., New Ser.*, iii., p. 248.

When a native of New South Wales has selected a woman for his wife, which is almost always from another tribe, he comes secretly upon her, stupifies her with blows on the head, &c., with his club, and drags her off.—*Angas's Austr. and N. Zealand*, ii., p. 225.

"The Rev. C. Wilhelmi gives us this information about the Port Lincoln system of South Australia: 'They are divided into two separate classes, viz., the Matteri and the Karrari. This division seems to have been introduced since time immemorial, and with a view to regulate their marriage, as no one is allowed to intermarry in their own castes, but only into the other. This distinction is kept up by the arrangement that the children belong to the caste of the mother. There are no instances of two Karraris or two Matteris having been married together; and yet connexions of a less virtuous character, which take place between members of the same caste, do not appear to be considered incestuous.'"—*Bonwick's Daily Life, Tas.*, p. 62.

The natives of New South Wales do not consider marriage as lawful between those who are more nearly related than first cousins.—*Angas's Austr. and New Zealand*, ii., p. 226.

"Most of the men appeared to possess two [females], the pair in general consisting of a fat plump gin, and one much younger. Each man placed himself before his gins, and bowing forward with a shrug, the hands and arms being thrown back pointing to each gin, as if to say—Take which you please. The females on their part, evinced no apprehensions, but seemed to regard us, beings of a race so different, without the slightest indication of either fear, aversion, or surprise."—*Mitchell's Australia*, vol. i., p. 133-134.

Endogamous marriage prevails in Australia, but the scarcity of women renders it necessary to capture them from other tribes.—*Trans. Eth. Soc., New. Ser.*, iii., p. 250. Also *M'Lennan's Primitive Marriage*, p. 120.

The natives of Australia are sometimes very desirous to obtain the *gins*, or wives of other tribes, either by fair means or by foul. On some whites telling a native that they had shot a native of another tribe, his only remark was:—"Stupid whitefellows! why did you not bring away the gins?"—*Mitchell's Australia*, i., p. 330.

The abduction of a lubra (wife), or of an unmarried female of another tribe, is a frequent cause of quarrel among the aborigines of Australia.—*Sturt's Australia* (1844-6), ii., p. 283.

After battle, it frequently happens among the native tribes of Australia, that the wives of the conquered, of their *own free will*, go over to the victors.—*Mitchell's Australia*, i., p. 307.

NEGRITTO RACES.

TASMANIANS.

Among the Tasmanians, the wives were frequently betrothed to the husband from childhood, "and from the time of their betrothal became members of his family-circle, entirely dependent on him for support."—*Lloyd's Tasmania and Victoria*, p. 45.

The capture of women for wives from hostile and alien tribes, was generally prevalent among the Tasmanians.—*Milligan, Proc. Royal Soc. Tasmania*, iii., p. 281.

"As the women of one tribe were mostly procured from another tribe, the exogamous rule could still be observed when a marriage took place within the tribe, provided the distinctiveness of origin were proved. All sanguinous connexion would be illicit and incestuous."—*Bonwick's Daily Life, Tas.*, p. 62.

Polygamy is universal among the Tasmanians.—*Lloyd's Tasmania and Victoria*, p. 45.

The Tasmanians were polygamists.—*(Dove) Tasmanian Jour.*, i., p. 252.

"'The Tasmanians,' says Dr. Milligan, 'never kept more than one wife at a time.' Possibly this may be the correct view of later times; but some other writers believe that, in less troubled days, a couple of ladies sometimes graced the same establishment."—*Bonwick's Daily Life, Tas.*, p. 71.

M. Labillardière says of the Tasmanians—"Two of the stoutest of the party were sitting in the midst of their children, and each had two women by his side. They informed us by signs that these were their wives, and gave us a fresh proof that polygamy is established among them."—*Bonwick*, p. 13.

For Tasmanians not to change their wives was "novel to their habits, and at variance with their traditions."—*Bonwick*, p. 251.

"The old men, who get the best food, and held the franchise of the tribe in their hands, managed to secure an extra supply of the prettiest girls."—*Bonwick's Daily Life, Tas.*, p. 64.

"The wife, like any other of the husband's goods and chattels, might be sold, or lent."—*Bonwick's Daily Life, Tas.*, p. 75

"Even when divorced she was by no means free, as the tribe exercised jurisdiction in the woman's affairs, and the disposal of her person."—*Bonwick's Daily Life, Tas.*, p. 74.

"The practice of divorce, according to Dr. Milligan, 'was recognised, and acted upon, on incompatibility of disposition and habits, as well as on grosser cause given. Tasmanian lords had no difficulty, and made no scruple, about a succession of wives.'"—*Bonwick's Daily Life, Tas.*, p. 73.

NEW CALEDONIANS.

In New Caledonia a girl is betrothed as soon as she is born to some one present on the occasion, "and when seven or eight years of age, goes to his house, and is taken special care of by the family until she is older."—*Turner's Poly.*, p. 423.

In Eromanga, "connected with marriage there is a formal dowry. Polygamy prevails." Wife of deceased husband taken by brother.—*Turner's Poly.*, p. 495.

The Vateans are polygamists.—*Erskine's West Pacific*, p. 334.

"Polygamy prevails, but not to any great extent" in Tanna.—*Turner's Poly.*, p. 86.

Polygamy prevails in Lifu. A chief has forty wives: common men three or four.—*Turner's Poly.*, p. 401.

In New Caledonia, "chiefs have ten, twenty, and thirty wives. The more wives the better plantations, and the more food. Common men have one or two. No laws of consanguinity are observed in their marriages, the *nearest* relatives unite. If a wife misbehaves, the chief does not divorce her, but makes her work all the harder."—*Turner's Poly.*, p. 424.

NEW GUINEA PEOPLE.

Among the natives of Dory, New Guinea, "a man can only have one wife, and is bound to her for life. Concubinage is not permitted."—*(Kops) Earl's Papuans*, p. 81.

Caste does not seem to exist among the New Guinea people. Among the natives of Dory, "the chiefs marry indiscriminately females of inferior families, . . paying the usual dowry of ten slaves," or their equivalent.—*Earl's Papuans*, p. 83.

FIJIANS.

"The number of a Feegeean's wives is limited only by his means of maintaining them, or his inclination."—*Erskine's West Pacific*, p. 254.

The Feegeean chiefs generally give preference to one of their wives, the rest being treated much like slaves.—*Erskine's West Pacific*, p. 254.

[In Fiji there is polygamy: "chiefs have 10 to 100 wives, but have only one-half or a fourth in the house together. Rank is hereditary.]

In Fiji "children are married by their parents (or rather betrothed to each other) when they are three or four years old."—*Mariner's Tonga*, i., p. 329.

"The Feegeeans do not permit early marriages."—*Erskine's West Pacific*, p. 255.

PAPUAN ISLANDERS.

In the Arru Islands, Malay Archipelago, "if a young man wishes to marry and is possessed of nothing, it often occurs that he makes a voyage of a year's duration among the other islands, and making known his purpose demands contributions from those he visits, to enable him to make up the instalment of goods which it is necessary to place in the hands of the parents."—*Earl's Kolff's Voyages of Dourga*, p. 162.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Contract generally made by the parents of both parties, or by the man and the parents of the woman.

Few marriage ceremonies,—casting a piece of cloth over the bride. Feasting general.

Polygamy allowed in all ranks, but practised only by the chiefs.

Near consanguineous marriages frequent in the royal family,—brothers and sisters sometimes marrying.

Divorce very easily obtained.—*Ellis's Hawaii*, p. 413.

TAHITIANS.

Betrothment was the frequent method by which marriage-contracts were made among the upper classes in Tahiti. Others generally regular courtship.—*Ellis*, ii., p. 564.

Polygamy very extensively practised among the Tahitians. With the higher chiefs it was rather a system of concubinage; the first married woman being considered as wife.

"The slightest cause was often sufficient to occasion or to justify their separation, though among the higher classes the relation was nominally continued long after it had actually ceased."—*Ellis's P. R.*, ii., p. 571.

In Tahiti "the marriage tie was dissolved whenever either of the parties desired it."—*Ellis's Poly. Res.*, i., p. 338.

Marriage, as well as divorce, is merely a voluntary agreement, among the Otaheitans.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 240.

TONGANS.

In Tonga "A woman's marriage is frequently independent of her consent, she having been betrothed by her parents, at an early age, to some chief, mataboole, or mooa: perhaps about one third of the married women have been thus betrothed; the remaining two thirds have married with their free consent. Every married woman must remain with her husband whether she choose it or not, until he please to divorce her," which is often done; some women being divorced and married again three, four, or five times during their lives. Polygamy practised by the upper classes.—*Mariner*, ii., p. 158.

In Tonga "every great chief has within his fencing several houses, one or more of which always belongs to his wives."—*Mariner's Tonga*, i., p. 128.

Women occupy a very good position in the Tonga Islands.—*Martin's Tonga Islands*, ii., p. 92.

The wives of the chiefs in Tonga must not walk abroad without attendants.—*Martin's Tonga Islands*, ii., p. 161.

SAMOANS.

In Samoa "*marriage* contracts are never entered into before the parties reach the years of maturity." The consent of the father or brother of the woman is first asked; the woman's consent is a secondary consideration.—*Turner's Polynesia*, p. 185.

In Samoa, "the husband has to provide a dowry, as well as the wife, and the dowry of each must be pretty nearly of equal value."—*Turner's Poly.*, p. 322.

In Samoa elopements took place, when there was a probability of not obtaining consent of the parents.—*Turner's Polynesia*, p. 188.

"In Samoa, in dividing the spoil of a conquered people, the women were not killed, but taken as wives."—*Turner's Poly.*, p. 320.

In Samoa "considerable care is taken to prevent any union between near relatives; so much so, that a list of what they deem improper marriages would almost compare with the 'Table of kindred and affinity.'"—*Turner's Polynesia*, p. 185.

Polygamy and concubinage prevalent in Samoa. The concubine was generally a daughter of the wife's brother. Divorce happened sometimes after a few days or weeks. If the couple had lived together for years, they made at separation a fair division of the property. But the divorced wife could not marry again while her husband lived; and not even after his death, if he was a chief, without special permission.

"The brother of a deceased husband considered himself entitled to have his brother's wife."—*Turner's Polynesia*, p. 189.

NEW ZEALANDERS.

Among the New Zealanders children of both sexes are often betrothed by their parents, and are thus rendered *tapu* to each other. The wife is *tapu* to her husband.—*Angas's Aust. and N. Zealand*, i., p. 314.

Marriage among the New Zealanders was both endogamous and exogamous; in the latter case the permission of both nations was required, and neglect of this often led to war.—*Thomson's N. Zealand*, i., p. 176.

Among the New Zealanders "father's wives descended to their sons, and dead brothers' wives to their surviving brothers." *Thomson's N. Zealand*, i., p. 178.

New Zealanders are polygamists.—*Angas's Aust. and N. Zealand*, i., p. 316.

Among the New Zealanders "women elevated their husbands, men did not elevate their wives."—*Thomson's N. Zealand*, i., p. 176.

The women of the New Zealanders occupy a far higher position than those of the Australians. Many of the former exercise the greatest influence over their tribes.—*Angas's Aust. and N. Zealand*, i., p. 317.

Marriage among the New Zealanders was not an indissoluble bond. "Men were considered to have divorced their wives when they turned them out of doors."—*Thomson's N. Zealand*, i., pp. 176, 178.

DYAKS.

The unmarried Dyak girls are at perfect liberty to choose their mates.—*Boyle's Borneo*, p. 236.

Regular courtship exists among the Land Dyaks.—*St. John's Far East*, i., p. 161.

"Marriage among the Dyaks is a business of partnership for the purpose of having children, dividing labour, and by means of their offspring providing for their old age."—*St. John's Far East*, i., p. 166.

Polygamy is not practised by the Sea Dyaks.—*Low's Sarawak*, p. 195.

Polygamy is rare among the Land Dyaks; chiefs sometimes indulge in it, but they are apt to lose their influence over their followers by so doing.—*Low's Sarawak*, p. 300.

The Kyans, "even the greatest chief, take but one wife, and, it is said, consider it shameful to mix their blood, and never, therefore, have any intercourse with the inferior women or slaves."—*St. John's Far East*, i., p. 113.

Among the Land Dyaks second cousins are permitted to marry only after payment of a fine of a jar to their respective relations.—*St. John's Far East*, i., p. 198.

The Land Dyaks do not permit the marriage of cousins.—*Low's Sarawak*, p. 300.

The Land Dyaks fined a chief who had married his granddaughter, and degraded him from the rank of chief.—*Low's Sarawak*, p. 301.

Prohibited marriages among Sea Dyaks:—First cousins; aunt or niece; in some cases, deceased wife's sister. These customs not always followed.—*St. John's Far East*, i., p. 73.

Dyak custom prohibits near consanguineous nuptials. First cousins are considered in the light of brothers and sisters; nieces are not allowed to marry uncles, nor nephews aunts. Whoever disregards these customs is heavily fined.—*Brooke's Saráwak*, ii., p. 336.

The Lundu Sea Dyaks have decreased greatly in numbers—from 1000 families to 10. They attribute it to diseases sent by the spirits. Yet both men and women are healthy, clean, and free from disease. The cause seems to be their constant intermarriages. Exogamous marriage does not appear to be practised, or indeed very practicable, among the Dyaks.—*St. John's Far East*, i., p. 10.

Among the Undup Dyaks the females are well treated; their share of work is not unreasonable, while their influence in the family is considerable.—*Boyle's Borneo*, p. 215.

Among the Sea Dyaks "husbands and wives appear to pass their lives very agreeably together, which may partly be caused by the facility of divorce."—*St. John's Far East*, i., p. 55.

In Mukah, Borneo, and other places in the vicinity, inhabited by Malanans, the wives close their doors, and will not receive their husbands unless they procure fish.—*Brooke's Saráwak*, ii., p. 101.

As a general rule among some Sea Dyak tribes the husband follows the wife, and lives with and works for the parents of the latter. But the rank of the husband and of the wife respectively has a good deal to do in determining the point.—*St. John's Far East*, i., pp. 50, 52.

The Dyak women never eat with the men.—*Boyle's Borneo*, p. 209.

As the Sea Dyak wife does an equal share of work with her husband, "at a divorce she is entitled to half the wealth created by their mutual labours."—*St. John's Far East*, i., p. 57.

Divorces are very common among the Land Dyaks.—*St. John's Far East*, i., p. 165.

Divorce is very frequent among the Sea Dyaks, but seldom occurs after the birth of a child.—*St. John's Far East*, i., p. 56.

JAVANS.

Among the Javanese, "courtship is carried on entirely through the medium of the parents of the young people, and any interference on the part of the bride would be considered highly indecorous."—*Earl's Eastern Seas*, p. 58.

In Java, "marriages are invariably contracted, not by the parties themselves, but by their parents or relations on her behalf." Presents are generally given to the bride.

"Marriages are frequently contracted between children."

Marriages now ecclesiastical (the Mahometan priest officiating).

"In no part of the world are divorces more frequent than in Java."

Before the introduction of Mahometanism, "the consent of the relations being obtained, the bridegroom was bound to serve the parents of the bride for a year."—*Raffles*, i., chap. vii.

Polygamy is permitted in Java, but not much practised except by the upper classes. The sovereign and the regents have also concubines. Divorce very frequent, and obtained upon the slightest pretences.—*Raffles*, i., p. 73.

Speaking of the marital relations of the Javans, Raffles says,—"What is remarkable, the very people who break the marriage tie on the slightest caprice, or the most vague pretence, are yet uncommonly watchful over it while it remains entire."—*Ibid.*, i., p. 250.

SUMATRANS.

"The modes of marriage, according to the original institutions of these people [the Sumatrans], are by *jujur*, by *ambel anak*, or by *semando*. The *jujur* is a certain sum of money, given by one man to another, as a consideration for the person of his daughter, whose situation, in this case, differs not much from that of a slave to the man she marries, and to his family." "These debts constitute. . . the chief part of their substance and a person is esteemed rich who has several of them due to him, for his daughters, sisters, aunts, and great aunts."

"In lieu of paying the *jujur*, a barter transaction. . . . sometimes takes place, where one *gadis* (virgin) is given in exchange for another."

"In the mode of marriage by *ambel anak*, the father of a virgin makes choice of some young man for her husband, generally from an inferior family, which renounces all further right to or interest in him, and he is taken to the house of his father-in-law, who kills a buffalo on the occasion, and receives twenty dollars from the son's relations. After this, . . . the good and bad of him is vested in the wife's family. . . He is liable to be divorced at their pleasure, and though he has children, must leave all, and return naked as he came."

The marriage by *semando* has been adopted from the Malays. "This marriage is a regular treaty between the parties on the footing of equality. . . The agreement stipulates that all effects, gains, or earnings, are to be equally the property of both; and, in case of divorce by mutual consent, the stock, debts, and credits, are to be equally divided."—*Marsden*, p. 257.

Little apparent courtship precedes Sumatran marriages Their manners do not admit of it: the youth of both sexes being carefully kept asunder, and the young women seldom trusted from under the wing of their mothers.—*Marsden*, p. 265.

The Sumatran women—both the bride and her female relatives, make it a point of honour to prevent (or appear to prevent) the bridegroom from obtaining his bride. Sometimes the wedding feast will have lasted two or three days before the marriage can be consummated.—*Marsden*, p. 269.

In Sumatra, "the intermarriage of persons within a certain degree of consanguinity . . . is forbidden by their customs, and punished by fine, yet the guilt is often expiated by a ceremony, and the marriages, in many instances, confirmed."—*Marsden*, p. 241.

The men of the *Batta* country, Sumatra, are polygamists: "to have half a dozen wives is not uncommon. . . The husband finds it necessary to allot to each of them their several fire-places, and cooking utensils, where they dress their own victuals separately, and prepare his in turns."—*Marsden*, p. 381.

"The customs of the Sumatrans permit their having as many wives by *jujur* as they can compass the purchase of, or afford to maintain; but it is extremely rare that an instance occurs of their having more than one, and that only among a few of the chiefs. . . . . A man married by *semando* cannot take a second wife, without repudiating the first."—*Marsden*, p. 270.

In Sumatra, "if a man would divorce a wife he has married by *jujur*, he may claim back what he has paid in part, less twenty-five dollars, the *adat charo*, for the damage he has done her; but if he has paid the *jujur* in full, the relations may choose whether they will receive her or not; if not, he may sell her."—*Marsden*, p. 262.

MALAGASY.

"The practice of betrothing children at a very early age prevails to a great extent in Madagascar. . . . . In other cases, young persons think and judge for themselves. . . . . Many of both sexes are married at the age of twelve or fourteen. These sometimes continue to live with their parents, though they more frequently form separate establishments for themselves."

"The ceremonies in marriage are neither numerous nor imposing, neither is the bond indissoluble."

"The principal restrictions against intermarriage respect descendants on the female side. Collateral branches on the male side are permitted in most cases to intermarry."

"Sometimes the parents give their daughters a dowry . . . which in the event of a divorce, is claimed by them on her behalf."—*Ellis's Hist. Madagascar*, i., p. 163.

At most Malagasy marriages, a "piece of money is given to the attending [government] officer for the sovereign, the receiving of which is considered a legal official ratification of the engagement, as the marriage cannot afterwards be annulled, except by a legal act of divorce in the presence of witnesses."—*Ellis's Hist. Madag.*, i., p. 167.

Prohibited marriages among the Malagasy.—"First, as to caste, grade, or rank:—1. A noble may not marry a Hov-a.—2. A Hov-a may not marry a Zaz-a-hov-a, *i.e.* a Hov-a reduced to slavery.—3. A Zaz-a-Hov-a may not marry an Andevo, *i.e.* slave; viz., a slave not originally a Hova."

A freeman may marry a slave if he first redeems her.

"Secondly, as to consanguinity:—

"1. Brother and sister by the same father and mother.—2. Children of a brother and sister by the same parents [unless a slight ceremony be performed].—3. Grandchildren of a brother and sister by the same parents (under a similar restriction).—Their descendants may intermarry *ad libitum*.—4. The children of two sisters by the same mother cannot intermarry, nor their descendants, viz.:—5. Grandchildren.—6. Great-grandchildren.—7. Great-great-grandchildren.—8. Great-great-great-grandchildren."—*Ellis's Hist. Madag.*, i., p. 164.

Among the Malagasy "the nearest of kin marry, even brother and sister, if they have not the same mother."—*Drury*, p. 247.

"Not only was Radama's first wife his sister, but it is also customary among the Hovas, that the king marry a near relation, the daughter of his sister, in order to secure the throne to his own children; since the eldest son of his nearest female relation is the legitimate heir to the throne."—*Waitz*, ii., p. 432.

"Concubinage, or polygamy . . . prevails very generally" in Madagascar. The name applied to it—"fampovafesana"—signifies "the means of causing enmity."

"The only law to regulate polygamy seems to be, that no man may take twelve wives excepting the sovereign. . . . . Custom has established various rules as to the manner in which a husband takes an additional wife."—*Ellis's Hist. Madag.*, i., p. 168.

In Madagascar a plurality of wives is common among chiefs and rich people; "but they never espouse more than one legally; the rest are considered as concubines. . . . . A divorce may take place as often as the conjugal union displeases the husband or the wife. When they part, however, by mutual consent, they restore to each other the property they possessed before marriage."—*Rochon. Pinkerton*, xvi., p. 747.

The Malecasses women occupy a good position. "The balance of power inclines even in favour of the women."—*Rochon. Pinkerton*, xvi., p. 747.

In Madagascar, "a widow forfeits all claim to respectability of character, if she marry within twelve months of her husband's decease."—*Ellis's Hist. Madag.*, i., p. 174.

In Madagascar a divorced woman "is at liberty to marry again as soon as she pleases, after the lapse of twelve days." But the husband "has, according to law, or usage, which have equal authority, the power of divorcing his wife in such a manner as to prevent her ever marrying again."—*Ellis's Hist. Madag.*, i., p. 174.

TYPES OF LOWEST RACES.

AUSTRALIANS.

Each father of a family among the Australians rules absolutely over his own circle.—*Eyre's Australia*, ii., p. 317.

In Australia, children of either sex always take the family name of their *mother;* and a man cannot marry a woman of his own family name.—*Eyre's Australia*, ii., p. 330.

The natives of Australia have ideas of property, and of proprietary rights. Particular districts are considered the property and hunting grounds of particular tribes. "These districts are again parcelled out among the individual members of the tribe. Every male has some portion of land, of which he can always point out the exact boundaries. These properties are subdivided by a father among his sons during his own lifetime, and descend in almost hereditary succession. A man can dispose of or barter his land to others; but a female never inherits, nor has primogeniture among the sons any peculiar rights or advantages."—*Eyre's Australia*, ii., p. 297.

NEGRITTO RACES.

TASMANIANS.

"In Australia and Tasmania men were held relatives of their mother's relatives."—*Bonwick's Daily Life Tas.*, p. 62.

NEW CALEDONIANS.

[The New Caledonian chief nominates his successor; generally a son or brother.]

FIJIANS.

[Rank is hereditary in Fiji.]

In Feegee the son of a female member of the royal family, even though the mother should have married the chief of an inferior tribe, is "supposed to stand in the relation of nephew (vasu) to all the members of his mother's tribe, and has, as such, the right to levy contributions on them, of almost any description, even the most powerful chief being obliged to submit to the exaction."—*Erskine's West. Pacific*, p. 215.

"A vasu, it should be added in explanation, is, according to widely spread Polynesian custom, a nephew who holds the movable property of his mother's brothers at his almost absolute disposal, having the power to do whatever he pleases with it. Some vasus even venture so far as to dispose of the very lands belonging to their maternal uncles. There are vasus to every family, town, and kingdom."—*Seemann*, p. 305.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

In the Sandwich Islands a father has power of life and death over his children.—*Ellis's Hawaii*, p. 298.

In the Sandwich Islands, on the death of a chief, his lands revert to the king or the governor of the island. A chief may nominate his successor, but the nomination must be confirmed by the king or the governor.—*Ellis's Hawaii*, p. 400.

In Sandwich Islands it would seem that the children of the king cannot succeed to the crown unless their mother also is of royal blood.—*Cook's Sec. Voyage*, ii., p. 187.

TAHITIANS.

In the two highest ranks among the Tahitians, kinship was through the female; and primogeniture was the law of inheritance. The eldest son entering upon his titles, &c., at birth.—*Ellis's P. R.*, ii., p. 346.

Rank is hereditary in Tahiti.—*Ellis*, p. 16.

In Tahiti "the child was, soon after its birth, invested with the name and office of its father, who was henceforward considered its inferior. This, however, during the minority of the child, was merely nominal; the father exercised all authority, though in the name of the child."—*Ellis's Poly. Res.*, i., p. 343.

In Otaheite, the son succeeding as soon as born to the (inheritance, or) *sovereignty*, of the father, a Regent acts as ruler in behalf of the minor.—*(Cook) Hawkesworth's Voyages*, ii., p. 121.

In Otaheite the son succeeds as soon as he is born to the sovereignty, titles, and authority of his father, if he is the son of a king or chief; just as the son of a common man succeeds as soon as born to the property of his father.—*(Cook) Hawkesworth's Voyages*, ii., p. 154.

In Tahiti the progeny of parents of different ranks in society was almost invariably destroyed. "By the murder of such children, the party of inferior birth has been progressively elevated in rank, and . . the degree of distinction attained, was according to the number destroyed." The fact of a child being a female was often cause of its destruction.—*Ellis's Poly. Res.*, i., p. 339.

The Tahitians invariably destroyed the offspring of the union of one of the highest class with one of an inferior rank, in order to preserve the purity of the reigning families.—*Ellis's P. R.*, ii., p. 345.

The Tahitians were in the habit of devising land and other property by *will*.—*Ellis's P. R.*, ii., p. 362.

TONGANS.

The Tongans reckon kinship through females.—*Erskine's West Pacific*, p. 158.

In Tonga nobility descends by the female only.—*Martin's Tonga Islands*, ii., p. 84.

Tongan custom decrees "that all persons shall be in the service of their older and superior relations, if those relations think proper to employ them."—*Mariner*, i., p. 215.

SAMOANS.

In Samoa "the naming of the child frequently takes place some time before its birth, for sex makes no difference to the name, which are given indiscriminately to males and females."—*U. S. Ex. Ex.*, ii., p. 137.

In Samoa "out of respect to the household god [the one prayed to at its birth] the child was named after him, during the time of infancy and childhood; after that, a name was given. The animal and vegetable kingdoms, places, occupations, actions and events furnished them with the principal names."—*Turner's Polynesia*, p. 178.

In Samoa, "the titles of the heads of families are not hereditary. The son may succeed to the title which his father had, but it may be given to an uncle, or a cousin, and sometimes . . . . . to a perfect stranger." The chieftainship is not hereditary.—*Turner's Poly.*, p. 280.

In Samoa "in the descent of the office of chief, the rule of primogeniture is not strictly followed, but the authority and title always remain in the same family."—*U. S. Ex. Ex.*, ii., p. 153.

A Samoan chief, "before he dies, may name some one to succeed him, but the final decision rests with the heads of families, as to which of the members of the chief's family shall have the title and be regarded as the village chief."—*Turner's Poly.*, p. 280.

Adoption of children prevalent in Samoa; and affords a "systematic facility of traffic in native and foreign property. . . . Parents may have in their family adopted children, and their own real children elsewhere."

"The adopted child is viewed as 'tonga,' and is, to the family who adopts it, a channel through which native property (or 'tonga') continues to flow to that family from the parents of the child. On the other hand, the child is to its parents a source of obtaining foreign property (or 'oloa') from the parties who adopt it, not only at the time of its adoption, but as long as the child lives."—*Turner's Polynesia*, p. 179.

NEW ZEALANDERS.

Among the New Zealanders, chiefs were the eldest sons of the eldest branches of families, the direct descendants from the ancient leaders. Primogeniture was the law that conferred upon men the rank of chiefs.—*Thomson's N. Zealand*, i., p. 94.

Among the New Zealanders children born by slave women to free men were slaves; children of free women and slave men were not slaves.—*Thomson's N. Zealand*, i., p. 149.

Among the New Zealanders, "land descended to males in preference to females, in virtue of the law of primogeniture."—*Thomson's N. Zealand*, i. p. 96.

DYAKS.

Among the Sea Dyaks, should the eldest child (after whom the father is named—father of so and so) die, or be taken captive, &c., the father takes the name of the eldest remaining child: taking again the name of the eldest if it should be restored from captivity.—*Low's Sarawak*, p. 197.

Primogeniture is not a law of Dyak inheritance.—*Boyle's Borneo*, p. 295.

JAVANS.

"The government of Java" is "hereditary in the family of the reigning prince, but the rule of primogeniture . . . is neither practised nor understood." — *Crawford's Hist. Ind. Arch.*, iii., p. 19.

SUMATRANS.

In Sumatra, "when a man dies, his effects, in common course, descend to his male children in equal shares; but if one among them is remarkable for his abilities above the rest, though not the eldest, he usually obtains the largest proportion, and becomes the head of the tuñggüan or house; the others voluntarily yielding him the superiority. . . . If no male children are left, and a daughter only remains, they contrive to get her married by the mode of *ambel anak*, [the bridegroom becomes a member of the family into which he marries], and thus the tuñggüan of the family remains."—*Marsden*, p. 244.

"It is asserted, that [in the *B-atta* district, Sumatra] the succession to the chiefships does not go, in the first instance, to the son of the deceased, but to the nephew by a sister; and that the same extraordinary rule, with respect to property in general, prevails also amongst the Malays of that part of the island, and even in the neighbourhood of *P-adang*."—*Marsden*, p. 376.

MALAGASY.

In Madagascar "children follow the condition of the mother, to whatever owner the father may belong, or whatever may be his rank."—*Ellis's Hist. Madag.*, i. p. 194.

In the part of Madagascar where Drury was, kinship does not seem to have been in every case reckoned through the female.—*Drury*, p. 178.

The Malagasy endeavour to preserve uncontaminated the female line, and trace "the genealogy of the sovereigns and nobles by the female and not by the male line."—*Ellis's Hist. Madag.*, i., p. 164.

Among the Hovas, Madagascar, the eldest son of the king's nearest female relation is the legitimate heir to the throne.—*Waitz*, ii., p. 433.

In Madagascar "an unmarried queen is supposed to have the right of having a family by whom she may think proper. The children are recognized as legitimately royal by their relation to the mother, and no question made as to paternity."—*Ellis's Hist. Madag.*, i., p. 164, note.

Parental restraint is lax among the Malagasy. But "the power of parents over the liberty of their child is universally acknowledged; and parents are permitted by the judges to sell disobedient and stubborn children into slavery."—*Ellis's Hist. Madag.*, i., p. 162.

POLITICAL.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegians "did not appear to have among them any government or subordination: none was more respected than another."—*(Cook) Hawkesworth's Voyages*, ii., p. 58.

"There is no superiority of one over another, among the Fuegians, except that acquired gradually by age, sagacity, and daring conduct."

"In each family the word of an old man is accepted as law by the young people; they never dispute his authority."—*Fitzroy*, ii., p. 178.

Of the Fuegians Fitzroy say—"I never could ascertain whether the eldest man, or the doctor of a tribe had the most influence; but from what little I could learn, it appeared to me that the elder of a family or tribe had a sort of executive authority, while the doctor gave advice, not only in domestic affairs, but with respect to most transactions."—*Fitzroy*, ii . p. 211.

The Fuegians "appear to live in families, and not in tribes, and do not seem to acknowledge any chief."—*U. S. Ex. Ex.*, i., p. 124.

Captain Weddell estimates the number of individuals in one of the tribes of Fuegians with which he had intercourse to be about eighty.—*Weddell*, p. 184.

In those shores of Tierra del Fuego, where an almost inexhaustible supply of shell-fish are to be found, "a few families may be found at one time numbering altogether among them from twenty to forty souls; but even these approaches towards association are rare."—*Fitzroy*, ii., p. 178.

The Fuegian "tribes have no government or head, yet each is surrounded by other hostile ones, speaking different dialects; and the cause of their warfare would seem to be the means of subsistence."—*Darwin, Voy. Adv. and Beagle*, iii., 236.

AUSTRALIANS.

Among the Australians, "the government of each tribe is purely republican, no moral superiority of one over another being recognized. . . . Each member is esteemed by the rest only according to his dexterity in throwing or evading a spear. . . . The aged are treated with a limited amount of deference; but this only extends to their bearing towards one another; in other respects the old are treated with some degree of contempt, especially in matters of judgment."—*Trans. Eth. Soc.*, New. Ser., iii. p. 256.

"Among none of the tribes (of Australia) yet known have chiefs ever been found to be acknowledged, though in all there are always some men who take the lead."—*Eyre's Australia*, iii., p. 315.

Old men, and even old women, exercise great authority among the natives of Australia.—*Mitchell's Australia*, ii., p. 346.

The old men of the Australian natives have a patriarchal authority.—*Mitchell's Australia*, ii., p. 92.

Among the Australians the *elder* of the tribe is *generally* the chief.—*Sturt's Australia*, (1844-6), i., p. 145.

The natives "always refused to tell his [the chief's] name, or that of several others, while those of some of the tribe were 'familiar in our mouths as household words.'"—*Mitchell's Australia*, vol. i., p. 194.

"One of the *chiefs* (of an Australian tribe) was an exceedingly *tall* man, since he could not have measured less than six feet three inches, and was about 24 years of age."—*Sturt's Australia* (1844-6), ii., p. 72.

NEGRITTO RACES.

PAPUAN ISLANDERS.

In Dalrymple Island, Torres Straits, "we saw no appearance of any *chief* . . . neither could we discover any trace of religious belief or observance."—*Jukes's Voyage of Fly*, i., p. 164.

FIJIANS.

In Feegee there is "a complicated and carefully conducted political system."—*Erskine's West. Pacific*, p. 272.

In Fiji the chiefs strengthen their power "by securing the divine sanction for their plans."

[The chiefs of Mbengga (one of the Fiji Isles) style themselves "Subject only to Heaven."]

[The Fiji chiefs are purely despotic, the subject is property, and his welfare but seldom considered.]

The nature of the government in Feegee is "a despotism of individual chiefs, regulated in some degree by established customs and obligations. The 'kaisis,' or slaves, which compose the bulk of the people, are utterly disregarded in all arrangements, but the classes above them are divided into grades by nice distinctions of rank. There are (after the kings or reigning chiefs) chiefs, warriors, and, lastly, a class of retainers called 'Mataniv-anua,' or 'eyes of the land,' who are said to act as the ruling chief's ambassadors or messengers. These classes seem to have some control over the ruler's actions in public affairs."—*Erskine's West. Pacific*, p. 253.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The whole group of the Sandwich Islands have seldom, if ever, before Tamehameha's time been united under one authority; but, in general, separate governments, and independent kings or chiefs, have existed in each of the large islands; and sometimes the six great divisions of Hawaii have been under as many distinct rulers.—*Ellis's Hawaii*, p. 116.

The government of the Sandwich Islands consisted of a king with turbulent chiefs.—*Ellis's Tour through Hawaii*, p. 11.

The government of the Sandwich Islands resembles in many respects the feudal system of mediæval Europe. During many periods of their history each island, and sometimes the larger divisions of each island, were governed by independent kings, or chiefs. When Tamehameha became king of the group, he appointed a governor over each island. Each island is divided into large divisions governed by one or two chiefs. Each division into districts or villages, governed by an inferior chief. Each village is again sub-divided into farms or plantations.

Taxes are imposed according to the caprice or necessities of the rulers:—so much for the king, so much for the governor, and so much for the petty chiefs; formerly paid in canoes, cloth, hogs, &c.—*Ellis's Hawaii*, p. 394.

The government of the Sandwich Islands is an absolute monarchy; yet the king seldom acts, in important affairs, without the advice of confidential irresponsible chiefs. Their deliberations are conducted with great privacy. Formerly the king's orders were sent in a verbal message, by means of a messenger, whose office was hereditary, to the governors and principal chiefs.

Sometimes public meetings were held for discussing national affairs.—*Ellis's Hawaii*, p. 403.

In the Sandwich Islands the power of the king extends over the property, liberty, and lives of his people. The same power is delegated by him to the governors and chiefs.—*Ellis's Hawaii*, p. 401.

TAHITIANS.

"The government of the South Sea Islands . . . was an arbitrary monarchy. The supreme authority was vested in the king, and was hereditary in his family."

"Their government . . . was closely interwoven with their false system of religion, in its abstract theory, and its practical details. The god and the king were generally supposed to share the authority over the mass of mankind between them. The latter sometimes impersonated the former. . . . The office of high priest was frequently sustained by the king. . . . The kings, in some of the islands, were supposed to have descended from the gods. Their persons were always sacred."—*Ellis's P. R.*, ii., p. 341.

In Otaheite the kingship is not well established over the feudal lords: the king has not so much power as the respective barons have within their own districts.—*Cook, Hawkesworth's Voyages*, ii., p. 242.

"The actual influence of the king over the haughty and despotic district chieftains, was neither powerful nor permanent, and he could seldom confide in their fidelity in any project which would not advance their interests as well as his own." These chiefs were like the barons of the feudal system.—*Ellis's P. R.*, ii., p. 267.

TONGANS.

Chieftainship hereditary among the Tongans.—*Mariner*, i., p. 197.

In Tonga the crown is hereditary.—*Cook's Sec. Voyage*, i., p. 114.

In Tonga the right to the throne is partly hereditary, partly dependant on demonstrated power.—*Martin's Tonga Islands*, ii., p. 81.

The king of Tonga has on certain occasions to pass through a ceremony which is evidently meant as a test of his superiority. Three spears are thrown at him, which he must ward off.—*Martin's Tonga Islands*, Intro. p. xliii.

In Tonga, "it is a frequent occurrence that the king is chosen from a family not of the highest rank, on account of his superior wisdom or military skill, . . . so that the king is often obliged to pay a certain ceremonious respect . . . towards many other chiefs (even little children), who are greater nobles than he."—*Mariner*, i., p. 380.

"The singular custom is said to prevail in Tonga, that none of the royal family ever receive a title of office; for by so doing, I was told, they would virtually renounce their right to the kingdom. The Tui Kinakabolo has the power of rescinding titles. In one view the government may be considered a kind of family compact, for the persons holding titles and offices, address one another by the names of father, son, uncle, and grandfather, without reference whatever to their real degree of relationship."—*U. S. Ex. Ex.*, iii., p. 17.

In Tonga nobility is dependent on nearness of divine descent. —*Martin's Tonga Islands*, ii., p. 82.

The chiefs of Tonga are feudal lords.—*Martin's Tonga Islands*, ii., p. 284.

SAMOANS.

"The island of Opōlu consists of three tribes or districts;" the small island of Manono may be considered as a fourth. "These, when at peace, form a kind of loose confederation, governed by a council of the principal chiefs, who hold large meetings (or fonos), in which questions of general interest are debated. Some one district, however, has always been considered as the principal in the confederation, the Malo, or power . . . . which had previously been acquired by war, resting with it."

"This *Malo* it has ever been a point of honour to obtain, but it has generally been employed merely in oppressing and plundering one of the other tribes."—*Erskine's West Pacific*, p. 63.

In Samoa, the village communities, "of from two to five hundred people, consider themselves perfectly distinct from each other, quite independent, and at liberty to act as they please on their own ground, and in their own affairs.

"Then, again, these villages, in numbers of eight or ten, unite by common consent, and form a district or state for mutual protection. Some particular village is known as the capital of the district; and it was common of old to have a higher chief than any of the rest, as the head of that village, and who bore the title of king. . . . When war is threatened by another district, no single village can act alone; the whole district or state, assemble at their capital, and have a special parliament to deliberate as to what should be done." In these meetings "the heads of families are the orators and members of parliament. The kings and chiefs rarely speak."—*Turner's Polynesia*, p. 287.

"Throughout the Samoan group, there are, in all, *ten* of these separate districts. . . . Some of these districts or states have their king; others cannot agree on the choice of one; and such is the isolated, independent state of these districts that there is no such thing as a king, or even a district whose power extends all over the group." Yet in case of war, they sometimes combine in twos or threes.—*Turner's Poly.*, p. 290.

There are seven ruling chiefs in Tutuila, "each village, or settlement having, besides, its inferior chief."—*Erskine*, p. 44.

Tutuila "is under several chiefs, each of whom rules over a town, district, or bay."—*U. S. Ex. Ex.*, ii., p. 74.

The chieftainship in Samoa seems to be partly hereditary and partly elective.—*Erskine's West Pacific*, p. 43.

NEW ZEALANDERS.

[No fewer than eighteen historical nations occupy the country, each being subdivided into many tribes, originally families, as the prefix Ngati, signifying offspring (equivalent to O or Mac), obviously indicates. Each tribe acknowledges one man as its head, the tribes and chiefs alike acknowledging the lord paramount of the nation.]

In one part of New Zealand there was a king and subordinate chiefs.—*(Cook) Hawkesworth's Voyages*, iii., p. 471.

The name of a New Zealand chief signified "the Lightning of Heaven."—*Thomson's N. Zealand*, i., 281.

The meaning of Rangihaeata, a New Zealand chief's name, is the "heavenly dawn."—*Thomson's New Zealand*, ii., p. 204.

The New Zealand chiefs generally elderly men.—*(Cook) Hawkesworth's Voyages*, iii., p. 467.

The head and frequently the whole person of a New Zealand chief is strictly *tapu*.—*Angas's Aust. and N. Zealand*, i., p. 330.

Several of the New Zealand chiefs have six toes on the left foot.—*Angas's Australia and New Zealand*, i., p. 235.

Rangihaeata, a ferocious New Zealand chief, decorated his house with a carved likeness of himself.—*Angas's Aust. and New Zealand*, i., p. 265.

DYAKS.

"Each (I-da'an, North Borneo) village is a separate government, and almost each house independent. They have no established chiefs, but follow the councils (counsels ?) of the old man to whom they are related."—*St. John's Far East*, i. p. 375.

When a tribe of Land Dyaks is divided into several large villages, each village has a chief of its own, but a nominal respect is paid by all to the chief of the original stock.—*Low's Sarawak*, p. 290.

It is an exceptional case if a Dyak chief is raised to an acknowledged supremacy over the other chiefs. If he is so raised, he can lay no claim to his power except that of personal merit and the consent of his former equals; and his death is instantly followed by the disruption of his dominions.—*Boyle's Borneo*, p. 183.

The government of the Land Dyaks is very patriarchal, the chief is chosen by the people on account of his wisdom, &c. The office is not hereditary. In large tribes there are two Orang Kayas; the elder having the pre-eminence.—*Low's Sarawak*, p. 288.

Duties of the Orang Kaya or head chief, among the Dyaks:— "To settle all disputes among the families under his control, to entertain strangers, to command the fighting force in time of war, and to watch the general interests."—*Boyle's Borneo*, p. 217.

Among the Sea Dyaks, the chief of several clans is alone entitled to the dignity of an Orang Kaya (Head Chief); and the head of a subordinate house is termed Tuah (old man), a title which he shares with the seniors of his own people.—*Boyle's Borneo*, p. 186.

Among the Sakarran Dyaks there are three principal chiefs:— (1) the highest of all whose influence has great weight in all matters; (2) A war-chief; (3) A trading-chief;—each of whom has evidently gained his position by his special fitness for the department he controls.—*Low's Sarawak*, p. 184.

Hereditary rank is very little regarded among the Dyaks in comparison with actual superiority.—*Boyle's Borneo*, p. 285.

When there were rival chiefs in a Dyak village, leading to constant quarrelling, it was a custom in order to settle who should be chief, for the rivals to go out in search of a head: the first in finding one being victor.—*St. John's Far East*, i., p. 223.

There are instances among the Dyaks of the chieftainship being maintained by surliness, treachery, and violence.—*Brooke's Sarawak*, ii., p. 116.

Among the Dyaks a slave is sometimes elected as chief of a clan. "Personal merit and bravery will carry a Dyak of any origin to the very highest positions attainable in a community so democratic."—*Boyle's Borneo*, p. 285.

It is a custom among the Dyaks that a portion of all plunder should be paid to the Government.—*Brooke's Sarawak*, i., p. 142.

The name of a Dyak chief signified "The bear of Heaven."—*Brooke's Sarawak*, i., p. 189.

JAVANS.

"The island of Java appears at different times to have been divided into states of greater or smaller extent. History informs us, that it was at one period under the sway of one principal chief, and at others subject to two or more. In the former case, the provinces into which it was divided were administered, as they are still, by subordinate and delegated governors; and in the latter many of them composed independent sovereignties. In all these cases, the form of government and the privileges of the people were the same, the only difference between a state co-extensive with the island, and one limited to a few districts, consisting in the different extent of territory or number of subjects at command."—*Raffles*, i., p. 266.

"The only restraint upon the will of the head of the government [in Java] is the custom of the country, and the regard which he has for his character among his subjects."—*Raffles*, i., p. 274.

SUMATRANS.

"The *Ryang* people [who may be taken as the standard of description for the Sumatrans] . . . are distinguished into tribes, the descendants of different ancestors. . . . The inhabitants live in villages, . . each under the government of a head man or magistrate, styled *dup-ati*, whose dependants . . . . in number seldom exceed one hundred. The *dup-atis* belonging to each river [the villages are almost always on the banks of rivers] . . . meet in a judicial capacity at the *kwalo*, where the European factory is established, and are then distinguished by the name of *proattin*. The pañgeran, . . or feudal chief of the country, presides over the whole. It is not an easy matter to describe in what consists the fealty of a *dup-ati* to his pañgeran, or of his *ana-buah* [village dependants] to himself, so very little in either case is practically observed. . . . Their authority is no more than nominal, being without that coercive power, necessary to make themselves feared and implicitly obeyed. . . . Their government is founded on opinion, and the submission of the people is voluntary. . . . All the other governments throughout the island are likewise a mixture of the patriarchal and feudal."

"The exemption from absolute subjection, which the *dup-atis* contend for, they allow in turn to their *ana-buahs*, whom they govern by the influence of opinion only. The respect paid to one of them, is little more than as to an elder of a family held in esteem, and this the old men of the *dusun* share with him."—*Marsden*, p. 209.

Sumatra: "Though the rank of *dup-ati* is not strictly hereditary, the son, when of age, and capable, generally succeeds the father, at his decease: if too young, the father's brother, or such one of the family as appears most qualified, assumes the post; not as a regent, but in his own right; and the minor comes in perhaps at the next vacancy. If this settlement happens to displease any portion of the inhabitants, they determine amongst themselves what chief they will follow, and remove to his village, or a few families, separating themselves from the rest, elect a chief; but without contesting the right of him whom they leave." Each tribe has generally one superior *dup-ati*, chosen by the *dup-atis* of the tribe, and who presides at festivals, and suits in which more than one village is concerned. —*Marsden's Sumatra*, p. 213.

In Sumatra, "if a chief exerts an undue authority, or departs from their long established customs and usages, they conceive themselves at liberty to relinquish their allegiance. A commanding aspect, an insinuating manner, a ready fluency in discourse, and a penetration and sagacity in unravelling the little intricacies of their disputes, are qualities which seldom fail to procure to their possessor respect and influence, sometimes, perhaps, superior to that of an acknowledged chief. The *Pañgeran*, indeed, claims despotic sway, and as far as he can find the means, scruples not to exert it. . . . In appointing the heads of *dusuns*, he does little more than confirm the choice already made among the inhabitants. . . . He levies no taxes, nor has any revenue, . . . or other emolument from his subjects, than what accrues to him from the determination of causes. Appeals lie to him in all cases."—*Marsden*, p. 211.

"The government of the *Batta* country [Sumatra], although nominally in the hands of three or more sovereign *rajas*, is effectively . . . divided into numberless petty chiefships, the heads of which, also styled *rajas*, have no appearance of being dependent upon any superior power, but enter into associations with each other, particularly with those belonging to the same tribe, for mutual defence and security against any distant enemy. They are at the same time extremely jealous of any increase of their relative power, and on the slightest pretext a war breaks out between them. The force of different *kampongs* is, notwithstanding this, very unequal, and some *rajas* possess a much more extensive sway than others; and it must needs be so, where every man who can get a dozen followers, and two or three muskets, sets up for independence. Inland of a place called *Sokum*, great respect was paid to a female chief . . . whose jurisdiction comprehended many tribes."

"The more powerful *rajas* assume authority over the lives of their subjects. The dependants are bound to attend their chief in his journeys and in his wars. . . . The revenues of the chiet arise principally from fines of cattle adjudged in criminal proceedings, . . and from the produce of the camphor and benzoin trees throughout his district. . . . They [the subjects] are forced to work in their turns, for a certain number of days, in his rice plantations. . . . The people seem to have a permanent property in their possessions, selling them to each other as they think fit." —*Marsden*, p. 374.

The government of the *Lampongs*, Sumatra, is more despotic than that of the *Rejangs*.

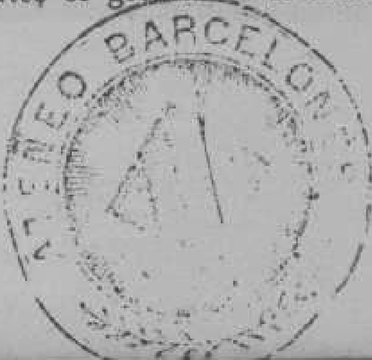
MALAGASY.

"The inhabitants of Madagascar are divided into a great number of tribes. . . . A tribe is composed of several villages, who have all a particular chief. This chief is sometimes elected, but for the most part succeeds by hereditary right."—*Rochon. Pinkerton*, xvi., p. 742.

In Madagascar, the highest caste—the Rhoandrians, "are the nobility of the country, and it is always from this class that the sovereign is chosen." They are said to be the descendants of the Arabs who conquered the country. "The Malegaches submit to the Rhoandrians only as free subjects. They change their chief at pleasure; and they can attach themselves to any one whom they think capable of securing to them happiness and tranquillity."—*Rochon. Pinkerton*, xvi., p. 745.

The inferior chiefs of Madagascar seem to have given a very uncertain allegiance to the king or head-chief.—*Drury*, p. 137.

Previous to the reign of Radama in Madagascar, "it does not appear that the whole island ever submitted to one sovereign, though various chieftains had at different periods extended their conquests beyond the boundaries of their own provinces."—*Ellis's Hist. Madag.*, ii., p. 114.



Regal succession "appears to be hereditary in Madagascar, but not necessarily so. . . . The sovereign nominates his successor. . . . Should he fail in making the appointment . . . the nomination to the succession rests with the nobles. . . . Unless positive disqualification exist, the eldest son is usually chosen."—*Ellis's Hist. Madag.*, i., p. 342.

"Females are not excluded by law from holding the reins of government" in Madagascar. — *Ellis's Hist. Madag.*, i., p. 343.

"The government of Madagascar is in theory neither despotic nor monarchical, but a mixture of both, with a preponderance of the former. It might with propriety be termed a modified despotism. . . . This modified kind of supreme authority is applicable, on a limited scale, to the chieftainship of an independent province, and on a broad scale to the sovereignty of the island. . . .

"The power of the monarch is nominally absolute, and to a very considerable extent really so. He is lord of the soil, owner of all property, and master of his subjects. Their time and services are at his command."—*Ellis's Hist. Madag.*, i. p. 341.

PUBLIC.

TYPES OF LOWEST RACES.

FUEGIANS.

"Nothing like a chief could be made out among" the Fuegians at Blunder Cove, "nor did they seem to require one for the peace of their society; for their behaviour one to another was most affectionate, and all property seemed to be possessed in common."—*Weddell's Voy. towards South Pole*, p. 168.

The Fuegians reside in families.—*(Snow) Trans. Eth. Soc.*, New Ser., i., p. 264.

There seems to be a "perfect equality among the individuals composing" the Fuegian tribes. "Even a piece of cloth is torn into shreds and distributed; and no one individual becomes richer than another."—*Darwin, Voy. Adv. and Beagle*, iii., p. 242.

Captain Weddell presented a Fuegian, of Indian Cove, with a white flannel shirt. "This shirt being in high estimation, they wore it in turns for eight or ten minutes, and after being satisfied with it in this form, they tore it into ribbons, and divided it share and share alike. This was an instance of their holding property in common."—*Weddell's Voy. towards S. Pole*, p. 175.

The Fuegians "have a sort of property right amongst them, and I have seen one of the oldest women exercising authority over the rest of her people."—*(Snow) Trans. Eth. Soc.*, New Ser., i., p. 264.

ANDAMANS.

"The whole population [of the Andaman Islands] is of a migratory disposition, moving about incessantly from one locality to another. . . . They are generally divided into small groups. . . . The great majority of these groups of the natives consist on an average of from thirty to fifty men, women, and children, although sometimes as many as three hundred are found together." Sometimes only ten individuals will be found.—*Mouat*, p. 300.

One of the characteristics of the Andamanese is their power of combination. Though living in villages containing only about 20 huts, and widely scattered, they possess the means of collecting in considerable numbers, to attack the settlers.—*(Heathcote) Trans. Eth. Soc.*, New. Ser., ii., p. 46.

The Andamanese are divided into tribes, each having its separate chief, and its own district round which its members wander.—*(St. John) Trans. Eth. Soc.*, New Ser., v., p. 45.

Among a party of Andamans, "One man, who stood prominently out from the others, and who seemed to direct their movements, was, to the best of our judgment, their chief."—*Mouat*, p. 121.

The Andaman chiefs "are always young or middle-aged men; the old ones apparently retiring from office, and never partaking in the dance."—*(St. John) Trans. Eth. Soc.*, New. Ser., v., p. 46.

VEDDAHS.

"Like the beasts of the field, they [the forest Veddahs] live in pairs, and, except on some extraordinary occasion, never assemble together."—*De Butts*, p. 149.

The forest Veddahs support themselves "entirely by the chase, living in pairs, and only occasionally assembling in greater numbers."—*Davey*, p. 118.

"They [the Veddahs] have their bounds in the woods among themselves, and one company of them is not to shoot nor gather honey or fruit beyond those bounds."—*Knox*, p. 125.

"The Veddahs wander about like animals, without either home, laws, or religion."—*Baker*, p. 124.

[Mr. Bailey's remarks refer chiefly to the forest Veddahs.]

The Nilgala Veddahs are considered the wildest. "They are distributed through their lovely country in small septs, or families, occupying generally caves in the rocks, though some have little bark huts. They depend almost solely on hunting for their support, and hold little communication even with each other."—*(Bailey) Trans. Eth. Soc.*, London, N. S., ii., 281.

"The *Rock Veddahs* are divided into small clans or families associated for relationship, who agree in partitioning the forest among themselves for hunting grounds, the limits of each family's possessions being marked by streams, hills, rocks, or some well-known trees, and these conventional allotments are always honourably recognized and mutually preserved from violation. Each party has a headman, the most energetic senior of the tribe, but who exercises no sort of authority beyond distributing at a particular season the honey captured by the various members of the clan."—*Tennant*, ii., p. 440.

"We have been informed that the forest Veddahs have their own headmen, whom they elect and obey, and that these chiefs apportion a particular jungle as hunting-ground for a certain number of individuals or families, upon which no other members of the tribe will attempt to encroach."—*Sirr*, ii., 219.

"A gentleman who in a hunting excursion had passed the night near a clan of Wild Veddahs, gave me a description of their mode of going to rest. The chief first stretched himself on the ground, after having placed his bow at hand and clutched his hatchet. . . . The children and younger members then lay down around him in close contact for the sake of the warmth—whilst the rest took up their places in a circle at some distance, as if to watch for the safety of the party during the night."—*Tennent*, ii., p. 441.

The elders among the Veddahs settle points of dispute.—*De Butts*, p. 147.

AUSTRALIANS.

In Australia, where the water is scarce, or where the natives depend on the rivers for a living, the aborigines seem to regard the water as their *property*.—*Mitchell's Australia*, i., p. 307.

Among the natives of South Australia there do not seem to be stated punishments affixed to specific crimes, except that of spearing in the arm to expiate deaths.—*Eyre's Australia*, ii., p. 388.

If a young couple of Australians abscond, or if a man absconds with the wife of another, it becomes a matter affecting the whole tribe, which instantly goes in pursuit. In the former case death is the punishment to the female.—*Trans. Eth. Soc.*, New Ser., iii., p. 249.

NEGRITTO RACES.

TASMANIANS.

Tasmania, when discovered, contained four distinct tribes, each possessing a peculiar language and diverse customs.—*Trans. Eth. Soc.*, New Series, iii., p. 222.

"Legal authority was unknown to" the Tasmanians "in their primitive state. Instead of an elective or hereditary chieftaincy, the place of command was yielded up to the bully of the tribe."—*(Dove) Tasmanian Jour.*, i., p. 253.

"Chieftains undoubtedly did exist among the Tasmanians, though they were neither hereditary nor elective. They were, nevertheless, recognised, especially in time of war, as leaders of the tribes, and their authority of command was obeyed. After the cessation of hostilities they retired, not like Cincinnatus to a farm, but to the quietude of every-day forest life, and the equality of that democratic mode of existence which appears to have prevailed among all Papuan people."—*Bonwick's Daily Life, Tas.*, p. 81.

The Tasmanians seemed to prefer tall and powerful men as chiefs.—*Lloyd's Tasmania and Victoria*, p. 56.

"Their hunting-grounds were all determined, and trespassers were liable to attack."—*Bonwick's Daily Life, Tas.*, p. 83.

"Their rights of property may be described in the language of the Rev. W. Ridley: 'Real and personal property in individuals are rendered impossible by their systematic communism.'"—*Bonwick's Daily Life, Tas.*, p. 83.

"Their laws, few but definite, were unwritten and unchangeable. * * * Their penal code was not a severe one. The rights of property were defended, but these related chiefly to the duty of wives. If a man broke an ordinary institution of the tribe, he might be stuck upon a tree for the jeers of men * * * or he would stand to receive a certain number of spears, thrown from a given distance, and which he must avoid by his agility, if he could."—*Bonwick's Daily Life, Tas.*, p. 83.

"Adultery was punished by blows or leg-spearing. The Moore River Blacks gave a man so many spears at his legs, but allowed the females of the tribe to sit on the adulteress, and cut her body about with flints."—*Bonwick's Daily Life, Tas.*, p. 60.

NEW CALEDONIANS.

The government in Vate is patriarchal.—*Erskine's West. Pacific*, p. 334.

In Vate there is "no king whose rule extends over all the island, but numbers of petty chiefs here and there."—*Turner's Poly.*, p. 393.

In Tokelau, "the king, Tui Tokelau, is high priest as well." Also "their great god is called Tui Tokelau, or king of Tokelau."—*Turner's Poly.*, p. 526.

In "Mallicolla, Tanna, and New Caledonia, we observed likewise chiefs, ... but they were, upon the whole, not distinguished from their subjects, by rank or authority, and seem to enjoy only an hereditary title."—*Forster's Observations*, p. 380.

The natives of Tanna "seem to have chiefs among them; . . . . . but . . . . they appeared to have very little authority."—*Cook's Voyage towards South Pole, &c.*, ii., p. 83.

"We found no such thing as a king or great chief in Tanna. . . . The authority of a Tanna chief does not appear to extend a gunshot from his own dwelling. In a settlement, or village, you find eight or ten families. . . . And in this place which has its village name, you may number a population of eighty or a hundred. There will be at least one or two principal men among them, who are called chiefs. The affairs of this little community are regulated by the chiefs and the heads of families. Six, or eight, or more of their villages unite, and form what may be called a district, or county, and all league together for mutual protection.

"By common consent, from time immemorial, some one of their seven, ten, or twelve villages which form a district, takes the lead, and is considered the capital of the district, and there the different villages all meet and deliberate on war, or other important matters. In war two or more of these districts unite. But they are fickle and faithless in their unions."—*Turner's Poly.*, p. 84.

The chiefs at New Caledonia seemed to have more influence than those at Tanna.—*Cook's Voyage towards South Pole, &c.*, ii., p. 107.

The superiority of the chief at Yengen, New Caledonia, seemed to be fully acknowledged by his tribe.—*Erskine's West. Pacific*, p. 356.

In New Caledonia, "the chiefs have absolute power of life and death. . . At death the chief nominates his successor, if possible, in a son or a brother. The law of private revenge allows the murder of the thief and the adulterer." In one district adulterers were publicly strangled.—*Turner's Poly.*, p. 426.

The *forum* of the Tannese is "an open circular space in every village, where the chiefs assemble for business, under the shade of a great banian-tree."—*Turner's Polynesia*, p. 20.

In Tanna, "adultery and some other crimes are kept in check by the fear of club law. . . Revenge, too, is often sought in the death of the brother, or some other near relative of the culprit."—*Turner's Poly.*, p. 86.

NEW GUINEA PEOPLE.

"The native tribes in the neighbourhood of Dory [New Guinea] have each its separate chief, who are perfectly independent of each other." A sort of suzerainty is claimed over the western peninsula of New Guinea by the Sultan of Tidore. "When one of the native chiefs dies, information of the event is conveyed to the Sultan by one of the relatives of the deceased," who is generally named successor. He is bound to pay a yearly tax of a slave, to re-inforce the tax-collecting flotilla of the Sultan with three vessels, and to furnish it with provisions.

"The authority of these chiefs over their fellow villagers is merely nominal, as all cases of importance are decided by a council of the elders of the tribe."—*Earl's Papuans*, p. 81.

"One man among them [the people on south coast of New Guinea] who sat alone upon a small raised stage over the platform [on the canoe] appeared to exercise a considerable deal of authority over the rest; the only instance yet seen by us, either here or at the Louisiade, of any one assuming the functions of a chief."—*Voy. Rattlesnake*, i., p. 267.

The New Guinea People of Outanata River have a principal chief and inferior chiefs.—*Earl's Papuans*, p. 45.

The natives of Dory, New Guinea, make slaves of the conquered.—*Earl's Papuans*, p. 73.

Crimes and their punishment among the natives of Dory, New Guinea.—"An incendiary with his family becomes the slave of the late proprietor of the burned house. A man who wilfully wounds another must give him a slave in compensation. A thief is compelled to make restitution of the property stolen, with something in addition. For the destruction of a garden, the damages must be made good. An adulterer is persecuted to death, or until he has satisfied the offended party by a heavy fine. A man who violates a girl has to marry her, and has to pay the usual dowry of ten slaves. In cases of adultery, the female is not punished, and no infamy attaches to her, if yet unmarried."—*(Kops) Earl's Papuans*, p. 83.

FIJIANS.

Before the introduction of firearms all the Feegee Islands were independent of each other.—*Jackson. Erskine's West. Pacific*, p. 457.

"The people of the Feejee group are divided into a number of tribes, independent and often hostile to each other. In each tribe great and marked distinctions of rank exist. The classes which are readily distinguished are as follows:—1. kings; 2. chiefs; 3. warriors; 4. landholders (matani-vanua); 5. slaves (kai-si)."

The last class sometimes, through numbers, overcome the upper classes. "This has been the case at Amban, where the people at no distant period rose against and drove out their kings."—*U. S. Ex. Ex.*, iii., p. 77.

"There exists a carefully-devised and (by the Feegeeans themselves) well-understood system of polity, which dictates the position the different tribes stand in with respect to each other, as well as the degree of submission each dependant owes to his principal. The term "bati" expresses apparently a kind of alliance (generally, however, tributary on one side) existing between the principal tribes or states; whilst that of "gali" implies a greater degree of servitude, which independent or partly tributary states exact from others, their inferiors. The lowest condition of all, the consequence of some late total defeat or conquest, is absolute slavery, the districts where such a state exists being called "Vanua Kaisis," or slave-lands."—*Erskine's West. Pacific*, p. 214.

In Feegee the tribes visit each other occasionally, for the purpose of making a show of property and distribution of presents; at these meetings they make extreme professions of peace.—*Jackson. Erskine's West. Pacific*, p. 432.

Native cloth, sennit of cocoa-nut fibre, given as tribute by one Feegeean state to another.—*Erskine's West. Pacific*, p. 294.

In addition to the bales of cloth given as tribute in Feegee; those presenting the tribute clothe themselves with an immense quantity of cloth, which at the proper time they take off and present to the other party.—*Erskine's West. Pacific*, p. 297.

The Feegeeans pay tribute in provisions.—*Jackson. Erskine's W. P.*, p. 453.

The dependencies in Feegee pay tribute to the superior states in food as well as in cloth.—*Jackson. Erskine's West. Pacific*, p. 433.

"Far from living under an absolute despotism, as is erroneously supposed, all the different states of which Fiji is composed have institutions hallowed by age and tradition, fundamentally almost identical with those cherished by the most advanced nations. The real power of the state resides in the landowners or gentry, who, at the death of a ruler, proceed to elect a new one in his stead from amongst the members of the royal family. Generally the son, but not unfrequently the brother, or even a more distant relation of the deceased, is elevated to the chieftainship, and loyally supported in his dignity as long as he carries out the policy of those who have set him up. If this "House of Commons," as by a stretch of language it may be called, finds its wishes and aims disregarded,

the members avail themselves of the privilege of refusing supplies, which, in the total absence of money, consists in yams, taro, pigs, fowls, native cloth, canoes (the naval estimates!) and all the other requirements of a great Fijian establishment."—*Seemann*, p. 232.

[Social divisions in Fiji are very marked and permanent:—1. Kings and Queens. 2. Head chiefs. 3. Sub-chiefs. 4. Industrial chiefs. 5. Common people. 6. Slaves by war. And the same classes from different islands take precedence one of another.]

Of one of the lowest—most enslaved districts of Feegee, Jackson says—"I found these people, if not happy in their ignorance were certainly equally callous and insensible to hardship and pleasure. They were so degraded by slavery, priestcraft, and every other evil, that they could not pity themselves."—*Erskine's West. Pacific*, p. 465.

[Among the Fiji islanders a man may kill and eat his wife if he pleases. Young women until purchased in marriage belong to the chief of the village.]

In Feegee "wives may be sold at pleasure."

"The girls of the lower classes of a town or koro are entirely at the disposal of the chief."—*U. S. Ex. Ex.*, iii., p. 332.

The chief in Feegee has the power of giving away women to whomsoever he pleases. — *Jackson. Erskine's West. Pacific*, p. 461.

In Feegee the king or principal chief has power to give or refuse permission for the wives of an inferior chief to be strangled on their husband's death.—*Erskine's West. Pacific*, p. 295.

In the Feegee Islands the king and chiefs take the property and persons of others by force, and can authorize others to do the same.—*Jackson's Narr.; Erskine's West. Pacific*, p. 431.

In Feegee the lowest tributaries—the *v-anua kaisi*, or slave places, supply the chief's house "with daily food, and build and keep them in repair; whereas the galis, although they supply provisions occasionally, only do so when persons of the highest rank visit them: they also pay tribute periodically."—*Jackson. Erskine's West. Pacific*, p. 457.

One Feegee chief has subject to him 70 towns, which are bound to supply his house with provisions daily.—*Jackson. Erskine's West. Pacific*, p. 462.

In Feegee "general councils appear only to be held for the purpose of collecting tribute."—*Erskine's West. Pacific*, p. 253.

"He [Fijian chief] cannot be killed by any one inferior to him in birth. We have here the English law, that a peer cannot be tried except by his own peers, in its rudest embryonic form."—*Seemann*, p. 233.

[The Fiji chiefs employ assassins.]

[Tanou sentenced his youngest son to death by the hand of an elder brother.]

[In Fiji, "The virtue of vicarious suffering is recognised, and by its means the ends of justice are often frustrated."]

PAPUAN ISLANDERS.

There do not appear to be any divisions of rank, or any hereditary chieftainship or authority among the Papuans.—*Jukes's Voyage of Fly*, ii., p. 240.

It is worthy of remark, that "These simple Arafuras, without hope of reward, or fear of punishment after death, live in such peace and brotherly love with one another; and that they recognize the right of property, in the fullest sense of the word, without there being any authority among them than the decisions of their elders, according to the custom of their forefathers, which are held in the highest regard."—*Earl's Kolff's Voyages of the Domga*, p. 161.

"According to the custom of the Ceramese, the payment of a fine, coupled with an acknowledgment of having done wrong, puts an end to hostilities; the punishment for all sorts of offences, robbery, and even murder, being commutable to a payment of elephant's tusks, lelahs, gongs, cloth, &c. Some villages possess a peculiar hereditary right connected with the payment of fines, which are (is ?) respected by the others. For example, as a fine for the same offence Kilwari would pay to Keffing two *bagians* or proportions, while Keffing would disburse to Kilwari only one *bagian*."—*Earl's Kolff's Voyage of Domga*, p. 292.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Sandwich Islanders.—Ranks in Society:—1. King, queens, and royal family, along with the councillor or chief minister of the king. 2. The governors of the different islands, and the chiefs of several large divisions. Many of these are descendants of those who were kings of the respective islands in Cook's time, and until subdued by T-amehameha. 3. Chiefs of districts or villages, who pay a regular rent for the land, cultivating it by means of their dependants, or letting it out to tenants. This rank includes also the ancient priests. 4. The labouring classes, —those renting small portions of land, those working on the land for food and clothing, mechanics, musicians and dancers.—*Ellis's Hawaii*, p. 392.

The kingship, and different grades of chieftainship, in the Sandwich Islands, are hereditary. Sometimes, through merit or favour, a chief of inferior rank is raised to the highest rank. —*Ellis's Hawaii*, p. 392.

In Hawaii there are remains of old fortifications, which belonged to the *common people*, as distinguished from the aristocracy, or reigning chiefs; and had been of great importance prior to the time of Cook, when the country was divided into a number of independent governments.—*Ellis's Hawaii*, p. 72.

In the Sandwich Islands "the common people are generally considered as attached to the soil, and are transferred with the land from one chief to another."—*Ellis's Hawaii*, p. 397.

In the Sandwich Islands poor people sometimes take land, on condition of cultivating a given space for the chief, and the remainder for themselves. They are also required to labour two days out of seven, in cultivating farms, building houses, &c. for the chiefs or landlords. The chief also receives the first fish, and first fruits, of the season.—*Ellis's Hawaii*, p. 396.

The king and principal chiefs in the Sandwich Islands, often seize the produce of the farms, for no other reason than because a neighbouring farmer may not have furnished enough of rent. —*Ellis's Hawaii*, p. 398.

There are some lands in the Sandwich Islands, called "lands standing erect," free from all rent and taxes.—*Ellis's Hawaii*, p. 397.

Among the Sandwich Islanders the persons of captives were the property of the victors.—*Ellis's Hawaii*, p. 130.

In the Sandwich Islands, sometimes the question of war or peace was deliberated in a public meeting of chiefs and warriors, giving occasion for the display of native eloquence.—*Ellis's Hawaii*, p. 120.

In the Sandwich Islands there are national orators and counsellors for conducting discussions in the public meetings. The office is hereditary.—*Ellis's Hawaii*, p. 404.

Justice is obtained in the Sandwich Islands either by the injured party retaliating, or, if too weak for that, by appealing to the king or principal chiefs.

Banishment is usually the heaviest fine inflicted; though adultery is sometimes punished with death.—*Ellis's Hawaii*, p. 400.

In cases of theft in the Sandwich Islands, those who had been robbed retaliated upon the guilty party, by seizing whatever they could find; and this mode of obtaining redress was so supported by public opinion, that the latter, though it might be the stronger party, dare not offer resistance.—*Ellis's Hawaii*, p. 400.

In the Sandwich Islands the king is the chief magistrate, but the office is held also by the governors and chiefs in their respective spheres. One who is dissatisfied with the decision of his chief may appeal to the governor, and from the governor to the king.

The king and governor have each a number of chiefs who attend upon them and execute their orders.

The house or front yard of the king or governor is the court of justice.—*Ellis's Hawaii*, p. 402.

Trial by ordeal sometimes practised among the Sandwich Islanders.—*Ellis's Hawaii*, p. 402.

There are *Cities of Refuge* or Sanctuaries in the Sandwich Islands, similar to those among the Hebrews; affording protection to all sorts of criminals, as well as to those vanquished in battle. During war a *white flag* waved at each end of the sacred enclosure.—*Ellis's Hawaii*, p. 137.

In the Sandwich Islands there is "a kind of traditionary code, a number of regulations which have been either promulgated by former kings, or followed by general consent, respecting the tenure of lands, right of property, personal security, and exchange or barter, which are well understood, and usually acted upon.—*Ellis's Hawaii*, p. 399.

TAHITIANS.

The government of the Society Islands "is a kind of feudal system; but it has much of that original patriarchal system blended with it, which rectifies many of the defects of the feudal government." The social divisions seem to be, 1. Principal chief or king; 2. Chiefs of provinces; 3. Inferior chiefs; 4. Manahounes; 5. Toutons.

The chiefs of provinces have great influence in public affairs. They also "regulate everything in their districts, and administer justice, their authority being as great as that of the king. On extraordinary occasions, however, the king interposes his authority."—*Forster's Observations*, p. 355.

Divisions of rank in the Society Islands:—Principal chief. Royal family—chiefs having landed property, and some of them governing districts. *Manahounes*, who have landed property. Toutons, the lower classes.—*Forster's Observations*, p. 354.

Society among the Society Islanders was divided into three distinct ranks:—1. Royal family and nobility. 2. The landed proprietors, or gentry and farmers. (The most numerous and influential class.) 3. The common people.

"These three ranks were subdivided into a number of distinct classes." The lowest class included the slaves and servants.—*Ellis's P. R.*, ii., p. 341.

There are four orders among the Otaheitans, (1) King. (2) Baron. (3) Vassal. (4) Villan.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 242.

Old men seem to have considerable authority in Otaheite.—(*Wallis*) *Hawkesworth's Voyages*, i. p. 452.

In Tahiti there was a "regular division of lands in private property, well and neatly fenced in."—*Forster's Observations*, p. 294.

In Tahiti, "the regal establishment was maintained by the produce of the hereditary districts of the reigning family, and the requisitions made upon the people." The food was generally brought cooked.—*Ellis's P. R.*, ii., p. 361.

In Tahiti the chiefs never deprived the Toutons "by force of the effects, which they received for their eatables, cloth, furniture, and implements of war. However, we found, that after some time, all this acquired wealth flowed as presents, or voluntary acknowledgments into the treasure of the various chiefs; who it seems were the only possessors of all the hatchets and broad axes."—*Forster's Observations*, p. 370.

"Sometimes the king sent his servants to take what they wanted from the fields or gardens of the people." Tahiti.—*Ellis's P. R.*, ii., p. 375.

The Tahitian chiefs plundered the plantations of their subjects, at will.—*Ellis's Poly. Res.*, i., p. 319.

Tahitians made slaves of those conquered in war. Slavery generally mild.—*Ellis's P. R.*, ii., p. 342.

"In each district" of Tahiti "the power of the chief was supreme, and greater than that which the king exercised over the whole."

"The inferior chiefs also exercised the same authority over their dependants. The father was magistrate in his own family; the chief in his own district; and the king nominally dispensed law and justice to the whole."—*Ellis's P. R.*, ii., p. 267.

In Tahiti, the king had a prime minister, as well as a few chiefs who acted as advisers. But no affair of national importance could be undertaken without consulting the landholders, or second rank. Public assemblies were held.—*Ellis's P. R.*, ii., p. 363.

In Otaheite justice is administered by the offended party, there being no public administration of it.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 245.

In Tahiti "the people in general avenged their own injuries."

"Destitute, however, as they were of even oral laws or institutes, there were many acts, which by general consent, were considered criminal, and deserving punishment."—*Ellis's P. R.*, ii., p. 369.

In Tahiti, "the only punishment inflicted was banishment, and, in a few instances, seizure for theft."—*Ellis's P. R.*, ii., p. 379.

The Tahitians "killed thieves, by hanging a large stone to their necks and drowning them in the sea."—*Forster's Observations*, p. 364.

TONGANS.

Civil ranks among the Tongans:—1. King. 2. Nobles; are all related in some way to Tooitonga, Veachi, or the king. 3. *Matabooles;* honourable attendants, or ministers of the chief. 4. *Mooas;* either the sons, or brothers, or descendants of matabooles. Most of them are professors of some art. Like the former, they form part of the retinue of chiefs. 5. Tooas; the bulk of the people.—*Mariner*, ii., p. 81.

The *tooas*, the common-people of Tonga, "may be subdivided into three ranks, viz. those few who are warriors, and are part of the *cow-tangata* of chiefs [the supporters or associates of chiefs]; those who are professed cooks, in the service of chiefs; and those who till the ground. The latter live entirely in the country with their wives and families, and occupy themselves wholly in cultivating the land."—*Mariner*, ii., p. 287.

In Tonga the subordinate chiefs pay tribute.—*Martin's Tonga Islands*, ii., p. 144.

Tongan chiefs hold *fonos*, in which addresses are delivered to the inferior chiefs, and to the common people, upon such subjects as agriculture and moral and political duty.—*Mariner*, i., p. 273.

The Tongans pay half-yearly tribute to their king, or superior chief. "The tribute generally consists of yams, mats, *gnatoo*, dried fish, live birds, &c.; and is levied upon every man's property in proportion as he can spare. The quantity is sometimes determined by the chief of each district, though generally by the will of each individual, who will always take care to send as much as he can well afford, lest the superior chief should be offended with him, and deprive him of all that he has. . . . The practice of making presents to superior chiefs is very general and frequent. The higher class of chiefs generally make a present to the king, of hogs or yams, about once a fortnight: these chiefs at the same time receive presents from those below them, and these last from others, and so on, down to the common people."—*Mariner*, i., p. 231, *note*.

SAMOANS.

Social ranks in Samoa.—King, ministers, gentlemen (matapules), and common people.—*Jackson. Erskine's West. Pacific*, p. 413.

Samoan government had "more of the patriarchal and democratic in it, than of the monarchical. Take a village, containing a population, say, of three to five hundred, there will probably be found there, from ten to twenty titled heads of families, and one of the higher rank called chiefs."

"The chiefs . . . . are a more select class [than the titled heads of families], whose pedigree is traced most carefully to the ancient head of some particular clan. One is chosen to bear the title, but there may be twenty other individuals, who trace their origin to the same stock, call themselves chiefs too, and any of whom may succeed to the title on the death of the one who bears it."—*Turner's Poly.*, p. 280.

When a Samoan "wishes to get a wife, the consent of the chief is first obtained."

"The land in Samoa is owned alike by the chiefs and these heads of families. The land belonging to each family is well known, and the person who, for the time being, holds the title of the family head, has the right to dispose of it. It is the same with the chiefs. . . . Although the power of selling land, and doing other things of importance affecting all the members of the family, is vested in the titled head of the family, yet the said responsible party dare not do anything without consulting all concerned. . . . The members of a family can . . take the title from their head, and heads of families can unite and take the title from their chief, and give it to his brother, or uncle, or some other member of the chief family, who, they think, will act more in accordance with their wishes."—*Turner's Poly.*, p. 284.

In Samoa, "it is a lasting disgrace to any one to have it said that he paid his carpenter shabbily. It . . . is disreputable, not merely to himself, but to the whole family or *clan* with which he is connected. The entire tribe or clan is his *bank*. Being connected with that particular tribe, either by birth or marriage, gives him a latent interest in all their property, and entitles him to go freely to any of his friends to ask for help in paying his house-builder."—*Turner's Poly.*, p. 262.

"The chief of the village and the heads of families formed [in Samoa], and still form, the legislative body of the place, and the common court of appeal in all cases of difficulty. One of these heads of families is the sort of Prime Minister of the chief. It is his special business to call a meeting," and to superintend the entertainment of strangers.—*Turner's Poly.*, p. 284.

"As far back as we can trace, they [the Samoans] had well understood laws for the prevention of theft, adultery, assault, and murder, together with many other minor things, such as disrespectful language to a chief; calling him a pig, for instance, rude behaviour to strangers, pulling down a fence, or maliciously cutting a fruit tree." The penalties were severe. Murder and adultery were punished by death. In the latter case the injured party was at liberty to seek revenge by the death of any of the offender's kindred. The murderer who had made his escape to another village or district was considered as in a *city of refuge*. —*Turner's Poly.*, p. 285.

In Samoa adultery is often severely punished by private revenge. But "the brother, or any near relation of the culprit, is as liable to be killed as he himself is."—*Turner's Polynesia*, p. 185.

NEW ZEALANDERS.

The boundary lines between the lands of the different New Zealand nations are always ill-defined.—*Thomson's N. Zealand*, i., p. 96.

[The political régime may be briefly described as in part aristocratic, in part democratic, or, summarily, as a republican feudalism. Poetic knowledge and oratorical art, were potent modifying agencies. In addition to the laws of the people, the New Zealanders were ruled by the laws of the Tapu, or consecration of things and persons; a system, says our author, which will bear comparison with the laws flourishing in England not a thousand years ago.]

Social divisions among the New Zealanders:—1. The Ariki, or priest and chief, corresponding to the king. He possessed both spiritual and temporal power. Pope. 2. The Tana, corresponding to the royal family. 3. The Rangatira, or chieftains, corresponding to the nobility. 4. The Tutna, or middle classes, 5. The Ware, or lower classes. 6. The Taurakarika, or slaves. —*Thomson's N. Zealand*, i., p. 94.

The third class—Rangatira—nobility, among the New Zealanders, might through their talents acquire greater influence than the king or head chief. Still the hereditary chief was not dethroned.—*Thomson's N. Zealand*, i., p. 95.

Among the New Zealanders, government was conducted in accordance with public opinion—expressed in the assemblies of the people, and the laws of the Tapu—promulgated by the priests.—*Thomson's N. Zealand*, i., p. 98.

New Zealand chiefs "could not declare peace or war, or do anything affecting the whole people, without the sanction of the majority of the clan."—*Thomson's N. Zealand*, i., p. 95.

The New Zealand chief had the first right to a district; and his share of the land was admitted to be the largest, because he was nearest in descent to the chief who first took possession of it. But all free persons, male and female, constituting the nation were proprietors of the soil. (Apparently individuals had no private property in land.)—*Thomson's N. Zealand*, i., p. 96.

The New Zealanders had property in common.—*Thomson's N. Zealand*, i., p. 83.

Among the New Zealanders, there is a qualified proprietorship of land, obtained by cultivation, which does not destroy the proprietorship of the nation, or tribe.—Comp. *Thomson's N. Zealand*, i., p. 96.

Conquest and occupation confer titles to land, but land is never given for ever. The individualization of moveable property is unknown. Formerly each independent tribe governed itself. At the assemblies of the people for administration of justice, women as well as men expressed their opinions. The received principle of justice was that of retaliation, its object compensation for injuries.—*Thomson's N. Zealand.*

Among the New Zealanders, land that had been sold "could not be disposed of to a third party without the consent of the original owner."—*Thomson's N. Zealand*, i., p. 267.

Among the New Zealanders whole tribes sometimes became nominally slaves when conquered, although permitted to live at their usual places of residence, on condition of paying tribute, in food, &c.—*Thomson's N. Zealand*, i., p. 148.

The New Zealanders make slaves of the conquered.—*Thomson's N. Zealand*, i., p. 90.

New Zealand chiefs have the power of life and death over their slaves.—*Angas's Aust. and N. Zealand*, i., p. 330.

Land and women were the two great causes of quarrel among the New Zealanders.—*Thomson's N. Zealand*, i., p. 124.

Among the New Zealanders, "every offence but the destruction of life had some commercial equivalent. For murder no compensation was accepted but another life,"—the guilty party or one of his tribe.—*Thomson's N. Zealand*, i., p. 124.

When a New Zealander is insulted he does not settle the matter personally: but he "would rush to his tribe and relate the injury he had suffered, and if payment were refused for the evil words, war might ensue."—*Thomson's N. Zealand*, i., p. 123.

Among the New Zealanders, if a free man should commit adultery with another man's wife, the husband fights a duel with him.—*Thomson's N. Zealand*, i., p. 178.

In the recognized modes of obtaining redress between different New Zealand tribes, innocent persons suffered for the faults of others.—*Thomson's N. Zealand*, i., p. 99.

DYAKS.

The Hill Dyaks do not practise slavery, nor do they take any heads other than those of their enemies.—*Low's Sarawak*, p. 247.

The system of slave debtors is carried on to a small extent among the Land Dyaks.—*Low's Sarawak*, p. 301.

Many of the Dyaks are more desirous to obtain slaves than heads; and in attacking a village kill only those who resist or attempt to escape.—*St. John's Far East*, i., p. 104.

Among the Sea Dyaks slavery is established by crimes, and debts (like the Jews), and capture.—*St. John's Far East*, i., p. 72.

Among the Land Dyaks each tribe has its limits in land, only a small portion of land is the property of individuals.—*Low's Sarawak*, p. 319.

The Land Dyaks towards the interior are continually quarrelling about their farming lands, "and in consequence disperse, forming a new nucleus for a branch tribe."—*Brooke's Saráwak*, i., p. 48.

The councils of the Land Dyaks are composed of all the males of the village. They are well-conducted, each having liberty to speak, but generally the opinion of the chief has great weight.—*Low's Sarawak*, p. 289.

In their quarrels about land the Sea Dyaks administer their *own* justice, without seeking a trial.—*Brooke's Saráwak*, i., p. 61.

The administration of the law among the Sea Dyaks supplies many admirable precedents. "Unfortunately, their ties of relationship, and want of substantial principle, are impediments to the carrying out of justice."—*Brooke's Sarawak*, i., p. 60.

The Sea Dyaks practise various ordeals. The favourite one is dipping the head under the water, and the first who puts up his face to breathe loses the case.—*St. John's Far East*, i., p. 77.

To discover the guilty party, the Adang Dyaks (northern interior) "hang up a string of tiger-cat's teeth, and the men pass under, denying the action; a man refusing to undergo this ordeal is considered guilty."—*St. John's Far East*, ii., p. 121.

Trial by diving is a test of criminality among the Dyaks.—*Brooke's Sarawak*, i., p. 148.

Since Sarawak came under the influence of the English, there are numerous instances of termination of personal quarrels among the Dyaks,—*e.g.* respecting land, by the establishment of an authority.—*St. John's Far East*, i., p. 50.

Among the Dyaks *custom* simply seems to have become the law, and breaking of the custom leads to a fine.—*Brooke's Sarawak*, i., p. 129.

The growth of law among the Sea Dyaks is similar to the origin of our own common law: continual reference is made to the precedents and customs of their forefathers.—*St. John's Far East*, i., p. 65.

Among the Sea Dyaks, certain transgressions against person and property are punished by a fixed fine.—*Brooke's Sarawak*, i., p. 61.

The Dyaks have a fixed fine for murder, formerly it was £8. Murder they call "change of life."—*Brooke's Sarawak*, i., p. 147.

Cases of adultery among the Land Dyaks are settled by the Orang Kayas, compounded for by fines. *St. John's Far East*, i., p. 165.

Among the Kyans, adultery after marriage is punished by death to the man, who is always considered the guilty party.—*Low's Sarawak*, p. 335.

Among the Sea Dyaks, in cases of adultery, the persons in fault are liable to be beaten with sticks by the *aggrieved* party.—*Brooke's Saráwak*, i., p. 60.

If a Dyak woman is unable to name the father of her child she must pay a fine, as she is supposed to have brought evil upon her neighbours. The fine consisting of a pig and other things, is distributed among the neighbours, to banish the *Jabu* which is thought to exist after such an event.—*Brooke's Saráwak*, i., p. 69.

JAVANS.

"The only great native power in Java, till the establishment of *Yúg'ya-kerta* [when the British first obtained supremacy] about sixty years ago [written in 1817], was that of the *Susu-húnan*" or Sultan; both denominations adopted since the establishment of Mahometanism, the titles previously employed being different. "The line of succession to the throne is from father to son; but the rights of primogeniture are not always allowed or observed. If there is no direct descent, the claims of collateral branches of the reigning dynasty are settled by no law or uniform custom. Females have sometimes held offices of power, but have never occupied the throne since the establishment of Mahometanism. The chiefs of districts and the heads of villages are sometimes women; in that case, widows continued in the office of their deceased husbands.

"The government is in principle a pure unmixed despotism; but there are customs of the country of which the people are very tenacious, and which the sovereign seldom invades." There is a Prime Minister.

"Nearly the same form of government is followed in the administration of each particular province as is observed in the general administration of the country, every *Adipati*, or governor of a province, having a *Pâteh*, or assistant, who acts as his minister."

"In the suite of every governor of a province, of his *Pâteh*, or assistant, and of every public functionary of importance, are numerous petty chiefs, . . . varying in authority and relative rank in different districts."—*Raffles*, i., p. 266.

Social ranks in Java:—1. Sultan. Sultan's family. 2. Prime Minister and Governors of provinces—chief nobility. 3. Inferior chiefs—*petite noblesse.* 4. Heads of villages elected by the common people out of their own number for the performance of specific duties. 5. Common people.

"There is properly no hereditary nobility, no hereditary titles, although few people have a greater respect for family descent than the Javans; custom and consideration, in this as in other cases, generally supplying the place of law."—*Raffles, Java*, i., p. 268.

The condition of absolute slavery, as understood by Europeans, seems to have been unknown to the ancient constitution of society in these islands, and throughout all the fragments of their history, of their laws, usages, and customs, no trace is to be found of its ever having existed among the Javans."—*Raffles*, i., p. 352.

"The Javan mode of taking account of population is by the number of chácha, or families.' . . . When the sovereign assigns lands, it is not usual for him to express the extent of land, but the number of chácha attached to it."—*Raffles*, i., p. 62.

Java: "In the first establishment or formation of a village on new ground, the intended settlers take care to provide themselves with sufficient garden ground round their huts for their stock, and to supply the ordinary wants of their families. The produce of this plantation is the exclusive property of the peasant, and exempted from contribution or burden."—*Raffles*, i., p. 81.

As the population increases, and when there is sufficient untenanted ground in the neighbourhood, "a new village is thrown out at some distance, which during its infancy remains under the charge, and on the responsibility of the parent village. In time, however, it obtains a constitution of its own, and in its turn becomes the parent of others." "Every village forms a community within itself, having each its village officers and priests."—*Raffles*, i., p. 81.

In Java, "the same union of judicial, revenual, and executive authority, which exists in the sovereign, descends to the governor of a province; and if there are subdivisions of a province, it descends to each head of the subdivision. This is also the case with each village; the consequence of which is, that every chief, of whatever rank, has an almost absolute power over those below him. The only exception to this, and the only part of the Javan constitution which wears the appearance of liberty, is the mode of appointing the heads of villages; these are elected by the people."—*Raffles*, i., p. 269.

In Java, "each village is possessed of a distinct organization within itself, has its chief, its *Kabáyan* or assistant, and if of any considerable size, its priest, whose advice is frequently had recourse to, and who generally decides petty disputes, especially respecting divorce and matters of inheritance. The chief of the village is not without his share of judicial authority, and often takes upon himself to punish by fine and imprisonment. In each village the inhabitants keep regular nightly watches and patroles."

"It was customary for the people of the village to cultivate the lands of their *Petinggi* [village-chief] without payment. This and the honour of chiefship rendered the office an object of village ambition; while an annual election, and the fear, if turned out, of being called upon to justify his conduct rendered this office generally a steady and careful representation of his constituents."

"This right of election in the inhabitants of the village, * * * would appear at one time to have been general throughout the island."—*Raffles*, i., p. 283.

"Throughout the more ancient laws and institutions of the country, a property of the subject in the land is clearly recognized, and it is probable that it continued to subsist till the subversion of the Hindu government." (Java.)—*Raffles*, i., p. 353.

"It is among the Javanese, properly so called, that the proprietary right of the sovereign in the soil is most unequivocally established, and, perhaps, most arbitrarily exercised."

"*One-half* the produce of wet lands, and *one-third* of that of dry lands, are the long established and well known shares of the government."—*Crawfurd's Hist. Ind. Arch.*, iii., p. 51.

Except in the Sunda districts, Java, there is no private property in land; the proprietary right rests in the government. "There are lands, indeed, which contribute nothing to the state, some on which the cultivator pays no rent whatever, and others of which the rent remains in the hands of his immediate superior." Almost all the resources of the sovereign arise from the share of the produce which he exacts, "and as he considers himself invested with an absolute dominion over that share, he burthens certain villages or estates with the salaries of particular officers, allots others for the support of his relatives or favourites, or grants them for the benefit of particular charitable or religious institutions."

"As a matter of convenience, the same cultivator may continue to occupy the same portion of land for life, and his children, after his decease, may inherit the ground which he cultivated, paying the dues to which he was liable."—*Raffles*, i., p. 137.

"Under the Javanese monarch, a minister, or *Pateh*, and four assistants, superintend the administration of the country. Two of the assistants are intended to aid in the management of the *household*, and two in the conduct of the affairs of *state*."—*Crawfurd's Hist. Ind. Arch.*, iii. p. 19.

"Under the native government [in Java], the prime minister is the head of the police, as well as of every other department of authority."—*Raffles*, i., p. 283.

In Java, "when a *Bopáti*, or governor of a province is appointed, he is provided with a . . . letter patent, fixing his rank, and the extent of assignment of lands conferred upon him, also with a . . . stick, similar to that of the . . . umbrella."—*Raffles*, i., p. 314.

In Java, "the courts of justice are of two descriptions, those of the *Panghúlu* or high priest, and those of the *Jáksa*. In the former the Mahometan law is more strictly followed; in the latter it is blended with the customs and usages of the country." The former take cognisance of capital offences, &c.; the latter take cognisance of inferior offences. The former is held in the portico of the mosque, and presided over by the high priest. The latter consists of the *Jáksa* or law officer of the prime minister, and the *Jáksas* or law officers of his assistants. Both courts, but especially the latter, are subject to the rude interference of the executive authority. The *Jáksa*, existed prior to the *Panghúlu*, which usurped the power of the former."—*Raffles*, i., p. 2.

"The written law of the island [Java], according to which justice is administered and the courts are regulated, is that of the *Koran*, as modified by custom and usage." "The Javan code of law is divided into two departments, that of the Mahomedan law and that of customs and tradition." The former is guided by several works in Arabic; the latter is chiefly handed down by oral tradition.—*Raffles*, i., p. 277.

In addition to the law of custom handed down by oral tradition, "the proclamations, and the laws and regulations of the sovereign, form another source of deviation from the Mahometan law."—*Raffles*, i., p. 280.

Law regarding sorcery in Bali, Java.—"If a person write the name of another on a shroud, or on a bier, or on an image of paste, or on a leaf which he buries, suspends from a tree, places in haunted ground, or where two roads cross each other, this is *sorcery*. If a man write the name of another on a skull, or other bone, with a mixture of blood and charcoal, and places the same at his threshold in water, this also is *sorcery*. Whatever man does so, shall be put to death by the magistrate."—*Crawfurd's Hist. Ind. Arch.*, i., p. 57.

SUMATRANS.

In Sumatra, "Not only the rivers or districts, but, indeed, each *dusun*, is independent of, though not unconnected with, its neighbours; acting in concert with them by specific consent."—*Marsden*, p. 213.

In Sumatra, "land is so abundant in proportion to the population, that they scarcely consider it as the subject of right, any more than the elements of air and water. . . . The ground, however, on which a man plants or builds, with the consent of his neighbours, becomes a species of nominal property, and is transferable; but as it costs him nothing, besides his labour, it is only the produce that is esteemed of value, and the compensation he receives is for this alone." When the trees which one has planted, disappear in the course of nature, "the land reverts to the public."—*Marsden*, p. 244.

In Sumatra the husbandman chooses any part of the forest for his *p-adi*-field; the only check upon his free choice being that he shall not fix upon a spot already occupied. "Property in land depends upon occupancy, unless where fruit-bearing trees have been planted, and as there is seldom any determined boundary between the lands of neighbouring villages, such marks are rarely disturbed." This has reference chiefly to upland-p-adi fields.—*Marsden's Sumatra*, p. 65.

In Sumatra, the low-ground *p-adi* fields are, "in the neighbourhood of populous towns particularly, distinct property, and of regularly ascertained value." The difference in this respect from the upland *p-adi* fields is due probably to the greater amount of labour put upon the former, and the fact that it may be cultivated several years in succession.—*Marsden's Sumatra*, p. 76.

In Sumatra, all the members of a family are reciprocally bound for the security of each other's debts. When a debtor is unable to pay what he owes, and has no relation or friends capable of doing it for him, he becomes a species of bond slave to the creditor, who allows him subsistence and clothing, but does not appropriate the produce of his labour to the diminution of the debt.

Slaves are also to be found; though they are not very common among the Sumatrans themselves.—*Marsden*, p. 252.

"All causes, both civil and criminal, are determined by the several chiefs of the district, assembled together, at stated times, for the purpose of distributing justice. . . . Their manner of settling litigations, in points of property, is rather a species of arbitration, each party previously binding himself to submit to the award, than the exertion of a coercive power, possessed by the court, for the redress of wrongs."—*Marsden*, p. 217.

In Sumatra, the head of a family sometimes outlaws a son, or other member of the family, for whose debts, &c. the family is not to be responsible.—*Marsden*, p. 245.

In the *Batta* territory, Sumatra, "When he [the Rajah] pays his gaming debts, he imposes what arbitrary value he thinks proper on the horses and buffaloes (no coins being used in the country), which he delivers, and his subjects are obliged to accept them at that rate."—*Marsden's Sumatra*, p. 375.

In Sumatra, the *dupati*, or village chief, receives small emoluments for the determination of causes; but his dignity is in other respects "rather an expense than an advantage. In the erection of public works, such as the *ballei* or town-hall, he contributes a larger share of materials. He receives and entertains all strangers, his dependants furnishing their quotas of provisions on particular occasions." The old men of the village sit with him in jugdment.—*Marsden*, p. 213.

There is no word in the languages of the island [of Sumatra] which properly and strictly signifies *law;* nor is there any person or class of persons among the *Rejangs* regularly invested

with a *legislative* power. They are governed in their various disputes, by a set of long-established customs *(adat)*, handed down to them from their ancestors. . . . The chiefs, in pronouncing their decisions, are not heard to say, 'so the law directs,' but 'such is the custom.' It is true, that if any case arises, for which there is no precedent on record (of memory), they deliberate and agree on some mode, that shall serve as a rule in future similar circumstances. . . . When it is a matter of consequence, the *pañgeran* . . . consults with the *proattins*, or lower order of chiefs, who frequently desire time to consider of it, and consult with the inhabitants of their *dusun*. When the point is thus determined, the people voluntarily submit to observe it as an established custom; but they do not acknowledge a right in the chiefs, to constitute what laws they think proper, or to repeal or alter their ancient usages, of which they are extremely tenacious and jealous."—*Marsden*, p. 217.

Though the Sumatrans had no *written* code of laws, until such had been compiled from their customs, &c. by the English; they had a number of oral laws, or customs, referring to the mode of conducting suits, inheritance, outlawry, theft, compensation for murder, debts and credits, marriage, gaming, &c.—*Marsden*, p. 217.

The Sumatrans, in their civil cases, take oaths; which are an appeal to the invisible powers. "Any accident that happens to a man, who has been known to take a false oath, or to his children or grandchildren, is carefully recorded in memory, and attributed to this sole cause. . . . It was notorious that" the *dup-ati* of *Gunong Selong* "had, about the year 1770, taken in the most solemn manner, a false oath. He had at that time five sons grown up to manhood. One of them, soon after, in a scuffle with some *bugis* (country soldiers) was wounded and died. The *dup-ati*, the next year, lost his life in the issue of a disturbance he had raised in the district. Two of the sons died afterwards, within a week of each other. *Mas Kaddah*, the fourth, is blind; and *Treman*, the fifth, lame. All this is attributed to, and firmly believed to be the consequence of, the father's perjury."—*Marsden*, p. 241.

In Sumatra, "sometimes the difficulty of the case alone, will induce the court to insist on administering the oath to the relations of the parties, although they are nowise concerned in the transaction."—*Marsden*, p. 241.

In their lawsuits, the Sumatrans "rarely admit" evidence "on both sides of the question." "They have a settled rule in respect to the party that is to produce evidence. For instance; A. sues B. for a debt: B. denies the debt: A. is now to bring evidence to the debt, or, on failure thereof, it remains with B. to clear himself of the debt, by swearing himself not indebted. Had B. acknowledged that such a debt had formerly existed, but was since paid, it would be incumbent on B. to prove the payment by evidence, or on failure it would rest with A. to confirm the debt's being still due, by his oath. This is an invariable mode, observed in all cases of property."—*Marsden's Sumatra*, p. 239.

The laws of the Sumatrans in reference to murder do not recognize criminality apart from the injury inflicted in the loss of a man's relatives.

The Sumatran laws "take no cognizance of the distinction between a wilful murder, and what we term manslaughter. The loss is the same to the family, and therefore the compensations are alike.

"When in an affray, there happen to be several persons killed on both sides, the business of justice is only to state the reciprocal losses, in the form of an account current, and order the balance to be discharged if the numbers be unequal."

"The *bangun*, or compensation for the murder of	Dollars.
a *pambarab* is	500
an inferior *proattin*	250
a common person, man or boy	80
woman or girl	150
the legitimate children or wife of a pambarab	250

Marsden's Sumatra, pp. 249, 220.

In Sumatra, "adultery is punishable by fine."—*Marsden*, p. 262.

The Sumatrans hold their public festivals in the town-hall of the village.

MALAGASY.

"Madagascar contains twenty-two chief or larger provinces. . . . Most of these provinces have three or four principal divisions or districts, and these again have numerous subdivisions." *Ellis's Hist. Madagascar*, i., p. 61.

In Ankov-a, Madagascar, "the divisions are extremely numerous and intricate, involving not merely divisions of soil, but classifications of people and families; and it not unfrequently occurs that the same is applied both to place and people, though perhaps, as a general rule, . . . names of villages belong to them strictly as such, but names of districts involve primarily the idea of clans, families, or classes of people. . . . Proportions of public service to be performed by the people, are most scrupulously regulated by reference to these divisions."—*Ellis's Hist. Madag.*, i., p. 87.

In each province, or district, of Madagascar, there is "a principal town or village, in which stands a government-house, . . . and opposite to this house is a sacred stone by the side of which sacrifices are offered." In each town are ten magistrates; and under them are the heads of villages.—*Ellis's Hist. Madag.*, i., p. 380.

Social ranks in Madagascar.—King.—Royal family.—Nobles. These are also the judges.—Farantsa, or civil police.—King's couriers.—Centurions; the immediate organs of communication with the people.—*Ellis's Hist. Madag.*, i., pp. 346-349.

"Slavery appears to have existed in Madagascar from a very early period of its history. . . . Captives taken in war, and the wives and children of those vanquished in battle, were retained in slavery, and sold by their conquerors, being regarded as the most valuable part of the spoils of victory. Free persons sometimes become slaves by their own act, viz., by selling themselves, when reduced to a state of absolute poverty, into slavery. A father may also sell his children into slavery in certain cases. Many are made slaves by the sentence of the judges, or the edict of the sovereign. Slavery is the heaviest penalty of the law next to capital punishment."—*Ellis's Hist. Madag.*, i., p. 192.

In Madagascar "masters have full power over their slaves, excepting as to life. . . . A slave's security from severe treatment consists chiefly in the national usages and the national spirit, both of which, in regard to the treatment of slaves, are mild rather than cruel."—*Ellis's Hist. Madag.*, i., p. 196.

The Malagasy slaves were allowed to possess some private property.—*Drury*, p. 220.

System of slave debtors prevalent in Madagascar.—*Ellis's Hist. Madag.*, i., p. 375.

"Among the sources of the revenue" of the king of Madagascar "may be enumerated booty, hasina, taxes, duties and customs, fines and confiscations."

Hasina, are donations, presented on innumerable occasions, as acknowledgments of the sovereignty of the king.

Taxes; a tenth of all the produce of the country. Poll-tax, so much on each slave. Tax on each house. A certain amount of rice—so much each spade—is paid from the yearly produce as a kind of rental.—*Ellis's Hist. Madag.*, i., p. 357.

In Madagascar there is a graduated scale of rank in the government service, civil as well as military.—*Ellis's Visits*, p. 278.

The sovereign of Madagascar has a court or council of ministers, composed partly of distinguished military officers, and partly of the nobles, or judges.—*Ellis's Hist. Madag.*, i., p. 350.

"The greatest national council in Madagascar is an assembly of the people of the capital, and the heads of the provinces, districts, towns, villages, &c." The king usually presided in person. "The next council to this was the assembly of the heads of provinces, districts, and towns only, when the judges and military officers were deputed as the king's commissioners." —*Ellis's Hist. Madag.*, i., p. 378.

Among the Malagasy questions of peace or war, and of public importance to the tribe were discussed in an assembly of the chiefs and freemen.—*Drury*, p. 151.

The chiefs of Madagascar "are fond of making orations, and of haranguing in public."—*Rochon. Pinkerton*, xvi., p. 753.

In Madagascar the king "is in the habit of assembling his people under the pretext of consulting them, and laying before them plans—from which, however, they never dissent—but the final responsibility of the affairs of government rests with himself. . . . He is invested with the legislative and executive authority. All laws emanate from him. The army is raised, and its officers are appointed by him. All important civil cases are finally decided by him; and death can be inflicted or remitted only by his decree."—*Ellis's Hist. Madag.*, i., p. 346.

Among the Malagasy "in cases where there is no law, custom, or precedent, the word of the sovereign is sufficient."—*Ellis's Hist. Madag.*, i., p. 377.

The king of Madagascar had absolute authority over his subjects, "extending even to things as trifling as their food and clothing."—*Ellis's Hist. Madag.*, ii., p. 184.

In Southern Madagascar, "the authority of" the "chiefs is very much limited; yet in the province of Carcanossi they are supposed to be the proprietors of all the land, which they distribute among their subjects, in order to be tilled and cultivated. For this they require a small quit rent."—*Rochon. Pinkerton*, xvi., p. 744.

In Madagascar the chiefs "always require to be entertained with the best that can be provided, whenever they travel among the people."—*Ellis's Hist. Madag.*, i., p. 198.

A Malagasy chief, cautioning Drury not to tell the common people the results of the deliberations of a council of chiefs, remarked—"The common people desert us, and go to live under other Lords if they dont like our proceedings." Hence the semblance was always kept up of consulting the wishes of the people.—*Drury*, p. 320.

In Madagascar "the lands are not divided: they belong to those who take the trouble to till them."—*Rochon. Pinkerton*, xvi., p. 743.

Most of the judges or nobles of Madagascar have feudal estates.—*Ellis's Hist. Madag.*, i., p. 348.

Wood is very scarce in the province of Ankora, Madagascar. "In most of the villages there are a few trees, and from these the privileged 'head-men' obtain part of their fuel; but none may be sold, nor may others venture to put sacrilegious hands on these guarded favourites of the vegetable empire."—*Ellis's Hist. Madag.*, i., p. 86.

In Madagascar lepers are required to live in a house by themselves.—*Ellis's Hist. Madag.*, i., p. 219.

"There is no written code of laws in Madagascar. . . . Great regard, however, is paid to traditions, customs and opinions, from which few are willing to deviate without at least the appearance of strong reason."—*Ellis's Hist. Madag.*, i., p. 370.

"The custom of trial by ordeal prevails extensively in Madagascar." Such as—passing a red-hot iron over the tongue; plunging the naked arm into a pot full of boiling water. But the principal mode is drinking the tangena—water impregnated with the tangena nut.

"This mode of trial is not restricted to any particular class of offences, real or imaginary, nor are there any privileged classes, claiming, by prescript of law or custom, exemption from its application."—*Ellis's Hist. Madag.*, i., p. 458.

The Malagasy sometimes administer the tangena ordeal to two dogs, or two fowls; one of the animals representing the accused, the other representing the accuser; the plaintive and the defender.—*Ellis's Hist. Madag.*, i., p. 479.

In Madagascar "courts of justice are always open, and suitors plead their own causes."—*Ellis's Visits*, p. 470.

The judges in the capital of Madagascar, sit on an elevated place near the gate when trying causes. "There was, till very lately, no established code to which appeals could be made; each case was considered on its own merits."—*Ellis's Hist. Madag.*, i., p. 379.

In Madagascar "a singular custom prevails, in which, when an offence has been committed and prosecution commenced, the latter is stayed by a promise from the offending party that he will not prosecute under similar circumstances, should the prosecutor commit the same offence against him."—*Ellis's Hist. Madag.*, i., p. 380.

In Madagascar "it can scarcely be said that any general laws exist; each chief province, or even smaller locality, has its own usages in regard to what are considered crimes, and the nature of the punishments."—*Ellis's Hist. Madag.*, i., p. 380.

The Malagasy have definite punishments attached to most crimes generally committed among them,—assault, stealing, adultery, &c.; the punishments chiefly in the form of fines.—*Drury*, p. 245.

MILITARY.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegian army is coextensive with the adult male population.

"Warfare, though nearly continual, is so desultory, and on so small a scale among them [the Fuegians] that the restraint and direction of their elders, advised as they are by the doctors, is sufficient."—*Fitzroy*, ii., p. 179.

Among the Fuegians, "Hostilities are usually carried on with slings and stones rather than by close encounters."—*Fitzroy*, ii., p. 186.

ANDAMANS.

The Andamans fight under the direction of a chief.—(*Owen.*) *Trans. Eth. Soc. New Ser.* ii., p. 36; *Mouat*, p. 247.

NEGRITTO RACES.

TASMANIANS.

In their encounters with the Settlers the Tasmanians fought under the command of a leader. The leader or chief was of gigantic size.—*Bonwick*, p. 51.

In an attack made by a body of Tasmanians upon a stockkeeper's hut, "One, evidently the leader, was of gigantic size, and was armed with a huge spear unlike the rest. He stood erect, with his weapon in repose, calmly giving orders to the tribe."—*Bonwick*, p. 51.

"The Tasmanian wars were attended with little loss of life. The Waddy was employed in duels, when no unfair advantage was taken, but each party in turn presented his skull as a mark to his antagonist."—*Bonwick's Daily Life Tas.*, p. 44.

On one occasion when Mr. Robinson, the Tasmanian conciliator, met a party of Natives, who were likely to be hostile. Undecided whether to make peace or war the chief, "Montpeliata, walked slowly to the rear to confer with the old women —the real arbiters of war."—*Bonwick*, p. 225.

"The Tasmanians never attack an army at night."—*Bonwick's Daily Life Tas.*, p. 21.

NEW CALEDONIANS.

In New Caledonia, "the women go to battle. They keep in the rear, and attend to the *commissariat!* Whenever they see one of the enemy fall, it is their business to rush forward, pull the body behind, and dress it for the oven." Priests go to battle, but sit in the rear, fasting and praying.—*Turner's Poly.*, p. 426.

NEW GUINEA PEOPLE.

The Papuans have not acquired any discipline or skill in warfare, though much engaged in it.—*Juke's Voyage of Fly*, ii., p. 241.

The chief of the natives of Outanata River, New Guinea, seemed to have sufficient authority over his people, to restrain them from aggressive attacks.—*Earl's Papuans*, p. 46.

FIJIANS.

The Feegeeans have fighting chiefs.—*Jackson's Narr.; Erskine's West. Pacific*, p. 430.

"In some parts of the [Feegean] group the forces are marshalled in bands, each of which has a banner or flag, under which it fights." The bands are formed on the principle of rank. "The flags are distinguished from each other by markings."

Each band, except the lowest, which sometimes fights under the flag of a chief, "fights under its own flag, in the place which the commander appoints." A besieged town has also its flag.

"When flags are taken they are always hung up as trophies in the rubure."—*U. S. Ex. Ex.*, iii., p. 79.

In Feegeean battles, before commencing the fight, both parties apply banter and abusive language to each other.—*Jackson's Narr.; Erskine's West. Pacific*, p. 425.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The armies of the Sandwich Islanders were composed of individuals from every rank in Society. Warriors were not a distinct class.—*Ellis's Hawaii*, p. 117.

In the Sandwich Islands the wives of warriors often accompanied their husbands to battle; carrying provisions, &c., and assisting them when wounded.—*Ellis's Hawaii*, p. 94.

Vancouver witnessed a sham-fight in the Sandwich Islands; the first act in which the chiefs were supposed not to be engaged was conducted in a disorderly manner; but the second, in which the chiefs engaged displayed considerable skill in military evolutions.—*Vancouver's Voyage*, ii., p. 151—154.

The Sandwich Islanders "do not appear to have practised many stratagems in war, seldom laid ambushes, generally sought

open warfare, and but rarely attacked in the night."—*Ellis's Hawaii*, p. 124.

The battles of the Sandwich Islanders were commonly a succession of skirmishes, or partial engagements, though at times the whole army, except the *reserve*, was engaged at once.

Sometimes single warriors would challenge each other, like David and Goliath.—*Ellis's Hawaii*, p. 128.

Sandwich Islanders. Military:—"When about to engage in an open plain, their army drawn up for battle, consisted of a centre and wings, the latter considerably in advance, and the line curved in form of a crescent. The slingers, and those who threw the javelin, were in general distributed through the whole line. Every chief led his own men to battle, and took his position according to the orders of the commanding chieftain, whose station was always in the centre. The king generally commanded in person, or that authority was exercised by the highest chief among the warriors; occasionally, however, a chief inferior in rank, but distinguished by courage, or military talents and address, has been raised to the supreme command."—*Ellis's Hawaii*, p. 124.

At the beginning and end of war the king of the Sandwich Islands, or the kings, sent a herald round to the various districts; in the former case to summon to arms, in the latter to announce the end of the war.—*Ellis's Hawaii*, pp. 121, 132.

When the Society Islanders were about to engage in battle, orators went through the camp, stimulating the men, by reciting, with violent gestures the warlike deeds of their ancestors.—*Ellis's Hawaii*, p. 128.

The Sandwich Islanders carried their war-gods with them to battle; and to these the first slain were offered on the field.—*Ellis's Hawaii*, p. 127.

"Killing men, (*pepehi Kanaka*) was an art into which they were schooled; and there were those among them who taught how to strangle, and break men's bones, and how to dispatch a man at one blow of the fist without bruising him."—*H. T. Cheever.*

TAHITIANS.

"In times of war [in Tahiti] all capable of bearing arms were called upon to join the forces of the chieftain to whom they belonged, and the farmers, who held their land partly by feudal tenure, were obliged to render military service whenever their landlord required it. There were, besides these, a number of men celebrated for their valour, strength, or address in war, who were called *aito*, fighting-men or warriors."—*Ellis's P. R.*, ii., p. 496.

During war, each chief of a district in the Society Islands must send his quota of men to the expedition.—*Forster's Observations*, p. 357.

When a general attack is made upon Otaheite each feudal district must furnish its contingent to the army.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 244.

In Tahiti "warriors were sometimes found among the attendants on the king or chief; but the principal dependence was upon the raatiras"—middle class.—*Ellis's P. R.*, ii., p. 345.

The Otaheitans seemed to fight under the command of a chief. (*Wallis*) *Hawkesworth's Voyages*, i., p. 445.

In Tahiti the king sometimes resigns the post of commander-in-chief of the fighting force, to one of his chiefs.—*Forster's Observations*, p. 377.

In Tahitian wars "the modes of attack and defence were various, and regulated by circumstances." They had a corps of reserve. "The forces were marshalled for the fight by the principal leader." Single warriors would sometimes challenge each other.

"The priests were not exempted from the battle, they bore arms, and marched with the warriors to the combat."—*Ellis's P. R.*, ii., p. 486, &c.

[There are frequent naval battles among Society Islanders.]

A herald is sent round by the king of Tahiti, to summon to arms.—*Ellis's P. R.*, ii., p. 481.

TONGANS.

According to some accounts the Tonga Islanders were, until lately, unacquainted with the ordinary usages of war, which they seem to have learnt from the Fiji Islanders.—*Martin's Tonga Islanders*, i., p. 66.

The Tongan King held military reviews, during which he harangued his forces.—*Mariner*, i., p. 161.

SAMOANS.

In Samoa, "when the chiefs decided on war, every man and boy under their jurisdiction, old enough to handle a club, had to take his place as a soldier, or risk the loss of his lands and property, and banishment from the place.

"In each district there was a certain village, or clusters of villages, known as 'the advance troops.' It was their province to take the lead, and in battle their loss was double the number of that of any other village."

During war they had distinguishing marks on the body by which they knew their own party. "In action they never stood up in orderly ranks to shoot at each other. . . . Their favourite tactics were rather of the surprise and bush-skirmishing order."—*Turner's Poly.*, p. 229, &c.

"Kings and principal chiefs in Samoa had the sole control in war."—*Turner's Poly.*, p. 331.

"Although . . . frequently engaged in contests among each other, the want of a general head, or even of very influential chiefs in the tribes, seems to have left" the Samoans "lower in the scale of warriors, and less barbarous, than most of their neighbours."—*Erskine's West. Pacific*, p. 101.

The Samoans have "no notion of combination or military operations," and are inclined to sneer at European military evolutions. But "skirmishing in the woods" is "looked upon in quite a different light."—*Erskine's West. Pacific*, p. 97.

"If the war became general and involving several districts, they [the Samoans] formed themselves into a threefold division of highway, bush, and sea-fighters. . . . The fleet met apart from the land forces, and concocted their own schemes."—*Turner's Poly.*, p. 303.

"During war in Samoa, reported movements and messages of all kinds are conveyed from place to place by *women*. They are allowed to go freely from camp to camp."—*Turner's Poly.*, p. 334.

DYAKS.

Among the Sakarran Dyaks there is a war chief, in addition to the ordinary chief.—*Low's Sarawak*, p. 184.

During war the chiefs of the Sarebas Dyaks give an uncertain allegiance to a head chief, or commander-in-chief.—*Low's Sarawak*, p. 183.

The ability to climb up a large pole, well-greased, is a necessary qualification of a fighting chief among the Sea Dyaks.—*Low's Sarawak*, p. 209.

NEW ZEALANDERS.

"A New Zealand army consists of all the male persons [except slaves?] in a nation capable of bearing arms." Women and slaves accompanied the army to act as a commissariat, &c. "Hereditary chiefs were generally the leaders," but not always; others being chosen on account of bravery. (The leader was simply the foremost warrior.)—*Thomson's N. Zealand*, i., p. 125.

A New Zealand battle consists in a series of personal combats. The warriors challenge each other by name; and bandy abusive epithets.—*Thomson's N. Zealand*, i., p. 128.

The war dance of the New Zealanders approximated in precision to the movements of a regiment of European soldiers. (It was almost the actual transaction, and not a mere representation of it.)—*Thomson's N. Zealand*, i., p. 126.

JAVANS.

"Under the native government [in Java], the whole of the male population capable of bearing arms was liable to military service. . . . The extent of the force permanently kept up by the sovereign in time of peace varied, of course, with the probability of approaching hostilities." (A standing army).

The sovereign "used to raise the requisite force by a demand upon the governor of each province for a specified number, to be furnished at a certain time. . . . The governor or chief of the province apportioned this demand among the subdivisions, and the village chiefs selected from among the villagers as many as were required of them. . . . During their absence from home they were provisioned by the sovereign, and their wives and families were maintained by the head of the village, who required of the remaining cultivators to assist in working their fields or gardens.

"The sovereign, as the head of the military and the fountain of military honour, assumes among his titles that of *Senapati*, or lord of war." He appoints commanders of corps of 320 men; divided into four companies of 80 men each, and having a separate officer; these companies are again subdivided between two subaltern officers, each commanding 40 men.

"The native armies of Java consisted chiefly of infantry, but the officers were invariably mounted, and when cavalry was required, each province furnished its quota." In the army there were couriers, followers, or retainers. Also a party whose province it was to see that every man did his duty.—*Raffles*, i., p. 294.

"The *military force* of the Indian Islanders may be divided into three descriptions, an infantry, a cavalry, and a navy."

"Infantry is the prevailing force, and the fishermen naturally conduct their wars principally on water. Cavalry may be looked upon as a matter of pomp and luxury rather than an useful arm of war."—*Crawfurd's Hist. Ind. Arch.*, i., p. 229.

"When the Javanese would aim at the organization of a regular military force, they transfer to the military body the civil subdivision of ranks, from the highest noble to the humblest officer of the village polity."—*Crawfurd's Hist. Ind. Arch.*, iii., p. 34.

"Commonly speaking, their [the natives of the Indian Archipelago] battles are a series of personal, or at most of partial rencounters, and their armies are utterly incapable of any great or concerted movement."—*Crawfurd's Hist. Ind. Arch.*, i., p. 241.

SUMATRANS.

Among the Sumatrans "war is carried on in a desultory manner, and more in the way of ambuscade, than of general engagement."—*Marsden*, p. 297.

The Sumatrans of the interior plant the ground around their entrenchments, with slips of bamboo, pointed, dipped in oil, and applied to the smoke of a lamp; for the purpose of piercing the feet of the enemy.—*Marsden*, p. 310.

A Sumatran fortification.—"The entrenchments were constructed of large trees laid horizontally between stakes driven into the ground, about seven feet high, with loop-holes for firing. Being laid about six feet thick, a cannon-ball could not have penetrated. They extended eighty or ninety yards."—*Marsden*, p. 321.

Fortification of a village in the Batta country, Sumatra:—"It is strongly fortified with a double fence of strong, rough camphor planks, driven deep into the earth, and about eight or nine feet high, so placed, that their points project considerably outward. These fences are about twelve feet asunder, and in the space between them the buffaloes are kept at night. Without-side these fences they plant a row of a prickly kind of *bamboo*, which forms an almost impenetrable hedge, from twelve to twenty feet thick."—*Marsden*, p. 370.

Foot-ways in the *Batta* territory, Sumatra.

"They fortify their *kampongs* with large ramparts of earth, half way up which they plant brushwood. There is a ditch without the rampart, and on each side of that a tall palisade of camphor timber. Beyond this is an impenetrable hedge of prickly bamboo. . *Ranjans* [bamboos planted in the ground, with sharp points], of a length both for the body and the feet, are disposed without all these. . . At each corner of the fortress, instead of a tower or watchhouse, they contrive to have a tall tree, which they ascend to reconnoitre or fire from."—*Marsden*, p. 379.

MALAGASY.

In the time of Drury the inferior chiefs of Madagascar brought each the men of their villages to the army, which was under the command of the king of the district.—*Drury*, p. 65.

"Until the year 1816 . . . the armies led to the field by the princes or chieftains of Madagascar, appear to have been irregular bodies of men, fighting more for the sake of booty than with any union of purpose."—*Ellis's Hist. Madag.*, i., p. 353.

Condition of the army in Madagascar prior to 1816.—"In going out to war, the people were accustomed to *go en masse*, appointing a place of general rendezvous. Nothing like regular order prevailed in the attack. Every one carried the best weapon with which he could furnish himself; took his slave or slaves to carry his provisions; did the best he could during the conflict; secured as much booty as fell within his grasp, or escaped as fast as he could if his party seemed likely to be defeated."—*Ellis's Hist. Madag.*, i., p. 354.

In war, the Malagassy "kept their own respective clans, and every clan had its own leader. Each individual also furnished himself with his own weapons, whether gun, or spear and shield."—*Ellis's Hist. Madag.*, ii., p. 253.

Sometimes the king of Madagascar "goes out to war in person, and then takes as a right the command of the army."—*Ellis's Hist. Madag.*, i., p. 346.

"During the reign of Radama, the king acted in the capacity of commander-in-chief as well as that of sovereign."—*Ellis's Hist. Madag.*, i., p. 350.

Immense caverns amidst the recesses of the forests of Madagascar; used as places of retreat.—*Ellis's Hist.* i., p. 35.

The Malagasy made temporary fortifications—a sort of earthworks, during war.—*Drury*, p. 273.

The Malagasy fortify their towns by means of large poles stuck into the ground close together.—*Drury*, p. 149.

Most of the towns and villages of Madagascar are surrounded by deep ditches.—*Ellis's Hist. Madag.*, i., p. 111.

Superstitions of Malagasy in war.—"The national idols were taken with the army, and, as if they were not powerful enough to secure the victory, every clan and tribe took its own, and each individual its charm or ody. The sikidy was also fully employed. . . . Birds crossing the path, or flying over the heads of the troops, were also carefully observed."—*Ellis's Hist. Madag.*, ii, p. 253.

The Malagasy take only women and children prisoners in war, the men are always killed.—*Drury*, p. 156.

The Malagasy had a "general, and fixed Law for dividing an Enemies Spoil."—*Drury*, p. 227.

ECCLESIASTICAL.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegians have wizard men, who exercise some authority.—(*Snow*) *Trans. Eth. Soc.*, New Ser., i., p. 264.

'Doctor-wizards' among the Fuegians. The most cunning and most deceitful of his tribe. Has great influence over his companions.—*Fitzroy*, ii., p. 178.

The 'wise men' of the Chonos Indians are the prophets, doctors, and magicians.—*Fitzroy*, ii., p. 191.

VEDDAHS.

"They [the Veddahs] have no idols, offer no sacrifices, and pour no libations. They cannot be said to have any temples, for the few sticks sometimes erected, with a branch thrown over them, are, I imagine, simply to protect their votive offerings." (*Baily*) *Trans. Eth. Soc. Lon.*, N.S., ii., 302.

"They [the Wild Veddahs] have no knowledge of a God, nor of a future state; no temples, no idols, no altars, prayers, or charms; and, in short, no instinct of worship, except, it is reported, some addiction to ceremonies, analogous to devil worship, in order to avert storms and lightning; and when sick, they send for devil dancers to drive away the evil spirit, who is believed to inflict the disease."—*Tennant*, ii., p. 441.

Veddahs have a charm to protect them from wild beasts at night. It consists in unearthly and discordant yells. My friend "was rather huffed when I suggested that the mere noise may have had something to do with its success."—(*Bailey*) *Trans. Eth. Soc. Lon.*, N. S., ii., p. 289.

AUSTRALIANS.

Among the natives of Australia there were priests who practised sorcery, accompanying their ceremonies with a kind of professional chaunt.—*Mitchell's Australia*, i., p. 249.

The sorcerers among the natives of Australia are generally aged persons. Women are never sorcerers. To enable one to become a sorcerer certain rites must be gone through. The person of the sorcerer is not reckoned sacred; he is liable to be attacked and injured by other natives.—*Eyre's Australia*, ii., pp. 359, 366.

The natives of Australia believe that their priests have the power to cause rain.—*Mitchell's Australia*, ii., p. 24.

In New South Wales it is the Koradger men or priests who perform the ceremony of knocking out the teeth.—*Angas's Austr. and N. Zealand*, ii., p. 217.

NEGRITTO RACES.

TASMANIANS.

"Druidical rites were not unknown in Tasmania, though the want of monumental evidence has led many to suppose no identity of superstition. * * * Circles have been recognised in the interior of Van Diemen's Land. Piles of stones have been noticed, evidently of human design in their order."—*Bonwick's Daily Life, Tas.*, p. 192.

"Among the superstitious rites dancing was conspicuous. * * * Their ordinary dances did not escape notice; but those of

deeper signification were kept out of sight from white men, as well as from black women."—*Bonwick's Daily Life Tas.*, p. 186.

"Though the Tasmanians were free from the despotism of rulers, they were swayed by the counsels, governed by the arts, or terrified by the fears, of certain *wise* men or doctors. These could not only mitigate suffering, but inflict it. In their hands the sacred bone or stone wrought marvels. They were the exorcists of the tribes. They twirled round the magic *mooyumkarr*, an oval piece of wood with a string. Mesmerisers by profession, their pressure on the part affected, and the utterance of some verbal charms, had a medicinal power. A *pass* at their will was effectual. With a word, and a sort of *presto fly*, the disease would be forcibly expelled from the sick. A mesmeric friction would bring out a bone, or stone, the cause of the sufferer's complaint."—*Bonwick's Daily Life Tas.*, p. 175.

"The doctors only threw round the magic *mooyumkarr* which must on no account be seen by females, but they used the formidable rattle of dead men's bones. This instrument has been found all over the world in the hands of the charmer."—*Bonwick's Daily Life Tas.*, p. 176.

"No pretensions to any kind of witchcraft seem to have ever sprung up among" the Tasmanians.—(*Dore*) *Tasmanian Journ.*, i., p. 252.

"The Tasmanians were known to practice witchcraft after the old European fashion. They procured something belonging to the unfortunate object of their wrath, wrapped it in fat, placed it before the fire, and expected as the fat dissolved before the heat, so would the health of the party decline. A few hairs were most commonly used."—*Bonwick's Daily Life Tas.*, p. 178.

Some Tasmanians threatened Mr. Robinson that, if they caught him, "they would burn his body, and make charms of his ashes to wear round their necks."—*Bonwick*, p. 235.

"The *elf-stone* of the British Isles was a subject of devout reverence with the Tasmanians. * * * The Tasmanians kept their sacred stone in a piece of soft bark or old rag, and concealed it in their hair or other private repository. * * * The cordage stone of the Australians was also wrapped up and concealed in the hair. As everywhere, it was fatal for a woman to see it, even by accident. It was, as in Van Diemen's Land, presented to the man at his initiation."—*Bonwick's Daily Life Tas.*, p. 19.

"Crystallomancy was known to the Tasmanians."—*Bonwick's Daily Life Tas.*, p. 193.

NEW CALEDONIANS.

"The Tannese have no idols. The banian-tree forms their sacred grove, or temple, for religious worship. Here and there in the bush there are particular stones which are venerated."—*Turner's Poly.*, p. 88.

In Malicolo, New Hebrides, there were in every village in the sacred house, three or four images, life-size, dressed as men, and apparently looked upon as sacred. They seemed to be made of native cloth, stuffed with some firm but plastic substance, and the face was painted like an Egyptian mummy.—*Jour. Ethn. Soc.* (1854), iii., p. 57.

The chief acts as high-priest in Tanna.—*Turner's Poly.*, p. 88.

In the New Hebrides the office of priest is generally held by the chief.—*Jour. Ethn. Soc.* (1854), iii., p. 62.

"Priests do not interfere in political affairs" in New Caledonia. "The office of the priest is hereditary. Almost every family has its priest."

"There is a rain-making class of priests." They make rain by pouring water on the skeleton of a body they have exhumed. —*Turner's Poly.*, p. 426.

The Tannese eat their evening meal in the village forum. "At the evening meal the chief of the village is the high-priest, and repeats a short prayer to the gods before they drink, asking health, long life, good crops, and success in battle."—*Turner's Poly.*, p. 85.

Tabu exists in New Caledonia. The skulls of persons caught in the act of breaking the tabu placed on fruits, are sometimes placed on the top of poles in the plantations.—*Erskine's West. Pacific*, p. 354.

The taboo is employed in the New Hebrides and neighbouring groups, to preserve persons and objects.—*Jour. Ethn. Soc.* (1854), iii., p. 62.

NEW GUINEA PEOPLE.

The Papuans of Dory, New Guinea, "have a sort of priests, or soothsayers, generally one of the elders of the tribe, who is skilled in medicine and in the interpretation of prognostics."—*Earl's Papuans*, p. 85.

"The Papuans of Dory [New Guinea] are for the most part pagans, and worship, or rather consult, an idol called 'Karwar,' a figure rudely carved in wood and holding a shield, with which every house is provided. The idol, which is usually about eighteen inches high, is exceedingly disproportioned. . . . . Parties consulting it squat before it, clasp the hands over the forehead, and bow repeatedly, at the same time stating their intentions. . . . . It is considered necessary that the Karwar should be present on all important occasions, such as births, marriages, or deaths. The natives have also a number of 'Fetishes,' generally carved figures of reptiles, which are suspended from the roofs of the houses; and the posts are also ornamented with similar figures, cut into the wood."—*Earl's Papuans*, p. 84.

The natives of Dory, New Guinea, "are exceedingly superstitious, and invariably carry about with them amulets consisting of carved pieces of wood, bits of bone, quartz, or some other trifle." Mohammedans "substitute verses of the Koran."—*Earl's Papuans*, p. 84.

FIJIANS.

In Feegee the office of priest is in general, though not always hereditary.—*Erskine's West. Pacific*, p. 250.

The Feegeean chiefs themselves admitted "that they have little respect for the power of the priests, and use them merely to govern the people."—*U. S. Ex. Ex.*, iii., p. 89.

"The power of receiving inspiration, and of announcing the will of the deity, during a violent fit of muscular or nervous shaking, ... is a necessary qualification for the priestly office," in Feegee.—*Erskine's West. Pacific*, p. 250.

"And no images of him [the Supreme Fijian god] are made, nor of any of the minor gods, collectively termed 'Kalou.'"—*Seemann*, p. 389.

The sea god of the Feegeeans is a large shark; and in passing over the part of the sea where he is supposed to reside, they throw overboard a quantity of provisions, and remain perfectly silent.—*Jackson's Nar., Erskine's West. Pac.*, p. 420.

[The shark is the shrine of one of the Fiji gods. If a shark swims past they uncover the head and utter the word of respect.

The Feegeeans worship an immense sized eel. A temple is built at one end of the hole in which it lives. They give it cooked food; and sometimes the children of prisoners taken in war, which they say it has eaten.—*Jackson, Erskine's West. Pacific*, p. 434.

[In Fiji "the Malaki fishermen make offerings to their sea-gods to obtain success in catching turtles, which, when taken, they offer to the Rakiraki gods, who are more powerful than their own, and likely to be angry if these got the turtles" ("a jealous god.")]

[In Fiji they sacrifice to certain little gods "children of the water," and try to tempt them out of the sea with food and toys and drumming. To facilitate their ascent from the sea they build a jetty of loose stones.]

[The Fijians offer the bodies of their victims killed in war to the gods before cooking them. When a man has killed (clubbed) a human being of whatever age or sex during a war, he receives a name of honour—is *consecrated*.]

[The Fijians present first-fruits to their gods. They have tabus.]

[The Fijians make the same offerings to their gods as they do to their chiefs—food, turtles, whales' teeth. Always before consulting or petitioning a god a gift is made. When the offering is made the priest becomes possessed by his god, and gets into a paroxysm of frenzy with marked physical symptoms —"inspired tremblings." Generally in Fiji "a good understanding exists between the chief and the priest, and the latter takes care to make the god's utterances agree with the wishes of the former."]

[In Fiji they slay men to celebrate the finishing of a temple or canoe; or on launching a canoe; or on taking down the mast of one that has brought a chief on a visit; or to feast tribute-bearers. Formerly a chief would kill a man on laying down the keel of a canoe, and try to add one for each fresh plank—"food for the carpenters." They murder men to wash the deck of a new canoe with blood.]

The cannibalism of the Feegees is partly a religious ceremony. A part of the body is usually put aside for the god to eat at his leisure.—*Jackson's Narr.; Erskine's West. Pacific*, p. 427.

[A Fijian priest threatens if sacrifices are not made to his god; that is if food, &c., is not given to him.]

[In a Fijian temple a piece of *masi* hangs from the roof, and through it "the god passes to enter the priest."]

"All Fijian temples—at least those about the coast—have a pyramidal form, and are often erected on terraced mounds, in this respect reminding us of the ancient Central American structures."—*Seemann*, p. 392.

In Fiji "all are careful not to tread on the threshold of a place set apart for the gods: persons of rank stride over; others pass over on their hands and knees (see an interesting parallel in 1 Sam. v. 5). The same form is observed in crossing the threshold of a chief's house."—*Williams*.

"Sacred groves and trees form as prominent a feature in the paganism of the Fijians as they did in that of the Indo-Germanic nations."—*Seemann*, p. 87.

"Besides these groves, there were isolated trees which were held sacred; and in days of yore European sawyers came occasionally in unpleasant contact with the Fijians when, unknowingly, they had cut them down for timber. Vesi and Baka seemed to be those principally selected. The Vesi furnishes the best timber of the islands, and may, as the most valued tree, have been thought the fit residence of a god; there is nothing in its appearance that is extraordinary, our beech most nearly resembling it in look. The Baka is not famous for its timber; but its habit is remarkable as that of the banyan-tree of India, aerial roots propping up its branches and forming a fantastic maze which no word can describe."—*Seemann*, p. 88.

"Sacred stones, to which the natives pay reverence, exist in Fiji; * * * more or less, these monoliths represented the generative principle and procreation; and, if the subject admitted of popular treatment, it would not be difficult to show that the Polynesian stones, their shape, the reverence paid to them, their decoration, and the results expected from their worship, are quite in accordance with a widely-spread superstition, which assumed such offensive forms in ancient Rome, and found vent in the noblest monuments of which the land of the Pharaohs can boast."—*Seemann*, p. 89.

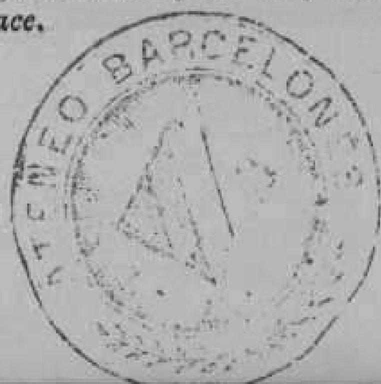
When the Feegeeans are overtaken in a storm at sea, instead of trusting to their skill and activity, they neglect all the means of safety, and cry out to the god of the sea, "Send it down with, chief; send it down intermingled with mercy, my good God." If they escape they attribute it to the interposition of the god. —*Jackson, Erskine's Western Pacific*, p. 439.

[In a storm the Fijian sailors throw out yagona and whales' teeth to propitiate the waves.]

"If a Fijian wishes to cause the destruction of an individual by other means than open violence or secret poison, the case is put in the hands of one of these sorcerers, care being taken to let this fact be generally and widely known. The sorcerer now proceeds to obtain any article that has once been in the possession of the person to be operated upon. These articles are then burnt with certain leaves, and if the reputation of the sorcerer be sufficiently powerful, in nine cases out of ten the nervous fears of the individual to be punished will bring on disease, if not death; a similar process is applied to discover thieves."—*Seemann*, p. 190.

PAPUAN ISLANDERS.

"The people [Timorese] are said to be great thieves, and the tribes are always at war with each other, but they are not very courageous or bloodthirsty. The custom of 'tabu,' called here 'pomali,' is very general, fruit trees, houses, crops, and property of all kinds being protected from depredation by this ceremony, the reverence for which is very great: a palm branch stuck across an open door, showing that the house is taboed, is a more effectual guard against robbery than any amount of locks and bars."—*A. R. Wallace*.



MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The priests were a distinct body among the Sandwich Islanders.—*Ellis's Tour thro. Hawaii*, p. 15.

Priesthood is hereditary in the Sandwich Islands.—*Ellis's Hawaii*, p. 391.

There are diviners, as well as priests, among the Sandwich Islanders; the two classes are closely allied, but apparently not identical.—*Ellis's Hawaii*, p. 118.

The doctors of the Sandwich Islanders are generally priests and sorcerers. Fee—cloth, mat, pig, or dog, &c., usually paid beforehand.—*Ellis's Hawaii*, pp. 306, 308.

Among the Sandwich Islanders there was a prophet, who pretended to be inspired by a shark.—*Ellis's Tour thro. Hawaii*, p. 35.

There are soothsayers among the Sandwich Islanders. The name of one of them signifying "the eye of god."—*Ellis's Hawaii*, p. 227.

In the Sandwich Islands the king sometimes officiates as high priest.—*Vancouver's Voyages*, iii., p. 23.

The principal god of the king of the Sandwich Islands was also regarded as an oracle, and was consulted by the king on occasions of importance, but only through the medium of the priest.—*Ellis's Hawaii*, p. 67.

"In the Sandwich Islands, the king, personating the god, uttered the responses of the oracle, from his concealment in a frame of wicker-work."—*Ellis's P. R.*, ii., p. 235.

Tabu existed among the Sandwich Islanders.—*Ellis's Tour thro. Hawaii*, p. 15.

Tabu among the Sandwich Islanders was both general and particular, occasional and permanent. "The idols, temples, persons, and names of the king, and members of the reigning family; the persons of the priests; canoes belonging to the gods; houses, clothes, and mats of the king and priests, and the heads of men that were the devotees of any particular idol, were always tabu, or sacred. The flesh of hogs, fowls, turtle, and several other kinds of fish, cocoa-nuts, and almost everything offered in sacrifice, were tabu to the use of the gods and the men;" hence women were restricted from eating them. Particular places were also tabu.

The *seasons* kept tabu were generally before some religious ceremony, war, or during sickness. Duration various, from 5 or 10 to 40 days. Tradition mentions one which lasted 30 years.

"During the season of strict tabu, every fire or light in the island or district must be extinguished; no canoe must be launched on the water, no person must bathe; and except those whose attendance was required at the temple, no individual must be seen out of doors; no dog must bark, no pig must grunt, no cock must crow. . . . . On these occasions they tied up the mouths of the dogs and pigs, and put the fowls under a calabash, or fastened a piece of cloth over their eyes." The king and priests must not touch anything, and had their food put into their mouths by another person.—*Ellis's Hawaii*, p. 365, 367.

"The tabus at the Sandwich Islands would have been but a bugbear, had not the powerful idol-priesthood and the chiefs that played into their hands, united to enforce them. They made it death to be found in a canoe on a tabu day (*La Tabu*). If any one made a noise on a tabu day, or while prayers were saying, he must die; if he were found with his wife on a tabu day it was death; if a woman on a tabu day ate pork, cocoa-nuts, bananas even, and certain kinds of fish, she must die.

"It is the statement of David Malo, one of the most sensible and pious Hawaiians living, counselor to the king, as was his father before him, and now a minister of the gospel, it is his written declaration in the Hawaiian Spectator, that 'when two persons entered the marriage state, the man must build an eating house for himself, another for his wife to eat in, another for his god, another for sleeping, and another for his wife to beat kapa in, that is to manufacture the native cloth from bark, which was formerly almost the sole employment of the women. In addition to this burden of building many houses, there was also another in providing food. He first heated the oven and baked for his wife: then he heated another and baked for himself; then he opened the oven containing his wife's kalo and pounded it, then he performed the same operation on his own. The husband ate in his house, and the wife in hers. They did not eat together lest they should be slain for violating the tabu.'

"In accordance with the genius of the Hawaiian system of idolatry, birds, beasts and trees were the adopted gods of different individuals. If one then made his idol of the native apple tree (*ohia*) it was ever after tabu to him, so that he could not eat of it but on pain of death. If his god were *kalo*, the chief staple for food, then he could not eat *kalo*. If a hen, then such fowls were interdicted food. If a hog, then the hog was sacred. Stones even were objects of worship and became tabu, so that one might not sit on them. Fish in like manner were idolized, and could not then be eaten, and so of specific things too numerous to be mentioned."—*H. T. Cheever*.

In the Sandwich Islands, the king has power to shorten the duration of tabu.—*Vancouver's Voyage*, iii., p. 18.

Women of the higher ranks seem sometimes to have the power of putting on and taking off the tabu in Sandwich Islands.—*Vancouver's Voyage*, iii., p. 13.

In the Sandwich Islands, breaches of the tabu were generally punished with death,—being sacrificed to the god whose tabu they had broken.—*Ellis's Hawaii*, p. 367.

Only the king and the priests, among the Sandwich Islanders, were permitted to dwell within the sacred enclosure of the temple of the gods. The former resided there during the season of *tabu*."—*Ellis's Hawaii*, p. 67.

When the priests in the Sandwich Islands did not wish the hogs presented to the gods to be sacrificed immediately, they made a formal presentation of them to the idol, then pierced their ears, and fastening there a few fibres of cocoa-nut husk, set them at liberty, until the god should need them. They were considered sacred.—*Ellis's Hawaii*, p. 59.

TAHITIANS.

In Otaheite the priesthood is hereditary; the class is numerous, and consists of all ranks of the people; each priest officiates in that rank only to which he belongs.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 240.

In Tahiti "the priests of the national temples were a distinct class; the office of the priesthood was hereditary in all its departments. In the family, ... the father was the priest

in the village or district; the family of the priest was sacred, and his office was held by one who was also a chief. The king was sometimes the priest of the nation, and the highest sacerdotal dignity was often possessed by some member of the reigning family." The king frequently personified the god, receiving the offerings brought to the temple, and the prayers of the suppliants.—*Ellis's P. R.*, ii., p. 208.

In Otaheite men perform the office of priest to both sexes, but each sex has its priests, for those who officiate for one sex, do not officiate for the other.—*(Cook) Hawkesworth's Voyages*, ii., p. 239.

Tahitian priests receive a fee for their services on the death of a native.—*Ellis's Poly. Res.*, i., p. 518.

In Otaheite the priest is well paid for saying prayers at funerals.—*(Cook) Hawkesworth's Voyages*, ii., p. 237.

Some of the Tahitian priests are also warriors, and areois.—*Ellis's Polynesia*, i., p. 265.

In Tahiti "chiefs and priests were often among the most famous boxers and wrestlers."—*Ellis's Polynesia*, i., p. 293.

Tahitian doctors almost invariably priests or sorcerers. Received a fee, part of which was supposed to belong to the gods, before commencing operations.—*Ellis's P. R.*, ii., p. 271.

In Otaheite the prime minister was also chief priest.—*(Cook) Hawkesworth's Voyages*, ii., p. 180.

Wallis could find no traces of religious worship among the Otaheitans.—*(Wallis) Hawkesworth's Voyages*, i., p. 486.

The Tahitians had idols, "small carved wooden images, rude imitations of the human figure; or shapeless logs of wood, covered with finely braided and curiously wrought cinet of cocoa-nut fibres, and ornamented with red feathers."—*Ellis's Polynesia*, i., p. 211.

In Tahiti "the idols were either rough unpolished logs of the aito, or casuarina tree, wrapped in numerous folds of sacred cloth; rudely carved wooden images; or shapeless pieces covered with curiously netted cinet, of finely braided cocoa-nut husk, and ornamented with red feathers. . . . . Those representing the spirits, they called *tii*, and those representing the national or family gods, *toos*. Into these they supposed the gods entered at certain seasons, or in answer to the prayers of the priests." The red feather of a bird, regarded as the medium of communicating supernatural power. A sacred flag, regarded as an emblem of their deities.—*Ellis's P. R.*, ii., p. 203.

The Tahitians have a great national idol, called Oro. The tribes sometimes seize the image by force from each other.—*Ellis's Polynesia*, i., p. 108.

The Tahitian king carried the national idol Oro, along with him in his journeys.—*Ellis's Polynesia*, i., p. 126.

The Tahitians enveloped their idols in sacred cloth, "to be safe from the gaze of vulgar eyes."—*Ellis's Polynesia*, i., p. 212.

"The worship of Oro, in the marae here (at Raiatea) appears to have been of the most sanguinary kind; human immolation was frequent, and, in addition to the bones and other relics of the former sacrifices, now scattered among the ruins of the temple, there is still a large enclosure, the walls of which are formed entirely of human skulls. . . . . They are principally, if not entirely, the skulls of those who have been slain in battle."—*Ellis's Poly. Res.*, i., p. 488.

The Tahitian "worship consisted in preferring prayers, presenting offerings, and sacrificing victims."

"Their offerings included every kind of valuable property." "The seasons of worship were both stated and occasional." "Religious rites were connected with almost every act of their lives." The first fish taken periodically, and first-fruits were offered.—*Ellis's P. R.*, ii., cap. vii.

In Tahiti "the institutes of Oro and Tane inexorably required, not only that the wife should not eat those kinds of food of which the husband partook, but that she should not eat in the same place, or prepare her food at the same fire. This restriction applied not only to the wife, with regard to her husband, but to all the individuals of the female sex, from their birth to the day of their death. In sickness or pain, or whatever other circumstances, the mother, the wife, the sister, or the daughter, might be brought into, it was never relaxed. The men, especially those who occasionally attended on the services of idol worship in the temple, were considered *ra*, or sacred; while the female sex, altogether, was considered *noa*, or common: the men were allowed to eat the flesh of the pig, and of fowls, and a variety of fish, cocoa-nuts, and plantains, and whatever was presented as an offering to the gods, which the females, on pain of death, were forbidden to touch; as it was supposed, they would pollute them. The fires at which the men's food was cooked, were also sacred, and were forbidden to be used by the females. The baskets in which their provision was kept, and the house in which the men ate, were also sacred, and prohibited to the females under the same cruel penalty. . . . .

"The most offensive and frequent imprecations which the men were accustomed to use towards one another, referred also to this degraded condition of the females."—*Ellis's Polynesia*, i., p. 221.

Before commencing war the Tahitians performed a great number of religious ceremonies.—*Ellis's P. R.*, ii., p. 481.

Before going to war the Tahitians offer a human sacrifice to the god of war.—*Cook's Sec. Voyage*, i., p. 140.

The Tahitians offer human sacrifices before engaging in war.—*Ellis's Polynesia*, i., p. 80.

The Tahitians offer the bodies of their enemies slain in war to the gods.—*Ellis's Polynesia*, i., p. 111.

In Tahiti "the priest had certain ceremonies to perform, and numerous and costly offerings were made to the gods of the chief, and of the craft or profession, when the keel was laid down, when the canoe was finished, and when it was launched. Valuable canoes were often among the national offerings presented to gods, being ever afterwards sacred to the service of the idol."—*Ellis's Polynesia*, i., p. 176.

The Tahitians practised divination, or augury, examining the mode of victims dying, &c.—*Ellis's P. R.*, ii., p. 239.

Red feathers are held in the highest estimation by the Tahitians, and the Society Islanders, by whom they are used as amulets, held in the hand when addressing the gods.—*Cook's Last Voyage*, p. 146.

TONGANS.

In Tonga the priestly class are very little differentiated from the rest of the people.—*Martin's Tonga Islands*, ii., p. 137.

The Tui-Tonga, sacred chief of Tonga, was originally the sole chief, possessing temporal as well as spiritual power, and regarded as of divine origin. Fifteen or sixteen generations before 1849, the reigning Tui-Tonga resigned the temporal power in favour of his younger brother.—*Erskine's West. Pacific*, p. 126.

"*Toritonga* and *Veachi* (hereditary divine chiefs in Tonga,) are both acknowledged descendants of chief gods who formerly visited the islands of Tonga."—*Martin's Tonga Islands*, ii., p. 76.

There is a striking analogy between the coexistence of kingship and a sacred priesthood (higher than the kingship, but powerless) in Tonga and in Japan.

There is a regular priesthood in the Tonga Islands. When the natives wish to consult the gods, they must do so through a priest, who, during the ceremony of invocation, is supposed to be inspired by the god, and who, like the oracle at Delphi, declares the will of the god. As long as the god is supposed to reside in him, the priest appears to be under the influence of powerful emotion.—*Martin's Tonga Islands*, i., p. 99.

The following ecclesiastical ranks are found in Tonga:—1. Toritonga. 2. Veachi. 3. The ordinary priests.—*Mariner*, ii., p. 76.

In Tonga most of the gods have each a separate temple, and a separate priest.—*Martin's Tonga Islands*, ii., pp. 104-109.

In Tonga, "there is no public religious rite whatsoever, and scarcely any in private, but of which the ceremony of drink cava forms a usual and often a most important part." They have faith in omens and charms.—*Mariner*, ii., p. 173.

The natives of Tonga sacrifice to the departed spirits of chiefs.—*Martin's Tonga Islands*, ii., p. 224.

The natives of Tonga strangle children, as sacrifices to the gods, for the recovery of a sick relation.—*Martin's Tonga Islands*, ii., p. 208.

The Tongans occasionally sacrificed children by a woman of inferior rank, as an atonement for sacrilege or to avert some impending evil, the father giving his consent.—*Erskine's West. Pacific*, p. 158.

In Tonga, the first fruits of the yam season are offered to the gods.—*Martin's Tonga Islands*, ii., p. 197.

The inhabitants of the Tonga Islands consult the gods before commencing any great undertaking.—*Martin's Tonga Islands*, i., p. 99.

In Tonga, "if a great chief takes an oath, he swears by the god [Tui fooa Bolotoo], (laying his hand upon the consecrated [kava] bowl); if an inferior chief takes an oath, he swears by his superior relation, who, of course, is a greater chief, and lays his hand upon his feet."—*Mariner*, i., p. 146 note.

The Tongans tabu trees by sticking a reed into them.—*Mariner*, i., p. 235.

The Tongans regard it as sacrilege to kill a person within a place consecrated, either by express declaration or by the burial of a chief. If the sacrilege has been committed a child is sometimes sacrificed as an atonement to the god.—*Mariner*, i., p. 217.

The Tongans carry about sick persons to different consecrated houses, or sacred enclosures: hogs are offered to the gods, and in case of a chief, children are killed.—*Mariner*, i., chap. xii.

The remedies practised by the Tongans for the cure of disease are invocations, sacrifices, and external operations.—*Mariner*, ii., p. 230.

SAMOANS.

In Samoa "the father of the family was the *high-priest*." There were also regular priests.

"The priests, in some cases, were the chiefs of the place; but, in general, some one in a particular family claims the privilege, and professed to declare the will of the god. His office was hereditary. He fixed the days for the annual feasts in honour of the deity, received the offerings, and thanked the people for them. He decided also whether or not the people might go to war."—*Turner's Polynesia*, pp. 239, 241.

In Tutuila, "the tapa or rugs worn by distinguished chiefs, were preserved, and were formerly much venerated by them."—*U. S. Ex. Ex.*, ii., p. 75.

The Samoans took a priest "to battle to pray for his people and curse the enemy."—*Turner's Poly.*, p. 303.

The Samoans generally offered up a prayer to the gods before commencing the evening meal.—*Turner's Polynesia*, p. 199.

Taboo extensively practised in Samoa as a sort of police. Various forms were in use to protect property—say a cocoa-nut tree. The name of the taboo indicated the sort of curse which the owner of the tree hoped might fall on the thief. If it was death by some animal, a rude representation of the animal would be suspended from the tree, or placed near it.

The *sea pike* taboo. The *white shark* taboo. The *cross-stick* taboo (represented a disease running right across the body). The *ulcer* taboo. The *tic-doloureux* taboo. The *death* taboo. The *rat* taboo (the wish that rats might eat the mats of the thief). The *thunder* taboo.—*Turner's Polynesia*, p. 294.

[Vows are common in Samoa.]

A chief of Tutuila had a "war spirit" mat.—*U. S. Ex. Ex.*, ii., p. 75.

In Samoa those who had attended a deceased person during his sickness were reckoned unclean for several days.—*Turner's Poly.*, p. 228.

NEW ZEALANDERS.

Amongst the New Zealanders the offices of chief and priest were often united.—*Thomson's N. Zealand*, i., p. 95.

Many New Zealand chiefs are priests, and can put on or remove the tapu.—*Angas's Aust. and New Zealand*, ii. p. 40, &c. 115.

Among the New Zealanders the brother of the chief is often the priest. The priest's person is sacred.—*Angas's Aust. and New Zealand*, i., p. 247.

The New Zealand priests were regarded as the ambassadors of the gods. They were derived from the noblest families in the land, and in every nation there were several priests. The offices of chief and priest were generally united and hereditary.—*Thomson's N. Zealand*, i., p. 114.

Duties of New Zealand priests:—To see the laws of the tapu enforced, to heal the sick, attend at funerals, births, to tatoo persons, to instruct children in the songs and traditions of the people, to advise in time of war, to interpret the omens.—*Thomson's N. Zealand*, i., p. 115.

Among the New Zealanders the priest is generally the operator in the ceremony of tatooing, he being supposed to excel in all sorts of carving.—*Angas's Aust. and N. Zealand*, i., p. 314.

The best artists among the New Zealanders were found among the priests.—*Thomson's New Zealand*, i., p. 204.

The New Zealanders, especially the priests, are great orators, and get excited in their speeches.—*Angas's Aust. and N. Zealand*, ii., p. 73.

Among the New Zealanders there was at least one man in each tribe who was reputed a sorcerer. Like the priesthood the office was hereditary.—*Thomson's N. Zealand*, i., p. 116.

It would seem that the New Zealanders had men who conversed with the dead, and consulted the gods before going to war. Their persons were held sacred.—*Cook's Last Voyage*, p. 66.

DYAKS.

The apartment of the medicine man is next door to the Tuah's [chief's] in a Dyak house.—*Boyle's Borneo*, p. 201.

The medicine-man among the Sea-Dyaks is generally old and rich; dresses precisely like a woman; and takes to himself a husband, who is generally a widower with a family.—*Low's Sarawak*, p. 475.

Many of the priests among the Sea Dyaks, are those blind and maimed for life; and by following this profession they are enabled to gain a livelihood.—*St. John's Far East*, i., p. 62.

The priests among the Land Dyaks get fees, almost approaching a tithe.—*St. John's Far East*, i., p. 202.

There are soothsayers among the Sea Dyaks, who are supposed to cure the sick.—*Brooke's Sarawak*, i., p. 61.

The medicine man among the Sea Dyaks pretends to converse with the spirit which troubles the afflicted person. Internal diseases are sought to be cured by as many people as can be procured making as much noise as possible with gongs, &c.—*Low's Sarawak*, p. 175.

There are priestesses among the Land Dyaks.—*St. John's Far East*, i., p. 178.

In most Land Dyak tribes, "there are 5 or 6 priests, and in some districts half the female population are included under the denomination of priestesses." The priests are the medicine-men.—*St. John's Far East*, i., p. 199.

The Land Dyaks do not seem to have medicine-men, at least none who assume the effeminate character of these functionaries among the Sea Dyaks.—*Low's Sarawak*, p. 262.

The only person among the Land Dyaks who seems to be professionally connected with their religious observances is the person who prepares the piles for burning the dead.—*Low's Sarawak*, p. 262.

[Among the Sea Dyaks the medicine-man superintends the burials.]

The Land Dyaks sometimes make images of a man and a woman, which they place on the path to their farms, and which are supposed to become inhabited by a spirit.—*St. John's Far East*, i., p. 189.

The Sea Dyaks do not practise any visible signs of idolatry, "nor have they any mode of religious worship further than a solemn attention to superstitious practices and observances."—*St. John's Far East*, i., p. 72.

"They [the Kyans] erect upright stones in different portions of their village, which they consecrate to the *Nâts*, or spirits of the hills."—*(Lieut. T. Latter) Jour. As. Soc. Bengal*, xv., 71.

The Land Dyaks' religion consists mostly of propitiation of ghosts, dead relatives, demons, and deities.—*St. John's Far East*, i., p. 168.

Among the Sea Dyaks, "at the launching of a new boat, preparatory to head-hunting, the spirits presiding over it are appeased and fed," while the women chaunt monotonous tunes, invoking the spirits.—*St. John's Far East*, i., p. 63.

At their feasts the Dyaks place eatables and drinkables on the top of the house to feed the spirits.—*Brooke's Sarawak*, i., p. 73.

The Milanans (Borneo) at the erection of one of their houses, dug a deep hole to receive the first post, "which was then suspended over it; a slave girl was placed in the excavation, and at a signal the lashings were cut, and the enormous timber descended, crushing her to death. It was a sacrifice to the spirits."

The Quop Dyaks sacrifice a chicken in the same manner on erection of a flag-staff.—*St. John's Far East*, i., p. 35.

The principal sacrifice of the Sakarang Dyaks is sacrificing a pig, and examining its heart.—*St. John's Far East*, i., p. 63.

The Dyaks erect posts near their padi fields to prevent the devils from destroying the newly-sown rice.—*Boyle's Borneo*, p. 62.

The Dyaks consult birds of omen before engaging in an expedition.—*Brooke's Sarawak*, i., p. 143.

The Dyaks never go from home without consulting omens; a seat is placed at the approach to every village where they wait for them.—*Low's Sarawak*, p. 276.

The Dyaks carry charms in their head-hunting expeditions.—*Brooke's Sarawak*, i., p. 287.

During war the Kyans carry with them a small box containing charms.—*Low's Sarawak*, p. 330.

Charms belonging to a Dyak medicine man:—Some teeth of alligators and honey bears, several boar's tusks, chips of deer-horn, tangles of coloured thread, claws of some animals, and odds and ends of European articles.—*Boyle's Borneo*, p. 207.

A Dyak having had a bullet extracted from his body, kept it ever afterwards as a charm.—*Brooke's Sarawak*, i., p. 317.

The Dyaks hand down their charms from generation to generation.—*Brooke's Sarawak*, i., p. 317.

JAVANS.

The Javan "government is a hereditary despotism, exactly such as is established in all the great empires of Asia. There is no hereditary nobility with privileges to control or limit his authority. He is himself the first minister of religion, so that even religion has but trifling influence in restricting his authority."—*Crawfurd's Hist. Ind. Arch.*, iii., p. 15.

In Java, "every village has its priest, who depends on the contributions of the peasantry for his support, receiving so much rice or *pári* as his salary."—*Raffles*, i., p. 149.

That the priests in Java were originally also the doctors, is probable from the fact that among the inhabitants of *Teng'ger*, who still preserve the ancient rites, &c., the priests are called *Dúkuns*, "a term elsewhere only applied to doctors and midwives."—*Raffles*, i., p. 329.

In Java, "it is the office of the village priest to keep this reckoning [that of the seasons], and to apprize the cultivators when the term approaches for the commencement of the different operations of husbandry."—*Raffles*, p. 114.

SUMATRANS.

Among the *Battas*, Sumatra, "there is an order of persons by them called *guru* (a well-known *Hindu* term), who may be denominated priests, as they are employed in administering oaths, foretelling lucky and unlucky days, making sacrifices, and the performance of funeral rites."—*Marsden*, p. 384.

In Sumatra there are persons who, on the payment to them of a certain sum by the inhabitants of a district, pretend to

insure fair weather during the clearing of the ground for the padi.—*Marsden's Sumatra*, p. 70.

When a Sumatran is about to sow his rice, "he fixes, by the priest's assistance, on a lucky day, and vows the sacrifice of a kid, if his crop should prove favourable."—*Marsden's Sumatra*, p. 71.

The Battas, Sumatra, sacrifice to the gods, horses, buffaloes, goats, dogs, fowls, "or whatever animal the wizard happens on that day to be most inclined to eat."—*Marsden*, p. 386.

In Sumatra, "the place of greatest solemnity for administering an oath, is the . . . burying-ground of their ancestors, and several superstitious ceremonies are observed on the occasion." The swearing-apparatus "consist of an old rusty *kris*, a broken gun barrel, or any antient trumpery, to which chance or caprice has annexed an idea of extraordinary virtue. These they generally dip in water, which the person who swears drinks of," after having pronounced a certain formula.—*Marsden*, p. 242.

MALAGASY.

No order of priesthood in Madagascar.—*Ellis's Hist. Madag.*, i., p. 389.

There were no priests among the Malagasy with whom Drury lived. "Every Man here . . . is a Priest for himself and Family."—*Drury*, p. 236.

There are priestesses in Madagascar.—*Ellis's Hist.*, i., p. 421.

The Malagasy with whom Drury was acquainted had no priests, "the chief Man, whether of the Country, Town, or Family, performs all divine Offices himself."—*Drury*, p. 81.

"The king of Madagascar . . . is high-priest of the realm." —*Ellis's Hist. Madag.*, i., p. 359.

At the ceremony of circumcision in Madagascar, the king is also high-priest.—*Ellis's Hist. Madag.*, i., p. 178.

Before going to war, Radama, king of Madagascar, "acting as priest as well as general, sacrificed a cock and a heifer, and offered a prayer at the tomb of Andria-Masina, his most renowned ancestor."—*Ellis's Hist. Madag.*, ii., p. 252.

"In working the sikidy, or divination, Radama frequently presided in person."—*Ellis's Hist. Madagascar*, ii., p. 139.

In Madagascar, "it is still acknowledged as a principle, that the idols are under the sovereign's special protection."—*Ellis's Hist.*, i., p. 397.

In Madagascar, the office of "guardian of the national idol is hereditary, and considered highly honourable."—*Ellis's Hist. Madag.*, i., p. 401.

"Madagascar . . . recognises no order of priesthood. . . . But it is not without its idols, its ceremonies, its sacrifices, and its divinations. It has its altars too, its vows, and its forbidden things. . . . It has its mythology . . . and its guardians of the gods. . . . It has its supplications, deprecations, oaths, and forms of benediction. It has also . . . its full share of puerile credulity in ghosts, spirits, and apparitions, and in the legendary wonders and feats of giants and other monsters of former days. It makes its appeal by ordeal to some superior power, for preservation from" sorcery.—*Ellis's Hist. Madag.*, i., p. 389.

The system of idol worship among the Malagasy "appears to have sprung up in comparatively modern times, and long subsequently to the prevalence of the worship of household gods." —*Ellis's Hist. Madag.*, i., p. 396.

Some at least of the national idols of the Malagasy are pieces of wood of the human form. Most of the *dii penates* are literally blocks, without pretension to a human shape. A curious bushy plant, hung up in the house sometimes serves the purpose.—*Ellis's Hist. Madag.*, i., p. 399.

No public worship is offered to the national idols of the Malagasy.—*Ellis's Hist. Madag.*, i., p. 397.

The temples or residences of the Malagasy idols, are not considered as places of worship. Sacrifices are made on the sacred stone with which every village is furnished; or more generally at the grave of a vazimba.—*Ellis's Hist. Madag.*, i., p. 401.

In Madagascar "the sacrifices and offerings both of the Hovas and Betsimisaraka, are freewill offerings, not compelled by any enactment, but given where and when they please."—*Ellis's Hist. Madag.*, i., p. 418.

In Madagascar different idols have different things which they prohibit; and different services which they perform to their adherents.—*Ellis's Hist. Madag.*, i., p. 402, &c.

Into one of the provinces of Madagascar—Imerina, the idols do not allow goats or pigs to enter.—*Ellis's Hist. Madag.*, i., p. 334.

The Malagasy performed a sort of religious ceremony, or thanksgiving to the gods, on returning victorious from war. —*Drury*, p. 80.

The sikidy or divination of the Malagasy "is the mode of working a particular process by beans, rice, straw, sand, or any other object that can be easily counted or divided. Definite and invariable rules are given for working the process and deciding upon the results. Decisions are formed . . . by a comparison between one and another line of numbers which are produced. Names are appropriated to all the different positions which the numbers, or lines of numbers form." The process is "worked out like a game of chess."—*Ellis's Hist.*, i., p. 431.

In Madagascar "when a person is seized with the fever, the remedy is directed by the sikidy, or divination."—*Ellis's Hist Madag.*, i., p. 217.

Among the Malagasy, at a birth, one of the first acts of the father, or a near relative, is to report the birth of a child to the native divines or astrologers, who are required to work the sikidy for the purpose of ascertaining and declaring its destiny. —*Ellis's Hist. Madag.*, i., p. 152.

A system of restriction prevails in Madagascar, called *Fady*, similar to the tabu of South Sea Islanders.—*Ellis's Hist. Madag.*, i., p. 402.

In laying the foundation of a new house the Malagasy sprinkle it with sacred water.—*Ellis's Hist. Madag.*, ii., p. 263.

The Malagasy make a number of spots with white clay, on the cheek or forehead, and under the ear, as a sort of charm to avert the evils apprehended after unpleasant dreams.—*Ellis's Visits*, p. 311.

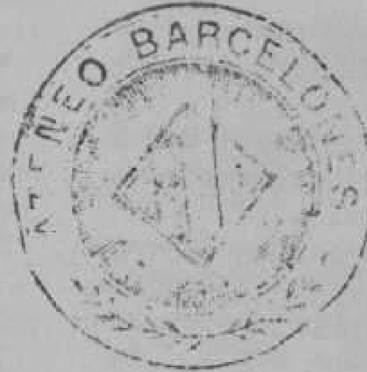
The natives of Madagascar have a charm for saving cattle crossing lakes and rivers, from crocodiles. "The charm consisted in noise. The charmers shouted, beat the water with branches of trees, both in the canoes and on both sides of the lake, and thus frightened the crocodiles."—*Ellis's Hist. Madag.*, i., p. 17.

In Madagascar "the oath of allegiance is twofold. It may be considered either as two distinct oaths, or as separate parts of one ceremony." The names of the ceremonies are "to strike the water" and "to spear the calf"; from the principal parts of the ceremony. The former is usually administered to persons suspect; the latter to judges, army, &c., on the accession or nomination of a new sovereign."—*Ellis's Hist.*, i., p. 368.

MALAYS IN GENERAL.

The inhabitants of Savu (near New Guinea) choose, every man his own god, and each determines for himself how his god is to be worshipped. This is worthy of note in connection with their extraordinary veneration for their ancestry.—*(Cook) Hawkesworth's Voyages*, iii., p. 697.

The Malays of Borneo, who are Mohamedans, are divided into two religious parties. One of the points of difference is in the length of the fast month: "one reckons it at 29 days, the other at 30; and both are ready to apply the term infidel to their opponents."—*St. John's Far East*, ii., p. 259.



PROFESSIONAL.

TYPES OF LOWEST RACES.

ANDAMANS.

The Andamans have doctors.—*Mouat*, p. 306.

NEGRITTO RACES.

TASMANIANS.

There do not seem to have been medicine-men among the Tasmanians. "No one presumed to be more qualified than another to suggest or to administer a cure."—*(Dove) Tasmanian Jour.*, i., p. 253.

"It is known that they had their doctors, like the Australian natives, with wonderful power to eradicate disease by dint of hard sucking of the spot under pain, in the process of which a small bone or stone, the cause of the disorder, would be extracted from the body, or exhibited as being such."—*Bonwick's Daily Life Tas.*, p. 89.

NEW CALEDONIANS.

There are disease-makers, "rain-makers and thunder-makers, and fly and musquito-makers, and a host of other 'sacred men'" in Tanna.—*Turner's Poly.*, p. 89.

In New Caledonia "disease-makers burn rubbish as at Tanna."—*Turner's Poly.*, p. 424.

In Tanna "every village has its orators. In public harangues these men chant their speeches, and walk about in peripatetic fashion, from the circumference into the centre of the marum [forum], laying off their sentences at the same time with the flourish of a club."—*Turner's Poly.*, p. 86.

FIJIANS.

[The priesthood is generally hereditary. There are also "seers" and "professional dreamers" in Fiji.]

In Feegee each tribe has its "orator, to make orations on occasions of ceremony, or to assist the priest and chief in exciting the courage of the people before going to battle."—*Erskine's West. Pacific*, p. 254.

Among the Feegeeans there is a public orator, one of whose principal duties is to abuse, and make sport of the bodies of enemies before they are eaten.—*Jackson's Narr.*; *Erskine's West. Pacific*, p. 426.

Each great chief in Feeje maintains a number of barbers, who, having to touch the sacred hair of a chief, are render tabu, and must be fed by another.—*Erskine's West. Pacific*, p. 254.

[A Fijian chief has a hairdresser who spends several hours a day on his master's head.]

MALAYO-POLYNESIAN RACES.

TAHITIANS.

The Tahitian priests are also sorcerers.—*Ellis's Polynesia*, i., p. 121.

There are sorcerers among the Society Islanders; who invoked an inferior order of supernatural beings.—*Ellis's P.R.*, ii., p. 225.

There were native prophets formerly in Tahiti.

There are public orators among the Tahitians.—*Ellis's Polynesia*, i., p. 108.

In Tahiti there existed an association, called the "Arreoy," all the members of which were regarded as married to one another; if any female member of it had a child, she was ejected from the society; being known from that time as a "bearer of children," which was considered by the society as a term of reproach.—*Lubbock's Prehistoric Times*, p. 388.

The writer of the "Journal of Capt. Cook's Last Voyage" maintains that the society called *Arreoy*, among the Tahitians has been misrepresented. It is not a society "of men and women, associated in lewdness, and so abandoned to all sense of humanity, as to destroy the issue of their libidinous intercourse:" but merely a number of persons of middle rank, who "associate together for their own amusement, and the entertainment of the public"—like the strolling players of England; and indiscriminate cohabitation and infanticide are no more the rule among the former than among the latter.—*Cook's Last Voyage*, p. 162.

According to the traditions of the Tahitians "there have been Areois almost as long as there have been men." The first two Areois were gods, brothers of the national god Oro. The first company were nominated by these two brothers, acting under Oro's directions and selected from the different islands. "They were a sort of strolling players, and privileged libertines, who spent their days in travelling from island to island, . . . exhibiting their pantomimes." "One of the standing regulations of this institution was, the murder of their children." (The two divine brothers lived in celibacy).

"Their public entertainments frequently consisted in delivering speeches, accompanied by every variety of gesture and action; and their representations, on these occasions, assumed something of the histrionic character. The priests, and others, were fearlessly ridiculed in these performances, in which allusion was ludicrously made to public events. . . . Dancing, however, appears to have been their favourite and most frequent performance." The two divine brothers, and several other gods, presided over their performances.

"Each Areoi had his own wife, who was also a member of the society." Improper conduct towards each other's wives was not allowed. "The fraternity was not confined to any particular rank or grade in society."—*Ellis's Pol. Res.*, i., p. 311.

SAMOANS.

In Samoa, "as in Egypt, each disease had its particular physician."—*Turner's Poly.*, p. 223.

[There are necromancers in Samoa; and also court buffoons.]

JAVANS.

Javan doctors "are generally old men or old women wholly uneducated."—*Crawfurd's Hist. Ind. Arch.*, i., p. 328.

In Java, "women invariably acted as midwives; in other cases the medical art was practised exclusively by the men." The women generally received a fixed fee for their attendance.—*Raffles*, i., p. 324.

Three classes of dancing-girls, who perform in public, in Java:—1. The concubines of the sovereign and of the hereditary prince. These are the most skilful. 2. The concubines of the nobles. 3. The common dancing girls of the country.—*Raffles*, i., p. 340.

SUMATRANS.

In Sumatra, "every old man and woman is a physician, and their rewards depend upon their success; but they generally procure a small sum in advance, under the pretext of pur chasing charms."—*Marsden*, p. 189.

In Sumatra, "the plaintiff and defendant usually plead their own cause, but if circumstances render them unequal to it, they are allowed to *pinjam mulut* (borrow a mouth). Their advocate may be a *proattin*, or other person indifferently; nor is there any stated compensation for the assistance, though if the cause be gained, a gratuity is generally given.—*Marsden*, p. 238.

[Sumatran professions:—Professed story-tellers. The *Lampongs* appoint a youth in every village, who acts as *master of the ceremonies* at their public meetings, festivals, &c., except in the matter of providing the food.]

MALAGASY.

Astrologers are a distinct class in Madagascar.—*Ellis's History*, i., p. 156.

Among the Malagasy "the extractors of destiny," are a distinct class from the astrologers or "discoverers of destiny."—*Ellis's Hist. Madag.*, i., p. 454.

In Madagascar there are administerers of the ordeal; diviners; astrologers; professors of prophecy; makers of charms and medicines.—*Ellis's Hist. Madag.*, i., p. 292.

The learned men of Madagascar "are both sorcerers and physicians." They also teach, "in the public schools, geomancy and astrology."—*Rochon. Pinkerton*, xvi., p. 744.

In Madagascar "native medicines, in great numbers and variety, are to be bought in the markets. The mp-anao ody, 'makers of charms,' are the preparers and venders of medicines." —*Ellis's Hist. Madag.*, i., p. 223.

The Malagasy have midwives. Custom prohibits males from being practitioners, and assisting at births.—*Ellis's Hist. Madag.*, i., p. 149.

The Malegaches had public orators, who spoke in the *palabres* or grand assemblies of the chiefs and people. "Their speeches were distinguished by eloquence and forcible reasoning."—*Rochon. Pinkerton*, xvi., p. 773.

"They had not only mechanics and artificers, but those who were devoted to what might be regarded as the higher or professional occupations.—Judges; Headmen, or preservers of order in each village; the Army; Administerers of the Ordeal; Diviners; Discoverers of fate or astrologers; makers of charms or medicines. "These professions are not hereditary."—*Ellis's Hist. Madag.*, i., p. 291.

The Malagasy chiefs of towns, in the time of Drury had

heralds, or public criers.—*Drury*, p. 218.

In Madagascar "the sovereign has a large band of female singers, who attend in the courtyard, and who accompany their monarch whenever he takes an excursion, either for a short airing or distant journey."—*Ellis's Hist. Madag.*, i., p. 274.

[There are travelling bands in Madagascar.]

BODILY MUTILATIONS.

TYPES OF LOWEST RACES.

FUEGIANS.

The Natives of the south-eastern part of Tierra del Fuego "suffer very little hair to grow, excepting on their heads. Even their eyebrows are almost eradicated."—*Voy. Adv. & Beagle*, ii., p. 138.

The Fuegians scrupulously pull out every hair of their beards with tweezers made of muscle shells.—*Fitzroy*, ii., p. 175.

ANDAMANS.

The Andamans "generally do not allow a particle of hair to remain on the head, or on any particle of the body."—*Mouat*, p. 305.

The Andaman Islanders "shave off all the hair of the head and face, except the eye-lashes, and a small part of that on the upper lip."—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 35.

The Andaman Islanders "tattoo by incising the skin with small pieces of glass, without inserting colouring matter, the cicatrix being whiter than the sound skin."—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 36.

AUSTRALIANS.

Some Australian tribes have a brand on the stomach extending above and below the navel, and produced by the application of fire.

In other tribes the brand is on the breast.—*Eyre's Australia*, i., p. 224.

The natives of Australia have large punctures or ridges raised on different parts of their bodies.—*Mitchell's Australia*, ii., p. 345.

The natives of Australia have a custom of cutting off the last joint of the little finger of females.—*Mitchell's Australia*, ii., p. 345

The ceremonies attending initiation to manhood are different in different parts of Australia. In some places the loss of the eye-tooth; in others, transverse lines tattoed or punctured on the back, or on the chest; circumcision.—*Trans. Eth. Soc. New Ser.*, iii., p. 252.

The young men of South Australia must pass through three distinct stages, or ceremonies of initiation before they are admitted to the privileges of manhood. At the last ceremony a new name is given.—*Angas's Australia and New Zealand*, i., p. 113.

"A seal of admission was bestowed. With some tribes it was circumcision. With others it was the sponsors giving a new and sacred name, never to be divulged but in the presence of the chosen. With others a white stone was given, never to be shown to women. After the gift, entreaties and threats were used to induce the lad if possible to yield the treasure: he was expected to hold fast. A girdle of human hair was sometimes given them. Even while circumcision was not enjoined, the youth was subjected to the forcible extraction of hair from the pubes. A public covering was worn by others. Cicatrices were made then upon the flesh. Arms of men were given, with instructions as to hunting and war." [Australians.]—*Bonwick's Daily Life Tas.*, p. 201.

An Australian who had been living at a station for a long time in a semi-domestic state, said one day, "with a look of importance, that he must go away for a few days, as he had grown up to man's estate, and 'it was high time that he should have his teeth knocked out.'"—*Haygarth's Australia*, i., p. 103.

Some native tribes of Australia (but not all) extract one, sometimes two, of the front teeth of males, when they arrive at the age of 14.—*Mitchell's Australia*, i., p. 235.

Most tribes of native Australians want both front teeth; but some retain them.—*Mitchell's Australia*, i., 258.

"The teeth are perfect at the Mackenzie River, Cape York, the Darling, and Port Darwin. Two were out at Eyre's Creek, and one at the Paras, and to the north-west." [Australians.]—*Bonwick's Daily Life Tas.*, p. 113.

Some Australian tribes practise circumcision; but those who follow this practice do not seem to take out the front teeth.—*Sturt's Australia* (1844-6), i., p. 210, also p. 317.

Some Australian tribes not only practise circumcision, but also castrate their boys at between 12 and 14 years of age.—*Eyre's Australia*, i., p. 212. [?]

NEGRITTO RACES.

TASMANIANS.

The Tasmanians raise the flesh of their arms and breasts into punctured ridges.—*Cook's Sec. Voyage*, i., p. 19.

"Though less given to adornment than many natives, they had their modes of making themselves attractive. Upon their chests, thighs, and shoulders, they had cicatrices or stars, which presented the appearance of parallel ridges. The body was rubbed over with a mixture of red ochre and the fat of the wombat, seal, or kangaroo, or the oil of the mussou-bird."—*Bonwick's Daily Life Tas.*, p. 24.

Tasmanian chief distinguished by "ornaments upon his body cut with flints or some sharp instrument into the skin."—*Bonwick*, p. 164.

"It would appear that the different tribes were distinguished by some marks, answering to the Tobemo of the Indians. The cicatrices raised somewhat for the same reason. The Oyster Bay men had a mark in the small of their backs not unlike a rude circle."—*Bonwick's Daily Life Tas.*, p. 83.

The Tasmanian women shave their heads, with the exception of a narrow circle surrounding them.—*Cook's Sec. Voyage*, i., p. 20.

"The females sought to increase the powers of their charms by a bald pate. With sharp flints, or pieces of glass in more recent times, they performed the barber's operation upon each other. But they were by no means indifferent to the use of red ochre, charcoal, and grease."—*Bonwick's Daily Life Tas.*, p. 25.

"The women cut their hair very close. * * * The Tasmanian women, like many of their Australian sisters, practised depilation."—*Bonwick's Daily Life Tas.*, p. 109.

"The Tasmanians did not part with two front teeth like their neighbours of New South Wales."—*Bonwick's Daily Life Tas.*, p. 113.

"Circumcision proper was not practised by the Tasmanians."—*Bonwick's Daily Life Tas.*, p. 169.

"Circumcision, though practised by some tribes in North and South Australia, was unknown in Van Diemen's Land."—*Bonwick's Daily Life Tas.*, p. 121.

NEW CALEDONIANS.

Many of the Vateans "had their skins tattooed, or rather covered with raised figures, the arms and chest being the part generally operated upon; the cartilage of the nose was frequently pierced . . . . and the lobes of the ears always so."—*Erskine's West Pacific*, p. 324.

The Tannese do not tattoo; they cut or burn some rude device of a leaf or a fish on the breast, or arm, as a mode of ornament. *Turner's Poly.*, p. 79.

The natives of Tanna, pierce the ear, and the septum of the nose, and raise scars on the breast and arms.—*Forster's Observations*, p. 241.

The Eromangan women "tattoo each other about the mouth, cheeks, and chin, with rude devices of leaves and flowers."—*Turner's Poly.*, p. 495.

What most adds to the deformity of the natives of Mallicollo "is a belt or cord which they wear round the waist, and tie so tight over the belly, that the shape of their bodies is not unlike that of an overgrown pismire."—*Cook's Voyage towards South Pole, &c.*, ii., p. 34.

Circumcision is practised in New Caledonia, but is confined to the sons of chiefs and influential persons.—*Jour. Ethn. Soc.* (1854), iii., p. 62.

In New Caledonia, "Circumcision is practised 'when the youth's whiskers reach the hair of his head.'"—*Turner's Poly.*, p. 424.

"Circumcision is regularly practised about the seventh year" in Tanna.—*Turner's Poly.*, p. 87.

NEW GUINEA PEOPLE.

Bodily disfigurements among Papuans:—Raising the skin in cicatrices, especially on the shoulders, breast, and thighs. Boring the *septum* of the nose. Filing or grinding the front teeth to points. Dyeing the hair a light or flaxen tinge.—*Earl's Papuans*, p. 5.

The natives of Dory, New Guinea, practise tattooing: the figures being often imitations of swords, &c.—*Earl's Papuans*, p. 72.

The Darnley Islanders (females at least) shave the head, and besmear it and the face with a white pigment, when mourning. *Jukes' Voyage of Fly*, i., p. 246.

FIJIANS.

In Feegee only the women are tattooed.—*U. S. Ex. Ex.*, iii., p. 355.

Circumcision is practised in Feegee; the custom of cutting off little fingers for mourning is also usual.—*Erskine's West. Pacific*, p. 254.

[The chiefs' wives in Fiji bite or cut each others noses off.]

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The Sandwich Islanders are tatooed; the men more than the women.—*Cook's Sec. Voyage*, ii., p. 142.

The Sandwich Islanders knock out from one to four of the front teeth.—*Cook's Sec. Voyage*, ii., p. 69.

The Sandwich Islanders say that the bodily mutilations they undergo on the death of chiefs, &c., are intended to show the loss they have sustained, and perpetually to remind them of their departed friends.—*Ellis's Hawaii*, p. 151.

TAHITIANS.

The Otaheitans, men and women, are tattooed.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 482.

The Tahitians used to remove all the hair from the limbs. "Sometimes the men plucked the beards out by the roots, shaved it off with a shark's tooth, or removed it with the edges of two shells acting like the blades of a pair of scissors." "The eye-brows were also reduced."—*Ellis's P. R.*, ii., p. 116.

The Tahitians practise circumcision.—*Foster's Observations*, p. 269.

TONGANS.

The natives of Tonga (with the exception of Tooitonga) are *tattooed.*—*Martin's Tonga Islands*, ii., p. 268.

The Tongans shave or cut their beards by means of shells.—*Cook's Sec. Voyage*, i., p. 93.

The natives of Tonga cut off a portion of the little finger, as a sacrifice to the gods, for the recovery of a superior sick relative. *Martin's Tonga Islands*, ii., p. 210.

Tooitonga (the great divine chief of Tonga) is not circumcised, as all other men are. (A proof that circumcision is an act of sacrifice).—*Martin's Tonga Islands*, ii., p. 79.

SAMOANS.

Men are tattooed in Somoa.—*Turner.*

[The Samoans shaved the beard, (by means of a shark's tooth.)]

"A modified form of *circumcision* prevailed" in Samoa.—*Turner P.*, p. 177.

During a Samoan marriage ceremony the friends of the bride, to testify their respect "took up stones and beat themselves until their heads were bruised and bleeding."—*Turner's Polynesia*, p. 187.

NEW ZEALANDERS.

Male New Zealanders tattoo their faces, hips, and thighs; females, hips, chin, eyelids.—*Thomson's N. Zealand*, i., p. 75.

New Zealanders perforate the lobes of the ear, and the cartilage of the nose.—*Thomson's New Zealand*, i., p. 78.

New Zealanders usually pluck out the beard, by means of a pair of shells acting as nippers.—*Angas's Aust. and N. Zealand*, i., p. 328.

DYAKS.

The more primitive branches of the Malanau tribe, Borneo, practise tattooing.—*Brooke's Sarawak*, i., p. 73.

"The Kyans, Pakatans, and Kennowits, alone in Borneo, practise tattooing, and these are the three aboriginal races least esteemed for bravery."—*Boyle's Borneo*, p. 223.

The Kennowits and Kyans, Borneo, "tattoo the chest in pale blue lines with an occasional streak of scarlet. Many of the arabesques are very intricate and beautiful, but I never saw them attempt to delineate the figure of any animal."—*Boyle's Borneo*, p. 76.

Some of the Dyak tribes towards the interior pluck or shave their eyelashes.—*Brooke's Sarawak*, ii., p. 171.

The Kayans (Malanau, Borneo) shave their eyebrows, and pluck out the eyelashes.—*Brooke's Sarawak*, ii., p. 225.

JAVANS.

[Bodily mutilations of Javans.—Both sexes file and blacken the teeth. They do not distend the lobe of the ear to the extent practised in some countries. Shave the heads of children when 40 days old. Circumcision.]

SUMATRANS.

The Sumatrans flatten the noses, and compress the heads of children newly born. "They likewise pull out the ears of infants, to make them stand at an angle from the head." "The men are beardless. . . It is the same in respect to other parts of the body, with both sexes; and this particular attention to their persons, they esteem a point of delicacy, and the contrary an unpardonable neglect. The boys as they approach to the age of puberty, rub their chins, upper lips, and those parts of the body that are subject to superfluous hair, with . . . quick lime . . . which destroys the roots of the incipient beard. The few pilæ that afterwards appear, are plucked out from time to time with tweezers."—*Marsden*, p. 44.

Both sexes of Sumatrans file the teeth, and blacken them. The ears of females are pierced, before they have arrived at a marriageable age.

In Sumatra, "the boys are circumcised, where Mohametanism prevails, between the sixth and tenth year." At the age of ten or twelve the ears of the girls are bored, and their teeth filed: until this is performed, they are not marriageable.—*Marsden*, p. 287.

MALAGASY.

The Malagasy make cicatrices on various parts of the body, chiefly on the arms and chest.—*Ellis's Hist. Madag.*, i., p. 285.

Some of the holes in the ears of the Malagasy are large enough to let a woman's hand to go through. They dilate them by means of spring-rings.—*Drury*, p. 402.

The Malagasy pluck out their beards.—*Ellis's Hist. Madag.*, i., p. 115.

Circumcision practised by the Malagasy. Although they "regard this ceremony somewhat in the light of a religious rite, they assign no moral considerations for its observance. Scarcely, indeed, are physical reasons adverted to . . . . 'Our ancestors practised it, and we do the same.'"

"The time of performing this ceremony does not at all depend on the age of the child."—*Ellis's Hist. Madag.*, i., p. 177.

MALAYS IN GENERAL.

The natives of Savan, (near New Guinea), men and women, eradicate the hair from under the arm; and the men do the same to their beards.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 685.

"The national Hawaiian head is of a good size, and phrenologically well-shaped, though it has rather unduly large a base, and is flattened and straight at the back. This unnatural flatness of the occiput is thought to be owing to the way the mother holds her babe, which is by the left hand supporting the back of its head. Frequently, too, they lay its head in a hard gourd-shell on purpose to flatten it; and the way of all Hawaiians when sleeping, is to lie upon the back, which tends to keep the skull of the form given it in childhood. It is deemed becoming

to a man to have his hair very short behind: and manly beauty, in their view, depends more upon the *plane figure* and breadth of the occiput, than upon the height and fullness of the forehead. We have often heard them wonder at what they deem the fondness of foreigners for round heads."—*H. T. Cheever.*

FUNERAL RITES.

TYPES OF LOWEST RACES.

FUEGIANS.

"When a person dies," among the Fuegians, "his family wrap the body in skins, and carry it a long way into the woods; there they place it upon broken boughs, or pieces of solid wood, and then pile a great quantity of branches over the corpse. . . . . . On the west coast, some large caves have been found, in which were many human bodies in a dried state."—*Fitzroy*, ii., p. 181.

The Chonos Indians seem to deposit their dead in caves. "The bodies seem to have been placed in shallow graves, about a foot deep, which had been dug along the sides of the cave, and covered with twigs and leaves." Slips of a plant had been planted along the side of each grave.—*Fitzroy*, ii., p. 191.

"The aboriginal natives of western Patagonia . . . . . trace their descent from western nations across the ocean. They bury their dead in canoes, near the sea, that they may go to the spirits of their ancestors."—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 8.

ANDAMANS.

"On a death occurring," among the Andaman Islanders, "the corpse is removed from the interior of the hut to a distance of a pace or two, where it remains until burial, which takes place a few hours after. The thighs are drawn up to the belly, the legs fixed upon the thighs; the arms placed straight upon the chest and belly, so that the hands project between the thighs; and thus, enveloped in leaves, the body is tied up like a bundle by cordage of strong creepers, the ends being knotted together to form a sling, which the carrier, with his back turned towards the corpse, puts over his head and shoulders, and with the assistance of two men, rises with his burden, and is accompanied by two or three men, relatives of the deceased, to the burial place. This is generally about a mile inland from the sea-shore. The grave is an irregularly round hole, about three feet deep, dug with a pointed piece of stick, the earth being thrown out by the hands." The earth when filled in forms a small mound. "Before the corpse is prepared for burial, the wife and one or two near relatives sit down and weep over it. Two or three months after burial . . . . some near relatives . . . . disinter the bones; and . . . . carry them to the encampment, and spread them out, when these are wept over by the relatives, who each take a bone; the nearest relative taking the skull and lower jaw, which may be carried suspended by a cord from the neck for months. The bones are sometimes bound to the posts of the houses."—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 37.

The Andamanese sometimes place the body of a dead person "on its back on a platform of sticks, placed across the forks of a tree, about twelve feet above the ground."—(*St. John*) *Trans. Eth. Soc., New Ser.*, v., p. 42.

Treatment of the bones of the dead by the Andaman Islanders:—"The skulls, when clean, are painted red and slung round the neck, being used as a box for such small articles as can be put in through the spinal aperture; the smaller bones are made into necklaces, and the leg and arm bones are often stuck into the waistbelts of the women."—(*St. John*) *Trans. Eth. Soc., New Ser.*, v., p. 43.

VEDDAHS.

"They [the village Veddahs] do not even bury their dead; but, as soon as the body has expired, throw it into the jungle."—*Davy*, i., p. 117.

"So rude are the [Wild] Veddahs in all respects, that they do not even bury their dead, but cover them with leaves and brushwood in the jungle."—*Tennent*, ii., p. 442.

"Though, in Bintenne, they [the Veddahs] have long buried and mourned their dead, those of Nilgala have only commenced, in this generation, to do either. Till very recently the dead man was left where he died. The survivors covered the body with leaves, put a heavy stone upon its chest, and sought some other cave, leaving that in which the death occurred to the spirit of the deceased. They still desert the scene of the death, the bones, constantly found in good preservation in the caves of the Nilgala, prove how recently the practice of leaving the body unburied has been abandoned."—(*Bailey*) *Eth. Soc., Lon., N. S.*, ii., p. 296

AUSTRALIANS.

Australian natives bury their dead.—*Mitchell's Australia*, i., p. 262.

The funeral ceremonies among the Australians are different in almost every tribe. The principal modes of disposing of the body are:—1. Burial. 2. By placing it in a tree. 3. Burning (only for very young children). 4. By placing it on a bier raised high above the ground. There is generally some spearing and fighting connected with a death.—*Eyre's Australia*, ii., pp. 343-355.

"The various modes in use among their neighbours of the continent of New Holland may be briefly mentioned. The body is burnt—placed in a hollow tree—laid upon a stage supported by four rude posts—thrown on the top of the thick-branched Banksia (Native Honeysuckle), or Exocarpus (Native Cherry-tree)—buried with knee and chin together—carried about by women till putrefaction leaves bones only in the net—or laid aside in scrub or hollow tree till the skeleton is fit to be buried. Some of the Gipp's Land Blacks mutilate their dead, preserving bony parts as relics, and interring only the bowels and fleshy parts. Formerly, in Port Jackson, the body was put adrift in the bay on a bark canoe. In Encounter Bay, the old were buried, the middle-aged placed in a tree, and young infants burnt."—*Bonwick's Daily Life Tas.*, p. 92.

The natives of New South Wales sometimes bury the dead in a bark canoe; weapons and utensils are buried with the body.—*Angas's Austr. and N. Zealand*, ii., p. 228.

When a native of Australia has been murdered it is customary for the brother or relative of the murdered person to live in a hut built upon the grave until the tribe to which he belongs has avenged the murder, when the hut is burnt.—*Mitchell's Australia*, ii., p. 88.

In Australia it is customary for mothers to carry on their backs for weeks the dead bodies of their children.—*Angas's Austr. and N. Zealand*, i., p. 75.

In Western Australia a small hut is erected over a grave, and the property of the deceased placed upon it. Fires are also kept burning beside the grave for several days; and should the deceased be a person of distinction, these fires are lighted daily for three or four years.—*Trans. Eth. Soc., New Ser.*, iii., p. 245.

In Australia the rites of sepulture devolve upon the women.—*Trans. Eth. Soc., New Ser.*, iii., p. 245.

When mourning, the widows of the South Australians on the Murray "shave their heads, cover them with a netting, and then plaster them with pipe-clay; forming, when it has dried, a skull-cap, or cast of the head, upwards of an inch in thickness, and weighing several pounds."—*Angas's Austr. and N. Zealand*, i., p. 86.

"By the same law of contrasts which induces the white man to mourn in black, it is natural that the black man (the Australian) should choose white as his symbol of sorrow."—*Trans. Eth. Soc., New Ser.*, iii., p. 248.

A white band, around the brow, used by the natives of Australia, as a badge of mourning for the dead.—*Mitchell's Australia*, i., p. 171.

The natives of Australia use white pigment as an indication of mourning.—*Sturt's Australia*, i., p. 107.

It is customary for the natives of Australia to cut themselves when mourning for their dead relatives.—*Mitchell's Australia*, ii., p. 346.

"We there saw several persons amid smoke, and apparently regardless of our presence; indeed, their apathy as compared with the active vigilance of the natives in general, was surprising. * * * * * All this seemed rather mysterious, until the nature of the song I had heard was explained to me afterwards at Sidney, by the bushranger, * * who "imitated the notes, and informed me, that they were sung by females when mourning for the dead; and he added, that on such occasions, it was usual for the relatives of the deceased, to seem inattentive or insensible to whatever people might be doing around them."—*Mitchell's Australia*, i., p. 118.

"A person having tricked an Australian lubra into pronouncing such [the name of a dead relative] though accidentally, he became much excited, and *spat three times*, as naturally as many English and Irish peasants would do at the present day, to avert some malign influence."—*Bonwick's Daily Life Tas.*, p. 183.

The natives of Australia sometimes *ornament* their burying-grounds.—*Mitchell's Australia*, i., p. 321.

NEGRITTO RACES.

TASMANIANS.

Among the Tasmanians "the dead were variously disposed of by different tribes,—by some they were burnt,—by others placed in various attitudes in hollow trees and abandoned,—while by others dead bodies were thrown into holes made by the casual uprooting of large trees, and therein left, partially covered with rubbish, &c."—*Milligan; Proc. Royal Soc. Tasmania*, iii., p. 180.

"The Blacks of that southern coast were accustomed to burn their bodies, and bury the ashes."—*Bonwick's Daily Life Tas.*, p. 22.

"With the Tasmanians of the southern parts of the island the fire would be got ready before the breath was gone, so anxious were they to consume the body immediately upon decease. The ashes were sometimes, as with the Sandwich Islanders, cast upon the ocean waters, but more frequently were collected and carried about by the friends in their frequent wanderings, and as preservatives against evil."—*Bonwick's Daily Life Tas.*, p. 96.

"The body of the deceased Tasmanian was usually placed in a sitting posture, the knees bent upwards."—*Bonwick's Daily Life Tas.*, p. 92.

"This was a grave, and in the middle of it was deposited a spear, pointed to the depth of two feet, and the upper end of it pointed with a human bone."—*Bonwick's Daily Life Tas.*, p. 97.

"A fence of brushwood was often fixed round the Tasmanian grave, or a rude hut, as at Guichen Bay, built over the remains. Occasionally a mound was raised. Without adequate means for digging a large hole, though with their sticks the Natives pursued the wombat in its burrowings, there would be only a little earth and leaves, or grass spread over the corpse."—*Bonwick's Daily Life Tas.*, p. 92.

"The affectionate nature of women appeared on such melancholy occasions. Plastering their shaven heads with pipe clay, and covering their faces with a mixture of charcoal and emu fat, or mutton-bird grease, the women not only wept, but lacerated their bodies with sharp shells and stones, even burning their thighs with a firestick. Flowers would be thrown on the grave, and trees entwined to cover their beloved ones. The hair cut off in grief was thrown upon the mound. * * * Often would the mother bear about with her the bones of her child, and the widow some such memorial of her husband; as, among the Fuegians and Andamaners, widows may be seen with the skulls of their deceased partner suspended from their necks."—*Bonwick's Daily Life Tas.*, p. 97.

"A bone suspended in a bag from the neck, as it hung against the breast, reminded the wearer of a former love. So many skulls and limb bones were taken by the poor Natives when they were exiled to the Straits, that Captain Bateman told me, that when he had forty with him in his vessel, they had quite a bushel of old bones among them."—*Bonwick's Daily Life Tas.*, p. 10.

NEW CALEDONIANS.

In the New Hebrides and neighbouring groups the rites of sepulture are little attended to. In some islands the dead are thrown into the sea.—*Jour. Eth. Soc.* (1854), iii., p. 63.

The New Caledonians "deposit their dead in the ground." The grave of a chief, "which bore some resemblance to a large mole-hill, was decorated with spears, darts, paddles, &c. all stuck upright in the ground round about it."—*Cook's Voyage towards S. Pole*, ii., p. 125.

The New Caledonians dress the body of the dead with a belt and shell armlets. "Raise and cut off the finger and toe nails whole to preserve as relics. They spread the grave with a mat, and bury all the body but the head. After ten days, the friends twist off the head, extract the teeth as further relics, and preserve the skull also . . . They set up spears at the head of a chief when they bury him, fasten a spear-thrower on to his forefinger, and lay a club on the top of his grave."—*Turner's Poly.*, p. 425.

The Tannese wrap the body of the dead in a piece of thick native cloth; paint the face red; and bury in a recess in the side of a grave 4 or 5 feet deep. Weeping and wailing are the modes of expressing grief.—*Turner's Poly.*, p. 92.

In Aneiteum, the wives of a chief were strangled to accompany the husband to the other world. The custom has within the last few years (1861) been introduced into Tanna, and is spreading over the island.—*Turner's Poly.*, p. 93.

The people of Aneiteum strangle widows. On the death of a beloved child the mother, aunt, or grandmother is strangled to accompany it to the world of spirits.—*Turner's Poly.*, p. 372.

In Vate, "on the death of chiefs it is a frequent custom to kill one, two, three, or more men to make a feast for the mourners."—(*Hardie*) *Erskine's West. Pacific*, p. 334.

The natives of Tanna wear locks of the hair of dead relatives, fastened round the neck.—*Cook's Voyage towards South Pole, &c.*, ii., p. 68.

"Cutting off the hair is a sign of mourning at Tanna. Also blacking and oiling the face."—*Turner's Poly.*, p. 319.

The natives of the Isle of Pines paint their faces white as a sign of mourning.—*Erskine's West. Pacific*, p. 396.

In mourning for the dead the women of the New Hebrides and neighbouring groups burn the upper part of their arms.—*Jour. Eth. Soc.* (1854), iii., p. 63.

NEW GUINEA PEOPLE.

"Their [New Guinea People's] dead are buried, and after a year or more, the bones taken up and placed in the family tomb, erected near the house or selected from the natural caverns in the limestone rocks."—*Chambers's Encyc., sub voce.*

When a death occurs among the natives of Dory, New Guinea, the body is "deposited in a grave, four or five feet deep, resting on its side, and a porcelain dish is placed under the ear. If the deceased has been the head of a family, the idol is brought to the grave and loaded with reproaches. The arms and ornaments of the deceased are then thrown into the grave, which is filled up with earth, and a roof of atass erected over it, upon which the idol is placed, and left there to decay. The burial feast is kept up for an entire moon when the deceased has been an important personage."—*Earl's Papuans*, p. 85.

FIJIANS.

When an aged Feegeean chief is buried alive, "a bed is formed, at the bottom of the grave, of the bodies of the strangled women."—*Erskine's West. Pacific*, p. 233.

The Feegeeans deposit the bodies of their chiefs and persons of note in small *mbures* or temples.—*U. S. Ex. Ex.*, iii., p. 119.

In Fiji "a child of rank died under the care of Marama, the queen of Somosomo. The body was placed in a box, and hung from the tie-beam of the chief temple, and, for some months, the best of food was taken to it daily, the bearers approaching with the greatest respect, and, after having waited as long as a person would be in taking a meal, clapping their hands as when a chief has done eating, and then retiring. If tortoise-shell or mats were divided, Tui Vanuavou—the child—always had his share."—*Williams.*

[In Fiji if a chief die some must be strangled to accompany him to the land of spirits. That he should appear there unattended "is most repugnant to the native mind." They kill one or more of his wives, and his chief friend, and often many more.]

[They put into a dead man's hand a club and whale's teeth—to defend himself in the spirit world and to propitiate the spirits.]

[When Ra Mbithi, a Fijian, was lost at sea, seventeen of his wives were destroyed. The wives are killed at their own request, because they know that if they were not, they would suffer perpetual insult, neglect and want.]

[In Fiji if the friends of a dead man's wife are not clamorous for her sacrifice, their indifference is resented as a disrespect to the dead man. "We dare not live, our friends dare not save us"—said two widows to Williams.]

PAPUAN ISLANDERS.

The natives of the Tenimber Islands, Malay Archipelago, deposit the dead on a raised platform, and place beside it, fruits, cooked yams, fowls, rice, &c., which are occasionally renewed.—*Earl's Kolff's Voyages of Domga*, p. 223.

The natives of Lette, Malay Archipelago, put goods, and dressed food into the grave of one whose body has just been laid

in the grave. When the grave is filled with earth, they collect round an idol, and offer provisions to it.—*Earl's Moluccan Archip.*, p. 62.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Funeral rites of Sandwich Islanders:—Bones of the legs, arms, and sometimes the skulls of kings and principal chiefs, preserved, and generally carried about by their descendants, on the supposition that the spirit would exercise a guardianship over the latter.

Inferior chiefs and priests buried in a horizontal position, the latter generally within the precincts of the enclosure where they officiated.

Common people buried in a sort of sitting position; head, hands, and knees being bound close together with cord.

They preferred natural graves whenever available, and selected for this purpose caves in the sides of their steep rocks, or large subterranean caverns. Sometimes the inhabitants of a village deposited their dead in one large cavern, but in general each family had a distinct sepulchral grave. Their artificial graves were either simple pits dug in the earth, or large enclosures. Sometimes the fishermen threw their dead into the sea. Sometimes part of the bones of the dead were thrown into the volcano.

The bones of human sacrifices were piled up within the temple.—*Ellis's Hawaii*, p. 334.

It would seem that the Sandwich Islanders throw the bodies of their dead into the sea; except those of their chiefs, which they burned.—*Cook's Sec. Voyage*, ii., p. 179.

The Sandwich Islanders frequently bury the children whom they kill, in a hole in the floor of their houses.—*Ellis's Hawaii*, p. 302.

The Sandwich Islanders separated the flesh from the bones of Cook's body, and preserved them; this being the highest respect they could pay him.—*Ellis's Hawaii*, p. 103.

At the burial of one of the crew of Cook's expedition at Owhyhee, the chiefs of the Island put a roast hog at the corpse's head, and another at its feet, along with bread-fruit, plantains, and bananas. Fresh provisions were also placed next day on a stage erected for the purpose over the grave.—*Cook's Last Voyage*, p. 307.

The wearing apparel and other personal property of a Sandwich Island chief is generally buried with him.—*Ellis's Hawaii*, p. 137.

Sometimes a part of a canoe is found near a grave in the Sandwich Islands.—*Ellis's Hawaii*, p. 106.

Burying-place in the Sandwich Islands:—An area about 100 yards long, and 40 broad; considerably elevated, and enclosed with stakes, on which were placed skulls of those who had been sacrificed to the Deities. The area contained many wooden images, representing their deities, some in huts, others not. One, representing the principal deity, was wrapped round with cloth, and had offerings of food placed before it.

Near the Morai were the houses of the priests, with an image wrapped in cloth before each, as well as a pole on which the provisions to the deity were placed.—*Cook's Sec. Voyage*, ii., p. 180.

The Sandwich Islanders use natural caves formed in the rocks of lava as places of sepulture.—*Ellis's Hawaii*, p. 111.

In the Sandwich Islands the royal residences are in the neighbourhood of the morais.—*Vancouver's Voyage*, iii., p. 61.

The Sandwich Islanders place images in and around the mausoleum of their kings.—*Ellis's Hawaii*, p. 135.

Ceremonies on death of a king or chief in the Sandwich Islands:—

Cutting the hair of the head in every imaginable form.—Cut on both sides, and left long in the middle from the forehead to the back of the neck; tonsure like Romish priests; bald on one side, and 12 or 18 inches long on the other; a patch cut out like a horse shoe; cut in a number of curved furrows from ear to ear.

Knocking out one of the front teeth.

Cutting the ears.

Tattooing a spot on the tongue.—*Ellis's Hawaii*, p. 146.

In the Sandwich Islands, in addition to the other ceremonies, on the death of a king or chief, "the people ran to and fro without their clothes, appearing and acting more like demons than human beings; every vice was practised, and almost every species of crime perpetrated. Houses were burnt, property plundered, even murder sometimes committed, and the gratification of every base and savage feeling sought without restraint. Injuries or accidents, long forgotten perhaps by the offending party, were now revenged with unrelenting cruelty."—*Ellis's Hawaii*, p. 148.

The Sandwich Islanders have a custom of singing on the death of a chief, in a plaintive tone, accompanying the song with affecting gesticulations, such as wringing the hands, grasping the hair, and beating the breast.—*Ellis's Hawaii*, p. 149.

The ceremonies on the death of a chief in the Sandwich Islands do not seem to have been practised by the common people among themselves.—*Ellis's Hawaii*, p. 151.

Most of the funerals of the Sandwich Islanders are performed in secret.—*Ellis's Hawaii*, p. 333.

The Sandwich Islanders carry a black flag at a funeral.—*Cook's Last Voyage*, p. 325.

TAHITIANS.

Disposal of dead in Tahiti:—"The bodies of the chiefs, and persons of rank and affluence, were preserved; those of the middle and lower orders buried; when interred, the body was . . . . placed in a sitting posture, with the knees elevated, the face pressed down between the knees, the hands fastened under the legs, and the whole body tied with cord or cinet wound repeatedly round. It was then covered over, and deposited not very deeply in the earth." "The bodies of the dead, among the chiefs, were, however, in general preserved above ground; a temporary house or shed was erected for them, and they were placed on a kind of bier. The practice of embalming appears to have been long familiar to them." Various superstitious ceremonies were performed during the process. After embalming, the corpse was clothed, "and placed in a sitting posture; a small altar was erected before it, and offerings of fruit, food, and flowers, daily presented by the relatives, or the priest appointed to attend the body." When the body decayed, the bones (except the skull) "were buried within the precincts of the family temple."

"If the deceased was a chief of rank or fame, a priest or other person was appointed to attend the corpse, and present food to its mouth at different periods of the day. . . . The family, district, or royal maraes were the general depositories of the bones of the departed;" where they were considered as "under the guardianship of the gods." Sometimes to prevent the bones being stolen, they were deposited on the tops of the most inaccessible mountains.—*Ellis's P. Res.*, i., p. 519.

The Tahitians embalm the bodies of the dead (chiefs).—*Vancouver's Voyages*, i., p. 121.

The Otaheitans place the bodies of their dead upon a kind of bier, supported by stakes, and under a roof. Alongside are placed the weapons of war, branches such as those used as emblems of peace, some implements, palm-nuts, a cocoa-nut shell full of fresh water, a small bag containing bread fruit, some of it fresh (when Cook examined a bin), some of it stale; which seems to indicate that fresh bread and water is supplied to the dead daily.—(*Cook*) *Hawkesworth's Voyages*, ii., pp. 95-97.

In Otaheite, the altars on which the natives place their offerings to the gods are similar to the biers on which they place their dead; both are small stages, raised on wooden pillars, from five to seven feet high.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 168, cf. p. 95.

The Tahitians generally left the dead bodies of the enemy unburied. Canoes were sometimes dragged over the bodies.—*Ellis's P. R.*, ii., p. 507.

The *Morais* or burying grounds of the Otaheitans are also places of worship.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 507.

When a native dies in Otaheite the friends and relations hold something like an Irish wake.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 434.

The *Otohaa*, (expression of grief for the dead among Tahitians), "commenced when the sick person appeared to be dying; the wailing then was most distressing, but as soon as the spirit had departed, the individuals became quite ungovernable.

"They not only wailed in the loudest and most affecting tone, but tore their hair, rent their garments, and cut themselves with shark's teeth or knives in a most shocking manner."

"In its milder form it was an expression of joy, as well as grief; . . . . loud wailing was uttered, and the instrument armed with shark's teeth applied, in proportion to the joy experienced."

When a king or principal chief died, the people sometimes went the length of fighting with clubs and stones till murder followed; which would sometimes continue for two or three successive days.—*Ellis's Poly. Res.*, i., p. 527.

Besides the bodily lacerations, &c., on occasion of a death in Tahiti, "there was their elegaic ballads, prepared by the bards, and recited for the consolation of the family. They . . . . eventually became a part of the ballads of the nation. Though highly figurative and beautiful in sentiment, breathing a pathetic spirit of sympathy and consolation, they were often historical, or rather biographical." "Much of their mythology is probably to be ascribed to this source, and many of their legends were originally funeral or elegaic songs, in honour of departed kings or heroes."—*Ellis's Poly. Res.*, i., p. 530.

The Tahitians had a ceremony, a few weeks after the death of a person of distinction, called a *heva*. "The principal actor in this procession was a priest, or relative, who wore a curious dress, the most imposing part of which was the head-ornament, or parae."

"They were armed with a club and cudgel, and proceeded through the district, seizing and beating every person they met with out of doors."

"They were supposed to be inspired by the spirit of the deceased, to revenge any injury he might have received."—*Ellis's Poly. Res.*, i., p. 532.

In Otaheite the funeral ceremonies, &c., are expensive in proportion to the rank of the deceased.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 235.

The Tahitians never repair or live in the house of one who is dead; that, and every thing belonging to him, is tabooed.—*Cook's Sec. Voy.* i., p. 130.

TONGANS.

In Tonga, almost every family of distinction has a burial-ground. These are generally in some retired spot. The ground is elevated some 3 or 4 feet high, having a circumference of 150 or 200 ft., and sometimes enclosed. On the top are built some close huts, in which the bodies are deposited.—*Cook's Sec. Voyage*, i., p. 111.

In Tonga, the burial-place includes the grave, the mount in which it is sunk, and a sort of shed over it. "The grave of a chief's family is a vault, lined at the bottom with one large stone, one at each side, and one at the foot and head, and is about eight feet long, six feet broad, and eight feet deep, covered at the top with one large stone."—*Mariner*, i., p. 144, note *.

The Tonga Islanders would not take the trouble to bury their enemies.—*Martin's Tonga Islands*, i., p. 106.

In the Tonga Islands the cemeteries where the great chiefs are buried are considered sacred. Enemies meeting there must regard each other as friends, under penalty of displeasure of the gods.—*Martin's Tonga Islands*, i., p. 88.

The natives of Tonga used to strangle the chief widow of Tooitonga (the great divine chief), that she might be interred with him.—*Martin's Tonga Islands*, ii., p. 209.

At the burial of a Tonga chief, who had been assassinated, one of his murderers came forward, and challenged any of the deceased chief's followers to wreak their vengeance upon him by engaging in combat.—*Mariner*, i., p. 145.

When mourning for the dead, the Tongans cut and wound themselves with clubs, stones, knives, or sharp shells. The women beat their breasts. Shaving the head. Burning the cheeks.—*Mariner*, i., p. 381.

At funeral ceremonies the Tongans dress with mats, shave their heads, and put leaves of the *ifi* tree (   ) round their necks.—*Mariner*, i., p. 430.

In the Tonga Islands, on the death of their great divine chief, the natives feast for a month; after which a prohibition lasting about 8 months, is laid upon hogs, fowls, cocoa-nuts, (to prevent scarcity,) which prohibition can be removed only by a religious ceremony.—*Martin's Tonga Islands*, i., p. 112.

In Tonga, when the king's mother dies, the chiefs who are her descendants have their left temple burnt; their right temple when the father dies: and on the death of the high-priest the first joint on the little finger is amputated.—*Cook's Last Voyage*, p. 134.

SAMOANS.

Formerly, in Samoa, a dead body "was buried without a coffin, except in the case of chiefs." "The grave is often dug close by the house. They make it about four feet deep, and after spreading it with mats, like a comfortable bed, there they place the body with the head 'to the rising of the sun,' and the feet to the west. With the body they deposit several things which may have been used during the person's illness. . . . . Other mats are spread over the body, on these a layer of white sand from the beach, and then they fill up the grave. The spot is marked by a little heap of stones, a foot or two high." The grave of a *noted* warrior is frequently surrounded with spears.—*Turner's Polynesia*, p. 229.

Embalming is known and practised with surprising skill by some Samoans.—*Turner's Poly.*, p. 231.

Samoan expressions of grief for the dead.—"Rending garments, tearing the hair, thumping the face and eyes, burning the body with small piercing firebrands, beating the head with stones till the blood runs, and this they called an 'offering of blood' for the dead." They also burnt fires in honour of the dead.—*Turner's Poly.*, p. 227.

NEW ZEALANDERS.

New Zealanders did not bury their dead in Cook's time.—*Thomson's N. Zealand*, ii., p. 295.

The New Zealanders at Queen Charlotte's Sound, tie a stone to the body of a dead relative, and throw it into the sea.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 389.

The New Zealanders disposed of the dead bodies of slaves by throwing them into holes or into the sea, or burying them beneath the posts of their houses.

The dead bodies of free persons held in high respect.

Those of chiefs were wrapped in mats, put into canoe-shaped boxes, along with their club, "and deposited on stages 9 ft. high, or suspended from trees in the neighbourhood of villages, or interred within the houses where they died." Here they were daily bewailed by relatives for weeks. Rude human images 20 or 40 ft. high were erected as monuments.

About a year after this the bones were cleaned, "and secretly deposited by priests in sepulchres on hill tops, in forests, or in caves."—*Thomson's N. Zealand*, i., p. 188.

It would seem that in some parts of New Zealand the natives bury their dead in the ground, while in other parts they throw them into the sea."—(*Cook*) *Hawkesworth's Voyages*, iii., p. 473.

Among the Egyptians there was a notion of hiding the bones of chiefs in secret caves, similar to that among the New Zealanders.

On one part of the coast of New Zealand Cook saw a cross set up, adorned with feathers, and said by the natives to be a monument for a man who was dead; how the body had been disposed of he could not ascertain.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 306.

The ground for a certain distance round the tomb of a New Zealand chief is *tapu*.—*Angas's Aust. and New Zealand*, i., p. 266.

When a New Zealand chief is buried in a village, the whole village becomes immediately *tapu*; no one, on pain of death, being permitted to approach it.—*Angas's Aust. and New Zealand*, i., p. 279.

New Zealanders place food and water at the graves of the dead, and "aver that at night the spirit comes and feeds from the sacred calabashes."—*Angas's Aust. and N. Zealand*, ii., p. 71.

An upright canoe, with the name and rank of the chief inscribed upon it, is placed by the New Zealanders upon the grave of a chief.—*Angas's Aust. and New Zealand*, i., p. 279.

The burial in a canoe among the New Zealanders and the supposition of going back to another place is confined to the chiefs, &c. Compare the opinion of the Tongans that only the chiefs, &c. had souls, and went to heaven (Matabool).

The New Zealanders are an immigrant race: a canoe, sometimes with sails and paddles, or part of a canoe, is placed beside or in their graves.—*Angas's Aust. and N. Zealand*, ii., pp. 71, 154.

The New Zealanders generally deposit the property of the deceased chief along with the body.—*Angas's Aust. and N. Zealand*, i., p. 331.

The New Zealanders give a feast on occasion of the removal of the bones of a chief to their last resting-place. These feasts are also held annually for a number of years; when speeches and laments are delivered in memory of the chief.—*Thomson's N. Zealand*, i., p. 188.

The New Zealanders, like the Tahitians, cut themselves in mourning for the dead.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 338.

The New Zealanders wound themselves when mourning for the dead.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 473.

In mourning the New Zealand women cut themselves with sharp shells.—*Angas's Aust. and N. Zealand*, i., p. 242.

New Zealanders tie *red* cloth round the head when mourning. —*Angas's Aust. and N. Zealand*, ii., p. 58.

The New Zealanders wear mourning head-dresses of dark feathers; sometimes when mourning they clip half the head-hair short.—*Thomson's N. Zealand*, i., p. 188.

New Zealanders kill slaves on death of a chief.—*Thomson's N. Zealand*, i., p. 113.

During mourning the N. Zealanders "talked of the dead as if they were alive."—*Thomson's N. Zealand*, i., p. 188.

DYAKS.

"A majority of the Dyaks bury their dead, but a few practice incremation; weapons, ornaments, and property are buried with the body. The feast or wake is carried to a great extent."—*Boyle's Borneo*, p. 213.

"Among the Sea Dyaks, corpses are usually buried; although, should a man express a wish to share the privilege of the priests and be, like them, exposed on a raised platform, the relations are bound to comply with this request."—*St. John's Far East*, i., p. 57.

Among the Sea Dyaks, those who commit suicide are not buried with those who have died a natural death, as it is supposed that they will not be allowed to mix with the latter in heaven.—*St. John's Far East*, i., p. 59.

"The Dyaks who have fallen in battle are seldom interred, but a paling is put round them to keep away the pigs, and they are left there."—*St. John's Far East*, i., p. 59.

The Land Dyaks burn the dead, or bury.—*Low's Sarawak*, p. 262.

Among some Land Dyak tribes the elders and the rich are burned, while the others are buried.—*St. John's Far East*, i., p. 165.

In the northern interior of Borneo the Dyaks (Muruts = hill men) place the bones of their chiefs in boxes on the ridges of the highest hills. The bones of the poor are simply buried.—*St. John's Far East*, ii., p. 129.

The Kyans place the bodies of the dead (probably only the rich, &c.) in coffins raised on posts.—*St. John's Far East*, i., p. 113.

Among the Kayans the body of the dead "is wrapped up,

enclosed within a hollowed coffin, and raised on two thick, carved posts, with roughly carved woodwork extending out from each corner."—*St. John's Far East*, i., p. 98.

In Western Sarawak the custom of burning the dead is universal. Further east they are indifferently burned or buried; while as far east as the river Sadong, the custom of cremation ceases.—*St. John's Far East*, i., p. 163.

"Among the Sea Dyaks the dead chief is placed in his war canoe with his favourite weapons and principal property, and is thus turned adrift."—*Lubbock's Pre-historic Times*, p. 455.

The Malanans used to drift the corpse of their chiefs out to sea in a boat, along with his sword, eatables, clothes, &c. and often with a slave woman chained to the boat.—*Brooke's Sarawak*, i., p. 78.

The Kanawits and Milanans have a custom of sending much (but not all, and not the most valuable portion) of the deceased chief's goods adrift in a frail canoe on the river.—*St. John's Far East*, i., p. 42.

"The Malanans (Borneo) build picturesque boats, decorated with flags and other embellishments, which are dedicated to the use of departed spirits, who are supposed to travel in them on marine migrations. These crafts are placed near their graves."—*Brooke's Sarawak*, i., p. 77.

The Dyaks in some places build monuments for the dead like houses, 18 ft. high, ornamentally carved, hollow inside, containing the goods of the departed—sword, shield, paddle, &c.—*Brooke's Sarawak*, ii., p. 270.

The Land Dyaks bury food with the dead, for the sustenance of the soul in its passage to the other world.—*St. John's Far East*, i., p. 163.

The Kyans, Borneo, bury the national weapon—the "parang ilang" along with their warriors.—*Boyle's Borneo*, p. 65.

(All the Sea Dyak tribes bury the dead). In addition to the property of the deceased, they bury with him sometimes large sums of money, and other valuables: so that a father who has been unfortunate in the death of many of his family, is frequently reduced to poverty. The funeral is terminated by a sort of Irish wake in the village.—*Low's Sarawak*, p. 203.

Among the Malanans, Borneo, when a chief dies, his slaves attend to his imagined wants with the fan, sirih, betel-nut.—*Brooke's Sarawak*, i., p. 78.

Part of the Malanan tribe, Borneo, practise human sacrifice on the death of a chief, or man of rank.—*Brooke's Sarawak*, i., p. 74.

The Kayans (Borneo) sacrifice a captive on the death of the chief's son.—*Brooke's Sarawak*, ii., p. 272.

The Milanans, Borneo, sacrifice slaves on the death of a respectable man, and bury "them with the corpse, in order that they might be ready to attend their master in the other world."—*St. John's Far East*, i., p. 35.

The slaves slain by the Kyans on the death of a chief are supposed to become his attendants in a future state. Their bodies, along with that of the chief are placed in ornamented houses, of carved wood, raised from the ground on posts.—*Low's Sarawak*, p. 335.

At a burial the Sea Dyaks kill a fowl as a sacrifice to the spirit that guards the earth.—*St. John's Far East*, i., p. 58.

The Dyaks have feasts not only on occasion of a death, but also in recurring commemoration of one.—*Boyle's Borneo*, p. 211.

When passing a burial-ground the Sea Dyaks throw on it something they consider acceptable to the departed.—*St. John's Far East*, i., p. 71.

The Dyaks taboo the rivers after the death of a chief. The taboo is removed only when the successor has obtained a head.—*Brooke's Sarawak*, i., p. 92.

Among some Dyak tribes it was a custom, for a chief at least, when one of his children died, to sally out, and kill the first person he met, even if it were a brother.—*St. John's Far East*, i., p. 43.

JAVANS.

Since the introduction of Mahometanism the Javans generally inter the body of the dead after the manner of the Mahometans. Previously to the introduction of Mahometanism "there were three modes of disposing of the body of a deceased person: by fire, termed *óbóng*; by water, termed *lárung*; or by exposing it upright against a tree in a forest, where it was left to decay, termed *sétra*. When the body of a chief or person of consequence was burnt, it was usual to preserve the ashes, and to deposit them in a *chándi* or tomb.

"It was the custom with all classes of people in Java to give an entertainment or feast on the decease of their friends and relations. The first feast was given on the day of the death, a second on the third day after, a third on the seventh day, a fourth on the fortieth day, a fifth on the hundredth day, and a sixth on the thousandth day after the decease of the party; after which an annual feast was observed, with more or less pomp, according to the respect with which the deceased was held, or the circumstances of the friends and relatives who celebrated his memory.

"Besides these regular feasts and ceremonies, others prescribed by the *wúku* [the weeks of seven days, considered with reference to the seasons] were religiously observed." Some tribes employ themselves during the seven days in visiting the tombs of deceased, and feasting with living, relatives.—*Raffles*, i., p. 327.

"At the interment of an inhabitant of *Teng'ger* [a district of Java occupied by almost the only race in the island, which still retains the ancient Hindu rites] the corpse is lowered into the grave with the head placed towards the south (contrary to the direction observed by the Mahometans) and is guarded from the immediate contact of the earth by a covering of *bámbus* and planks. When the grave is closed, two posts are planted over the body; . . . . and between them is placed a hollowed *bámbu* in an inverted position, into which, during seven successive days, they daily pour a vessel of pure water, laying beside the *bámbu* two dishes, also daily replenished with eatables." On the expiration of the seventh day a feast of the dead is held, in which a figure, representing the human form, and supported round the body by the clothes of the deceased, plays an important part.—*Raffles*, i., p. 331.

SUMATRANS.

Among the *Battas*, Sumatra, "when a *raja* or person of consequence dies, the funeral usually occupies several months; that is, the corpse is kept unburied until the neighbouring and distant chiefs, or, in common cases, the relations and creditors of the deceased, can be convened. . . . The body, however, is in the mean time deposited in a kind of coffin," made of a log split and hollowed out. Each of the relations and friends brings some kind of provision for the funeral feast, which lasts for nine or ten days, or until the provisions are exhausted. When the body has been deposited in the ground, "the earth about the grave is raised, a shed built over it, further feasting takes place on the spot, for an indefinite time, and the horns and jaw-bones of the buffaloes and other cattle devoured on the occasion, are fastened to the posts."—*Marsden*, p. 387.

Sumatran funerals.—"The corpse is carried to the place of interment on a broad plank, which is kept for the public service of the *dusun*. . . . No coffin is made use of; the body being simply wrapped in white cloth. . . . In forming the grave, after digging to a convenient depth, they make a cavity in the side, at bottom, of sufficient dimensions to contain the body, which is there deposited on its right side. . . . The cavity, after strewing flowers in it, they stop up by two boards. . . . The outer excavation is then filled up with earth; and little white flags, or streamers, are stuck in order around. They likewise plant a shrub, bearing a white flower, . . . (plumeria obtusa), and in some places, wild marjoram. The women who attend the funeral make a hideous noise, not much unlike the Irish howl. On the third and seventh day, the relations perform a ceremony at the grave, and at the end of twelve months that of . . . setting up a few long, elliptical stones, at the head and foot. . . . On this occasion they kill and feast on a buffalo, and leave the head to decay on the spot, as a token of the honour they have done to the deceased, in eating to his memory."—*Marsden*, p. 288.

MALAGASY.

The Malagasy bury the dead.—*Ellis's Hist. Madag.*, i., p. 235.

"The Calcutta Englishman gives an account of the burial of the late Queen of Madagascar. The body was swathed in nearly 500 silk lambas, in the folds of which twenty gold watches, 100 gold chains, rings, brooches, bracelets, and other jewellery, together with 500 gold coins, were rolled. All the presents she had received from the Queen and the Emperor of the French were buried with her, and all her furniture and personal effects. Directly the Queen's death was made known, all the people, with the exception of about twenty of the highest officers, had to cut off their hair and put off all their clothing except the 'lamba,' and this only to wear from the waist to the knees, until after the funeral, when the shoulders were to be covered by the 'lamba,' but nothing else worn. No singing is allowed whilst mourning for a Sovereign; no clay walls nor houses are to be built; no earthenware made, and a great many more things are forbidden. The Queen's coffin was made of silver dollars, and is valued at about £4,500. The tomb is built like that of Radama I., only the little house on the top is painted scarlet, with gilt posts and eagles. There is a bar of silver across the door, and the inscription is laid in solid gold."—*English Independent, 27th Aug.* 1868.

In Madagascar, "it is customary to cast into the tomb or vault in which the dead are buried, garments, ornaments, looking-glasses, and anything that was precious or useful to them when living."—*Ellis's Hist. Madag.*, i., p. 429.

On occasion of a death in Madagascar, "in general, the quantity of cloth used, and of bullocks killed, and the number of muskets fired, all depend upon the amount of property the deceased has died worth."—*Ellis's Hist. Madag.*, i., p. 234.

In Madagascar "it is customary at the interment of any of the royal family, or of the nobles, to deposit large quantities of property in the tomb with the corpse, especially of such articles as the deceased was known to be attached to during life."—*Ellis's Hist. Madag.*, i., p. 237.

The Malagasy build cenotaphs, consisting "of a low wall, built on three sides of a square. This is intended for the ghosts of those who die in battle, and whose bodies have not been found."—*Ellis's Hist. Madag.*, i., p. 255.

Most of the graves of the Malagasy are tombs or vaults. Regarding the site, "publicity and elevation are their two principal requisites." "The site having been chosen, a large excavation is made in the earth, and the sides and roof of the vault are formed of immense slabs of stone;" "forming a subterranean room, six or seven feet high, and ten or twelve feet square. Earth is put on the top, surrounded by a curb of stonework; each layer of earth from 12 to 18 inches in height, diminishes in extent, so as to form "a flat pyramidal mound of earth, composed of successive terraces with stone facing and border, and resembling in appearance the former heathen temples of the South Sea Islanders." Sometimes the vault is surrounded by a fence. The horns of the bullocks killed at the interment are suspended on the tops of high poles, fixed round the grave, or they are stuck in the earth forming a sort of fence.—*Ellis's Hist. Madag.*, i., pp. 243-248.

Before entering a burial-place to inter a deceased member of a family, the Malagasy used to call upon each member of the family, who had already been buried there; informing them that a relation was come to lie among them, and hoping the new-comer might have a good reception.—*Drury*, p. 235.

Among the Malagasy "every family has a peculiar burying-place, which no other person durst infringe upon."—*Drury*, p. 234.

When a native of Madagascar has died, "all wear their hair dishevelled. The relatives also throw ashes upon their heads, and, though they do not literally clothe themselves in sack-cloth, wear only their most coarse and worthless garments, making their grief in appearance at least the most piteous and affecting. Some of the natives actually tear their hair from their heads, and violently smite upon their breasts. They are also accustomed to address themselves in an impassioned manner to the deceased."—*Ellis's Hist. Madag.*, i., p. 233.

The Malagasy shave their heads when mourning.—*Drury*, p. 439.

Feasting forms a considerable part of the mourning ceremonies of the Malagasy.—*Ellis's Hist. Madag.*, i., cap. ix.

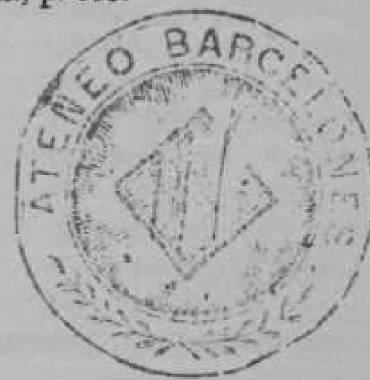
White is the mourning colour in Madagascar.—*Ellis's Hist.*, i., p. 250.

In Madagascar "should a person die at noon, or even in the morning, no one is allowed to mourn till after sunset."—*Ellis's Hist.*, i., p. 233.

Among the Malagasy, the season of mourning "varies in continuance according to the rank of the deceased, or the relationship of survivors. . . . Not only is the hair dishevelled, all oils or perfumes neglected, the looking-glasses in their houses turned towards the wall, but they avoid sitting on a chair."—*Ellis's Hist. Madag.*, i., p. 238.

MALAYO-POLYNESIANS IN GENERAL.

In Savu (near New Guinea) when a Rajah dies there is a feast which lasts until a famine is produced.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 695.



LAWS OF INTERCOURSE.

TYPES OF LOWEST RACES.

FUEGIANS.

Meaning of colours among the Fuegians:—White, a sign of war. Red . . . . peace. Black, the mourning colour.—*Fitzroy*, ii., p. 117.

The Chonos Indians declared war against a whaling vessel by sticking into the ground, across a part of an island, "a number of spears, arrows, and clubs, roughly cut out of wood, painted red, . . . and having in the middle a large block of wood, roughly carved into a strange figure [that of their evil spirit] curiously painted, with long red teeth, and having a short halter of hide round the part intended to represent a neck."—*Fitzroy*, ii., p. 194.

The Fuegians express friendship "by jumping up and down." *U. S. Ex. Ex.*, i., p. 127.

The Fuegians "expressed satisfaction or good-will by rubbing or patting their own, and then our bodies."—*Voy. Adv. and Beagle*, ii., p. 121.

The Fuegians express friendship by patting the friend on the breast, "and making a chuckling kind of noise, as people do when feeding chickens."—*Darwin, Voyage Adv. and Beagle*, iii., p. 228.

The Fuegian "friendly mode of salutation was anything but agreeable. The men came and hugged me, very much like the grip of a bear."—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 263.

ANDAMANS.

In the encampments of the Andaman Islanders, "which usually involve an open central place, was always one hut, square in form, built and roofed in with much more care and attention than the others; and generally richer in pig's and turtle's heads; it is the residence of the local chief, who issues the orders as to fight and retreat, when necessary."—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 36.

In the Andaman Islands "a chief has been observed to have a spear, his bow and arrows being carried by a henchman."—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 37.

The Andamans salute "by blowing in the hand [of the person saluted] with a cooing murmur."—*Mouat*, p. 279.

Among the Andamans "salutation is performed by lifting up a leg, and smacking with their hand the lower part of the thigh."—*Lieut. Colebrooke, Asiatic Researches*, iv., p. 391.

VEDDAHS.

"They [the Veddahs u se none of the honorifics so profusely common in Singhalese, the pronoun '*to*', 'thou' being alone used, whether they are addressing each other, or those whose position would entitle them to outward respect."—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 298.

The two village Veddahs seen by Mr. Bennett, on taking leave, "advanced and salaamed very low, touching their foreheads with the palm of their hands."—*Pridham*, p. 460.

AUSTRALIANS.

The natives of Australia lay spears across the track of visitors as a sign of their friendly disposition.—*Mitchell's Australia*, i., p. 132.

Australian natives exchange clubs, &c., as signs of peace.—*Mitchell's Australia*, i., p. 109.

Australian natives understand a green bough as an emblem of peace.—*Mitchell's Australia*, i., p. 184.

One native tribe of Australians will not conduct travellers through the territory of another tribe, but will regularly hand them over to the care of the new tribe.—*Sturt's Australia*, ii., p. 121.

The Australians exchange names with Europeans, as a proof of brotherly feeling.—*Angas's Austr. and N. Zealand*, i., p. 59.

The Australians introduce strangers *by name*.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 576.

"They sat down, insisting that our men should sit also; they talked very much, and laughed at many things. They had taken their seats in a place exposed to the sun's rays; and from this they did not stir until they had by signs expressed their wish to remove, which they then did under the shade of a tree."—*Mitchell's Australia*, i., p. 109.

Australian natives express kindness and affection by clasping

the object of affection round the neck, and patting him on the back.—*Mitchell's Australia*, i., p. 231.

"The females were numerous in proportion to the males, and they were not at all secluded by the men, as in places where the numerical proportions were different."—*Mitchell's Australia*, i., p. 218.

"The old boocolo (chief) took leave of Mr. Brown and myself, according, I suppose, to the custom of his people, by placing his hand on our shoulders and bending his head so as to touch our breasts; in doing which he shed tears."—*Sturt's Australia*, (1844-6), i., p. 149.

The South Australians send a bunch of emu feathers, fastened on the end of a spear, as a challenge to the enemy.—*Angas's Aust. and N. Zealand*, i., p. 88.

Among Australian natives taking a bough and spitting upon it is a sign of hostility. Thrusting the bough into the fire signifies the same thing.—*Mitchell's Australia*, i., p. 245.

Australian natives spit at their enemies as a sign of defiance.—*Mitchell's Australia*, i., p. 247.

Throwing up dust is a sign of hostility among Australian natives. Also among the Hebrews, *comp.* 2 Sam. xvi. 13; Acts xxii. 23. And among the Arabians, *comp.* Light's Travels in Egypt, p. 64.—*Mitchell's Australia*, i., p. 246.

When two tribes meet for regular war, one selects the place, and sends a notice to the other.—*Eyre's Australia*, ii., p. 222.

Australian natives accompany their gestures and movements of defiance in the presence of their enemies with a *war-song*.—*Mitchell's Australia*, i., p. 247.

It is necessary before coming within a mile of the fires of the natives of Australia to announce one's approach by loud *cooys*.—*Mitchell's Australia*, i., p. 87.

Among the Australians, when two strangers meet, it is customary to remain silent some time (say ½ hour), and to enter into conversation *gradually*.—*Mitchell's Australia*, ii., p. 68.

Even the meeting of the *nearest relatives* among the natives of Australia takes place with a *diffidence* and *restraint* peculiar to them.—*Sturt's Australia*, ii., p. 96.

The restraint laid upon the male natives of Australia, preventing strangers from entering at once into conversation, does *not extend to females*.—*Mitchell's Australia*, ii., p. 76.

NEGRITTO RACES.

TASMANIANS.

A branch was a sign of peace among the Tasmanians.—*Lloyd's Tasmania and Victoria*, p. 54.

"The women of the tribe threw up their arms three times. This was the inviolable sign of peace. Down fell the spears."—*Bonwick's Last of Tasmanians*, p. 226.

When Capt. Bligh "threw presents to the natives [Tasmanians] on shore, they put them on their heads, in token of thanks, as the natives of the north coast of Australia are represented to have done by Witsen and others."—*Howitt*, i., p. 143.

Tasmanians bit "their arms [weapons] as a token of vengeance or defiance."—*Bonwick*, p. 37.

At Marion's first interview with the Tasmanians the natives handed him, or one of his men, a fire-stick, or lighted firebrand. "But evidently the act, supposed to be friendly, was taken in another spirit" by the Tasmanians.—*Bonwick*, p. 3.

NEW CALEDONIANS.

"Some of the [Tannese] chiefs show their rank by an extra coat of pigment [red earth on the face], and have it plastered on as thick as clay."—*Turner's Poly.*, p. 77.

Rank in Vate is indicated by the number of bones of all kinds suspended in the house.—*Turner's Poly.*, p. 393.

The Vateans keep large collections of bones, chiefly of the lower animals; at least Capt. Erskine saw no human bones.—*Erskine's West. Pacific*, p. 331.

As signs of friendship the natives of Mallicolla "present a green branch, and sprinkle water with the hand over the head."—*Cook's Voyage towards South Pole, &c.*, ii., p. 35.

It is the custom among the people of Vate, "when they wish to make peace, to kill one or more of their own people, and send the body to those with whom they have been fighting to eat."—*(Hardie) Erskine's West. Pacific*, p. 334.

The natives of Mallicolla "express their admiration by hissing like a goose."—*Cook's Voyage towards South Pole, &c.* ii., p. 36.

The Tanese express surprise "by extraordinary cries and flinging about the right hand, so as to cause the fingers to snap." "Unearthly screeches." (p. 315.)—*Erskine's West. Pacific*, p. 312.

Crouching a sign of respect among the New Caledonians.—*Erskine's West. Pacific.* p. 356.

"At Vatavulu it is respectful to turn one's back on a superior, especially in addressing him."—*Lubbock's Pre-historic Times*, p. 458.

The Tanese will not accept any article of food from the naked hand, "requiring it . . . . to be placed on a leaf or piece of paper, when it was eagerly accepted, and handed round in the same manner to their friends. . . . . This custom . . . we were informed, arose from some fear of an evil influence which can be transmitted through the touch; and, . . . any prepared food accidentally found in the road is immediately buried, lest it should communicate some evil to the finder."—*Erskine's West. Pacific*, p. 307.

NEW GUINEA PEOPLE.

The natives of New Guinea use branches of trees as a sign of peace.—*Juke's Voyage of Fly*, i., p. 287.

A green branch is used by the natives of Dourga Strait, New Guinea, as a sign of peace.—*Earl's Papuans*, p. 28.

Sprinkling water upon the head is a sign of peace among the New Guinea people, and the Papuans generally.—*Earl's Papuans*, p. 13.

"Their [the people on south coast of New Guinea] mode of salutation or expression of friendship consists in first touching the nose with the forefinger and thumb of one hand, and then pinching the skin on each side of the navel with the other, calling out at the same time, *mag-ásinga!*"—*Voy. Rattlesnake*, i., p. 258.

FIJIANS.

In Feegee "the greatness of a chief" is "estimated in a measure by the number of his women."—*Jackson. Erskine's West. Pacific*, p. 448.

In Feegee the chiefs wear long trains on occasions of ceremony.—*Erskine's West. Pacific*, p. 265.

Only the chiefs in the Feegee Islands are permitted to wear a white turban.—*Erskine's West. Pacific*, p. 175.

Feegeean kings and priests wear the finger nails long. (A sign of doing no work.)—*Jackson's Narr.; Erskine's West. Pacific*, p. 430.

["A thumb-nail an inch longer than is allowed to grow on plebeian digits is a mark of dignity" in a Fiji king.]

[In Fiji, (Somosomo) as in the East only the king (and the two high priests in favour) can use the sun shade.]

[In Fiji the best kind of mat for lying on is forbidden to the common people.]

[Chiefs' children are kept longest without dress; the males are circumcised.]

Ratification of peace in Feegee is "performed by the two parties meeting together, fully armed, when, a few roots of taro having been planted by one party, and suffered to remain undisturbed by the other, the reconciliation was supposed to be completed."—*Erskine's West. Pacific*, p. 284.

The Feegeeans express surprise and pleasure by stroking their mouth with their hand.—*Erskine's West. Pacific*, p. 169.

Among the Feegeeans it is a mark of irreverence to stand in a temple.—*Jackson's Narr.; Erskine's West. Pacific*, p. 424.

[The chiefs in Fiji demand a large amount of homage from the people, expressed both by language and native hyperbolic terms.]

Standing is a position of superiority in Feegee.—*Erskine's West. Pacific*, p. 297.

Sitting or crouching a position of respect in Feegee. Also crawling.—*Erskine's West. Pacific*, p. 292.

In Feegee, stooping is enjoined as "a mark of respect to a chief or his premises, or a chief's settlement, or anything connected with chieftainship."—*Jackson. Erskine's West. Pacific*, p. 462.

[In Fiji you must crouch while a chief passes by: standing in his presence is not allowed; you must creep. An attendant must *fall* if his master falls.]

Crawling on hands and knees a sign of subjection among the Feegeeans.—*Jackson. Erskine's West. Pacific*, p. 456.

The Feegeeans of conquered districts show great respect to their conquerors: crawling towards them on their hands and knees, and not venturing to speak till they were questioned.—*Jackson's Narr.; Erskine's West. Pacific*, p. 421.

If a Feegee chief sees any of his subjects not stooping low enough in his presence he will kill him on the spot.—*Jackson. Erskine's West. Pacific*, p. 462.

[A man guilty of a breach of etiquette in Fiji is liable to be killed afterwards. A chief killed his son-in-law for a slight liberty which he considered an act of disrespect.

Their forms and ceremonies are scrupulously observed *through fear*; they are "civil, inquisitive, and heartless."

They use grossly flattering expressions; and they greatly depreciate the value of any gifts they make.]

[In Fiji lots of people lose their fingers in punishment for disrespectful or awkward conduct.

In Feegee any attempt by a common person to wear the turban "would be immediately punished with death."—*U. S. Ex. Ex.*, iii., p. 75.

The Feegeeans sacrifice a part of the individual—*e.g.* a lock of hair—as a sign of subjection of the whole, to a chief.—*Jackson. Erskine's West. Pacific*, p. 454.

In Feegee, the strangulation of widows cannot be performed by a person of inferior rank; the person who performs that duty must either be an equal or a superior.—*Erskine's West. Pacific*, p. 192.

The Feegeean language "affords various forms of salutation, according to the rank of the parties; and great attention is paid to insure that the salutation shall have the proper form. Women make their salutation in different words from those employed by men, and no less care is taken by them to observe the appropriate formula." Different expressions are used by the women according to their rank. "When men salute a chief it is not accompanied by any obeisance of the body, except when a chief is met on his route, when all retire out of his path, crouch, and lower their clubs.

"The mode of salutation varies in different parts of the group; but in all a chief would be thought ill-mannered if he did not return the salutation of a common man."—*U. S. Ex. Ex.*, iii., p. 326.

PAPUAN ISLANDERS.

When the natives of Darnley Island, Torres' Straits, wish to be polite to one whom they see very hot, they sit round him and blow into his face.—*Juke's Voyage of Fly*, i., p. 176.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Quantity of clothing is a mark of distinction among the Sandwich Islanders.—*Cook's Sec. Voyage*, ii., p. 87.

Corpulency is a mark of distinction in the Sandwich Islands, though not quite so great as in the Society Islands.—*Cook's Sec. Voyage*, ii., p. 149.

Both sexes of the Sandwich Islanders have a particular mark (tattooed) which seemed to indicate the district in which, or the chief under whom, they lived.—*Cook's Sec. Voyage*, ii., p. 152.

During war in the Sandwich Islands, different ranks of chiefs were distinguished by the size and colour of their feather cloaks.

For king, a long cloak, reaching to the knees, or the ankles, made entirely of *yellow* feathers. For principal chiefs, same size of cloak, but of red, yellow, and black colours. Inferior chiefs and principal warriors, a tippet of same materials.—*Ellis's Hawaii*, p. 126.

A green branch is an emblem of peace among the Sandwich Islanders.—*Ellis's Hawaii*, p. 131.

In the Sandwich Islands when hostile parties meet on the field of battle, and the leaders of the respective parties are endeavouring to arrange a peace before they proceed to actual combat, when peace is announced the spears are inclined towards the ground, when war, the points are raised.—*Vancouver's Voyage*, ii., p. 153.

Prostration a sign of respect among the Sandwich Islanders. Though some have failed to find any marks of respect towards the royal family, from the subordinate chiefs and the common people.—*Vancouver's Voyage*, i., p. 185.

Standing in the presence of superiors a sign of respect among the Sandwich Islanders.—*Ellis's Hawaii*, p. 394.

The removal of all ornaments from above the waist is a sign of respect among the Sandwich Islanders.—*Vancouver's Voyage*, iii., p. 44.

Falling on one's face is a mark of submission among the Sandwich Islanders. The king did so to Cook, when he first met him.—*Cook's Last Voyage*, p. 304.

When the king, or a principal chief in the Sandwich Islands builds a house, it is expected that every chief shall appear with a present.—*Ellis's Hawaii*, p. 399.

If one should ask a chief of the Sandwich Islands, who was the owner of any house, canoe, &c., and if the chief was himself the owner, he would reply,—"It is *yours* and *mine*."—*Ellis's Hawaii*, p. 357.

A considerable amount of homage is paid, and etiquette observed, in the intercourse of the lower, with the higher, ranks of society in the Sandwich Islands.—*Ellis's Hawaii*, p. 393.

The Sandwich Islanders salute by touching noses.—*Ellis's Hawaii*, p. 242.

Sandwich Islanders salute by touching noses.—*Vancouver's Voyage*, i., p. 181.

It used to be contrary to the ideas of propriety of the Sandwich Islanders, for the host to eat with his guests. If remonstrated with on this point by Europeans, they said,—"Would it be right for us to present food to our friends, and then sit down and eat of it ourselves?"—*Ellis's Hawaii*, p. 320.

In the Sandwich Islands it is customary for the guests to carry away all that remains of the entertainment provided for them. They say,—"It is our custom, and if we don't take it, the people will think" we "are dissatisfied with what they have provided."—*Ellis's Hawaii*, p. 320.

Among the Sandwich Islanders acquaintance with each other's affairs was considered a part of good breeding. "To meet a party, and not ask where they came from, or where they were going, what was their business, and when they intended to return, would be considered indicative of displeasure towards the party thus neglected, or at least of want of interest in their welfare."—*Ellis's Hawaii*, p. 319.

TAHITIANS.

The Otaheitans express friendship by taking off great part of their clothes and putting them upon their friend.—*(Cook) Hawkesworth's Voyages*, ii., p. 84.

The Otaheitans use a branch of the plantain tree as a sign of peace.—*(Wallis) Hawkesworth's Voyages*, i., p. 433.

A green branch was used as a sign of peace on most of the islands of the Southern Hemisphere, visited by Commodore Byron.—*(Byron) Hawkesworth's Voyages*, i., p. 105, *et passim*.

Two or three green boughs woven into a wreath when ratifying a treaty of peace among the Tahitians.—*Ellis's P. R.*, ii., p. 515.

In the Society Islands "the rank or dignity of a chief was supposed in some degree to be indicated by the size of his canoe, the carving and ornaments with which it was embellished, and the number of his rowers."—*Ellis's Polynesia*, i., p. 167.

In Otaheite the higher classes distinguish themselves from the lower by the *quantity* not the quality of their clothing,—wearing a large quantity at great inconvenience to themselves.—*(Cook) Hawkesworth's Voyages*, ii., p. 192.

In Tahiti it is the custom for subjects to remain uncovered before the king; yet the king will readily converse with the meanest subject.—*Cook's Last Voyage*, p. 139.

Fans used by chiefs and priests in the Society Islands. Resemble those of Samoan orator.—*Ellis's P. R.*, ii., p. 181.

"The chiefs in the Society Islands value themselves on having long nails on all, or on some of their fingers."—*Forster's Observations*, p. 271.

In Society Islands "the wealth of a chief is sometimes estimated by the number of these covered bales [bark cloth, covered with mats] which he possesses."—*Ellis's P. R.*, ii., p. 174.

In Society Islands, "many of the people, especially the raateiras, or secondary chiefs, wore a kind of mat made with the bark of the hibiscus, which they call purau."—*Ellis's P. R.*, ii., p. 179.

Corpulency a mark of distinction among Tahitian females.—*Ellis's Polynesia*, i., p. 173.

Wreaths of one's own hair, plaited, bestowed upon others as a mark of consideration by the Otaheitans.—*(Wallis) Hawkesworth's Voyages*, i., p. 468.

"The habitual use of ava causes a whitish scurf on the skin, which among the heathen Tahitians, was reckoned a badge of nobility, the common people not having the means of indulgence requisite to produce it."—*Chambers's Ency.*, sub. *Ava.*

"A number of distinct classes prevailed among the Areois, each of which was distinguished by the kind or situation of the tatauing on their bodies." There were seven regular classes. They were advanced to the higher classes by the sanction of the gods.—*Ellis's Poly. Res.*, i., p. 319.

The Tahitians have ceremonial dresses.—*Forster's Observations*, p. 450.

The Society Islanders were very ceremonious. "This peculiarity appears to have accompanied them to the temples, to have distinguished the homage and the service they rendered to their gods, to have marked their affairs of state, and the carriage of the people towards their rulers, to have pervaded the whole of their social intercourse, to have been mingled with their most ordinary avocations, and even their rude and diversified amusements. Their salutations were often exceedingly ceremonious."—*Ellis's Poly. Res.*, ii., p. 10.

When praying to a god, the Tahitian, "knelt on one knee, sat cross-legged, or in a crouching position."—*Ellis's P. R.*, ii., p. 209.

In the Society Islands "every canoe, of any size, had a distinct name, always arbitrary, but frequently descriptive of some real or imaginary excellence in the canoe, or in memory of some event connected with it. Neither the names of any of their gods, or chiefs, were ever given to their vessels; such an act . . . . would have been deemed the greatest insult that could have been offered."—*Ellis's Polynesia*, i., p. 169.

In Tahiti "the sovereign and his consort always appeared in public on men's shoulders, and travelled in this manner wherever they journeyed by land."—*Ellis's P. R.*, ii., p. 349.

In Tahiti "every thing in the least degree connected with the king and queen . . . . became sacred, and even the sounds in the language, composing their names, could no longer be appropriated to ordinary significations."—*Ellis's P. R.*, ii., p. 348.

The Tahitians uncover "the body as low as the waist, in the presence of the king." Also in the neighbourhood of his dwellings, whether he was present or not.—*Ellis's P. R.*, ii., p. 352.

Leaflets of the cocoa-nut tree, the emblem of authority in Tahiti. The acceptance or rejection of these, by the inferior chiefs, when brought to them by the king's messenger, indicated their readiness or not to obey the king.—*Ellis's P. R.*, ii., p. 368.

In Otaheite, the Chiefs are frequently fed by their attendants.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 110.

"In O-Taheitei, and the Society-isles, the lower ranks of people, by way of respect, strip off their upper garment, in the presence of their" principal chiefs.—*Forster's Observations*, p. 361.

Two of the Otaheitans, being discovered by some of Capt. Wallis's crew, at once put themselves in a supplicatory posture, and one of them came forward, creeping upon his hands and knees. As this occurred a few days after the natives had been defeated in battle by Capt. Wallis, it was, no doubt, a spontaneous act of submission on the part of the conquered. The pendant, which had been left flying on the beach, seems also to have been invested with the attributes of the conquerors; for the natives regarded it with fear, bringing green boughs, and hogs, which they laid down at the foot of the staff.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 447.

Kissing the hand is a mark of submission, or mode of salutation among the Otaheitans.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 462.

"The preposterous vanity and adulation in language, used in epithets bestowed upon the king of Tahiti and his establishment, fully equal those employed in the most gorgeous establishment of Eastern princes." "His houses were called the *aorai*, the clouds of heaven; *anuanua*, the rainbow, was the name of the canoe in which he voyaged; his voice was called thunder; the glare of the torches in his dwelling was denominated lightning; and when the people saw them in the evening, as they passed near his abode, instead of saying the torches were burning in the palace, they would observe that the lightning was flashing in the clouds of heaven."—*Ellis's P. R.*, ii., p. 359.

The Tahitians salute by touching noses.—*Ellis's Polynesia*, i., p. 69.

"They [Society Islanders] usually fall upon each other's necks, and tanahi, or embraced each other, and saluted by touching or rubbing noses."—*Ellis's Poly. Res.*, ii., p. 11.

TONGANS.

In Tonga the upper classes are distinguished from the lower by the *quantity* of clothing: and to some extent by the *quality*.—*Cook's Sec. Voyage*, i., pp. 94 and 108.

Long hair is a mark of distinction among the Tongans, and none are permitted to wear it but the principal people.—*Cook's Sec. Voyage*, i., p. 92.

Except in time of war, and on festive occasions, the Tongans are not permitted to wear a head-dress. To do so would be disrespectful; "for although no chief be present, yet some god may be at hand unseen."—*Mariner*, i., p. 158.

Some (at least) of the Tongan gods have the title of "Tui;" which belongs also to the divine chief, and the principal chiefs. *Mariner*, i., p. 146.

In Tonga "the titles generally consist of the name of the district over which the chief rules, and of which they receive the revenues, with 'Tui,' a word synonymous with lord, before it." But some have distinct titles.—*U. S. Ex. Ex.*, iii., p. 17.

"The nearer we approach to the Western or Friendly Islands, the greater is the respect, and the more numerous are external marks of subjection shown by the common people to their chiefs and kings."—*Forster's Observations*, p. 360.

Moe-moe, is a Tongan salute paid to the greatest chief present, and consists in bowing the head (whilst sitting cross-legged before him) so that the forehead touches the sole of the chief's foot (who sits in like manner).—*Mariner*, i., p. 434.

"At Tonga Tabu . . . . the common people show their great chief . . . the greatest respect imaginable, by prostrating themselves before him, and by putting his foot on their necks."—*Forster's Observations*, p. 361.

In Tonga, "when a man with a burden passes a great chief, or the grave of a great chief, particularly if there be any one near to see him, he lowers his burden out of respect."—*Mariner*, i., p. 395.

The hands clasped together, and the head bowed down, are marks of respect in Tonga.—*Mariner*, i., p. 346.

A dress of mats and green leaves round the neck, are marks of humiliation and fear among the Tongans.—*Mariner*, i., p. 193.

The Tongans consider it disrespectful to be undrest in the presence of a superior.—*Mariner*, i., p. 257.

If any one in Tonga were to neglect the proper salutation in presence of a superior noble, some calamity from the gods would be expected as a punishment for the omission. (Salutation originally a part of religion.)—*Martin's Tonga Islands*, ii., p. 78.

In Tonga great ceremony and attention are exacted from inferiors towards superiors.—*Erskine's West. Pacific*, p. 156.

In Tonga, "when a person salutes a superior relation, he kisses the hand of the party; if a very superior relation, he kisses the foot: the superior in return kisses the forehead." It is not properly a kiss, but merely an application of the upper lip and nostrils. "When two equals are about to salute, each applies his upper lip and nostrils to the forehead of the other, or he applies his lips to the lips of the other, but without any movement of them . . . as in our mode."—*Mariner*, i., p. 227, note †.

In Tonga, "no two relations of different rank can sit in the same circle together."—*Mariner*, i., p. 227.

In Tonga the mode of dismissing a council is primitive, both in style and language,—"Let every man go and cook his yams." *U. S. Ex. Ex.*, iii., p. 29.

The Tongans express joy (say on meeting friends after long absence) by wounding themselves, tearing their hair, beating their breasts, &c.—*Cook's Last Voyage*, pp. 135, 144.

SAMOANS.

Green branches are a sign of peace in Samoa.—*Turner*, p. 314.

"A fillet, decorated with neatly-cut oval pieces of the nautilus shell, and armlets of the same material, are among the insignia of royalty in Samoa."—*Turner's Poly.*, p. 317.

"It was one of the distinguishing marks of the chieftainship of one of the Samoan nobility, that his fire never went out."—*Turner's Poly.*, p. 326.

"Rank is indicated in Samoa by the particular fish, or joint, to which a chief is considered to be entitled."—*Turner's Poly.*, p. 344.

A chief in Samoa is exempted from contribution to presents, and has right to a house.—*Erskine's West. Pacific*, p. 43.

"In Samoa, a chief in travelling is attended by his principal orator."—*Turner's Poly.*, p. 348.

A rod or staff six feet long "is one of the common badges of office for the heads of families in Samoa, who are entitled to speak in a public parliament."—*Turner's Poly.*, p. 341.

In Samoa, "the attendants of a great chief, in passing along the road, carry one or two of the *ti* leaves (*dracæna terminalis*) raised in the right hand, and a herald runs a few paces before, calling out, as he meets any one, the name of the chief who is coming."—*Turner's Poly.*, p. 314.

The Samoans had ceremonial dresses.—*Erskine*, p. 109.

The Samoan language contains "a distinct and permanent vocabulary of words which politeness requires to be made use of to superiors, or on occasions of ceremony."—*Erskine's West. Pacific*, p. 107.

A Samoan chief "is entitled to several attentions of etiquette, being alone permitted to blow a conch-shell in his canoe, and he is addressed, as in some of the most civilized islands of the Indian Archipelago, in a regular language of deference. For instance, the hereditary appellation of the chief of Pango-Pango being now Maunga, or Mountain, that word must never be used for a hill in his presence, but a courtly term . . . substituted."—*Erskine's West. Pacific*, p. 43.

In Samoa the chief is addressed with many formalities and titles, corresponding to our Earl, Duke, your Highness, &c. The first cup of ava is handed to him, as well as any choice food.—*Turner's Poly.*, p. 282.

The Samoans use the *dual* number, in addressing chiefs. They will say to a chief, "Have *you two* come? or "Are *you two* going?"—*Turner's Poly.*, p. 340.

In Samoa "it is usual, in the courtesies of common conversation, for all to call each other chiefs. If you listen to the talk of little boys even, you will hear them addressing each other as *chief* this, that, and the other thing."—*Turner's Poly.*, p. 281.

A Samoan orator when speaking in parliament "is not contented with a mere *word* of salutation, such as 'gentlemen,' but he must, with great minuteness, go over the names and titles, and a host of ancestral references, of which they are proud."—*Turner's Poly.*, p. 289.

"In asking a favour, a Samoan cannot use more persuasive language than to call himself the *son* of the person addressed."—*Turner's Poly.*, p. 348.

"It is rude to *stand* before a chief in Samoa. . . . In passing through a room where a chief is sitting, it is disrespectful to walk erect; the person must pass along with his body bent downwards."—*Turner's Poly.*, p. 332.

In Samoan meetings, "etiquette requires that every part of the proceedings, even to the speeches of each person, must be repeated to a new comer, if he be a person of any importance."—*Erskine's West. Pacific*, p. 52.

In Samoa, it is the custom for strangers to take their seats in silence, in the common house; "the rules of politeness requiring that no questions should be asked, or business entered into, until the principal people of the place should assemble to welcome us."—*Erskine's West. Pacific*, p. 47.

In Samoa "it is the custom on the submission of one party to another, to bow down before their conquerors each with a piece of firewood and a bundle of leaves, such as are used in dressing a pig for the oven; as much as to say, 'Kill us and cook us, if you please.'"—*Turner's Polynesia*, p. 194.

In addition to the fire-wood, &c. with which subjects in Samoa were wont to approach their superiors or conquerors, they also would have sometimes pieces of bamboo similar to those used for knives.

Besides giving visitors food, Samoans will "as a further expression of friendship, strip themselves of their newly-made leaf girdles, and hand them to the strangers, who in return would pass them their old worn-out ones."—*Turner's Poly.*, p. 350.

In Samoa there are public orators who express the opinions of their respective tribes in the public meetings. "Great importance is attached and attention paid to precedency, each district having its assigned place, although the order is sometimes disputed; and we were told that, in the event of two rising to speak at the same time, the rivals will remain standing for hours, and no business can go on until one yields . . . the right of speech to the other, the meeting remaining perfectly quiet all the time, and no apparent acrimony being exhibited on either side."

"The business of this large assembly, where many different opinions prevailed on an important subject, was conducted in a way which would have done credit to the British House of Lords or Commons."—*Erskine's West. Pacific*, pp. 73, 75.

"It is considered rude and disrespectful in Samoa to stretch out the foot in any formal assembly. All sit cross-legged."—*Turner's Poly.*, p. 328.

Among the Samoans, "in all meetings it is considered highly indecorous to sit with outstretched legs, the proper position being that of a tailor on his shopboard; and it would be an insult to pass anything over the legs or feet of a chief."—*Erskine's West. Pacific*, p. 49.

"When a Samoan receives a present he puts it up on the crown of his head, which is the strongest expression of his gratitude. He generally adds to the act a word or two of thanks."—*Turner's Poly.*, p. 317.

"To speak of roasting him, is the very worst language that can be addressed to a Samoan. If applied to a chief of importance, he may wage war to avenge the insult."—*Turner's Polynesia*, p. 194.

Samoans salute by "juxtaposition of noses, accompanied not by a *rub*, but a hearty *smell*. They shake and smell the hands also, especially of a superior."—*Turner's Poly.*, p. 346.

NEW ZEALANDERS.

The New Zealanders use a green branch as an emblem of peace.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 294.

The New Zealand chiefs have decrees for occasions of ceremony and importance.—*Angas's Aust. and N. Zealand*, i., p. 322.

The New Zealand chiefs carry a staff of distinction.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 466.

Tattooing is a class distinction among the New Zealanders. The faces of slaves have not the spiral tattooing.—*Angas's Aust. and N. Zealand*, i., p. 315.

"Distinguished strangers on arriving at" New Zealand "villages are received with the waving of mats, and some such song as this—'Welcome, O stranger, from beyond the sky.—My darling child hath brought thee thence,—From the uttermost part of the heaven hath he dragged thee,—Welcome, O welcome.'" The stranger is complimented as coming from heaven.—*Thomson's N. Zealand*, ii., p. 300.

Among the New Zealanders, "to sit in the presence of a stranger or a superior is considered as a mark of respect."—*Angas's Aust. and N. Zealand*, ii., p. 109.

Etiquette prevents New Zealand hosts eating with their guests.—*Thomson's N. Zealand*, i., p. 201.

New Zealanders "accost their equals without levity, and their superiors without awe."—*Thomson's N. Zealand*, i., p. 86.

The New Zealanders protrude the tongue as a mark of defiance to their enemies; and this gesture is imitated in all the carvings of their warriors.—*Angas's Aust. and N. Zealand*, ii., p. 149.

The New Zealanders use the terms sister and brother where no such relationship exists.—*Thomson's N. Zealand*, i., p. 209.

The New Zealanders address the English Queen as *Mother*, as a sign of the greatest respect.—*Angas's Aust. and N. Zealand*, ii., p. 52.

The New Zealanders salute by joining noses.—*Cook's Last Voyage*, p. 49.

The *tangi*—wailing, tears, &c.—of the Zealanders, appears to be a salutation of welcome.—*Angas's Aust. and N. Zealand*, ii., p. 108.

The daily salutation of the New Zealanders is "Let the sun shine on thee."—*Thomson's N. Zealand*, i., p. 200.

"Emotion characterized the meeting of New Zealanders, but parting was generally unattended by any outward display."—*Thomson's N. Zealand*, i., p. 201.

When New Zealanders meet after long absence, they give vent to their feelings in a *tangi*—bitter crying, most piteous moaning and lamentation; but this is often transformed, in a short time, into a *hungi*—pressing noses, and other manifestations of delight. The former seems in most cases to be a mere form, and artificial; it being frequently interrupted by chatting and laughing.—*Angas's Aust. and N. Zealand*, ii., pp. 32, 73.

DYAKS.

The only advantage that accrues to the chief of a Land Dyak tribe is that his people work a farm for his special benefit.—*Low's Sarawak*, p. 289.

"Unlike those of other families the Tuah's (senior, chief among Dyaks) apartment had no square hole in the side wall, through which neighbours could converse and occasionally peep."—*Boyle's Borneo*, p. 201.

The abstaining from pronouncing one's name is a sign of respect among the Dyaks.—(*St. John's Far East*, i., p. 51.) Compare the use of the indirect address in Europe.

"Every principal man (Adang Dyaks) seems to consider it necessary to give the Orang Kaya Upit, and the other illustrious visitors, a meal or a feast, and it is amusing to watch how the invitation is given and received. The host draws near the crowd, and says,—'Come,' the visitors pretend not to hear: he again repeats, 'Come,' more impatiently. They look at anything rather than the speaker, and continue their conversation with more earnestness than ever; after innumerable 'Comes,' they at last get up and proceed in solemn procession to the host's room."—*St. John's Far East*, ii., p. 121.

Among the Adang Dyaks (northern interior) the custom prevails when drinking spirits, of refusing the proffered glass and pressing it on others, the contest continuing even to the danger of spilling the liquor.—*St. John's Far East*, ii., p. 118.

JAVANS.

Rank is indicated in Java by the kind of umbrella used, "which is subject to the following regulation from immemorial custom:"—1. The sovereign alone is entitled to the golden *páyung* (umbrella). 2. The *Ratu*, or queen, and the members of the royal family, to the yellow *páyung*. 3. The family of the *Ratu*, and the family of the sovereign by his concubines, to the white *páyung*. 4. The *Bopátis* (superior chiefs), &c., to the green *páyung*. edged and mounted with gold. 5. The inferior chiefs to the red *páyung*. 6. The heads of villages, and other petty officers, to the dark *páyung*.—*Raffles*, i., p. 312.

In Java, when the sovereign moves abroad, he is accompanied with everything required for an establishment. He is also attended with numerous spear-men, and with horses. The royal seat is carried in procession, and the rest of the regalia;—golden figures of the elephant, serpent, bull, deer, and cock fowl; the golden *siri* box, spitting-pot, &c.; and the state umbrella.—*Raffles*, i., p. 319.

"By the institutions of the country [Java] a particular kind of dress is assigned to each different rank; and there are some patterns of cloth, the use of which is prohibited, except to the royal family. . . . There are also distinctions of rank, expressed by the different modes of wearing the kris."—*Raffles*, i., p. 86.

"In Java, Siam, and other parts of the East, beside the common language of the country, there is established a court language spoken by persons of rank only."—*Marsden's Sumatra*, p. 282.

In addressing a superior the Javans use the polite language. "On no account is any one, of whatever rank, allowed to address his superior in the common or vernacular language of the country. This language is exclusively applied when addressing an inferior, or among the lower orders or uneducated, where distinction of rank may not be acknowledged. Persons of high and equal rank, when discoursing among themselves, sometimes use the polite language, but in general they adopt a medium, by introducing words belonging to both branches of the language; and this is generally adopted by them in epistolary correspondence."—*Raffles*, i., p. 366.

Before the introduction of Mahometanism, the Javans had distinct epithets and titles for the different ranks in society; and for the different officers of government.—*Raffles*, i., p. 313.

Squatting is a sign of respect to superior rank among the Javans. "At the court of *Súra-kérta*, I recollect that once, when holding a private conference with the *Súsuman* [Sultan] at the residency, it became necessary for the *Ráden adipáti* [the prime minister] to be dispatched to the palace for the royal seal: the poor old man was as usual squatting, and as the *Susúman* happened to be seated with his face towards the door, it was full ten minutes before his minister, after repeated ineffectual attempts, could obtain an opportunity of rising sufficiently to reach the latch without being seen by his royal master. The mission on which he was dispatched was urgent, and the *Susúman* himself inconvenienced by the delay; but these incon-

veniences were insignificant, compared with the indecorum of being seen out of the *dódok* posture. When it is necessary for an inferior to move, he must still retain that position, and walk with his hams upon his heels until he is out of his superior's sight."—*Raffles*, i., p. 309.

In Java, "no one approaches his sovereign or immediate chief, no child approaches his father, without . . . closing his hands and raising them to his forehead, in token of respect. On public or festival days, it is usual for the inferior chiefs . . . to kiss the knee, the instep, or the sole of the foot, according to the relative distance of rank between the parties."—*Raffles*, i., p. 310.

According to one of the Javan books, "a subject going into the presence of his prince must be clean and well-dressed, wearing proper *chelána* (pantaloons). He must have a good girdle and a sharp *kris*, and be anointed with aromatic oils."—*Raffles*, i., p. 276.

"Among the higher classes [in Java] it is considered a mark of greatest respect to let it [the hair] flow in curls in the presence of a superior."—*Raffles*, i., p. 89.

SUMATRANS.

In Sumatra "persons of superior rank encourage the growth of their hand-nails, particularly those of the fore and little fingers, to an extraordinary length; frequently tinging them red . . .; as they do the nails of their feet also, to which, being always uncovered, they pay as much attention as to their hands."—*Marsden*, p. 47.

"Among the inhabitants of Sumatra in general, disparity of condition is not attended with much ceremonious distance of behaviour between the persons."—*Marsden*, p. 202.

In Sumatra, "when the first salutation is over, which consists in bending the body, and the inferior's putting his joined hands between those of the superior, and then lifting them to his forehead, the betel is presented as a token of hospitality, and an act of politeness. To omit it on the one hand, or to reject it on the other, would be an affront; as it would be likewise, in a person of subordinate rank, to address a great man without the precaution of chewing it before he spoke."—*Marsden*, p. 281.

The *Lampongs* [Sumatra] have a great deal of ceremony at interviews with strangers. "Not only the chief person of a party travelling but every one of his attendants, is obliged, upon arriving at a town, to give a formal account of their business, or occasion of coming that way. When the principal man of the dusun is acquainted by the stranger with the motives of his journey, he repeats his speech at full length, before he gives an answer; and if it is a person of great consequence, the words must pass through two or three mouths, before they are supposed to come with sufficient ceremony to his ears."—*Marsden*, p. 311.

The Sumatrans send each other emblematic presents to denote the state of their affections. "Not only flowers of various kinds have their appropriate meaning, but also cayenne-pepper, betel-leaf, salt, and other articles, are understood by adepts to denote love, jealousy, resentment, hatred, and other strong feelings."—*Marsden*, p. 283.

"A Sumatran very scrupulously abstains from pronouncing his own name; not, as I understand, from any motive of superstition, but merely as a punctilio in manners. It occasions him infinite embarrassment, when a stranger, unacquainted with their customs, requires it of him. As soon as he recovers from his confusion, he solicits the interposition of his neighbour. He is never addressed, except in the case of a superior dictating to his dependant, in the second person, but always in the third; using his name or title instead of the pronoun; and when these are unknown, a general title of respect is substituted, and they say, for instance, . . . 'what is his honour's pleasure?' . . . When criminals, or other ignominious persons, are spoken to, use is made of the pronoun personal *kau* particularly expressive of contempt."—*Marsden*, p. 286.

MALAGASY.

"The act of eating the jaka with any one is by the Malagasy considered as a pledge of amity—a sacred test and bond of mutual friendship and concord." The jaka is the beef eaten during the new year's festival.—*Ellis's Hist. Madag.*, i., p. 366.

A red flag the common signal for battle in Madagascar.—*Ellis's Hist. Madag.*, ii., p. 91.

In Madagascar the use of a "dress of entire scarlet is the prerogative of the sovereign alone, to whom belongs also the distinction of using a scarlet umbrella."—*Ellis's Hist. Madag.*, i., p. 279.

In Madagascar "rank or office is but rarely indicated by dress, with the exception of the chief ministers of the sovereign, or the officers of the palace."—*Ellis's Hist. Madag.*, i., p. 282.

Prior to the year 1821, no person in Madagascar "was allowed to ride in the native chair or palanquin, except the royal family, the judges, and first officers of state."—*Ellis's Hist. Madag.*, i., p. 283.

"I saw a number of chiefs passing along, each reclining in an open palanquin, borne on men's shoulders, and surrounded by a large retinue of attendants. One or two men with assagais, or spears, in their hands, ran along in front shouting out the name of the chief; then followed the bearers of the palanquin, with a number of persons on each side, many of them carrying spears, sticks or fans, while relays of bearers and others followed. All moved along at a quick, trotting sort of pace. . . . On inquiring, I found they were going to the residence of the governor, to present their homage to the sovereign's representative, according to the custom of the country at this season."—*Ellis's Visits*, p. 127.

In Madagascar "the retinue of every chief or officer of any rank includes a bearer of what we should call his snuff-box."—*Ellis's Visits*, p. 31.

In Southern Madagascar "the chiefs always go armed with a fusee, and a stick headed with iron, to the other extremity of which is affixed a small bunch of cow's hair: they cover their heads with a cap made of red woollen cloth. It is by their caps, above all, that they can be distinguished by their subjects."—*Rochon. Pinkerton*, xvi., p. 744.

Among several parties met by Mr. Ellis when travelling in Madagascar, he noticed that "the chief usually carried a spear or staff, or both."—*Ellis's Visits*, p. 178.

In Tananarivo, Madagascar, "the greater the rank of the owner of the house, the longer the poles" placed at the gable. "The prerogative of building the highest house in the capital, belongs to the sovereign."—*Ellis's Hist. Madag.*, i., p. 95.

In Madagascar there is "an order of nobles who have the privilege of access to the sovereign at all times."—*Ellis's Hist. Madag.*, i., p. 231.

Rofia thread the badge of allegiance to the Hovas, in Madagascar.—*Ellis's Hist.*, ii., p. 331.

In singing the praises of Radama, on his return to the capital, the females addressed him sometimes as "O our king," and sometimes as "O our God."—*Ellis's Hist. Madag.*, i., p. 261.

Prostration a sign of respect among the Malagasy.—*Ellis's Hist. Madag.*, ii., p. 87.

According to Malagasy etiquette the toast of the queen is always the last toast proposed at a public dinner.—*Ellis's Visits*, p. 269.

When the Malagasy approach a great man, they hold the hands up in a supplicatory form.—*Drury*, p. 78.

Licking the knee a sign of respect among the Malagasy; but it does not indicate such deep abasement as licking the feet.—*Drury*, p. 415.

Kissing the feet a sign of respect among the Malagasy.—*Ellis's Hist. Madag.*, ii., p. 311.

"With all their (the Malagasy) expressions of thankfulness, considerable action is used: sometimes the two hands are extended open as if to present; or the party stoops down to the ground, and clasps the legs, or touches the knee and the feet, of the person they are thanking."—*Ellis's Hist. Madag.*, i., p. 258.

On the return of a Malagasy chief from war "he had scarcely seated himself at his door, when his wife came out crawling on her hands and knees till she came to him, and then licked his feet (the wife was daughter of a king, and had been taken captive in war, by her husband); when she had done his mother did the same; and all the women in the town saluted their husbands in the same manner." Men, slaves, &c. did the same to their masters.—*Drury*, p. 67.

The Malagasy, slaves as well as others, occasionally make presents of provisions to their chiefs, as an acknowledgment of homage.—*Drury*, p. 220.

In Madagascar it is the custom of everybody, of slaves more especially, on arriving with a message, to seat themselves before they speak.—*Drury*, p. 146.

Turning the back towards one, a sign of disrespect.—*Ellis's Hist. Madag.*, i., p. 417.

At public assemblies, the king of Madagascar was in the habit of relating "his origin, his descent from the line of former sovereigns, and his incontestable right to the kingdom."—*Ellis's Hist. Madag.*, ii., p. 258.

"The Malagasy have many different forms of salutation, of which they make liberal use. . . . Hence in their general intercourse there is much that is stiff, formal, and precise." On meeting upon the road, or returning after a long absence, questions are asked, as to the object of the journey, &c., which we would consider impertinent; "all which are generally answered in the most vague and indefinite manner."—*Ellis's Hist. Madag.*, i., p. 258.

HABITS AND CUSTOMS.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegians are cannibals "when excited by revenge or extremely pressed by hunger." The vanquished are killed and eaten by the conquerors. "The arms and breast are eaten by the women; the men eat the legs; and the trunk is thrown into the sea." In times of necessity they eat the old women of their party.—*Fitzroy*, ii., p. 183.

"Cannibalism is accompanied by parricide," occurs among the Fuegians.—*Darwin; Voy. Adv. and Beagle*, iii., p. 236.

The Fuegians "are cannibals from necessity, I believe, not from choice. Their habits are of the most primitive kind."—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 264.

After a time of scarcity, the Chonos Indians observe great ceremony before partaking of the first food procured. Each individual receives a share, which is handed round by the oldest man of the party, who mutters a sort of prayer. However hungry, no one will taste the food till the ceremony has been duly performed.—*Fitzroy*, ii., p. 190.

Swimming, and swinging are favourite amusements of the Fuegians.—*Fitzroy*, ii., p. 186.

ANDAMANS.

The Andamen "are not cannibals, as formerly supposed."—(*St. John*) *Trans. Eth. Soc., New Ser.*, v., p. 48.

In the Andaman Islands "the bridegroom and bride smear their bodies, in stripes, with red earth moistened with turtle oil, and squat on leaves spread over the ground, ten or twelve paces apart. They sit in silence for about an hour. The man who marries them takes the bridegroom by the hand, and leads him to where the bride is, and having seated him, without saying a word, presents him with five or six iron-headed arrows, and leaves them sitting in silence by each other, until it is dark."—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 35.

VEDDAHS.

The Rock Veddahs "have no system of caste amongst themselves."—*Tennent*, ii., p. 432.

"The Veddahs have no ceremonies at the birth of a child, nor when the name is given."—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 296.

"They [Veddahs] never cut their hair, but tie it up on their crowns in a bunch."—*Knox*, p. 125.

AUSTRALIANS.

There are great differences in customs and languages among the various Australian tribes.—*Trans. Eth. Soc., New Series*, iii., p. 215.

Some tribes at least of the natives of Australia are cannibals.—*Sturt's Australia*, i., p. 114.

Each tribe of the Australians of Victoria regarded the others with implacable enmity, and intrusion into its hunting ground was a signal for a deep revenge. If a member of any tribe fell sick and died, the death was attributed to the evil influence of some unfortunate individual of the neighbouring tribe. A council of war would be held and the most formidable male relative of the deceased would depart with a solemn determination not to return until he had killed either the offender or some one of his tribe.—*Lloyd's Tasmania and Victoria*, p. 458.

When exercising blood-revenge the Australians spare neither age nor sex of the hostile tribe, "the blood-revengers subsisting entirely on the flesh of their victims, which, for want of opportunity to cook it, is eaten raw."—*Trans. Eth. Soc.*, ii., p. 246.

The native Australian considers it a *virtue* to revenge an injury; and if he cannot revenge it upon the actual individual, he thinks that the offence is equally expiated if he can do so upon any other of the same race.—*Eyre's Australia*, i., p. 173.

In taking revenge upon an enemy it is "immaterial, according to the native code (of Australia), by whose blood the blood feud is satisfied, provided it be blood of the offender's kindred."—*McLennan's Primitive Marriage*, p. 114.

It is customary for the parents among the natives of New South Wales, to partake of the flesh of their children after death, as a token of grief and affection.—*Angas's Aust. and New Zealand*, i., p. 73.

Among the wilder Australian tribes few women are allowed to die a natural death, "they being generally dispatched ere they become old and emaciated, that so much good food may not be lost."—*Trans. Eth. Soc., New Ser.*, iii., pp. 248, 288.

In New South Wales, should a woman die, having a child at the breast, the living infant is buried with her.—*Angas's Austr. and N. Zealand*, ii., p. 227.

"'That fellow, sir,' (said the stockman, pointing to two Australians) 'who is sitting down, killed his infant child last night by knocking its head against a stone, after which he threw it on the fire and then devoured it.' I was quite horror-struck, and could scarcely believe such a story; I therefore went up to the man and questioned him as to the fact, as well as I could. He did not attempt to deny it, but slunk away in evident consciousness. I then questioned the other that remained, whose excuse for his friend was that the child was sick and would never have grown up, adding (that) he himself did not eat any of it."—*Sturt's Australia*, ii., p. 222.

At Champion Bay the Australians "often asserted that in the event of the departure of the whites from among them, there were many of their females whom their laws would permit them to eat, they having white blood in their veins." There are several instances of whites having been eaten.—*Trans. Eth. Soc., New Ser.*, iii., p. 218.

In New South Wales, when any one of a tribe dies a natural death, it is usual to avenge the loss of the deceased by taking blood from one or other of his friends.—*Angas's Aust. and N. Zealand*, ii., p. 227.

The Australians extract the fat from the kidneys of their enemies, with which they besmear themselves as a trophy of victory.—*Lloyd's Tasmania and Victoria*, p. 462.

Many Australians use the skulls of their friends as drinking cups.—*Angas's Aust. and N. Zealand*, i., p. 68.

At certain seasons of the year the Australians have obscene rites, of a semi-religious character.—*Trans. Eth. Soc., New Series*, iii., p. 230.

Restrictions and limitations of many kinds are placed upon both sexes of Australian natives at different stages of life. What is proper to be eaten at one period, is disallowed at another, and *vice versa*. There are occasional differences in this respect in different tribes. About 9 or 10 appears to be the age at which limitations commence. Old men and women are allowed to eat anything.—*Eyre's Australia*, ii., p. 293.

Only the old men of the natives of Australia have the privilege of eating the emu. For a young man to eat it is a crime; and he who from some cause or other has eaten one is evidently troubled by a guilty conscience.—*Sturt's Australia*, ii., p. 54.

NEGRITTO RACES.

TASMANIANS.

In all the Tasmanian feasts (cannibal or otherwise) the head is the perquisite of the women.—*Trans. Eth. Soc., New Ser.*, iii., p. 248.

"Two excellent authorities, Mr. G. A. Robinson and Mr. M'Kay, who spent so much time among the race, deny the impeachment," of cannibalism.—*Bonwick's Daily Life Tas.*, p. 22.

"The Tasmanians used to hold a great annual corrobory at the full moon in November, when tribes assembled in peace, and great rejoicing took place."—*Bonwick's Daily Life Tas.*, p. 190.

"The spring was the festival of eggs in Tasmania."—*Bonwick's Daily Life Tas.*, p. 198.

"While peculiar care was taken with the introduction of lads into the ranks of manhood, as with most barbarous peoples, I have not been able to satisfy myself about any rites distinctively applicable to a similar charge with the other sex."—*Bonwick's Daily Life Tas.*, p. 60.

"Secret names were given at reception into rank of manhood. These were whispered to the initiated at the conclusion of the ceremonies."—*Bonwick's Daily Life Tas.*, p. 183.

"The Tasmanians and Australians were, in their native state,

remarkable exceptions to the general rule of smoking. No substitute for tobacco was used."—*Bonwick's Daily Life Tas.*, p. 19.

NEW CALEDONIANS.

Cannibalism is almost universal in the New Hebrides and neighbouring groups.—*Jour. Eth. Soc.*, (1854) iii., p. 63.

The Tannese are cannibals. "When the body of an enemy is taken, it is dressed for the oven, and served up with yams at the next meal."—*Turner's Poly.*, p. 82.

Cannibalism on the bodies of slain enemies is a regular practice among the Tanese.—*Erskine's West. Pacific*, p. 320.

The New Caledonians are great cannibals. "The hands are choice bits, sacred to the priests."—*Turner's Poly.*, p. 427.

The Vateans are cannibals.—*Erskine's West. Pacific*, p. 329.

The people of Vate "are most inveterate cannibals. Enemies slain in war are eaten by them. They will go to other villages and exhume bodies that have been buried two, three, or more days, bring them home, cook and eat them."—(*Hardie*) *Erskine's West. Pacific*, p. 334.

In Vate the *jaws* of an enemy who spoke ill of a chief are hung up as a trophy in the chief's house.—*Turner's Poly.*, p. 393.

The men of the New Caledonians frequently wear the hair long, or in mop-fashion; the women always wear it cropped short.—*Cook's Voyage towards South Pole, &c.*, ii., p. 118.

"In New Caledonia the chiefs and influential men wear their hair long, and tie it up in a semiconical form on the top of their head. The women all crop theirs close to the very ears."—*Jour. Ethn. Soc.* (1854), iii., p. 56.

The women of New Caledonia crop their hair short. That of the men forms "a projecting cue, frizzed out to a great size at the end."—*Erskine's West. Pacific*, p. 357.

The men of Tanna wear their hair long, separated into small locks, which are cued round with the rind of a slender plant. "Each of these cues or locks is somewhat thicker than common whip-cord; and they look like a parcel of small strings hanging down from the crown of their heads. . . . The women do not wear their hair so, but cropped."—*Cook's Voyage towards South Pole*, ii., p. 78.

In Lifu, Loyalty Islands, the men wear their hair long, that of the women is cropped short.—*Erskine's West. Pacific*, p. 367.

The women of Vate have the hair cropped close to the head.—*Erskine's West. Pacific*, p. 332.

The New Caledonians have only one meal a day.—*Turner's Poly.*, p. 424.

The Tannese women do not drink kava, and have their meals apart from the men. They have great feasts at births and marriages.

An old Vatean chief will tell his children to bury him alive. He is placed in the grave in a sitting posture. "Live pigs are then brought, and tied, each with a separate cord, the one end of the cord to the pig, and the other end to the arm of the old man. The cords are cut in the middle, leaving the one half hanging at the arm of the old man, and off the pigs are taken to be killed and baked for the burial feast; the old man, however, is supposed still to take the pigs with him to the world of spirits."—*Turner's Poly.*, p. 450.

NEW GUINEA PEOPLE.

"The marriage ceremony is performed by both parties sitting down in front of the Karwar, when the female gives her intended some tobacco and betel-leaf. The parties then join hands, and the ceremony is complete." (Dory, New Guinea.)—*Earl's Papuans*, pp. 83, 85.

FIJIANS.

[In Fiji cannibalism is "an institution," "interwoven in the elements of society;" "it forms one of their pursuits, and is regarded by the mass as a refinement," (like sporting men)].

It is a custom among the Feegees to kill and eat all those who may have been shipwrecked on their coast.—*Erskine's West. Pacific*, p. 229.

[Shipwrecked persons are cooked and eaten. Persons are kidnapped to be eaten. All ages and sexes are victims, sometimes they dig up the buried.]

[A Fijian will sometimes kill his wife and eat her.]

The district of Drekete, Feegee, "is considered the lowest of all, and is actually kept for human sacrifices and for food upon any public occasion."—*Jackson. Erskine's West. Pacific*, p. 462.

[One Fijian chief, "after his family had begun to grow up," ate *nine hundred* victims himself, permitting none to share with him. A row of stones marked the number. His name was Ra Undreundre. There are even horrors kept back, "All the truth may not be told."]

Among the Feegees the king, butcher-priest, and orator are the greatest cannibals. — *Jackson's Narr.; Erskine's West. Pacific*, p. 426.

When Thakombau, a Feegeean chief was being reproved by Capt. Erskine for cannibalism, he interrupted the latter by saying "that it was all very well for us who had plenty of beef to remonstrate, but they had no beef but men."—*Erskine's West. Pacific*, p. 188.

One Feegee chief said that he never was a cannibal, "only that he had eaten a little piece now and then, just to be in the fashion of the older chiefs, but that he never liked it."—*Jackson. Erskine's West. Pacific*, p. 437.

"It would be a mistake to suppose that all Fijians, not converted to Christianity, are cannibals. There were whole towns, as for instance Nakelo, on the Rewa river, which made a bold stand against this practice, declaring that it was *tabu*, forbidden to them by their gods, to indulge in it. The common people throughout the group, as well as women of all classes, were by custom debarred from it. Cannibalism was thus restricted to the chiefs and gentry, and again amongst them there is a number, who for want of a better appellation may be called the Liberal party, and who never eat human flesh."—*Seemann*, p. 179.

"Fijians always regarded eating a man as the very acme of revenge, and to this day the greatest insult one can offer is to say to a person, 'I will eat you.' In any transaction where the national honour had to be avenged it was incumbent upon the king and principal chief—in fact, a duty they owed to their exalted station—to avenge the insult offered to the country by eating the perpetrators of it. I am convinced, however that there was a religious as well as a political aspect of this custom, which awaits future investigation."—*Seemann*, p. 181.

"There are ovens in the public square for baking dead bodies, and the pots in which human flesh is boiled or steamed are not devoted to any other culinary purpose. Another curious circumstance is, that whilst the natives eat every other kind of food with their fingers, human flesh is eaten with forks, having three or four prongs, and generally made of the hard wood of a species of *Casuarina*. Every one of these forks is known by its particular, often obscene, name, and they are handed down as heirlooms from generation to generation; indeed they are so much valued, that it required no slight persuasion and a handsome equivalent to obtain specimens of them for our ethnological collection."—*Seemann*, p. 178.

The Feegees bury human beings alive, in the holes for the posts of the king's house.—*Jackson. Erskine's West. Pacific*, p. 464.

The Feegee women are never permitted to enter the temple "nor, as we have seen, to eat human flesh, at least in public." They are treated with great severity.—*U. S. Ex. Ex.*, iii., p. 332.

Tabu is about as strict in Feegee as in New Zealand.

Tabu rigid in Feegee; the chief has alone the power of laying it on or removing it.—*Erskine's West. Pacific*, p. 254.

On returning from any expedition, the Feegeans make a *tukutuku* or speech, in which they relate all their adventures from the time they leave home till they return.—*Jackson's Narr.; Erskine's West. Pacific*, p. 430.

PAPUAN ISLANDERS.

"Although their [the natives of Lette, Malay Archipelago] old *adats* or customs, are so absurd and contradictory, that their interests are greatly injured by maintaining them, they yet, . . . submit to and revere them as sacred and inviolable laws."—*Earl's Kolff's Voyages of Dourga*, p. 68.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The Sandwich Islanders confessed that they had eaten the body of Capt. Cook.—*Cook's Last Voyage*, pp. 328, 324.

It is a custom in the Sandwich Islands to present the hair of criminals about to be executed, to the king.—*Vancouver's Voyage*, ii., p. 210.

Few of the Hawaiian females are without some favourite animal. Generally it is a dog; but sometimes a pig.—*Ellis's Hawaii*, p. 189.

In the Sandwich Islands tabu was imposed either by sending round the crier or herald of the priests, or by affixing a certain mark to the thing tabued.—*Ellis's Hawaii*, p. 367.

Tabu among the Sandwich Islanders prevented the women from cooking their provisions at the same fire, or eating in the same place, as the men.—*Ellis's Hawaii*, p. 96.

The Sandwich Islanders killed a pig when concluding a peace; and wound up the ceremonies by feasting, dancing, and public games.—*Ellis's Hawaii*, p. 131.

Games and amusements of Sandwich Islanders:—Hiding a small stone under one of five pieces of mat placed close together, and allowing another to guess under which mat it is.—(*Ellis*, p. 51.)

Warlike games,—slinging stones at a mark, and throwing javelin, at which they were very expert. Wrestling; sham fights, throwing darts, stones, sliding down a hill on a narrow sledge, (p. 264,) swimming and sporting in the sea.

Amusements of the Sandwich Islanders:—Boxing, wrestling, singing, dancing, playing at bowls, &c.

The Sandwich Islanders have games in which they stake articles of value.—*Ellis's Tour through Hawaii*, p. 52.

Gambling very extensively practised by the Sandwich Islanders.—*Ellis's Hawaii*, p. 171.

The Sandwich Islanders have been gamblers from the earliest periods of their history.—*Ellis's Polynesia*, i., p. 287.

TAHITIANS.

Evidence exists that the Society Islanders were formerly cannibals.—*Ellis's P. R.*, ii., p. 221.

"The Tahitians allow themselves to have formerly been cannibals."—*Foster's Observations*, p. 358.

In Otaheite, Cook saw, fastened to a semicircular board, at the end of a long house, fifteen human jaw-bones, fresh, and not wanting a single tooth. He could get no explanation of the fact.—(*Cook's*) *Hawkesworth's Voyages*, ii., p. 161.

Jaw-bones of enemies taken as trophies by the Tahitians.—*Ellis's P. R.*, ii., p. 507.

The Otaheitans carry away the *jaw-bones* of their enemies as trophies; just as the North American Indians do the scalps.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 169.

In Otaheite the women always wear their hair short; the men, except the fishers, have it very long.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 189.

There are periodical festivals among Tahitians.

The Tahitians had a great religious festival at the coronation of their kings. During the ceremonies, he was girded with the sacred girdle of red feathers, which identified him with the gods.—*Ellis's P. R.*, ii., p. 354.

"The greatest peculiarity. . . connected with this entertainment [the feast on raising Areois, of Tahiti, from a lower to a higher grade] was, that the restrictions of tabu, which prohibited females, on pain of death, from eating the flesh of the animals offered in sacrifice to the gods, were removed, and they partook, with the men, of the pigs, and other kinds of food considered sacred.—*Ellis's Poly. Res.*, i., p. 324.

"In some of their meetings, they (the Areois) appear to have placed their invention on the rack, to discover the worst pollutions of which it was possible for man to be guilty, and to have striven to outdo each other in the most revolting practices."—*Ellis's Poly. Res.*, i., p. 325.

Games, amusements, &c., of Tahitians.—Public games, held at seasons of public festivities; "usually connected with some religious ceremony, or cause of national rejoicing," *e. g.*, the return of the king from a tour, or the arrival of some distinguished visitor. Wrestling, boxing, foot-race, canoe-race: the men of one district or island challenged those of another. Martial games—throwing the spear or javelin, slinging. Military and naval reviews, with sham fights. Various games of ball, archery, cock-fighting, surf-swimming, swinging, kites.—*Ellis's Polynesian R.*, i., pp. 287-310.

The games of the Tahitians "were numerous and diversified, and were often affairs of national importance." The latter were analogous to the Olympic Games.—*Ellis's Polynesia*, i., p. 287.

The Queen of Otaheite gave entertainments to her people.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 464.

"The natives of the South Sea Islands have no regular times for eating, but arrange their meals, in a great measure, according to their avocations, or the supply of their provisions. They usually eat some time in the forenoon; but their principal meal is taken towards the evening."—*Ellis's Poly. Res.*, i., p. 380.

The custom at Otaheite for the women not to eat in company with the men, does not prevail in all the Society Islands.—*Cook's Last Voyage*, p. 193.

Several ceremonies, religious and others, were performed on the birth of a child, among the Tahitians.—*Ellis's Poly. Res.*, i., p. 342.

Dances, amusements, and festive entertainments, at Tahitian marriages.—*Ellis's P. R.*, ii., p. 568.

In Tahiti several families often reside under the same roof.—*Ellis.*

The Tahitians have fighting cocks.—*Ellis.*

[There are pet eels in Tahiti.]

TONGANS.

Cannibalism is occasionally practised by the Tongans.—*Erskine's West. Pacific*, p. 157.

When Captain Cook visited the Tonga Islands cannibalism was scarcely known; the islanders seem to have learnt this from the Fiji people since that time.—*Martin's Tonga Islands*, i., p. 110.

Taboo (a word connected with the religious ceremonies of Tonga) means originally *consecrated to a god.*—*Martin's Tonga Islands*, ii., p. 220.

The natives of Tonga have *three* meals a day.—*Martin's Tonga Islands*, ii., p. 242.

Among the Tongans, the "king paddles himself in his canoe, though he must have a tow-tow to help him to eat," by conveying the food to his mouth.—*Cook's Last Voyage*, p. 115.

Chiefs' marriages in Tonga are celebrated by dancing, single combats, boxing, wrestling.

The natives of Tonga have various games of strength and skill.—*Martin's Tonga Islands*, ii., p. 327.

The amusements of the Tongans are dancing, wrestling, singing, and boxing.—*Cook's Sec. Voyage*, i., p. 98.

[Games, amusements, &c., of the Tongans.—Pigeon, and rat shooting.]

Tongan chiefs catch birds by concealing themselves in a sort of cage to which one or more trained birds are fastened. The noise of the trained birds attracts the wild ones to the spot, when they are shot by the person concealed.—*Mariner*, i., p. 234.

[Some Tongans stain their hair brown, purple, or of an orange cast.]

The Tongan women crop their hair close.—*Erskine's Western Pacific*, p. 118.

SAMOANS.

Doubtful if the Samoans ever were cannibals like the Feegees, &c. But during their wars they sometimes cooked and ate part of the body of one of the enemy who had been notorious for provocation or cruelty. "Eating a part of his body was considered the climax of hatred and revenge."—*Turner's Polynesia*, p. 194.

"The Samoans have a meal about eleven A.M., and their principal meal in the evening."—*Turner's P.*, p. 199.

About the third day after a birth in Samoa, the principal friends assembled, all bringing presents, "and observed an unvarying rule in the *kind* of presents each was expected to bring. The relations of the husband brought 'oloa,' which includes pigs, canoes, and all kinds of foreign property . . . The relations of the wife brought 'tonga,' which includes the leading articles manufactured by the females, viz., fine mats and native cloth. The 'oloa' brought by the friends of the husband was all distributed among those of the wife, and the 'tonga' brought by the friends of the wife was divided among those of the husband; and thus the whole affair was so managed, that the friends were the benefited parties chiefly, and the husband and wife left no richer than they were."—*Turner's Polynesia*, p. 178.

On the birth of a child, the Samoans, have feasting, sham-fighting, night-dancing, &c., for several days.—*Turner's Polynesia*, p. 178.

[Great exchanging of presents take place at a Samoan marriage.]

Amusements, &c., of Samoans.—Boxing and fencing; wrestling; throwing the spear; fishing-matches; pigeon-catching; spinning the cocoa-nut (this is also their method of casting lots; the matter being decided by the direction in which the three black marks on the end of the cocoa-nut point); hide-and-seek; pitching cocoa-nut shells; guessing sports; riddles; swimming in the surf on a board; canoe and other races; climbing trees; reviews and sham-fighting; cock-fighting; tossing up oranges. Generally a certain amount of provisions is staked.—*Turner's Polynesia*, p. 212.

The Samoans paid great attention to the artificial shaping of their children's heads. The child was laid on its back, and the head surrounded with three flat stones; while the forehead was pressed by the hand. "The nose, too, was carefully flattened. Our 'canoe-noses,' as they call them, are blemishes in their estimation."—*Turner's Polynesia*, p. 175.

In Samoa the women wore the hair short; the men wore it long, and gathered up in a knot on the crown of the head.—*Turner's Polynesia*, p. 205.

Samoan maidens cut their hair short to intimate that they are ready for a husband; and both sexes mark their arms with scars above the elbows, by means of a lighted stick, when in love, to denote the fire of their passion.—*Erskine's West. Pacific*, p. 50.

NEW ZEALANDERS.

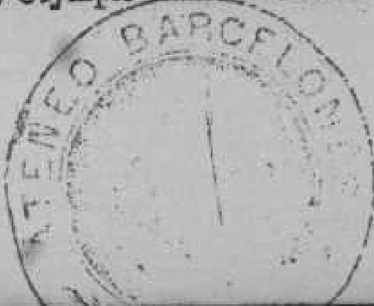
Their cannibalism caused the New Zealanders to be very timid in meeting strangers.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 299.

New Zealand cannibalism is not caused by mere vengeance, but by a love of human flesh.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 305.

The New Zealanders do not eat their blood relations.—*Thomson's N. Zealand*, ii., p. 55.

In New Zealand the *heads* of enemies are preserved as trophies, like the *jaw-bones* in Tahiti, and the scalps in America.—(*Cook*) *Hawkesworth's Voyages*, ii. p. 393.

The New Zealanders treat the heads of their enemies with



every species of savage indignity,—dancing naked before them, and uttering all manner of abuse to them in terms of bravado and insult.—*Angas's Aust. and New Zealand*, ii., p. 48.

The New Zealanders vituperate the heads of their enemies which they bring home, and cook for preservation.—*Thomson's N. Zealand*, i., p. 130.

[*Tapu* from being originally a thing made sacred has come to mean a thing forbidden, among New Zealanders.]

The custom of *tapu* in New Zealand seems to serve the purpose of police.

Tapu among the New Zealanders seems allied to the condition of feeling among the Hindus, where the shadow of a person of another caste makes food forbidden.—Comp. *Angas's Aust. and N. Zealand*, i., p. 247.

In New Zealand a pig becomes *tapu* if it goes upon *tapued* ground.—*Angas's Aust. and N. Zealand*, ii., p. 90.

A New Zealand chief, being *tapu*, renders *tapu* any house he may have been in.—*Angas's Aust. and N. Zealand*, ii., p. 51.

Effects of the *tapu* on social distinctions, &c., among the New Zealanders:—Neither chiefs nor priests were required to labour in the fields, nor to feed themselves, nor could they hold social intercourse with the people; because everything a tapued person touched became sacred.—*Thomson's N. Zealand*, i., p. 102.

Violation of the *tapu*, among the New Zealanders, was punished by the gods—sickness and death, and by men—death, loss of property, expulsion from society.—*Thomson's N. Zealand.*, i., p. 103.

The New Zealanders generally have but two meals a day,—the one in the morning, the other at sunset.—*Angas's Aust. and N. Zealand*, i., p. 319.

It is not customary for women to eat with men in New Zealand, but a chief will sometimes permit his favourite wife to eat with him, though not out of the same dish.—*Angas's Aust. and N. Zealand*, ii., p. 110.

In New Zealand the two sexes eat together (?).—(*Cook*) *Hawkesworth's Voyages*, iii., p. 471.

At the great feasts given by one nation of New Zealanders to another, the mode of conducting the games, &c., resembles that of the Olympian games among the Greeks.—*Thomson's N. Zealand*, i , p. 190.

So extravagant are the New Zealanders at their feasts that a famine is often produced, and the natives are obliged to leave their settlements till the new crop is ripe.—*Angas's Aust. and N. Zealand*, ii., p. 160.

The ruinous effect of competition in a fashion is exemplified by the New Zealand chiefs, who give great feasts, given by one nation to another, for which they begin to collect a year before, each one being expected to out-do his neighbours in prodigality. —*Angas's Aust. and N. Zealand*, i., p. 319; *Thomson's N. Zealand*, i., p. 190.

The New Zealand women generally have their hair cropt short.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 456.

Principal amusements of New Zealanders:—Dancing, singing, wrestling, racing, playing ball, swinging, riddles of the nature of conundrums.—*Thomson's N. Zealand*, i., pp. 190, 195; *Angas's Aust. and N. Zealand*, i., p. 328.

Among the New Zealanders Cook saw spinning tops exactly like those used by English children; and they intimated that to make them spin they must be whipped.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 319.

DYAKS.

The Land Dyaks when visited by an illustrious stranger, make him go through the house waving a decapitated fowl so as to sprinkle its blood on the house and the people, and thus bring prosperity.—*St. John's Far East*, i., p. 150.

In welcoming strangers to a feast the Dyaks seize half a dozen fowls, and shake them violently over the stranger's head. If they mean to pay a very high compliment the fowl's throats are cut in this position.—*Boyle's Borneo*, p. 244.

The mode of summoning to war among the Dyaks is the dispatch of a spear, which is forwarded from house to house with great rapidity, and joyful shouts.—*Boyle's Borneo*, p. 183.

When summoning to war the Dyaks send round a spear as a sign to arm and follow.—*Brooke's Sarawak*, i., p. 157.

The Dyaks, like the Romans, kill two pigs on concluding a peace, and examine their hearts.—*Brooke's Sarawak*, ii., p. 143.

The Kyans kill a pig in making a treaty, and examine the heart.—*St. John's Far East*, i., p. 107.

Ceremony at solemnization of peace among the Kanowits:—A pig was placed between the representatives of the two tribes, "who, after calling down the vengeance of the spirits on those who broke the treaty, plunged their spears into the animal, and then exchanged weapons. Drawing their krises, they each bit the blade of the other's and so completed the affair."—*St. John's Far East*, i., p. 45.

It was a custom among some Dyaks, when a peace had been concluded between two tribes, after a long period of hostility, for one of the tribes to ravage and lay waste the district and property of the other, the latter meanwhile making no attempts to check them; when the first have finished it is the turn of the second to retaliate.—*Brooke's Sarawak*, i., p. 368.

Head hunting is common to all the tribes of Borneo.—*Low's Sarawak*, p. 98.

The practice of preserving heads among the Dyaks seems originally to have been merely to keep them as memorials of victory—as is still the case among the Land Dyaks. Among the Sea Dyaks it has degenerated to a desire for heads however obtained.—*Low's Sarawak*, p. 166.

The Land Dyaks preserve only the skulls of their enemies, a piece of wood being substituted for the lower jaw, they are painted and otherwise ornamented.—*Low's Sarawak*, p. 303.

The Dyaks take heads of women as well as of men.—*Brooke's Sarawak*, i., p. 284.

The smiling request of the Dyaks was ever the same, "Please, Tuan, may I go and take a head?" And if denied the liberty to take one among the Kyans, he would beg to be at least allowed to kill a Pakatan (the lowest race in Borneo). "For," he would say, "they are only wild beasts."—*Boyle's Borneo*, p. 97.

The Dyaks exhume bodies, to get heads.—*Brooke's Sarawak*, i., p. 317.

"Our Dyaks were eternally requesting to be allowed to go for heads, and their urgent entreaties often bore resemblance to children crying after sugar-plums."—*Brooke's Sarawak*, i., p. 142.

The argument of the Dyaks when expostulated with for head-hunting is—"What matters it how many people we kill—it is the custom of our forefathers? They may have been in the fault, but we are not."—*Brooke's Sarawak*, ii., p. 245.

When the Sea Dyaks bring an enemy's head to the village, they treat it for several months with great consideration; lavishing terms of endearment on it; putting dainty morsels, betel-nut, and a cigar into its mouth. This is done not for ridicule, but "to propitiate the spirit by kindness, and to procure its good wishes for the tribe, of whom it is now supposed to have become a member."—*Low's Sarawak*, p. 207.

The Kyans go out head-hunting after the death of a relative, but they do not kill the first person they meet; yet each one they pass must make them a trifling present.—*St. John's Far East*, i., p. 110.

The Sea Dyaks would rather lose all the rest of their property than the heads collected by themselves and their ancestors.—*Low's Sarawak*, p. 214.

The Kayans (Malaman division, Borneo) look upon it as a *natural* consequence that heads should be taken on the eve of a feast.—*Brooke's Sarawak*, ii., p. 223.

When two or more Land Dyak tribes engage in an attack on another tribe, and only one head is obtained, it is divided among them.—*Low's Sarawak*, p. 304.

The Dyaks cook or bake the heads which they take.—*Brooke's Sarawak*, i., p. 295.

The Dyaks hang their "heads" in bunches in little rattan baskets over the fire-place.—*Boyle's Borneo*, p. 196.

Some of the Dyak ladies will refuse a lover if he has not proved himself a warrior by cooking a head.—*Brooke's Sarawak*, ii., p. 94.

So strong was the mania for head-hunting among the Dyaks that "the aged of the people were no longer safe among their own kindred, and corpses were secretly disinterred to increase the grizly store. Superstition soon added its ready impulse to the general movement. The aged warrior could not rest in his grave till his relatives had taken a head in his name; the maiden disdained the weak-hearted suitor whose hand was not yet stained with some cowardly murder."—*Boyle's Borneo*, p. 170.

Among the Land Dyaks the heads are the general property of the village; among the Sea Dyaks they belong to the individual who has captured them. The former preserve only the skull, taking out the lower jaw and substituting a piece of wood: the latter preserve the flesh and hair adhering to the skull. The brain is extracted, and the head dried over a slow and smoking fire.—*Low's Sarawak*, p. 214.

The Sea Dyaks keep an account of the number of heads lost and gained by the several tribes, during many generations; and many of their wars are entered upon in order to restore the balance of heads. When peace is brought about, they balance accounts, and the tribe which is found to have taken most heads pays the difference in goods;—a male's head being worth about 25 dollars, a female's from 15 to 20.—*Low's Sarawak*, p. 213.

There is a close resemblance between the Dyak custom of head-hunting to put an end to mourning, and the Australian custom of blood revenge, where the relatives of deceased often live in a hut erected on the grave, till the death has been avenged.—*St. John's Far East*, i., p. 63.

Head-taking may well seem natural to the Dyaks themselves when it seemed so natural in an English lady, whose children had been murdered, to rejoice when their deaths had been avenged.—*Brooke's Sarawak*, i., p. 220.

Head-hunting is not so much a religious ceremony among the Pakatans, Borneo, as merely to show their bravery and manliness. "When they quarrel, it is a constant phrase, 'How many heads did your father or grandfather get?' If less than his own number, 'Well then, you have no occasion to be proud.'"—*St. John's Far East*, ii., p. 28.

The Sea Dyaks have many periodical feasts, the chief occasions of which are, the planting and harvesting of the padi, and the capture of a head.—*Low's Sarawak*, p. 206.

Great rejoicings are held among the Kyans at the birth of a chief's child.—*St. John's Far East*, i., p. 112.

Among the Kyans "marriages are celebrated with great pomp: many men have ruined themselves by their extravagance on this occasion."—*St. John's Far East*, i., p. 112.

The Dyaks have feasts on occasion of a marriage, at which all the males get drunk. The most frequent ceremony is the shaking of a fowl seven times over the heads of the newly-married pair; bracelets are frequently exchanged; sometimes the young couple have to eat rice and honey.—*Boyle's Borneo*, p. 212.

Marriage ceremony among the Lundu Sea Dyaks:—The couple are made to sit on two bars of iron. A cigar and betel leaf, &c., are put into the hands of each. The priest, waving two fowls over their heads, implores that blessings may rest upon them. Their heads are knocked together; they then each put betel nut into the mouth of the other. From the colour of the blood of the fowls which are then killed, the priest foretels their future prosperity, &c. The ceremony is closed by a feast. In other tribes the feast is not so elaborate.—*St. John's Far East*, i., p. 50.

The Dyaks hold a harvest feast (which is strictly a thanksgiving for a bountiful harvest), at which all parties except the women get drunk.—*Brooke's Sarawak*, ii., p. 74.

The Land Dyaks have various feasts and ceremonies at the sowing and reaping of the rice;—Three at sowing—1. In the midst of cutting down the jungle. 2. When it is set on fire. 3. The blessing of the seed before planting. Three at harvest:—1. The feast of first fruits. 2. At the middle of harvest. 3. To secure the soul of the rice.—*St. John's Far East*, i., p. 180.

Pamali, or taboo, is prevalent among the Land Dyaks, and is intimately connected with their religious observances. It is of several kinds. The three principal kinds are:—1. Taboo for the dead; lasting 12 days, its conclusion being marked by the death of a fowl or a pig according to the circumstances of the family. 2. Taboo for sickness; undertaken by a whole village or by a single family; a pig is also slain to propitiate the spirits which have afflicted them. 3. Taboo for their farms; occurs immediately after the seed is sown, and lasts four days. A pig and a feast are also necessary.—*Low's Sarawak*, p. 260.

The Low Dyaks—a Land tribe, taboo their houses to the male sex during the confinement of their women and for seven days after. Should the taboo be broken they believe that the gods are plotting the ruin of the family.—*Boyle's Borneo*, p. 63.

Among the Land Dyaks during a woman's pregnancy, her husband is not allowed to do anything with a sharp instrument, beyond what is necessary in cultivating his farm, or to do any kind of violent work; "such things being imagined to exercise a malign influence on the formation and development of the unborn child." After the birth of the child the husband is dieted for eight days on rice and salt, "to prevent the *baby's* stomach swelling to an unnatural size."—*St. John's Far East*, i., p. 160.

The Dyaks eat three times a day.—*Brooke's Sarawak*, ii., p. 84.

"The ox, the buffalo, the deer, the goat, fowls and some kinds of vegetables are forbidden food to some or other of" the Land Dyak tribes. These animals and plants are held sacred. It is a relic of Hinduism. The prohibition is chiefly connfied to the men.—*Low's Sarawak*, p. 265.

There are animals that may not be eaten by the Land Dyaks. Partly from superstitious notions respecting transmigration, partly from the belief that the qualities of the animal would be absorbed, *e.g.*, warriors must not eat the timid deer. (When the cause of interdiction is forgotten they would become sacred animals).—*St. John's Far East*, i., p. 177.

It is a custom among the Land Dyaks that no person can under any circumstances eat of new rice, until his own be ripe. —*Low's Sarawak*, p. 102.

Some Dyaks refuse to eat venison, in consequence of a belief that their ancestors take the form of deer after death.—*Boyle's Borneo*, p. 229.

Among the Dyaks there are heaps of stones and wood; and every one who passes adds a piece to them, otherwise, they say, sickness would befall them.—*Brooke's Sarawak*, ii., p. 86

Among the Sea Dyaks of the Batang Lupar there are "lying heaps," in commemoration of some one who told a stupendous lie, and to which each one adds a stick as he passes. The custom continues for generations, even after they have forgotten who told the lie.—*St. John's Far East*, i., p. 76.

When a Kyan enters into relations of brotherhood with a stranger, the contracting parties go through the sacred ceremony of imbibing each other's blood; which is done either by mixing the blood with water, and drinking it, or by putting it in a cigar and smoking it. The spirits are invoked as witnesses of the tie.—*St. John's Far East*, i., p. 107.

The majority of the Dyaks do not appear to care much for athletic games, or for amusements of any kind.—*Boyle's Borneo*, p. 211.

Swinging is a favourite amusement among the Milanans, Borneo.—*St. John's Far East*, i., p. 36.

Cock-fights a favourite amusement among the Sea Dyaks.—*St. John's Far East*, i., p. 66.

JAVANS.

The wealthier Javanese have great ceremony at marriage—parading the town and giving presents. "The richer natives often take several wives, but the ceremony is only performed with one, the others being procured by purchase. Among the lower classes of Javanese a nuptial ceremony is rarely performed, the mere fact of a man and a woman living together constituting the marriage. Neither is polygamy practised by them . . . . As no ceremony is required for the marriage, of course none can be necessary for the divorce, and when the parties are tired of each other, they separate and form new connections." The females "enjoy a degree of liberty perhaps unequalled in any country in the world."—*Earl's Eastern Seas*, p. 59.

The festivals or feasts of the Javans are of three kinds:—1. Religious festivals; 2. Festivals held on the celebration of marriages, births, and circumcision; 3. Festivals held in honour of the dead. Mahometan influence traceable in some of them. —*Raffles*, i., p. 334.

The Javans held feasts at stated periods during a woman's pregnancy; as well as at stated periods during the child's first year.—*Raffles*, i., p. 324.

"The Javans have universally two meals a day; one just before noon, and one between seven and eight o'clock in the evening." They partake of their meals in a social manner.—*Raffles*, i., p. 101.

The Javans chew betel, and also use opium.

"Neither men nor women [among the Javans] cut their hair, but allow it to grow to its natural length." It is generally gathered up in a knot on the crown, or at the back, of the head. "The short down encircling the forehead is sometimes cut or shaved."—*Raffles*, i., p. 89.

Amusements, &c., of Javans.—Buffoonery: dancing, and music; tilts and tournaments; the chase; combat between the buffalo and the tiger; combat between criminals and tigers; bull-fighting; combat between the ram and the hog; quail-fighting and cock-fighting.

Chess, drafts, several games with ball, &c. Many games of chance.—*Raffles*, i., p. 344.

SUMATRANS.

The *Battas*, Sumatra, are cannibals. They eat human flesh not to satisfy the cravings of hunger, but "as a species of ceremony; as a mode of showing their detestation of certain crimes by an ignominious punishment; and as a savage display of revenge and insult to their unfortunate enemies. The objects of this barbarous repast are prisoners taken in war, especially if badly wounded, the bodies of the slain, and offenders condemned for certain capital crimes, especially for adultery."—*Marsden*, p. 391.

The Battas, Sumatra, preserve the skulls of enemies as trophies.

"To give authority to their contracts and other deeds, whether of a public or private nature, they [Sumatrans] always make one of these feasts. Writing, say they, may be altered, or counterfeited, but the memory of what is transacted and concluded in the presence of a thousand witnesses must remain sacred. Sometimes in token of the final determination of an affair, they cut a notch in a post, before the chief."—*Marsden*, p. 266.

[The Sumatrans compel lepers to live in a place by themselves.]

In Sumatra, "the rites of marriage . . . consist simply in joining the hands of the parties and pronouncing them man and wife, without much ceremony, excepting the entertainment which is given on the occasion. This is performed by one of the fathers, or the chief of the *dusun*."—*Marsden*, p. 265.

[The Sumatrans smoke opium, chew betel, and smoke as well as chew tobacco.]

Sumatran men "frequently cut their hair short, not appearing to take any pride in it; the women encourage theirs to a considerable length, and I have known many instances of its reaching the ground."—*Marsden*, p. 45.

The Sumatrans are much addicted to gambling, and cock-fighting; if the whole of a person's property has been already lost, it sometimes happens that he will stake some member of his family. They also match quails in the same manner as cocks. Fencing, or tournament—resembling a war-dance. Tossing the ball.—*Marsden*, p. 273.

MALAGASY.

At solemnizing a treaty of peace, the Malegaches slaughter a victim; and mixing the blood with several ingredients, the orator first calls down the vengeance of the gods on the party who should break the treaty, then sends it round to the assem-

bly, each of which drinks a little. "A grand feast, accompanied with dancing, music, and sports, terminates the meeting."—*Rochon. Pinkerton*, xvi., p. 775.

The Malagasy kill an ox on concluding a peace; the representatives of the contracting parties eating a part of the liver from off the point of a lance.—*Drury*, p. 90.

"The most important and popular festival celebrated in Madagascar, is that of the new year, in which the sovereign acts a conspicuous part." It is called "the bathing," because bathing constitutes a principal part of the ceremony. Many bullocks are killed, and eaten, or offered in sacrifice to the gods, and at the tombs of the king's ancestors.—*Ellis's Hist. Madag.*, i., p. 360.

From 10,000 to 15,000 bullocks usually killed at the New Year's festival of the Malagasy.—*Ellis's Hist. Madag.*, i., p. 365.

The ceremonies, amusements, &c., accompanying circumcision among the Malagasy, frequently last several weeks, sometimes several months. A great many superstitious rites are performed, and amusements, such as bull-baiting, dancing, singing, beating drums, &c., kept up.—*Ellis's Hist. Madag.*, i., pp. 177-187.

"Feasting generally accompanies every Malagasy marriage;" and forms indeed the principal part of the ceremony.—*Ellis's Hist. Madag.*, i, p. 166.

The Malagasy have a ceremony of forming *Brotherhoods*, by drinking a little of each other's blood; similar to that existing among the Dyaks.—*Ellis's Hist. Madag.*, i., p. 187.

"The weekly computation of time, the ceremony of circumcision, various purifications, and the offering of sacrifices, are almost the only circumstances found among the Malagasy corresponding with those of the Mosaic institutes."—*Ellis's Hist. Madag.*, i., p. 394.

"The Malagasy rise early; and in order to do this, it is customary to have a cock roosting in the south-east corner of the house, that he may give warning of the first approach of the morning."—*Ellis's Hist. Madag.*, i., p. 330.

The Malagasy used to sit on the ground during their meals.

In Madagascar "all classes, excepting the aged, the sick, and infants, or young children, take only two meals in the day; the first about noon, and the second after sunset."—*Ellis's Hist. Madag.*, i., p. 207.

"The people of this part of the island [Madagascar] do not care to eat beef, which is not kill'd by one descended from a race of kings."—*Drury*, p. 159.

The Malagasy use, among other stimulants, tobacco made into snuff and mixed with some other ingredients; they put it into the mouth instead of the nostrils. They smoke a native hemp, a powerful stimulant.—*Ellis's Hist. Madag.*, i., p. 212.

Amusements of the Malagasy.—The game of kicking backwards. "The game consists in the parties kicking one another in the same manner as horses, asses, or other animals."

Throwing darts at a target. Trials of strength, and courage. Throwing up pebbles and catching them in the hand.

A game resembling drafts.

Catching alligators.—*Ellis's Hist. Madag.*, i., p. 270.

In Madagascar "the favourite amusements of the men are hunting wild cattle, and occasionally, though very rarely, fishing." Also bull-fighting, bull-baiting, and cock-fighting.—*Ellis's Hist. Madag.*, i., p. 264.

"In abusive language the Malagasy are not deficient, and lest it should fall into disuse, a common practice exists, by way of amusement, for persons to form themselves into two parties in order to abuse each other in the most virulent language their imaginations can invent."—*Ellis's Hist. Madag.*, i., p. 262.

MALAYS IN GENERAL.

Before 1822. "They [the natives of Northern Celebes] were head hunters like the Dyaks of Borneo, and were said to be sometimes cannibals. When a chief died his tomb must be adorned with two fresh human heads, and if those of enemies could not be obtained slaves were killed for the occasion. Human skulls were the great ornaments of the chiefs' houses."

"Although family ties are much regarded among" the Malays, "propriety exacts that a death in their households should always be announced with an air of exhilaration." There may be the broadest grin upon the face, while the eyes are filled with tears of real sorrow.—*Boyle's Borneo*, p. 10.

The Sulus, Malay Archipelago, rub their whole bodies with a preparation of mercury, to render themselves invulnerable.—*St. John's Far East*, ii., p. 208.

The Malay women use many superstitious practices to prevent their hair from falling off.—*Low's Sarawak*, p. 146.

"The Malays are much addicted to chewing betel. . . . As their mouths are always filled with this mixture, their speech is rendered very indistinct; indeed the dandies always affect to speak as if the mouth were full, even when not chewing betel, as it is considered fashionable."—*Earl's Eastern Seas*, p. 188.

In Celebes and Bouton many of the inhabitants keep crocodiles in their families.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 757.

AESTHETIC SENTIMENTS.

TYPES OF LOWEST RACES.

FUEGIANS.

When Mr. Snow was making a sketch of a wigwam and surrounding scenery in Tierra del Fuego, the natives, he says, "seemed to understand and greatly admire the sketch, but they could not comprehend why I took the same trouble with some beautiful flowers and shrubs."—*Trans. Eth. Soc., New Ser.*, i., p. 264.

Although the Fuegians "are content to be naked, they are ambitious to be fine."—(*Cook*) *Hawkesworth's Voyages*, ii., p. 55.

The Fuegians are very dirty.—*U. S. Ex. Ex.*, i., p. 121.

The Tekeenica (Fuegians of south-east) sometimes eat food in a state of putridity.—*Fitzroy*, ii., p. 139.

Red is the favourite colour of the Fuegians, and is profusely used.—*Fitzroy*, ii., p. 177.

The Fuegians are very partial to showy trinkets and beads.

"Toys, beads—especially necklaces—and gilt ornaments were . . . eagerly sought for" by the Fuegians at Picton Island.—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 262.

The Fuegians are fond of music, and generally sing in their boats.—*U. S. Ex. Ex.*, i., p. 142.

The Fuegians at Picton Island were exceedingly delighted with the music of a concertina.—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 262.

ANDAMANS.

"The *Andamanners* display at times much colloquial vivacity, and are fond of singing and dancing; in which amusements, the women equally participate."—*Lieut. Colebrooke. Asiatic Researches*, iv., p. 391.

The Andamans have no sense of indecency in their intercourse between the sexes.

VEDDAHS.

"In the choice of their food, both classes are almost omnivorous, no carrion or vermin being too repulsive for their appetite." (Veddahs.)—*Tennent*, ii., p. 439.

"They [the Veddahs] do not scruple to eat animals which have died a natural death, and have (in common with the Kandyans) a decided preference for their game 'high'—if so mild a term can describe the exceedingly advanced condition, in which venison should be to suit the palate of a Veddah (or Kandyan) epicure."—(*Bailey*) *Trans. Eth. Soc., London, N. S.*, ii., p. 288.

AUSTRALIANS.

The Australians, like the Fuegians, seem to be fond of ornament, though they are absolutely without apparel.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 575.

"She presented a most humiliating specimen of our race—a figure shortened and shrivelled with age, entirely without clothing—one eye alone saw through the dim decay of nature—several large fleshy excrescences projected from the side of her head like so many ears—and the jaw-bone was visible, through a gash or scar, on one side of her chin. The withered arms and hands, covered with earth by digging and scraping for the snakes and worms on which she fed, more resembled the limbs and claws of a quadruped. * * * *

"Even in such a wretched state of existence, ornaments had their charms with this female, though the decency of covering was wholly disregarded. Around her brow she had kangaroo teeth fastened to the few remaining hairs, and a knot of brown feathers decorated her right temple."—*Mitchell's Australia*, i., p. 49.

The Australians can realize a rude drawing with all the lesser parts much exaggerated; but "on being shown a large coloured engraving of an aboriginal New Hollander, one declared it to be a ship, another a kangaroo, and so on; not one of a dozen identifying the portrait as having any connection with himself."—*Trans. Eth. Soc., New Ser.*, iii., p. 227.

One of the Australian natives "put his hands very cautiously on the snakes," figured in Cuvier's works, "and withdrew them suddenly as if he expected they would bite him, and evinced great astonishment when he felt nothing but the soft paper."—*Sturt's Australia* (1844-6), i., p. 318.

The Australians of Victoria sometimes attempt to delineate with a piece of charcoal, on a sheet of bark, horses, carts, and other things.—*Lloyd's Tasmania and Victoria*, p. 465.

The Australian aborigines of Victoria have a singularly correct ear for music.—*Lloyd's Tasmania and Victoria*, p. 455.

The natives of Australia have dances which they perform in the *day-time;* these are different from the others, and seem to be connected with their ceremonial observances or superstitions.—*Eyre's Australia*, ii., p. 236.

Australian natives dance (the "corrobory") to time beaten on stretched *skins*, and to the accompaniment of a song.—*Mitchell's Australia*, ii., p. 5.

Different tribes of native Australians have *different corrobories*.—*Sturt's Australia* (1844-6), i., p. 84.

The *corrobories* of the Australians are really *plays*, or *dramas*, which it takes both time and practice to excel in.—*Sturt's Australia* (1844-6), i., p. 84.

The Australians often invent new dances: *e.g.* One who had been present at the capture of whales by a party of whites, "conceived the happy idea of imitating the proceedings in a dance, and to carry this notion into effect a grand corrobory was resolved on." An effigy of the whale was made, round which they danced, driving their spears into the figure.—*Trans. Eth. Soc., New Ser.*, iii., p. 257.

In one of the Australian dances Mr. Eyre saw a rude symbol of a man, which was carried about in the dance. (? Common case of worship of a chief, whose feats they were dramatizing.)

In the dances of the Australians there is frequently a *leader* of the dance, who stands apart, guiding, by means of a bunch of feathers, the movements of the others; and an old man frequently occupies the post of *leader of the music*, which is generally performed by the women.—*Eyre's Australia*, ii., pp. 230, 234.

When several Australian tribes meet there is often a competition in respect of dancing; each tribe dancing in turn.—*Eyre's Australia*, ii., p. 230.

The songs and dances of the Australians travel very far, "being passed on from tribe to tribe, so that it happens that they get among people who understand neither the origin of the dances nor the language of the songs."—*Trans. Eth. Soc., New Ser.*, iii., p. 258.

During the performance of the Kuri dance among the Australians the singing goes on in one continued strain.—*Angas's Austr. and N. Zealand*, i., p. 107.

"The songs of the natives (of Australia) rarely consist of more than one or two ideas, which are continually repeated over and over again. They are made chiefly on the spur of the moment, and refer to something that has struck the attention at the time."—*Eyre's Australia*, ii., p. 239.

"The Watchandus (Australia) seeing me interested in the genus Eucalyptus, soon composed a song on this subject."—(*Oldfield*) *Trans. Eth. Soc., New Ser.*, iii., p. 258.

Among the Australians of Victoria there was a sort of rudimentary epic poet met, who with great excitement would narrate the deeds of his ancestors.—*Lloyd's Tasmania and Victoria*, p. 466.

"Captain Stokes does the Australians the justice to say that their rude drawings on rocks and in caves exhibit not 'the slightest trace of indecency.'"—*Bonwick's Daily Life Tas.*, p. 12.

The Australian women are not allowed to dance with the men; they have dances of their own, which they occasionally practise.—*Trans. Eth. Soc., New Ser.*, iii.

NEGRITTO RACES.

TASMANIANS.

"Their cleanliness, though relatively commended by Lieutenant Jeffreys, was not very conspicuous."—*Bonwick's Daily Life Tas.*, p. 58.

"Our Aborigines of Van Diemen's Land were not cleanly in their persons, though modest in their deportment."—*Bonwick's Daily Life Tas.*, p. 104.

A Tasmanian expressed astonishment at the whiteness of MM. Peron's and Freycinet's skin "by loud cries of surprise, and above all by extremely quick stamping of the feet."—(Peron.) *Bonwick*, p. 18.

"Though not fastidious in their eating, they had their prejudices."—*Bonwick Daily Life Tas.*, p. 18.

The Tasmanians had no desire to obtain useful articles, but were very desirous to obtain anything ornamental.—*Cook's Last Voyage*, p. 45.

"Both sexes would occasionally adorn themselves with fillets of flowers on their heads, especially the climbing Clematis, or white virgin's bower, whose delicate bunches of blossoms would contrast agreeably with the dark skins. The Boronia was another favourite of the woods, with its scented leaves, and its pretty little red flowers tipped with green; it furnished a name to many a sprightly maiden there, as the Rose of Old England with us. The sweet, blue, festoon climber Comesperma entwined the brow of a beloved one at the moonlight festivals. The men would stick a few kangaroo teeth or cockatoo feathers in their hair. The bones of relations were worn round the neck, less perhaps as ornaments than as charms. * * * Some of the women had a girdle made of filaments of bark, to which they attached the bones of deceased friends."—*Bonwick's Daily Life Tas.*, p. 27.

"No part of their [Bass and Flinders] dress attracted his [a Tasmanian's] attention, except the red silk handkerchiefs round their necks. Their fire-arms were to them neither objects of curiosity nor fear."—(*Collins.*) *Bonwick*, p. 17.

"Instead of liking the music of a violin, it was found most disagreeable to them [Tasmanians]; and on its continuance, they stopped their ears."—(*D'Entrecasteaux*) *Howitt*, i., p. 134.

Drawing with charcoal was a pastime of the Blacks.—*Bonwick's Daily Life Tas.*, p. 48.

"The Tasmanian men held a dance, or rather a moving ceremony at full moon, in which they wandered about the trees inside of a magic circle, looking intently for something or somebody lost. The firestick was held down to the ground, or upward to the foliage, in the search. * * * Some dances were merely connected with charms for curing the sick. The women beat their opossum rugs. * * * The hissing at some of their dances has been thought a remnant of the Orphic faith."—*Bonwick's Daily Life Tas.*, p. 186.

"Slowly moving their bodies from side to side, the young men gracefully and tremulously move their hands to the measure. At a signal, the legs commence a similar motion, having a most grotesque and unnatural appearance. The flesh of the thigh and calf is seen quivering in an extraordinary manner."—*Bonwick's Daily Life Tas.*, p. 39.

"Song of the Ben Lomond Tribe.

'Ne popila raina pogana,
Ne popila raina pogana,
Ne popila raina pogana.

'Naina thaipa raina pogana,
Naina thaipa raina pogana,
Naina thaipa raina pogana.

'Thu me gunnea,
Thu me gunnea,
Thu me gunnea.

'Naara paara powella paara,
Naara paara powella paara,
Naara paara powella paara.

'Thoga me gunnea,
Thoga me gunnea,
Thoga me gunnea.

Balla ugh,
Balla ugh,
Ugh ugh.'

This guttural termination of all their songs was also a war cry among them. All their chants abounded in repetitions of words or lines in a monotonous but not inharmonious strain."—*Bonwick's Daily Life Tas.*, p. 28.

"The subjects of their poetry were incidents in their history of the day. Most frequently it was a sort of improvisation."—*Bonwick's Daily Life Tas.*, p. 29.

"In relation to the offices of nature, they are scrupulously delicate and attentive to the Mosaical injunction on that head."—*Bonwick's Daily Life Tas.*, p. 12.

"As to their nakedness, there is evidence enough that such could exist without the want of modesty, and consistently with the preservation of delicacy."—*Bonwick's Daily Life Tas.*, p. 57.

"Both sexes thought it nothing discreditable to appear in Eden costume."—*Bonwick's Daily Life Tas.*, p. 24.

"Ourâ Ourâ [a Tasmanian of sixteen or seventeen], like her parents, was perfectly naked, and appeared little to suspect that one should find in that absolute nudity anything immodest or indecent."—(*Peron*) *Bonwick*, p. 20.

"The modesty of their behaviour is well attested. Though naked, the women sat so as to preserve a decency of attitude. Young men and lads moved early from camp in the morning so as not to interfere with female movements at rising. Unmarried men never wandered in the bush with women; if meeting a party of the other sex, native politeness enjoined that they turned and went another way. It has been said that, unlike the abandoned women of our own people, the native females observed the delicate rules of propriety even in their worst stage of social degradation."—*Bonwick's Daily Life Tas.*, p. 11.

NEW GUINEA PEOPLE.

"The fondness of the people [south coast of New Guinea] for flowers and strong-scented plants is remarkable,—they wear them in their hair, thrust under the armlets and girdle, or as garlands round the neck."—*Voy. Rattlesnake*, i., p. 282.

"Each of the Ontanatas [New Guinea] seemed desirous of ornamenting himself in some different way from his neighbours." —*Earl's Papuans*, p. 48.

The natives on South coast of New Guinea are fond of the colour red.

The Papuans show considerable skill in the ornamentation of their canoes, implements, and furniture, with carving in various patterns.—*Jukes' Voyage of Fly*, ii., p. 242.

The Papuans always preferred useful articles to mere ornaments.—*Jukes' Voyage of Fly*, ii., p. 248.

FIJIANS.

The Feegeans are cleanly.—*Erskine's West. Pacific*, p. 264.

In Feegee "great attention" is "paid to the cooking and serving of their food, in which rigid cleanliness is always observed."—*Erskine's West. Pacific*, p. 262.

The Feegees "have a very high opinion of their taste in dress, and in this their national pride may be said chiefly to consist." —*U. S. Ex. Ex.*, iii., p. 355.

"Ornamental plants are highly appreciated by both natives and white settlers, especially those having either variegated leaves or gay coloured flowers, since the Fijian flora shares with that of most islands the peculiarity of possessing only a limited number of species displaying gay tints."—*Seemann*, p. 374.

"The natives do not content themselves with merely looking at or smelling plants, but profusely decorate their persons with them: elegant formed leaves, passion flowers, the bright red leaves of the dracænas, or the bleached ones of the stemless screw pine are made to grace their heads or turbans. Great aptitude is displayed in making necklaces, the materials for which are principally furnished by monopetalous, white and odoriferous flowers, strung upon a piece of string."—*Seemann*, p. 376.

The voices of the Feegeean females "are very agreeable, full of intonations and musical force, giving expression to everything they say."—*U. S. Ex. Ex.*, p. 247.

"The music of the Feegee Islanders is more rude than that of any people we have had communication with in the South Seas. The men rarely care for music, nor have they any pleasure in musical sounds. . . . Mr. Drayton says that all their attempts at singing are confined to the major key, and that he does not recollect to have heard a single sound in the minor. . . . . Yet they are fond of verse-making."—*U. S. Ex. Ex.*, iii., p. 247.

The soft sound of the European bass drum was the favourite music of a Feegeean chief.—*Erskine's West. Pacific*, p. 176.

[The Fijians sing in "a sort of plaintive chant, limited to a few notes."]

[The Fijians have the same word (*meke*) for song and dance.]

The Feegees have improvisatores.—*Jackson. Erskine's West. Pacific*, p. 468.

[Among the Fijians "story telling, including all kinds of traditions, histories, and fictions, often of the most extravagant kind, is a favourite amusement."]

"The supernatural element plays a prominent part in all Fijian stories, and whilst possessing a decidedly local colouring, they forcibly remind one of our own nursery tales. The natives are very fond of them, and a good story-teller can never starve." *Seemann*, p. 194.

In Feegee, though the usual dress of both sexes is scanty, the wearing of it is insisted upon as a matter of decency; "nor would such a spectacle as a perfectly naked man or woman be tolerated for a moment."—*Erskine's West. Pacific*, p. 264.

In Feegee, "the intercourse between the sexes, . . . is conducted with great delicacy, excepting in cases where the bad example of dissolute white men has spread its contamination." —*Erskine's West. Pacific*, p. 255.

PAPUAN ISLANDERS.

The Murray Islanders, Torres' Straits, make use of flowers in ornamentation.—*Jukes' Voyage of Fly*, i., p. 201.

Papuans "have all a decided love for the fine arts, and spend their leisure time in executing works whose good taste and elegance would often be admired in our schools of design."—*Wallace*, ii., p. 525.

"The Papuan has a greater feeling for art than the Malay. He decorates his canoe, his house, and almost every domestic utensil with elaborate carving, a habit which is rarely found among tribes of the Malay race."—*Wallace*, ii., p. 447.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The Sandwich Islanders are very cleanly.—*Cook's Sec. Voyage*, ii., p. 152.

The chiefs, and higher classes of the people in the Sandwich Islands wash their hands both before and after a meal.—*Ellis's Tour Thro. Hawaii*, p. 27.

When the Sandwich Islanders "first began to learn to read and spell, it was impossible for them to repeat a column of spelling, or recite a lesson, without chanting or singing it. They had one tune for the monosyllables, another for the dissyllables, &c."—*Ellis's Hawaii*, p. 434.

The language of the Sandwich islanders is adapted for poetry. "In this, rhyming terminations are entirely neglected, and the chief art appears to consist in the compilation of short metrical sentences, agreeing in accent and cadence at the conclusion of each, or at the end of a certain number of sentences." Three or four females employed themselves during a voyage with Mr. Ellis in poetical composition. "They first agreed on two or three ideas, arranged them in a kind of metrical sentence, with great attention to the accent of the concluding word, and then repeated it in concert. If it sounded discordantly, they altered it; if not, they repeated it several times, and then proceeded to form a new sentence." The letter *k*, in use in common conversation, is never admitted into their poetical compositions.—*Ellis's Hawaii*, p. 433.

The Sandwich Islanders are passionately fond of their native poetry.—*Ellis's Hawaii*, p. 434.

The Sandwich Islanders are exceedingly fond of tales, of which they have a great number. They relate chiefly to giants, demigods, warriors, chiefs, &c.—*Ellis's Hawaii*, p. 372.

"Most of the traditions of remarkable events in their (the Sandwich Islanders) history are preserved in songs committed to memory, by persons attached to the king or chiefs; or strolling musicians, who travel through the islands, and recite them on occasions of public festivity. . . . The office [of bard] was hereditary; the songs transmitted from father to son; and whatever defects might attach to their performances, considered as works of art, they were not wanting in effect; being highly figurative, and delivered in strains of plaintive sadness, or wild enthusiasm, they produced great excitement of feeling. Sometimes their interest was local, and respected some particular family, but the most popular were the national songs." Every great event that happened was almost immediately celebrated in song.—*Ellis's Hawaii*, p. 434.

TAHITIANS.

The Otaheitans are delicate and clean almost without example. —(*Cook*) *Hawkesworth's Voyages*, ii., p. 189.

The Tahitians are "a remarkably cleanly people;" bathing in fresh water once or twice a day.—*Ellis's P. R.*, ii., p. 115.

The Otaheitans always bathe before going to sleep.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 162.

"The natives of the Society Islands have a variety of vegetable dyes, and display more taste in the variations and patterns of the cloth, than in any other use of colours."—*Ellis's P. R.*, ii., p. 175.

Among the Tahitians a person not properly tatooed would "be as much reproached and shunned, as if he should go about the streets naked."—*Lubbock's Pre-historic Times*, p. 377.

In Tahiti "a fair complexion was not an object of admiration or desire."—*Ellis's Poly. Res.*, ii., p. 18.

In Tahiti, the nostrils of the female infants were often pressed or spread out during infancy, because they looked upon a flat nose as a mark of beauty.—*Lubbock's Pre-historic Times*, p. 384.

"The Tahitians did not excel in carving."—*Ellis's Poly. Res.*, i., p. 372.

The Otaheitans have good ears, but only very simple music. (*Cook*) *Hawkesworth's Voyages*, ii., p. 205.

The Society Islanders "in general are remarkably fond of singing, and always ready to learn."—*Ellis's Poly. Res.*, i., p. 493.

The music of the Tahitians "wanted almost every quality that could render it agreeable to the ear accustomed to harmony, and was deficient in all that constitutes excellence. It was generally boisterous and wild."—*Ellis's Polynesia*, i., p. 281.

There are itinerant musicians in Otaheite who give narrative chaunts, quite unpremeditated, to the accompaniment of the flute and drum. They are rewarded by the master of the house, much in the same way as our ancient bards.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 147.

In Tahiti, "every individual can compose verses *extempore*, and sing them at the same time; and their dramatic performances are commonly extemporaneous pieces, and a mixture of music, poetry and dancing."—*Forster's Observations*, p. 465.

The Otaheitans have no sense of indecency, and "gratify every appetite and passion before witnesses, with no more sense of impropriety than we feel when we satisfy our hunger at a social board."—(*Cook*) *Hawkesworth's Voyages*, ii., p. 196.

TONGANS.

The Tongans are cleanly in their persons.

The Tongans sometimes plant flowers upon the grave of a chief.

The Tongans have considerable appreciation of a beautiful landscape.

They use scented oil.

The Tongans are very fond of music, and are very apt in learning a tune.—*U. S. Ex. Ex.*, iii., p. 20.

According to the Tongans the soft music of Europeans drums excels all other music.—*Erskine's West. Pacific*, p. 152.

The natives of Tonga have an appreciation of the beautiful; witness their poetry.—*Martin's Tonga Islands*, ii., p. 321.

In Tonga there are some who deliberately compose songs—a class of poets.—*Martin's Tonga Islands*, ii., p. 322.

The Tongans "are very fond of tales and anecdotes, and there are many individuals who are tolerably skilful in inventing these things, which are then mostly of a burlesque or humourous tendency, but always given as fables."—*Mariner's T.*, ii., p. 333.

The natives of Tonga are very fond of inventing tales for amusement. (Hence arise, no doubt, their many mythologies.) *Martin's Tonga Islands*, ii., p. 118.

"Notions of delicacy, in respect to the female sex, have a much higher influence in the Tonga islands than what would be commonly understood from the accounts of some travellers."—*Mariner's Tonga*, i., p. 214, note.

The Tonga Islanders think it very indecent and disrespectful to be without clothes.—*Martin's Tonga Islands*, i., p. 86.

SAMOANS.

The Samoans carry cleanliness and habits of decency "to a higher point than the most fastidious of civilized nations."—*Erskine's West. Pacific*, p. 110.

The Samoans (though on account of the impossibility of washing the native cloth without destroying it, they wore it often in a filthy state) are cleanly in their general habits; bathing regularly every day, and keeping their floor and sleeping mats clean and tidy. They show a delicate sense of propriety in having a girdle round the waist when bathing.—*Turner's Polynesia*, p. 205.

Samoans generally wash their hands after a meal.

"All kinds of work in Samoa, in which a number are united, are carried on with chantings and shoutings." "One division of the party will sing the first line, and the others reply in the second. . . . They often also make these songs the vehicle of sarcastic taunts, and in passing the house or village of parties with whom they are displeased, strike up a chant composed for the occasion by some rhymer among them, and embodying something offensive and vexatious. Their bitter, venomous songs lead even to war."—*Turner's Poly.*, p. 345.

"A Samoan can hardly put his paddle in the water without striking up some chant."—*Turner's Poly.*, p. 317.

Samoan females "have not many musical voices among them . . . but . . . have a perfect knowledge of time.

"The men on the contrary, produce round rich sounds, rather below tenor, but as wild as nature would have them to be."—*U. S. Ex. Ex.*, ii., p. 134.

The legends and songs of the Samoans exhibit considerable poetic beauty and feeling.—*U. S. Ex. Ex.*, ii., p. 95.

NEW ZEALANDERS.

The New Zealanders are more cleanly than the Australians. —*Angas's Aust. and N. Zealand*, i., p. 310.

The New Zealanders are very fond of stinking Indian corn, and putrid potatoes.—*Angas's Aust. and N. Zealand*, ii., pp. 13, 131.

There is a proverb among the New Zealanders—"No wife for the hairy man."—*Thomson's N. Zealand*, i., p. 78.

The New Zealanders when first visited showed a contempt of beads and baubles.—*Thomson's N. Zealand*, i., p. 241.

The New Zealanders are passionately fond of ornaments.—*Angas's Aust. and N. Zealand*, i., p. 326.

The New Zealanders manifest great luxuriance of fancy in the ornamentation of their skin. No two are exactly alike.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 453.

It is a reproach to a New Zealand woman to have *red* lips.—*Angas's Aust. and N. Zealand*, i., p. 316.

The New Zealanders *square* the wood, with which they build their houses, extremely well; and carve in a masterly style; preferring spiral lines and distorted faces.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 320.

The New Zealander's drawings display a good deal of humour. *Angas's Aust. and N. Zealand*, ii., p. 107.

"Many New Zealanders have correct ears for time and tune." *Thomson's N. Zealand*, i., p. 195.

Some New Zealanders sing very tastefully; tunes sometimes solemn and slow, containing many notes and semitones.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 291.

The New Zealanders' "perception of musical time" is "accurate, but the simplest melodies are alone agreeable; delightful music falls upon their ears without exciting emotion, while a noisy drum keeping time gives pleasure."—*Thomson's N. Zealand*, i., p. 83.

Whenever New Zealanders worked together, "appropriate airs were sung," producing regularity and cheerfulness. Time chants.—*Thomson's N. Zealand*, i., p. 167.

Instance of the trivial things that may form a song:—New Zealand women, when laying cooked fern root before travellers, chant:—"What shall be our food? Shell-fish and fern root. That is the root of the earth; that is the food to satisfy a man; the tongues grow rough by reason of the licking, as if it were the tongue of a dog."—*Thomson's N. Zealand*, i., p. 154.

The New Zealanders have songs sung by the women; the time of which is slow and the cadence mournful. They are sung with considerable taste.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 468.

In the ancient songs and laments of the New Zealanders the same ideas are repeated again and again.—*Thomson's N. Zealand*, i., p. 84.

The laments for the dead composed by the New Zealanders are very poetical.—*Thomson's N. Zealand*, i., p. 187.

Laments contain the highest order of the New Zealander's poetry, "and the singing of such compositions resembles cathedral chanting."—*Thomson's N. Zealand*, i., p. 164.

The songs of the New Zealanders contain rapturous allusions to striking objects in nature. The metre is pronounced. The singing is accompanied with movements and gestures expressive of the sentiments of the song. The air of the tune is also expressive of the sentiment, being harsh in warlike songs, and doleful and plaintive in laments and love songs.—*Thomson's N. Zealand*, i., p. 163.

Among the New Zealanders "passing events are described by extemporaneous songs, which are preserved when good, after the incidents they commemorate have lost their interest."—*Thomson's N. Zealand*, i., p. 163.

Before engaging in fighting New Zealand chiefs "recounted tales of their ancestors' bravery, to animate each other's courage for the coming struggle."—*Thomson's N. Zealand*, i., p. 169.

The New Zealanders sing the war-song, and thus "work themselves up into a degree of that mechanical fury, which, among all uncivilized nations, is the necessary prelude to a battle; for dispassionate courage, a strength of mind that can surmount the sense of danger, without a flow of animal spirits by which it is extinguished, seems to be the prerogative of those who have projects of more lasting importance, and a keener sense of honour and disgrace, than can be formed or felt by men who have few pains or pleasures besides those of mere animal life, and scarcely any purpose but to provide for the day that is passing over them, to obtain plunder or avenge an insult."—(*Cook*) *Hawkesworth's Voyages*, ii., p. 344.

The war-dance of the New Zealanders is skilfully executed.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 468.

The New Zealand women seem to affect dress less than the men.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 456.

"Between unmarried persons of both sexes" of New Zealanders "there is much delicacy of intercourse in the presence of others."—*Thomson's N. Zealand*, i., p. 117.

DYAKS.

"The Dyaks in private life are estimable from every point of view, and cleanliness is one of their virtues."—*Boyle's Borneo*, p. 242.

Some of the Land Dyak tribes are very dirty.—*St. John's Far East*, i., p. 147.

The Aborigines of Borneo "positively appear to have no olfactory sense at all;" eating with relish food that is quite rotten, &c.—*St. John's Far East*, ii., p. 255.

A Sakarang (Dyak) chief, having received some copies of the *Illustrated London News*, ornamented the interior of his house with coloured representations of the pictures: using charcoal, lime, red ochre, and yellow earth.—*St. John's Far East*, i., p. 28.

The Dyaks seem to have no taste for music, vocal or instrumental.—*Boyle's Borneo*, p. 220.

The Land Dyaks sing but rarely, never at their feasts: their vocal music is low and plaintive.—*Low's Sarawak*, p. 312.

While engaged in swinging, which is a favourite amusement, the Kayans (Borneo) strike up a monotonous dirge, beseeching the spirits for a plentiful harvest of sagu and fruit, and a successful fishing season.—*Brooke's Sarawak*, ii., p. 227.

Some of the Dyaks are *improvisatores*.—*Brooke's Sarawak*, ii., p. 241.

The Dyaks have a great admiration for a man who talks fluently and well. Their orations are full of comparisons and flowery compliments.—*Brooke's Sarawak*, i., p. 368.

When St. John visited the Kyans of Baram, a great deal of rejoicing was held among the natives, and a considerable quantity of spirits drunk by the chief (Tamawan) and St. John. During the drinking, &c., "Tamawan jumped up, and while standing burst out into an extempore song, in which Sir James Brooke and myself, and last, not least, the wonderful steamer [the first the tribe had seen, and at the time lying in view in the river], were mentioned with warm eulogies, and every now and then the whole assembly joined in chorus with great delight."—*St. John's Far East*, i., p. 104.

"Another amusement at these festivals (the feasts on the arrival of heads at a Sea Dyak village) is carried on by two persons standing or walking with a theatrical air and peculiar step, and with canes in their hands, reciting to each other in a rude extempore verse the heroic deeds of their fathers," and of the prince under whom they may be then living. . . . "I heard them once in this interesting manner, recount the whole of the events of the Seniawan war, the arrival of Mr. Brooke, &c."—*Low's Sarawak*, p. 208.

JAVANS.

Both sexes of the Javanese "pay great regard to cleanliness, bathing at least once a day."—*Earl's Eastern Seas*, p. 65.

The Javans are cleanly in the preparation of their food.

In Java "persons of distinction are particular in being what they conceive well-dressed. A sloven is an object of ridicule."—*Raffles*, i., p. 86.

The Javans "are fond of show and pomp." "They are cleanly in their persons, and pay the greatest attention to neatness, as well as to glare and finery."—*Raffles*, i., p. 248.

"It may be observed, that few people are more attached to taste and show than the Javans; that, in general, the decorations employed and the forms observed are chaste, and at the same time imposing, calculated to impress a stranger with a high idea of their taste, their correctness and yet love of splendour."—*Raffles*, i., p. 311.

"A complexion of a gold colour is considered by the Javanese as the perfection of beauty." For this reason they paint themselves yellow.—*Earl's Eastern Seas*, p. 58, note.

The natives of the Indian Archipelago "sometimes express their contempt of white teeth by saying, that 'men ought not to have teeth like those of dogs or monkeys.'"—*Crawfurd's Hist. Ind. Archi.*, i., p. 217.

"They [the Javans] are partial to illuminations, and, on days of festivity, ornament the grounds adjacent to their dwellings with much taste and design, by working the young shoots of the cocoa-nut, the *bámbu*, and various flowers, in festoons and other contrivances."—*Raffles*, i., p. 85.

"The Javans have made no progress in drawing or painting; nor are there any traces to be found of their having, at any former period of their history, attained any proficiency in this art. They are not, however, ignorant of proportions or perspective, nor are they insensible to the beauty and effect of the productions of other nations."

"The many vast and magnificent remains of edifices found at this day in many parts of Java, bear witness to the high degree of perfection in which architecture and sculpture was at one time practised in that island."

"The art of sculpture is entirely lost to the natives."—*Raffles*, i., p. 472.

The Javans, though they have made no progress in painting or drawing, are capable of making very good imitations, when asked to do so.

"To dance gracefully, is an accomplishment expected in every Javan of rank." They are exceedingly fond of the exercise. "Posture dances by the men are numerous, and contribute to the state of the sovereign and chiefs."—*Raffles*, i., p. 344.

The Javanese have legends respecting their ancient princes, which they recite in a dull monotonous tone during the native plays, and in which they are intensely interested.—*Earl's Eastern Seas*, p. 103.

SUMATRANS.

The Sumatrans "though cleanly in their persons, [are] dirty in their apparel, which they never wash."—*Marsden*, p. 209.

The Sumatrans "are fond of flowers in the ornament of their persons, and encourage their growth as well as that of various odoriferous shrubs and trees."—*Marsden's Sumatra*, p. 103.

The Sumatrans "appear to have no idea of architecture as a science. . . . Their conception of proportions is extremely rude."—*Marsden*, p. 56.

"Painting and drawing they [the Sumatrans] are quite strangers to. In carving, both in wood and ivory, they are curious and fanciful, but their designs are always grotesque and out of nature. . . . In cane and basket work they are particularly neat and expert; as well as in mats, of which some kinds are prized for their extreme fineness and ornamental borders."—*Marsden*, p. 183.

The Sumatrans "are fond of music, and have many instruments in use among them, but few, upon inquiry, appear to be original, being mostly borrowed from the Chinese and other more eastern people."—*Marsden*, p. 195.

At their festivals, a Sumatran maiden will sometimes sing an extempore love song, and be answered by one of the young men. Professed story-tellers are also introduced. Also characters famed for humour, buffoonery, &c.—*Marsden*, p. 267.

MALAGASY.

The Malagasy are "far from being cleanly in their persons, and bathe but seldom."—*Ellis's Hist. Madag.*, i., p. 140.

The Malagasy wash their hands both before and after meals. A slave goes round and pours water upon them.—*Ellis's Hist. Madag.*, p. 207.

The Malagasy wash their teeth regularly, and clean or bleach them by the use of a dye, made from a native plant.—*Ellis's Hist. Madagascar*, i., p. 133.

"The Malagasy are fond of ornaments."—*Ellis's Hist. Madag.*, i., p. 283.

About the middle of last century the Malagasy valued silver coin rather for melting down to form ornaments, than for trade and currency.—*Ellis's Hist. Madag.*, ii., p. 98.

"It was curious to notice the intense interest excited" among the Malagasy "by the portraits [which Mr. Ellis took by photography], and the different effect produced by the view of a group of trees, or flowers, a house, or any other inanimate object. . . . The form of a building, the shades in a flower, the perspective of a landscape, seemed to excite no interest."—*Ellis's Visits*, p. 137.

"Of music, both vocal and instrumental, the Malagasy are extremely fond, though in neither have they yet made much progress."—*Ellis's Hist. Madag.*, i., p. 272.

In Madagascar "occasionally a travelling bard may be met with, and there is reason to believe that some of the compositions sung by them contain more genuine poetry than any other specimens in the country."—*Ellis's Hist. Madag.*, i., p. 275.

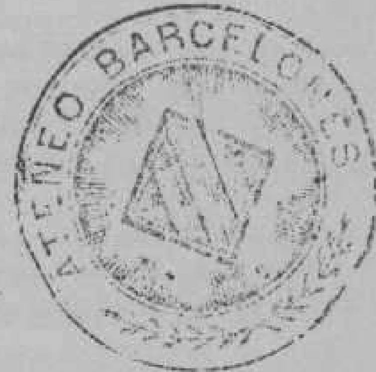
MALAYS IN GENERAL.

Northern Celebes. [The Malay is not much affected by the beauties of external nature and has no sense of order. In his villages the houses are scattered about irregularly, and the planted fruit trees grow crowded in the most inconvenient places. He loves sweet-smelling flowers, but never cultivates a plant for beauty alone. He looks upon a mountain as very inconvenient to climb, and upon a foaming cataract as a great impediment to navigation, but cannot conceive that there is anything to admire in the one or the other. Singing is one of the real blessings which European missionaries introduce among people whose native chants are so monotonous and melancholy as those of all savage nations; and these people seem to enjoy it, for it is a common thing to hear two or three of them singing together in their own houses.]

"The essentials in the composition of the *pantun* [short Malay ballads] . . . are the rhythms and the figure, particularly the latter, which they consider as the life and spirit of the poetry."—*Marsden's Sumatra*, p. 198.

The more civilized part of the Malays—those having some sort of established government. "The people in this condition all have a written language and a rude literature consisting of legends, songs, and dramatic poems. The true Malays use the Arabic character, while the natives of Celebes, Java, and some parts of Sumatra have each a peculiar indigenous alphabet. It is to be remarked, however, that all these more civilised peoples are Mahometans or of the Brahminical religion, and it therefore seems highly probable that the civilisation they have attained is not altogether spontaneous."—*A. R. Wallace.*

"The Malays are passionately addicted to [poetry]. They amuse all their leisure hours, including the greater portion of their lives, with the repetition of songs which are, for the most part, proverbs illustrated, or figures of speech applied to the occurrences of life. Some that they rehearse, in a kind of recitative, at their . . . feasts, are historical love tales, like our old English ballads, and are often extemporaneous productions."—*Marsden's Sumatra*, p. 197.


ATENEO BARCELONES

MORAL SENTIMENTS.

TYPES OF LOWEST RACES

FUEGIANS.

The Fuegian women "appeared modest in the presence of strangers."—*U. S. Ex. Ex.*, i., p. 125.

The Fuegian women at Picton Island are remarkably modest.—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 262.

The Fuegians taken to England by Fitzroy, on returning to their own country after a three years absence, called their countrymen "monkeys—dirty—fools—not men."—*Fitzroy*, ii., p. 203.

Speaking of the meeting of Jemmy Button, (the Fuegian, who had been to England with Fitzroy,) with his mother and sisters, after a three years absence, Fitzroy says, "Animals when they meet show far more animation and anxiety than was displayed at this meeting."—*Fitzroy*, ii., p. 209.

The Fuegians, generally speaking, "appear to be friendly when meeting strangers, but . . their subsequent conduct depends entirely upon their relative numbers. They ought never to be trusted, . . . are extremely revengeful . . ; and are enterprising thieves."—*Fitzroy*, ii., p. 188.

The Fuegians are very jealous of their women.—*Weddell*, p. 161.

The Fuegians "are exceedingly jealous of their women."—*U. S. Ex. Ex.*, i., p. 125.

The Fuegians are affectionate towards each other.—*Weddell*, p. 168.

The Fuegian mothers "appear very fond of their children."—*U. S. Ex. Ex.*, i., p. 126.

Fuegian mothers are much attached to their children. So are the fathers.—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 262.

The canoe Indians (Fuegians) sell their children to the Patagonians for slaves.—*Fitzroy*, ii., p. 171.

The Fuegians "are remarkably fond of their dogs."—*Weddell*, p. 153.

The Fuegians were occasional cannibals; and in times of scarcity killed the old women of their tribes for food.—*Voy. Adv. & Beagle*, ii., p. 2.

The Fuegians are not without gratitude for favours.—*Voy. Adv. & Beagle*, ii., p. 327.

Speaking of the Fuegians, Darwin says—"It was as easy to please as it was difficult to satisfy these savages. Young and old, men and children, never ceased repeating the word 'yammerschooner', which means 'give me.' After pointing to almost every object, one after the other, even to the buttons on our coats, and saying their favourite word in as many intonations as possible, they would then use it in a neuter sense, and vacantly repeat 'yammerschooner.'"—*Darwin, Voy. Adv. & Beagle*, iii., p. 238.

In Fuegia "if any present was designed for one canoe, and it fell near another, it was invariably given to the right owner."—*Darwin, Voyage, Adv. & Beagle*, iii., p. 242.

The Fuegians were very honourable in their commercial dealings with Captain Snow.—*Snow's Voyage to South Seas, &c.*, i., p. 328.

"Strange to say, I found all of the Fuegians I met very honest in *barter*, though arrant thieves in regular *stealing*."—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 262.

The Fuegians "are much addicted to theft if an opportunity offers."—*U. S. Ex. Ex.*, i., p. 128.

Capt. Weddell detected the Fuegians in a good many attempts at pilfering; though a very little correction seemed enough to put a stop to it.—*Weddell's Voyage towards S. Pole*, p. 151.

Speaking of his endeavours to ascertain the size of the Fuegians, Mr. Snow says, "I had a difficulty in measuring them owing to their constant endeavours to steal the tape out of my hands."—*Trans. Eth. Soc., New Ser.*, i., p. 264.

ANDAMANS.

In the Andaman Islands, "after puberty, the females have indiscriminate intercourse, save with their own father, until they are chosen or allotted as wives, when they are required to be faithful to their husbands, whom they serve. Brothers may have connection with their sisters until the latter are married. Sexual connection may take place before the men, women, and children of the party. If any married or single man goes to an unmarried woman, and she declines to have intercourse with him, by getting up or going to another part of the circle, he considers himself insulted, and unless restrained, would kill or wound her. The reason assigned for this monogamy is that she may be restricted, while he may continue to select from the unmarried females as before."—*(Owen) Trans. Eth. Soc., New Ser.*, ii, pp. 35, 42.

Dr. Mouat brought an Andaman Islander to Calcutta, and after a few weeks, wishing to have a portrait of him in his natural state, requested him to divest himself of his clothing. "It will scarcely be believed, however, that so great was the change produced in him by his new ideas and associations, that he seemed utterly shocked at the very thought of appearing naked, even before individuals of his own sex. It was by no means an easy matter to prevail upon him to take off his clothes."—*Mouat*, p. 284.

The Andaman Islanders are "notorious for their audacity and implacable hostility to all strangers."—*(Owen) Trans. Eth. Soc., New Ser.*, ii., p. 35.

Capt. Blair found the Andamans, in the end of last century, "quite ready to reciprocate acts of kindness, when they saw that their white visitants came amongst them with no feelings of hostility."—*Mouat*, p. 22.

The Andaman Islanders are cunning, crafty, and revengeful. Sometimes they openly express their aversion to strangers. "At other times they appear quiet and docile, with the most insidious intent."—*Lieut. Colebrooke, Asiatic Researches*, iv., p. 389.

On the approach of strangers the Andamans always hide "women, children, and effects in the jungle."—*(St. John) Trans. Eth. Soc., New. Ser.*, v., p. 47.

Parental and filial affection strong among the Andaman Islanders.—*(Owen) Trans. Eth. Soc., New Ser.*, ii., p. 36.

There is no evidence of the existence of infanticide among the Andamans.—*Mouat*, p. 391.

VEDDAHS.

They [the Veddahs] are fond of betel, when they can get it; but in lieu of the compound which goes by this name, they have "various barks of trees. "They do not smoke, and are very temperate, drinking water only."—*(Bailey) Trans. Eth. Soc., Lon., N. S.*, ii., p. 291.

The Veddahs are characterized by "the gentleness of their disposition, apparent amidst extreme indifference to morals, although grave crimes are rarely committed. In case of theft the delinquent, if detected, is forced to make restitution, but undergoes no punishment. If a girl be carried off from her parents, she is claimed and brought home; and the husband of a faithless wife is equally contented to receive her back, his family inflicting a flogging on the seducer. Murder is almost unknown, but when discovered, it is compromised for goods, or some other consideration paid to the relatives of the deceased. Mr. Atherton describes the Veddahs as in general gentle and affectionate to each other, and remarkably attached to their children and relatives. Widows are always supported by the community, and receive their share of all fruits, grain, and produce of the chase. 'They appeared to him a quiet and submissive race, obeying the slightest intimation of a wish, and very grateful for attention or assistance.'"—*Tennent*, ii., p. 444.

"They [the Veddahs] are very harmless, too; though, according to Knox, [they?] were much dreaded once. * * * But now, at any rate, they are as peaceful as it is possible to be. They are proverbially truthful and honest. They are fond of their children, who early become useful to them." "Their constancy to their wives is a very remarkable trait in their character in a country where conjugal fidelity is certainly not classed as the highest of domestic virtues. Infidelity, whether in the husband or the wife, appears to be unknown, and I was very careful in my inquiries on the subject. * * * Tennent's remarks on this subject are wholly inapplicable to the wild

Veddahs of Bintenne or Nilgala, though they may apply to those Veddahs o. whom he writes."—*(Bailey) Trans. Eth. Soc., Lon., N. S.*, ii., p. 228.

So sensitive are they on these subjects [matrimonial relations], that I know an instance of a Veddah—and he was by no means one of the wildest—drawing his knife, and being with difficulty restrained from using it, at a remark made in jest which he considered a reflection on the honour of their women." —*(Bailey) Trans. Eth. Soc., Lond., N. S.*, ii., p. 292.

The conjugal fidelity of the Veddahs is very marked. "Death alone separates husband and wife" is one of their sayings. They are very jealous of their wives.—*Bailey.*

Mr. Bennet had an interview with two village Veddahs, and on that occasion gave them presents. "Two months after this interview (subsequently to which he had directed that every kindness should be shown them throughout the district), a couple of elephant's tusks, nearly six feet in length, found their way into his front verandah at night, but the Veddahs who had brought them never gave him an opportunity to reward them. 'What a lesson in gratitude and delicacy,' he observes, 'even a Veddah may teach.'"—*Pridham*, p. 460.

The Veddahs are proverbially truthful.—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., p. 287.

AUSTRALIANS.

The Australians are very courteous to each other; seldom flatly contradicting an assertion.—*Trans. Eth. Soc., New Ser.*, iii., p. 255.

Fidelity to their husbands is not a prominent virtue among Australian women.—*Trans. Eth. Soc., New Ser.*, iii., p. 251.

The natives of Australia are very fond of their children, yet husbands rarely show much affection for their wives.—*Eyre's Australia*, ii., p. 214.

"It may be doubted whether the man (Australian) does not value his dog, when alive, quite as much as he does his woman, and think of both quite as often and lovingly after he has eaten them."—*Trans. Eth. Soc., New Ser.*, iii., p. 248.

The native Australians are very fond of and indulgent to their children. This is true of both parents. "There is no surer way of gaining the assistance of the father, or of making a favourable impression on a tribe than by noticing the children."—*Sturt's Australia* (1844-6), ii., p. 137.

"So severe a task is it" for Australian women "to rear their offspring that the child is frequently destroyed at its birth."—*Sturt's Australia* (1844-6), ii., p. 137.

Australian mothers have been known, when frightened by the approach of white men, to run off, leaving their children exposed to danger; not even returning when the (imaginary) danger was past, but leaving the little ones without shelter or fire during the whole of a cold night.—*Eyre's Australia*, i., p. 89.

Infanticide is very common among the natives of Australia, and no distinction seems to be made in this respect between male and female children.—*Eyre's Australia*, ii., p. 324.

The natives of Australia sometimes leave their aged to perish, when the latter are unable to take care of themselves.—*Eyre's Australia*, i., p. 40.

When husband, wife, or child is sick, and there is little hope of their recovery, the Australians are in the habit of providing them with several days food and leaving them to their fate.—*Lloyd's Tasmania and Victoria*, p. 462.

When the Australians have tried all their enchantments (boolia) upon a sick man without avail, they give him up, believing that the *boolia* within the man is too strong for their *boolia*, and leave him to his fate. Should death not come so soon as they expect they dispatch him with a spear, or even bury him alive. There are rare instances of a son having the moral courage to defend the sick father when the tribe were about to anticipate nature in this way.—*Trans. Eth. Soc., New Ser.*, iii., p. 244.

The Australian natives who have been successful in hunting always, and without any remarks, supply those of their number who have been unsuccessful with a share of their meal.—*Trans. Eth. Soc., New Ser.*, iii., p. 271.

The Australians on the Murray sometimes kill boys for the sake of their fat, with which they bait their hooks.—*Angas's Austr. and N. Zealand*, i., p. 73.

In Australia individuals of a tribe partake of one general character; the whole tribe is either decidedly quiet, or decidedly disorderly. Yet there is the greatest difference between different tribes. And also between different individuals.—*Sturt's Australia*, ii., p. 143.

Capt. Sturt maintains that the low estimate formed by Europeans of the inhabitants of Australia is not correct; he has on the whole a favourable opinion of them.—*Sturt's Australia* (1844-6), ii., p. 212.

"Whatever instances of violence and murder may be recorded against" the native inhabitants of the interior of Australia, "they are naturally a mild and inoffensive people."—*Sturt's Australia* (1844-6), ii., p. 138.

The natives who accompanied Major Mitchell on one of his exploring expeditions in Australia conducted themselves with uniform docility and propriety.—*Mitchell's Australia*, ii., p. 328.

A species of chivalry manifests itself sometimes among the natives of Australia. Two Irishmen, who fell into the hands of the Mount Harris tribe, and who were unarmed, were not slain in cold blood, but furnished with weapons, and then told to defend themselves.—*Sturt's Australia*, i., p. 114.

The New Hollanders are selfish from necessity. Wanton cruelty is no attribute of their character.—*Trans. Eth. Soc., New Series*, iii., pp. 224, 226.

"There is hardly an outrage perpetrated by the New Hollander to which a parallel may not be found among civilized nations."—*Trans. Eth. Soc., New Ser.*, iii., p. 224.

The laws of hospitality among the Australians require that strangers should be perfectly unmolested during their sojourn among them.—*Trans. Eth. Soc., New Ser.*, iii., p. 246.

Some of the natives of Australia have been known to make great efforts to put travellers, whom they had not before seen, on the right way.—*Sturt's Australia*, i., p. 136.

In Australia a friendly native has been known to interpose, at great personal risk, on behalf of travellers whom a hostile tribe was about to attack.—*Sturt's Australia*, ii., p. 105.

The natives of Australia were always willing to show Mr. Eyre where water was to be had, and even unsolicited would help his men to dig for it; their kindness in this respect is the more remarkable when we consider how difficult it was for them to find a proper supply for themselves.—*Eyre's Australia*, i., p. 278.

"The Aborigines (of Australia) have seldom been guilty of wanton or unprovoked outrages, or committed acts of rapine or bloodshed, without some strongly exciting cause, or under the influence of feelings that would have weighed in the same degree with Europeans in similar circumstances."—*Eyre's Australia*, i., p. 166.

As an instance of the kindly feelings of many Australian tribes it is mentioned that the natives of Lake Victoria "exhibited the utmost joy at" the safe return of Sturt's party, "and cheered" them "on every part of the river."—*Sturt's Australia* (1844-6), ii., p. 120.

"They at length laid aside their spears, and a long consultation took place among them, which ended in two or three wading into the river, contrary, as it appeared, to the earnest remonstrances of the majority, who, finding that their entreaties had no effect, wept aloud, and followed them with a determination, I am sure, of sharing their fate."—*Sturt's Australia*, ii., p. 96.

It is worthy of notice that the earlier travellers speak more favourably of the aborigines of Australia than do the later. The cause of the worse behaviour of the natives to subsequent travellers is no doubt partly the treatment they have received from the whites.

The natives of Australia seem to consider the presents that are given them as the offerings of *fear* or *weakness*.—*Mitchell's Australia*, i., p. 304.

The natives of Australia believe that inoffensiveness is a sign of weakness, and fear.—*Mitchell's Australia*, ii., p. 130.

"There can be no doubt but that the Australian aboriginal is strongly susceptible of kindness."—*Sturt's Australia* (1844-6), i., p. 116.

"An act of justice or of lenity (shown to the natives of Australia) has frequently, if well timed, more weight than the utmost stretch of severity."—*Sturt's Australia*, ii., p. 214.

The natives of Australia are not deficient in a sense of *justice*, and punish each other for such offences as theft, sometimes by expulsion from the camp.—*Sturt's Australia* (1844-6), ii., pp. 117, 276.

The natives of Australia, *both friendly and hostile tribes*, steal without the least endeavour at concealment, or sense of shame. —*Mitchell's Australia*, i., p. 264.

Honesty sometimes appears among the natives of Australia: *e.g.* one has been known to restore a blanket which travellers had accidentally left behind.—*Sturt's Australia*, i., p. 142.

To avenge a death is regarded as a sacred duty by the Australians. "One man I recollect whose brother was killed, struggled hard against this feeling, which in the end, however, prevailed. He wasted away, said he could not sleep, and that his brother's spirit continued to haunt him wherever he went, and to upbraid him with cowardice for not avenging his death; an act which in the end he felt himself compelled to accomplish." —*(Bland) Proc. Royal Soc., Tasmania*, iii., p. 179.

"It is a curious fact that the Aborigines of Australia actually despised the blacks of Tasmania—a race ignorant of the womerah!"—*Howitt*, i., 201.

Jemmy, an aboriginal Australian, "was reputed as a fair-going sample of a Christian. One day Mr. Lang found him reading the 'Sermon on the Mount,' but looking very fierce and gloomy. Upon inquiry, it was learnt that the man's mother was dead. 'Bogan black fellow kill her,' said the fellow; that is, though she had died from a lingering disease, he insisted according to native superstition, that the neighbouring tribe had bewitched her, and occasioned her decease. Resolving upon revenge, and quite forgetting the practical lessons of which he had been reading, Jemmy waylaid and murdered an old friend, but one who, unfortunately, belonged to the other tribe."—*Bonwick's Last of Tas.*, p. 348.

NEGRITTO RACES.

TASMANIANS.

The social history of the Tasmanians "was rather characterized by the absence of what is venerable and lovely, than by the presence of what is dark and revolting. Harmony and good humour seem generally to have reigned among the members of the same tribe. The force of the parental instinct was usually strong enough to render the maintenance of the offspring a care and a delight. Instances, however, have occurred in which the child has been wantonly sacrificed to the dread of famine."—*(Dove) Tasmanian Journal*, i., p. 252.

"Opinions as to the chastity of the Tasmanian native girls are not unanimous."—*Bonwick's Daily Life, Tas.*, p. 59.

Tasmanians—"Two of the young girls followed the different windings of the shore, without mistrust, at a distance from the other natives, with three of our sailors, when these took the opportunity to treat them with a degree of freedom which was received in a very different manner from what they had hoped. The young women immediately fled to the rocks most advanced into the sea, and appeared ready to leap into it, and swim away, if our men had followed them."—*Bonwick*, p. 14, *(Labillardière.)*

"Though the native [Tasmanian] women had been so cruelly treated by the whites, the male Aborigines, though ready to inflict death by the spear, singularly enough abstained from outrages upon the persons of our females. A good authority has distinctly stated, 'In all the incursions made by the blacks into the settlements, it has never been known that a single white woman has been violated by any of them.'"—*Bonwick*, p. 125.

"Our natives were not wholly deprived of sentiment, as some traditions show; but this could only happen when the elected husband was removed, and the guardians were unusually agreeable. A lock of hair was not an unknown present among Tasmanian maidens to some heart-chosen one of the foreign sex."—*Bonwick's Daily Life Tas.*, p. 71.

In their earlier interviews with Europeans the Tasmanians showed considerable jealousy of their women, generally causing them to retire into the forest.—*See Bonwick.*

When Marion du Fresne visited Tasmania "the Aborigines came with confidence down to the boats, and remained near the French, with their children and their wives." "This was the first time the Tasmanians had come in contact with Europeans." *Bonwick*, p. 2.

"Marriageable girls were regarded with care, and the unmarried grown lads kept at fires removed from the families."—*Bonwick's Daily Life, Tas.*, p. 11.

"Fidelity to the husband was regarded as a necessary virtue, on the property grounds, and the infraction of the rules of propriety was sometimes punished in a summary manner: the gentleman himself, as usual in such matters, taking liberties which he would not sanction in his partner."—*Bonwick's Daily Life, Tas.*, p. 92.

"They had few crimes against each other. Faults not immediately punished were usually overlooked. Injuries were soon forgotten. The camp was commonly a scene of affectionate regard. The parental relation was seen in pleasing exercise. Many bore testimony to their love of children. The conjugal attachment has not the romantic character of civilized times, but was not wanting in real kindness. As in almost all countries, they considered the women to be inferior to the man, and treated her accordingly. The father and son ate of the meal prepared by mother and daughter, and then left the fragments for their repast."—*Bonwick's Daily Life, Tas.*, p. 10.

During the period when the Tasmanians were committing depredations against the settlers, the lives of white people were in several instances saved by the native women, who would steal away from the tribe, and give notice of an intended attack.—*Meredith's Tasmania*, i., p. 201.

The Tasmanians generally brutally mutilated the bodies of the whites whom they murdered.—*Meredith's Tasmania*, i., p. 204.

During the Tasmanian Black War, "mothers even were known to murder their own babes, rather than have them fall into the hands of their implacable enemies," the Whites.—*Bonwick*, p. 106.

"Abortion, too, was frequently practised. * * * The old women, by vigorously thumping upon the reclined figure of the *enceinte*, would produce the required result."—*Bonwick's Daily Life, Tas.*, p. 76.

"New-born infants were often buried alive with the deceased mother."—*Bonwick's Daily Life, Tas.*, p. 79.

"The singular attachment of native women for their dogs greatly interfered with the proper treatment of children, and instances are recorded in which the mother has neglected her child to give sustenance to a puppy."—*Bonwick's Daily Life, Tas.*, p. 78.

Children born by Tasmanian women to Whites were frequently (or generally) killed. The mother "would often prevent the birth by abortion; or, if unsuccessful, would destroy the infant upon its entrance into the world. If the philoprogenitive instinct led her to spare her child, the husband or brother might avenge the family wrongs by a fatal blow."—*Bonwick*, p. 309.

"In later times, Lady Duff Gordon's saying of the Cape Hottentot would apply to the island [Tasmania]; 'It is an honour to have a child by a white man."—*Bonwick's Daily Life, Tas.*, p. 73.

NEW CALEDONIANS.

The women of New Caledonia seemed to be far chaster than those of the more eastern islands.—*Cook's Voyage towards S. Pole*, ii., p. 127.

"The *summum bonum* of a New Caledonian is to be praised as a great warrior. A coward has neither food nor respect."—*Turner's Poly.*, p. 428.

The New Caledonians are "courteous and friendly, and not in the least addicted to pilfering."—*Cook's Voyage towards South Pole, &c.*, ii., p. 118.

The New Caledonians excel the Tongans in affability and honesty.—*Cook's Voyage towards South Pole, &c.*, ii., p. 120.

"The Tannese are fond of their children. No infanticide there. They allow them every indulgence, girls as well as boys." —*Turner's Poly.*, p. 87.

In Tanna "the sick are kindly attended to the last."—*Turner's Poly.*, p. 92.

In Tanna to *throw back his club* "is one of the most humbling things a chief can do, and the enemy rejoices over the club as if they had got the life of its owner as well."—*Turner's Poly.*, p. 44.

In Vate the name for white men is "sailing profligate."—*Turner's Poly.*, p. 395.

[Infanticide is prevalent in Vate.]

In Vate, "it is considered a disgrace to the family of an aged chief if he is not buried alive."—*Turner's Poly.*, p. 450.

The first intercourse that Cook had with the natives of Eromanga showed them to be very treacherous. While professing friendship, they all the time were forming designs to attack him.—*Cook's Voyage towards the South Pole, &c.*, ii., p. 46.

The natives of Eromanga are not ungrateful.—*Turner's Poly.*, p. 384.

It would seem that the people of Eromanga killed Williams and Harris in the belief that they belonged to a sandal-wood party by whom they had recently been ill-used. "When the 'Camden' [the ship in which the missionaries sailed] hove in sight on that morning of the 20th November, 1839, the Eromangans thought it was a sandal-wooding party returned who had but recently killed a number of their people, and plundered plantations. . . . That morning they had all ready heaps of yams and taro, for a feast which was to take place close by up the river; could not bear the thought of their being stolen by the white men, and determined to try and prevent their landing, or, if they did land, to attack them if they attempted to go up the river to the place where the yams and taro were."—*Turner's Polynesia*, p. 490.

The women of Uea, Loyalty Islands, "are strictly chaste before marriage, and faithful wives afterwards. They are said to have much influence with the men, and slander of a woman's character would be considered a justifiable cause of quarrel between tribes."—*Erskine's West. Pacific*, p. 341.

NEW GUINEA PEOPLE.

The natives of Dory, New Guinea, show "respect for the aged, love for their children, and fidelity to their wives. . . . Chastity is held in high regard, and is a virtue that is seldom transgressed by them. . . . Adultery is unknown."—*(Kops) Earl's Papuans*, p. 81.

The Papuans show great care and affection for their children. —*Jukes' Voyage of Fly*, ii. p. 247.

If a native of New Guinea wishes to obtain certain articles from a trader, and has no productions to give in exchange, "he will not hesitate to barter one or two of his children for them; and if his own are not at hand, he will ask the loan of those of his neighbour, promising to give his own in exchange when they come to hand, this request being rarely refused."—*Earl's Kolff's Voyage of Dourga*, p. 301.

"With one of the Papuan races of New Guinea, people, when old and useless, are put up a tree, round which the people sing 'The fruit is ripe,' and then shake the branches, tear the falling creatures to pieces, and eat them raw."—*Bonwick's Daily Life, Tas.*, p. 23.

The Papuans have an "inextinguishable hatred . . . towards those who attempt to settle in their territory."—*Earl's Papuans*, p. 7.

The faces of some natives of New Guinea, who approached

the crew of the Fly to receive presents, assumed an expression "of great horror and disgust at finding themselves so close to such hideous white people."—*Jukes' Voyage of Fly*, i., p. 286.

The Papuans are more hostile and ferocious than the Malays; sometimes they have recourse to the grossest treachery; have shown great humanity to Europeans placed at their mercy. Do not exhibit much cupidity or great generosity, but stood out for what they considered a fair equivalent for their merchandise.—*Jukes' Voyage of Fly*, ii., p. 247.

The natives of Dourga Strait, New Guinea, on probably their first interview with Europeans, "appeared to be more curious than thievishly inclined. Every thing was looked at and admired, but nothing was appropriated." Yet they were treacherous.—*Earl's Papuans*, p. 15.

The Outanatas, New Guinea, are honest. Thieves are killed. —*Earl's Papuans*, p. 49.

The natives of Dory, New Guinea, give evidence "of an inclination to right and justice, and strong moral principles. Theft is considered by them as a very grave offence, and is of very rare occurrence. They have no fastenings to their houses, and yet the chiefs assured us that seldom or never was anything stolen."—*(Kops) Earl's Papuans*, p. 80.

"In their bargaining the natives [of Southern Coast of New Guinea] have generally been very honest, far more so than our own people."—*Voy. Rattlesnake*, i., p. 270.

FIJIANS.

The Feegeean women are modest.—*Erskine's West. Pacific*, p. 218.

In Feegee "wives are said to be in general faithful to their husbands . . . female virtue may be rated at a high standard for a barbarous people."—*Erskine's West. Pacific*, p. 255.

"The family life of the Fijian, especially in places like Namosi, where not modified by Christian teaching, is very curious. The men sleep, as has already been observed, at the Bure-ni-sa, or stranger's house, those of about the same age generally keeping together, whilst the boys, until they have been admitted publicly into the society of adults, have a sleeping bure to themselves. It is quite against Fijian ideas of delicacy that a man ever remains under the same roof with his wife or wives at night. In the morning he goes home, and if not employed in the field, remains with his family the better part of the day, absenting himself as evening approaches. Rendezvous between husband and wife, of which no further explanation can be given, are arranged in the depths of the forest, unknown to any but the two. After childbirth, husband and wife keep apart for three, even four years, so that no other baby may interfere with the time considered necessary for suckling children, in order to make them healthy and strong. This in a great measure explains the existence of polygamy, and the difficulties the missionaries had to contend with in fighting against its abolition. * * * I heard of a white man, who being asked how many brothers and sisters he had, frankly replied, 'Ten!' 'But that could not be,' was the rejoinder of the natives, 'one mother could scarcely have so many children.' When told that these children were born at annual intervals, and that such occurrences were common in Europe, they were very much shocked, and thought it explained sufficiently why so many white people were 'mere shrimps.' Adultery is one of the crimes generally punished with death; and Kurudundua himself had not long ago one of his nephews clubbed for taking undue liberties with one of his wives. What is called amongst us the 'social evil,' and thought to be an unnatural excrescence of our artificial state of society, is not unknown amongst these barbarous races."—*Seemann*, p. 190.

The Feegeeans are distinguished for "highly-finished manners and ceremonious politeness."—*Erskine's West. Pacific*, p. 272.

The Feegeean chiefs pride themselves extremely on their good breeding.—*Erskine's West. Pacific*, p. 189.

The Feegeeans are fond of ceremonious politeness.—*Erskine's West. Pacific*, p. 208.

A Feegeean chief excused Jackson, for some slight inattention and forgetfulness, by saying, "What could one expect from a white man."—*Jackson's Narr.; Erskine's West. Pacific*, p. 422.

[The Fijians have great pride of pedigree. A Fiji chief calls his subjects "his animals." "It is a very rare and difficult thing for a Fijian to give an impartial account of any transaction in which he took part, the most trifling incident being always greatly magnified."]

[A Fijian who had been in America was in danger of being killed when he told his countrymen how much greater America was than Fiji.]

"Cooks are the meanest people in the Feejees."—*Jackson, Erskine's West. Pacific*, p. 463.

"Our people [coast tribes] laughed heartily at the comparative ignorance between themselves and the ai le kutu (countrymen), which word was always used in derision . . . throughout the Feejees."—*Jackson, Erskine's West. Pacific*, p. 434.

["No people can be more tenacious of distinction than are these Fijians."]

[A Fijian prides himself on his power to hide his feelings.]

The Feegeeans are intensely loyal.—*Erskine's West. Pacific*, pp. 208, 259.

[A Fijian will often commit suicide rather than live under an insult.]

So obedient are the Feegeeans to their chiefs that they have been known to eat pumicestone when commanded to do so.—*Jackson, Erskine's West. Pacific*, p. 456.

[A Fijian is implicitly submissive to the will of his chief. The executioner states his errand; to which the victim replies, "Whatever the king says must be done."]

The people of Drekete, a slave-district of Feegee, "said it was their duty to become food and sacrifices for the chiefs, whom their station and low grade behove to . . . honour."

"They said in answer to the questions I put respecting the people being buried alive with the posts, that a house or palace of a king was just like a king's canoe: if the canoe was not hauled over men, as rollers, she would not be expected to float long, and in like manner the palace could not stand long if people were not to sit down and continually hold the posts up." And they believed "that they were honoured by being considered adequate to such a noble task."—*Jackson. Erskine's West. Pacific*, p. 464.

In Feegee, "as a chief's wives are strangled for the sake of exemplifying their fidelity and accompanying him to the invisible world, so this kind of death is often imposed upon courtiers and aides-de-camp, and always considered an honour and distinction."—*Jackson. Erskine's West. Pacific*, p. 448.

On the death of Navindi, a Feegeean chief, his principal wife's mother "voluntarily suffered death in the place of her daughter, from whom, being in her first pregnancy, a male heir to the chieftainship was hoped for."—*Erskine's West. Pacific*, p. 286.

The wives of the Feegeean chiefs consider it a sacred duty to suffer strangulation on the death of their husbands. A woman who had been rescued by one of the missionaries, escaped on the previous night from the missionary settlement and insisted on the completion of the sacrifice.—*Erskine's West. Pacific*, p. 228.

The Feegeeans are very covetous, and will murder strangers in order to obtain articles they consider valuable. But they are hospitable, and while in their houses, "perfect security may be relied on. The same native who within a few yards of his house would murder a coming or departing guest for the sake of a knife or a hatchet, will defend him at the risk of his own life as soon as he has passed his threshold."—*U. S. Ex. Ex.*, iii., p. 76.

[It is *chief-like* to seize a subject's goods.]

[The Fijians are cowardly—they are in perpetual dread of each other.]

A Fiji warrior of high rank bears some such title as—"the waster of" such a coast, "the depopulator of" such an island.]

The Feegeeans are in general honest, especially the chiefs.—*Erskine's West. Pacific*, p. 219.

[The Fijians have no gratitude whatever. If you cure a Fijian of sickness he thinks he has a claim on you for food, clothing and anything he wants. They absolutely seem to think they do you a favour if they receive a bodily benefit from you.]

Exaggeration and treachery are considered accomplishments by the Feegeeans.—*Jackson's Narr.; Erskine's West. Pacific*, p. 428.

Story-telling is one of the great amusements of the Feegees, "the qualifications of the relator being estimated by the extravagance of his exaggerations."—*Erskine's West. Pacific*, p. 263.

The most universal trait of the Feegee character is their inclination to lying. "Their own weakness in this respect does not render them suspicious, and nothing but what is greatly exaggerated is likely to be believed."—*U. S. Ex. Ex.*, iii., p. 76.

[The Fijians have not the least shame in lying—are great adepts at it. To a chief a "clever liar is a valuable acquisition." Among the Fijians "anything marvellous on the other hand, meets with ready credence."]

[Theft in Fiji is "a very small offence." "Success, without discovery, is deemed quite enough to make thieving virtuous, and a participation in the ill-gotten gain honourable."]

The Europeans who have lived long among Feegeeans have become hospitable, "a practice which they have adopted through the example of these savages."—*Jackson. Erskine's West. Pacific*, p. 460.

The Feegeeans "are not deficient in courage, manliness, and even humanity." They exercise "universal hospitality."—*Jackson. Erskine's West. Pacific*, p. 273.

The Feegeeans are indifferent to human life.—*Erskine's West. Pacific*, p. 277.

[They (the Fijians) commit atrocities which says Mr. Thomas Williams "I *dare* not record here."]

["Shedding of blood is to him no crime, but a glory. Whoever may be the victim—whether noble or vulgar, old or young, man, woman, or child—whether slain in war or butchered by treachery—to be somehow an acknowledged murderer is the object of the Fijian's restless ambition."]

To be "an acknowledged murderer is the object of the Feegeean's restless ambition."—*Lubbock's Pre-historic Times*, p. 364.

[In Fiji children strangle their parents when they get old and troublesome, or else bury them alive. In Fiji parricide is "a social institution." They also strangle or bury alive those who are ill or sickly for more than a few days.]

[Like animals the savage Feejees kill the decrepit and the maimed and the sick. They roast victims alive and eat them. When a new canoe is launched ten or more men are slaughtered upon its decks that these may be washed with blood.]

The Feegeeans generally kill their aged, chiefly by burying them alive. Children kill their parents, considering it to be a sacred duty. A son said, when about to bury his mother alive, "that it was from love to his mother that he had done so; that in consequence of the same love, they were now going to bury her, and that none but themselves could or ought to do so sacred an office . . . she was their mother, and they were her children, and *they ought* to put her to death."—*Lubbock's Pre-historic Times*, p. 361.

So common is the practice of burying alive in Feegee that few old or decrepit persons are to be seen.—*Erskine's West. Pacific*, p. 233.

[In Fiji "women are regarded as a sort of property in which a regular exchange is carried on."]

[Infanticide in Fiji reaches nearer two-thirds than half. They kill the females.]

[The Fijians destroy their infants from mere "whim, expediency, anger, or indolence."]

[In Fiji "one of the first lessons taught the infant is to strike its mother, a neglect of which would beget a fear lest the child should grow up a coward." Revenge and anger are fostered.]

[In Fiji the women sometimes kill the men in their rough games.]

In Feegee "children have been offered by the people of their own tribe to propitiate a powerful chief;" not for slaves but for food.—*Erskine's West. Pacific*, p. 261.

Tanoa (a Fiji chief) cut off a cousin's arm, drank the blood, cooked the arm and ate it in presence of the owner, who was then cut to pieces.]

[The Fijians will cut off a victim's limbs and cook them before his face, and even offer him his own cooked flesh to eat.]

["Persons of rank generally manifest a strong feeling of jealousy towards each other, and studiously avoid meeting unnecessarily."]

[In 1851 fifty Fijians were cooked at one time on Namena. Revenge is a motive for cannibalism. The Fijians sometimes cut up their victims alive.]

The Feegeeans look with horror upon the Samoans because they have no religion, no belief in deities proud, revengeful, cruel, and cannibal, nor any of the sanguinary rites which prevailed in other islands.—*Lubbock's Pre-historic Times*, p. 357.

["Not possessed of *musi* (a cloth round the loins) and pretend to have gods," exclaimed a Fiji priest when the New Hebrides people were described to him.]

Jackson had been guilty of eating part of a pig dedicated to one of the Feegee gods. This so enraged the natives that they did not offer him his angona as usual. At length one of them said "Give the white infidel his grog."—*Erskine's West. Pacific*, p. 450.

Tui Thakau, a Feegeean chief, shortly after the death of his favourite son, "in passing an eulogium on the departed, ascribed to him all the beauty a man could possess in the eyes of a Feegeean, and concluded 'by speaking of his daring spirit and consummate cruelty, as he could kill his own wives if they offended him, and eat them afterwards.'"—*Erskine's West. Pacific*, p. 248.

[In Fiji "murder by a chief is less heinous than a petty larceny committed by a man of low rank."]

[Tanoa died with satisfaction on being told that five of his wives were to be strangled.]

[In Fiji a dying man mentions his foe, that his children may perpetuate his hatred—it may be against his own son—and kill him at the first opportunity—this makes an indelible impression.]

Some Feegeean girls, who had had little or no intercourse with whites, seemed horrified at the thought of approaching them. —*Jackson's Nar.; Erskine's West. Pacific*, p. 429.

Moral Progress.—As long as the Feegeeans had none around them to reprobate cannibalism, they felt no shame in it, but when once Europeans settled among them, and reprobated it, they began to be ashamed of it.—See *Jackson, Erskine's West. Pacific.*

PAPUAN ISLANDERS.

Arafura ideas of equity:—"Here are four of our family slain in their prahu; we must therefore have redress from somebody, no matter whom."—*Earl's Kolff's Voyages of Dourga*, p. 215.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

When he visited the Sandwich Islands with Cook, Vancouver saw little or no appearance of licentiousness among the women; but when he visited them some years after, it was very conspicuous, more so than the worst of the Tahitians; he ascribes it to their intercourse with foreigners.—*Vancouver's Voyage*, i., p. 171.

The Hawaiian chiefs are remarkable for courtesy and refinement.—*Ellis's Hawaii*, p. 357.

Among the Sandwich Islanders not to cut the hair on the death of a chief indicates a want of respect to the deceased.—*Ellis's Hawaii*, p. 146.

The Sandwich Islanders manifested the greatest unwillingness to allow Europeans to become acquainted with their funeral ceremonies.—*Vancouver's Voyage*, iii., p. 14.

In the Sandwich Islands "both men and women appeared to be of good disposition, and behaved to each other with the tenderest regard."—*Cook's Sec. Voyage*, ii., p. 151.

Vancouver and his party were uniformly treated with civility, friendship, and kindness by the Sandwich Islanders.—*Vancouver's Voyage*,

Sandwich Islanders not so hospitable as the Tahitians.—*Vancouver's Voyage*, i., p. 165.

The Sandwich Islanders are hospitable; though not to such an extent as the Society Islanders.—*Ellis's Hawaii*, p. 319.

"Our reception and entertainment here [at Hawaii] by these unlettered people, who in general have been distinguished by the appellation of savage, was such as, I believe, is seldom equalled by the most civilized nations of Europe."—*Vancouver's Voyage*, iii., p. 21.

The king of Owhyhee manifested justice and generosity in apprehending, unasked, a person whom he supposed had been guilty of stealing from Capt. Cook.—*Cook's Last Voyage*, p. 311.

[The accounts given of Capt. Cook's death in the "Journal of Capt. Cook's Last Voyage," and in the "Narrative of a Voyage performed by Capt. Cook, &c." published two years after, agree in stating that the natives did not attack Cook without previous provocation; but they do not relate the same instances and provocation. The former states that complaints were made to Cook that two of the natives had been killed when intending no injury, and that from that time they became very unruly, and sought for an opportunity of revenge. The latter states that the desire for revenge first originated in the death of one of their chiefs, by our people, on another part of the island; and gives no account of the two deaths of which the king, according to the former journal, complained. But the "Journal" says that the native women, long before either of these unfortunate incidents took place, told the sailors that their people were waiting an opportunity to attack both vessels, and murder all the crew.]

Family affection strong among the Sandwich Islanders.—*Ellis's Hawaii*, p. 242.

Infanticide formerly prevalent in the Sandwich Islands; probably two-thirds of the children perishing in this way.—*Ellis's Hawaii*, p. 299.

The Sandwich Islanders are all thieves from the highest to the lowest.—*Cook's Sec. Voyage*, ii., p. 151.

TAHITIANS.

The Otaheitans "have a knowledge of right and wrong from the mere dictates of natural conscience; and involuntarily condemn themselves when they do that to others, which they would condemn others for doing to them. That Tubourai Tamaide (one of the chiefs who had unjustly been blamed for stealing) felt the force of moral obligation is certain; for the imputation of an action which he considered as indifferent, would not when it appeared to be groundless, have moved him with such excess of passion."—*(Cook) Hawkesworth's Voyages*, ii., p. 131.

There seemed to be a kind of spontaneous prostitution in Otaheite.—*(Wallis) Hawkesworth's Voyages*, i., p. 458.

Chastity does not seem to have been a virtue among the Otaheitans; not only did the women prostitute themselves openly, but even their fathers and brothers brought them down to the shore to Capt. Wallis's men, for that purpose.—*(Wallis) Hawkesworth's Voyages*, i., p. 481.

The writer of the "Journal of Capt. Cook's Last Voyage" took pains to determine whether the gross sensuality attributed to the Tahitians, was well founded; "and he solemnly declares that the grossest indecencies he ever saw practised while on the island were by the licentiousness of our own people. . . . To assert, therefore, that not the least trace of shame is to be found among these people in doing that openly which all other people are naturally induced to hide, is an injurious calumny, not warranted by custom, nor supported by the general practice even of the lowest class of individuals among them."—*Cook's Last Voyage*, p. 163.

A Tahitian warrior would often offer himself to the god,

on condition of the latter giving victory.—*Ellis's P. R.*, ii., p. 513.

In the Society Islands "to withhold food from the king or chiefs, when they might enter a district, was considered a crime next to resisting the royal authority, or declaring war against the king."—*Ellis's P. Res.*, ii., p. 23.

The Tahitians formerly regarded the natives of the Pearl Islands "with the greatest contempt, as *tehae* and *mana*, savages and barbarians."—*Ellis's Poly. Res.*, i., p. 399.

The principal object of ambition among the Otaheitans is to have a magnificent *Morai* (burial place).—(*Cooke*) *Hawkesworth's Voyages*, ii., p. 168.

The Tahitians ate their meals alone, giving as a reason, "because it was right."—*Lubbock's Pre-historic Times*, p. 383.

The Otaheitans express the strongest dislike and even disgust at the European custom of eating in society, especially with women, and of the same victuals. Yet they openly and without the least sense of shame commit all manner of obscenity.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 203.

The Tahitians regard it as "much less disgraceful to run away from an enemy with whole bones, than to fight and be wounded."—*Lubbock's Pre-historic Times*, p. 379.

The Otaheitans "seemed to be brave, open, and candid, without either suspicion or treachery, cruelty or revenge. * * * They were, however, all thieves."—(*Cook*) *Hawkesworth's Travels*, ii., p. 188.

Among the Tahitians "theft was practised, but less frequently among themselves than towards their foreign visitors. It was always considered as a crime."—*Ellis's P. R.*, ii., p. 370.

The Otaheitans were very dexterous thieves.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 435.

Speaking of the honesty of the Tahitians, Mr. Ellis says—"We were robbed by an English servant, whom we had taken from Port Jackson, of linen and clothing; but, although we had no lock, and for a long time no bolt on our door, (which, when fastened, a native could at any time have opened, by putting his hand through the sticks and pushing the bolt,) and though sometimes the door was left open all night,—yet we do not know that one single article was stolen from us by the natives, during the eighteen months we resided amongst them."—*Ellis's Poly. Res.*, i., p. 411.

Under temptations not greater than the natives were exposed to, Capt. Wallis's men became as great thieves, and stole too from their own party.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 459.

The Society Islanders did not generally manifest resentment after being punished (justly or unjustly) by Cook for theft.—*Cook's Last Voyage*, p. 167.

In battle the Otaheitans give no quarter to man, woman, or child.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 244.

In Tahiti "it has even been considered a mark of respect due to every distinguished visitor, to propose, soon after the arrival of such an individual, a sumptuous feast."—*Ellis's Polynesia*, i., p. 235.

"In the estimation of the people [Tahitians], one of the greatest virtues and highest excellencies of a king, was generosity."—*Ellis's P. R.*, p. 330.

Parental discipline remarkably lax among the Tahitians.—*Ellis's P. R.*, ii., p. 330.

Parental and filial affection strong among the Tahitians.—*Forster's Observations*, p. 351.

Infanticide is common in Otaheite.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 208.

Infanticide "was probably practised to a greater extent, and with more heartless barbarity, by the South Sea Islanders, than by any other people with whose history we are acquainted. . . . . The first missionaries published it as their opinion, that not less than two-thirds of the children were murdered by their own parents." . . . . Mr. Nott "stated that he did not recollect having, in the course of the thirty years he had spent in the South Sea Islands, known a female, who was a mother under the former system of superstition, that had not been guilty of this unnatural crime." "The horrid act, if not committed at the time the infant entered the world, was not perpetrated at any subsequent period."—*Ellis's Poly. Res.*, i., pp. 332-338.

The reason given by the Tahitians for killing more female than male children was "that the fisheries, the service of the temple, and especially war, were the only purposes for which they thought it desirable to rear children; (and) that in these pursuits women were comparatively useless."—*Ellis's Poly. Res.*, i., p. 340.

The Tahitians sometimes paid little attention to the sick, if the disease was protracted; and at times buried them alive: or murdered them.—*Ellis's P. R.*, ii., p. 281.

TONGANS.

Many actions considered as wrong by the natives of Tonga are not regarded as intrinsically wrong: they are wrong merely if done against the gods or nobles.—*Martin's Tonga Islands*, ii., p. 100.

The Tongan women are modest, not liking to appear without the usual clothing round their waist.—*Mariner*, i., p. 244.

In Tonga though women are bound to conjugal fidelity, it is not so with the men. Nor does any disgrace attach to the amours of unmarried people of either sex, or of women who have been divorced.—*Martin's Tonga Islands*, ii., p. 165.

Infidelity on the part of the married women of Tonga is a very rare occurrence.—*Martin's Tonga Islands*, ii., p. 161.

Domestic attachment is strong among the Tongans.—*Erskine's West. Pacific*, p. 158.

The natives of Tonga are remarkable for *politeness*.—*Martin's Tonga Islands*, ii., p. 314.

In Tonga the manners of the chiefs are not inferior to any in civilized life; but the common people are when not in the presence of their chief rather rude and boisterous.—*Erskine's West. Pacific*, p. 156.

The natives of Tonga exhibit intense loyalty.—*Martin's Tonga Islands*, ii., p. 142, *passim*.

Disloyalty is viewed by the natives of Tonga as almost equal to impiety.—*Martin's Tonga Islands*, ii., p. 146.

One of the articles of the creed of the natives of Tonga is—"That human merit or virtue consists chiefly in paying respect to the gods, nobles, and aged persons; in defending one's hereditary rights; honours, justice, patriotism, friendship, meekness, modesty, fidelity of married women, parental and filial love, observance of all religious ceremonies, patience in suffering, forbearance of temper, &c."—*Martin's Tonga Islands*, ii., p. 100.

One of the maxims in Tonga is:—"To reverence the gods, the chief and aged persons."—*Martin's Tonga Islands*, ii., p. 92.

The Tongans think that supreme chiefs ought to be superior to the influence of petty passions, and such trifling emotions as are fit only for the vulgar tribe of mankind.—*Mariner*, i., p. 397.

[The Tongans are generally honourable and generous. Love their country. Reverence their ancestors, and hereditary rights. Have a tolerably well defined notion of justice, though sometimes irregular and fickle in the practice of it. They are comparatively humane.]

"It is a thing very remarkable in the character of the people of Tonga, that they never exult in any feats of bravery they may have performed, but, on the contrary, take every opportunity of praising their adversaries: and this a man will do, although his adversary may be plainly a coward, and will make an excuse for him, such as the unfavourableness of the opportunity, or great fatigue, or ill state of health, or badness of his ground, &c. In their games of wrestling they act up to the same principle."—*Mariner*, i., p. 228.

Many of the natives of Tonga think that the pleasurable feeling accompanying virtuous actions is a quite sufficient motive for their performance, apart from all thought of future reward.—*Martin's Tonga Islands*, ii., p. 141.

The Tongans are hospitable. "The character of these people is really amiable; their friendly behaviour to us . . . . would have done honour to the most civilized nation."—*Forster's Observations*, p. 235.

It is the custom in the Tonga Islands, when one is hungry, to go into any house where eating is going on, seat one's-self without invitation, and partake of what is to be had. Our European custom is considered selfish.—*Martin's Tonga Islands*, i., p. 65.

A petty Tonga chief, Erskine says, "thought it necessary to offer us kava, although, on my accepting it, ... he made so many excuses as to the time it would take in preparing, from the absence of his people, &c., that I was obliged at last to admit them and take my leave."—*Erskine's West. Pacific*, p. 149.

[The Tongans are treacherous, but perhaps not so much so as the Fijians.]

In Tonga theft is considered an act of meanness rather than a crime.—*Martin's Tonga Islands*, ii., p. 153.

The Tongans regard *thieving* merely as *cunning*, and *laugh* when detected.—*Cook's Last Voyage*, p. 98.

It is customary in the Tonga Islands to kill not only an enemy, but all his friends and relatives.—*Martin's Tonga Islands*, i., p. 63.

In Tonga to attack one's reputation is considered a greater crime than to assassinate him.—*Martin's Tonga Islands*, ii., p. 154.

The Tonga Islanders regard the profession of *cook* as the most vulgar, that of *carpenter* as the most respectable.—*Martin's Tonga Islands*, i., p. 55, *note*.

SAMOANS.

In Samoa "*chastity* is ostensibly cultivated by both sexes; but it is more a name than a reality." Adultery is also prevalent.—*Turner's Polynesia*, p. 184.

The "politeness and good manners" of the Samoans "struck us as equal to that of any other country we have ever seen."—*Erskine's West. Pacific*, p. 52.

Breaches of politeness "are still [1849] considered justifiable causes of war between neighbouring tribes" of Samoans.—*Erskine's West. Pacific*, p. 10.

In Samoa, "until a young man was tattooed, he was considered in his minority. He could not think of marriage, and he was constantly exposed to taunts and ridicule, as being poor and of low birth, and as having no right to speak in the society of men."—*Turner's Polynesia*, p. 181.

"'Who is this uncircumcised Philistine?' etc., 1 Sam. xvii. 26. This is the very language of reproach and scorn common to a Samoan at the present day, when he quarrels with a European; only, instead of *Philistine*, he says *white fellow*."—*Turner's Poly.*, p. 352.

The Samoans were ambitious to obtain heads in war; but they did not keep them beyond a few hours.—*Turner's Poly.*, p. 301.

In Tutuila, "the greatest restraint on the chiefs, appears to be the fear of losing the good name of their ancestors, and of not handing it down to posterity pure and unspotted."—*U. S. Ex. Ex.*, ii., p. 75.

[Baldness is a reproach in Samoa.]

"To *cut* anything belonging to a Samoan is one of the greatest insults that can be offered to him."—*Turner's Poly.*, p. 319.

The Samoans are "kind, good-humoured, intelligent, fond of amusements, desirous of pleasing, and very hospitable. Both sexes show great regard and love for their children, and age is so much respected that only old men are admitted to council. As a shade on this picture, they are indolent, covetous, fickle, deceitful, and little reliance can be placed upon them."—*U. S. Ex. Ex.*, ii., p. 126.

The Samoans maintain that they were not the aggressors in the attack made on De la Perouse's Expedition; but that the French first shot one of the islanders, who, they supposed, was about to steal one of the iron bolts of the ship.—*U. S. Ex. Ex.*, ii., p. 73.

The massacre of La Perouse's men by the Samoans was done in revenge for the death of one of the natives at the hands of the French, for some petty offence.—*Turner's Poly.*, p. 98.

The Samoans are exceedingly hospitable. "A man cannot bear to be called stingy or disobliging."—*Turner's Poly.*, p. 264.

Among the Samoans "the rights of hospitality are numerous, and well-observed."—*Turner's Polynesia*, p. 199.

According to the rules of Samoan hospitality, strangers are well-treated, receiving the best of everything.—*Jackson, Erskine's West. Pacific*, p. 415.

In Samoa, when a woman was married, she generally received a daughter of her brother, or of some relative, as maid of honour, who was in fact a concubine to her husband. "Her brother considered that, if he did not give up his daughter for this purpose, he should fail in duty and respect towards his sister, and incur the displeasure of their household god."—*Turner's Polynesia*, p. 189.

Samoan converts look back with regret to the days of polygamy, "and cannot understand why they are restricted to one wife. They say, 'Why should God be so unreasonable as to require them to give up all their wives but one for his convenience.'"—*U. S. Ex. Ex.*, ii., p. 78.

The women of Tutuila "are remarkably domestic and virtuous. . . . The marriage tie is respected, and parents are extremely fond of their children. The inhabitants are disposed to be hospitable to strangers, although they expect remuneration for it."—*U. S. Ex. Ex.*, ii., p. 73.

In Samoa "the treatment of the sick was . . . invariably humane, and all that could be expected."—*Turner's Poly.*, p. 225.

Infanticide *after* birth unknown in Samoa; infanticide *before* birth prevalent.—*Turner's Polynesia*, p. 175.

NEW ZEALANDERS.

Moral sentiments of New Zealanders:—Virtue consists—Among chiefs—In bravery, liberality, command of temper, upholding the tapu and the priestly office, revenging injuries and hereditary feuds, suffering torture without complaint, and in not insulting persons without cause. Among married women—In fidelity. Among slaves—In obedience to their masters, and respect for the tapu.—*Thomson's N. Zealand*, i., p. 113.

The New Zealand women show modesty, along with no rigidity of sexual restraints.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 451.

Among the New Zealanders there is strictness after marriage, with laxity before.—*Thomson's N. Zealand*, i., p. 177.

The New Zealand women when first visited by Europeans were chaster than most savages. But when Cook visited them in his second voyage they had degenerated so far that the men would prostitute their wives and daughters for the merest trifle.—*Cook's Last Voyage*, p. 50.

To put a lock of hair into the fire is considered a great insult by the New Zealanders.—*Angas's Aust. and N. Zealand*, i., p. 328.

The New Zealanders have a great admiration of profuseness; and desire to be considered liberal at their feasts.—*Thomson's N. Zealand*, i., p. 191.

Among the New Zealanders, "heaping up riches, unless to squander, was disgraceful."—*Thomson's N. Zealand*, i., p. 98.

Women and land were in the eyes of the New Zealanders, "treasures that last for ever, seeing that women produce children and land food."—*Thomson's N. Zealand*, i. p. 267.

The New Zealanders are very hospitable to strangers.—*Angas's Aust. and N. Zealand*, ii., p. 22.

The New Zealanders are proverbially hospitable, yet after the introduction of Christianity religious sectarianism in all its bitterness sprung up, and before opening the gates of the pah to admit European travellers, they occasionally asked them "to confess their religious belief before receiving hospitality"—putting sometimes the question "To what church do you belong?"—*Thomson's N. Zealand*, i., p. 323.

The New Zealanders, men and women, treat each other with the tenderest affection, but are implacable towards their enemies.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 447.

The paternal sway among the New Zealanders is gentle.—*Thomson's N. Zealand*, i., p. 209.

"Infanticide is frequent among the New Zealanders." Yet "both parents are almost idolatrously fond of their children."—*Angas's Aust. and N. Zealand*, i., p. 312.

The New Zealanders always put weakly or deformed children to death.—*Angas's Aust. and N. Zealand*, ii., p. 132.

One New Zealand woman confessed to having put to death six of her children in succession, "that she might be strong to run away from the fight."—*Angas's Aust. and N. Zealand*, ii., p. 142.

The New Zealanders have been known to sell their children to Europeans.—*Cook's Last Voyage*, p. 54.

New Zealanders were kind to their slaves.—*Thomson's N. Zealand*, i., p. 149.

Not to avenge the dead, according to New Zealand law, "indicates the most craven spirit."—*Thomson's N. Zealand*, ii., p. 86.

Cook found the New Zealanders aggressive and treacherous.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 330.

The New Zealanders state that they killed Marion, the French navigator, who visited their country in 1772, because the French violated sacred places, cooked food with tapued wood, and put two chiefs in irons.—*Thomson's N. Zealand*, i., p. 236.

[On the other hand, theft is rare among them; a chief's vow is seldom broken; they are liberal, though from interested motives; hospitable to strangers; fond of eloquence and oratory.]

The New Zealanders are honest.—*Angas's Aust. and N. Zealand*, ii., p. 115, &c.

Cook remarks that before the New Zealanders ceased to regard his party as enemies they did not scruple to take advantage of the latter; but when peaceful intercourse had been established they were rarely guilty of dishonesty.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 450.

One of the New Zealand chiefs was much disliked by his people, who frequently desired Cook's party to shoot him.—*Cook's Sec. Voyage*, i., p. 28.

DYAKS.

Except at their feasts the Dyaks are a very sober people.—*St. John's Far East*, i., p. 220.

The Dyaks pride themselves on the quantity of intoxicating liquor they can consume at their feasts. The women seem to delight in seeing their husbands drunk.—*St. John's Far East*, i., pp. 209, 220.

Among the Sea Dyaks promiscuous intercourse between the sexes is allowed before marriage; but faithlessness after the marriage feast is a serious offence in which the whole village is concerned. The morality of the Hill tribes is better.—*Low's Sarawak*, p. 196.

"Adultery is a crime unknown, and no Dyak (Land) ever recollected an instance of its occurrence."—*Low's Sarawak*, p. 300.

Chastity and private morality stand high among the Dyaks, especially among the Land tribes; infidelity to marriage is an almost unheard-of crime.—*Boyle's Borneo*, p. 91.

The morality of the Hill Dyaks is higher than that of the Sea tribes, their gratitude is also marked, and so hospitable are they to strangers that the Malays who trade with them are always supplied freely with food.—*Low's Sarawak*, p. 243.

The Dyaks manifest great loyalty to their chiefs, and even to white chiefs.—*Brooke's Sarawak*, *passim*.

The Dyaks are remarkable for politeness. However poor a chief is, if he is not gross and ill-behaved, he will receive the respect to which his birth entitles him.—*Brooke's Sarawak*, iii., p. 320.

The Dyaks "are manly, hospitable, honest, kindly, and humane to a degree which well might shame ourselves."—*Boyle's Borneo*, p. 215.

The Dyaks are scrupulously honest, and were never known

to appropriate anything from the interior of a dwelling—say of a bazaar; but they consider themselves at liberty to take any article exposed on the verandah or hanging to the outer wall.—*Boyle's Borneo*, p. 98.

The Idáan, unlike the other aborigines of Borneo, are not honest.—*St. John's Far East*, i., p. 376.

It is "the universal practice of Dyak warfare never to attempt by force an object which they can accomplish by stratagem."—*Low's Sarawak*, p. 218.

Dyaks always speak the truth.—*Boyle's Borneo*, p. 194.

The Malays and Dyaks consider tattooing a sign of cowardice, believing that a brave man requires no adventitious aid to make him terrible.—*Boyle's Borneo*, p. 77.

"The Dyaks' minds are healthy as their bodies; theft, brawling, and adultery . . . are unknown to them; their houses are comfortable, and small labour procures for them the means of life in abundance."—*Boyle's Borneo*, p. 235.

Parental and filial affection are very strong among the Sea Dyaks.—*St. John's Far East*, i., p. 48.

Parental pride and affection are very strong among the Dyaks. When a son is born to one, he drops his own name, and takes that of his son with the prefix *api*—father.—*Boyle's Borneo*, p. 92.

The Dyaks have a passionate love for children. A Dyak has often been seen rushing through a captured village, clasping in his arms a young child as tenderly as possible, without relaxing his grasp of its father's gory head.—*Boyle's Borneo*, pp. 223, 225.

The practice of infanticide is rare among the Dyaks.—*Brooke's Sarawak*, ii., p. 337.

The Malanan tribe, Borneo, sometimes sell their relations, and even their children.—*Brooke's Sarawak*, i., p. 75.

If in their victorious forays the Pakatans, Borneo, lose any of their party, they will sacrifice some of the women captives for revenge.—*St. John's Far East*, ii., p. 66.

It is a custom among the Kayans, when they bring captives into their country, to put one of them to death, to bring prosperity and abolish the curse of the enemy in their lands. The deed is generally performed by women.—*Brooke's Sarawak*, ii., p. 304.

The Malanans, in Borneo, considered it to a certain extent a merit to be the Sultan's slaves.—*Brooke's Sarawak*, ii., p. 99.

JAVANS.

The natives of those parts of Java which have not been much visited by Europeans, whose manners and customs are much the same as they were before the arrival of Europeans in the Archipelago; "are much superior in point of morality to the natives of the north coast," whose intercourse with Europeans has been greater.—*Earl's Eastern Seas*, p. 111.

"It may be amusing to the reader to read the Javan character, as transcribed from the impressions of the Dutch. The following is an official account [see Report on the districts of Japára, by the Resident Dornick, in the year 1812] of this people given by a subject of that nation, which has contributed so much to depress and degrade them. 'If the Javan is a person of rank, or in affluent circumstances, he will be found superstitious, proud, jealous, vindictive, mean, and slavish towards his superiors, haughty and despotic towards his inferiors and those unfortunate beings that are subject to his orders, lazy and slothful. The lower class is indolent and insensible beyond conception, and although certain persons, who presume to be perfectly acquainted with the character of the Javan, maintain the contrary, still I am convinced by daily experience, that the Javan in general is most shockingly lazy, and that nothing but fear of his superior, and apprehension of being punished, or momentary distress or want, can compel him to labour. . . . Cowardly, vindictive, treacherous, inclined to rob and to murder rather than work, cunning in evil practices, and unaccountably stupid (supposed intentionally), if any good is required of him. These are the principal traits of the Javan character.'"—*Raffles*, i., p. 254.

Moral characters of the Javans.—"Appear to be a generous and warm-hearted people. In their domestic relations they are kind, affectionate, gentle, and contented; in their public, they are obedient, honest, and faithful. In their intercourse with society they display, in a high degree, the virtues of honesty, plain dealing, and candour. Their ingenuousness is such, that as the first Dutch authorities have acknowledged, prisoners brought to the bar on criminal charges, if really guilty, nine times out of ten confess, without disguise or equivocation, the full extent and exact circumstances of their offence, and communicate, when required, more information on the matter at issue than all the rest of the evidence. Although this may, in some degree, be the result of the former use of torture, it cannot be wholly so. Though not much addicted to excess, and of rather a slow temperament, they are in general liberal and expensive, according to their means, seldom hoarding their wealth or betraying a penurious disposition. Fond of show and pomp, they lay out all their money, as soon as it is acquired, in the purchase of articles of dress, horses, splendid trappings, &c. Hospitality is universal among them. . . . The Javans are exceedingly sensible to praise or shame, and ambitious of power and distinction. The Javans are, in a degree, strangers to unrelenting hatred and blood-thirsty revenge. Almost the only passion that can urge them to deeds of vengeance or assassination is jealousy."—*Raffles*, i., p. 248.

"In point of indulgence of appetite, they [Javans] may be, perhaps, placed about midway between the abstemious Hindu and the unscrupulous Chinese. . . . Among them a glutton is a term of reproach, and to be notoriously fond of good living is sufficient to attach this epithet to any one." Sober as regards intoxicating liquors.—*Raffles*, i., p. 99.

"The Javans have strong feelings of nationality, much consideration for ancestry and family. Their patriarchal spirit may be traced "in the veneration which they pay to age, the respect and acquiescence with which they receive the maxims and counsels of experience, the ready contented submission which they show to the commands of their immediate superiors, the warmth of their domestic attachments, and the affectionate reverence with which they regard and protect the tombs and the ashes of their fathers."—*Raffles*, i., p. 247.

"The inhabitants of these islands [the Malayan Archipelago] are strikingly alive to a sense of shame; a feeling which is heightened by the influence of a tradition among the Malàyas, that, on the first establishment of the Malayan nation, the islanders stipulated, that neither they nor their descendants should ever be put to shame."—*Raffles*, i., p. 249, note.

"In manners the Javans are easy and courteous, and respectful even to timidity; they have a great sense of propriety and are never rude or abrupt. In their deportment they are pliant and graceful, the people of condition carrying with them a considerable air of fashion, and receiving the gaze of the curious without being at all disconcerted. In their delivery they are in general very circumspect and even slow, though not deficient in animation when necessary."—*Raffles*, i., p. 60.

The following are the virtues that should adorn a young man, according to a Javan work.—"In a youth of noble birth there are seven points which should strike the observer, and these are indispensable. In the first place, he should be of good descent; in the second, he should possess understanding; in the third, he should know how to conduct himself. In the fourth place, he should recollect what he learns in the *sástras*; in the fifth, his views must be enlarged; in the sixth, he must be religious; in the seventh, he must exert the qualifications he possesses unhesitatingly."—*Raffles*, i., p. 94.

"They [the Javans] have a contempt for trade, and those of higher rank esteem it disgraceful to be engaged in it; but the common people are ever ready to engage in the labours of agriculture, and the chiefs to honour and encourage agricultural industry."—*Raffles*, i., p. 246.

The Javans "are as industrious and laborious as any people could be expected to be, in their circumstances of insecurity and oppression, or as any people would be required to be, with their advantages of soil and climate."—*Raffles*, i., p. 251.

"The language, as well as the ancient institutions of the country [Java], have been but little affected by the conversion" to Mohamedanism.—*Raffles*, i., p. 371.

SUMATRANS.

"The Sumatran of the interior country, though he partakes in some degree of the Malayan vices . . . possesses many exclusive virtues; but they are more properly of the negative than the positive kind. He is mild, peaceable, and forbearing, unless his anger be roused by violent provocation, when he is implacable in his resentments. He is temperate and sober, being equally abstemious in meat and drink. . . . Their hospitality is extreme. . . . Their manners are simple; they are generally, except among the chiefs, devoid of the Malay cunning and chicane. . . . In respect to women, they are remarkably continent, without any share of insensibility. They are modest; particularly guarded in their expressions; courteous in their behaviour. . . ."—*Marsden*, p. 208.

"Chastity prevails more, perhaps, among these [the Sumatrans] than any other people. It is so materially the interest of the parents to preserve the virtue of their daughters unsullied, as they constitute the chief of their substance that they are particularly watchful in this respect." Adultery is rare.—*Marsden's Sumatra*, p. 261.

The Sumatrans "preserve a degree of delicacy and respect towards the [fair] sex, which might justify their retorting on many of the polished nations of antiquity, the epithet of barbarians."—*Marsden*, p. 265.

[The Sumatrans are extremely tenacious and jealous of their ancient usages.]

"Though strongly attached to their own habits, they [the Sumatrans] are nevertheless sensible of their inferiority, and readily admit the preference to which our attainments in science, and especially in mechanics, entitle us. I have heard a man exclaim, after contemplating the structure and uses of a house-clock, 'Is it not fitting that such as *we*, should be slaves to people who have the ingenuity to invent, and the skill to construct, so wonderful a machine as this?'"—*Marsden*, p. 205.

The Sumatrans of the interior consider it a disgrace to leave the bodies of their slain on the field; they carry the heads of the enemy to their villages, and address it in every sort of abusive language. Like the Dyaks.—*Marsden*, p. 315.

"Theft amongst themselves [the *Battas*, Sumatra] is almost unknown, being strictly honest in their dealings with each other; but when discovered, the offender is made answerable for double the value of the goods stolen. Pilfering, indeed, from strangers, when not restrained by the laws of hospitality, they are expert at, and think no moral offence; because they do not perceive that any ill results from it."—*Marsden*, p. 389.

"They are litigious; indolent; addicted to gaming; dishonest in their dealings with strangers, which they esteem no moral defect; suspicious; regardless of truth; mean in their transactions; servile . . . They are careless and improvident of the future."—*Marsden*, p. 208.

MALAGASY.

Moral qualities of Malagasy; "With less that is sprightly and prepossessing in manners and address, the dark-coloured tribes possess more that is commendable and amiable in social life; and there are among them more straightforwardness and honesty than in the fairer races. The latter . . . are often . . . coolly and deliberately cruel towards their vanquished in war." "Friendships by compact are often faithful, lasting, and highly beneficial; very great kindness is also shown by parties not bound by formal compact, but merely by the ties of acquaintance and neighbourhood. Visiting, assisting in distress, lending and borrowing property and money, &c., are carried on much more commonly and freely than amongst neighbours or relatives in England." "Hospitality, a few of the southern parts of the island perhaps excepted, is exercised with cheerfulness and promptitude, especially towards strangers." "Selfishness is held in universal detestation."

They have little pity, and "look upon distress and death with perfect indifference." "Duplicity has been represented as the most conspicuous trait in the moral character of some of the races. . . There are in the native language more words to express the various modes of deceiving, than any other vice." Have little sympathy.—*Ellis's Hist. Madag.*, i., pp. 137-144.

Among the fair race of Madagascar, "sensuality is universal and gross, though generally concealed: continence is not supposed to exist in either sex before marriage, consequently it is not expected, and its absence is not regarded as a vice."—*Ellis's Hist. Madag.*, i., p. 138.

"In Madagascar adultery is looked upon as robbery, and as such is punished. These people, therefore, pay the utmost respect to marriage." But this strictness does not seem to extend to unmarried people.—*Rochon. Pinkerton*, xvi., p. 747.

"The Malegachi . . . is destitute both of virtue and vice. To him the present is everything; he is susceptible of no kind of foresight; and he does not even conceive that there are men on the earth who give themselves uneasiness respecting futurity."—*Rochon. Pinkerton*, xvi., p. 741.

"The Malegachi . . . is absolute master of himself; his freedom is confined by no check or restraint. . . . It never entered the mind of a Malegachi to attempt to domineer over the thoughts or actions of any one; each individual has his own peculiar manner of living; and his neighbour never disturbs him or thinks of attempting it."—*Rochon. Pinkerton*, xvi., p. 471.

[Family affection is very strong among the Malagasy.]

Among the Malagasy, "the relative affections . . . are often feeble and uncertain. Family feuds are frequent, and many of the public trials before the judges are between branches of the same family. . . . The conjugal, parental and filial ties are often dissevered for the most trivial causes. Yet the claims of relationship are distinctly recognized by custom and law."—*Ellis's Hist. Madag.*, i., p. 138.

The Malagasy are loyal.—*Ellis's Hist.*, i., p. 344.

The Malagasy attach the highest importance to the "tracing to a remote antiquity the genealogy and origin of their chieftains."—*Ellis's Hist. Madag.*, i., p. 126.

"The veneration of the Malagasy for the customs derived from tradition, or any accounts of their ancestors, is one of the most striking features of their national character."—*Ellis's Hist. Madag.*, i., p. 359.

A Malagasy chief gave as a reason why he wished to have his house on an eminence, "that his people might dwell in the low country, where his feet would be above their heads."—*Ellis's Hist.*, ii., p. 342.

"As the Malagasy are extremely tenacious of the honours due to their rank, great attention is paid to the strict rules of etiquette in all that pertains to precedence."—*Ellis's Hist. Madag.*, i., p. 346.

"Many of the Malagasy begin to erect their tombs in early life, and make their completion through a series of years one of the most important objects of their existence, deeming a splendid or costly depository for their mouldering bodies, the most effectual means of being held in honourable remembrance by posterity."—*Ellis's Hist. Madag.*, i., p. 248.

In the minds of some clans of Malagasy "innovation and injury are . . inseparable, and the idea of improvement altogether inadmissible." They adhere "most servilely to the wisdom of their ancestors."—*Ellis's Hist. Madag.*, i., p. 146.

Among the Malagasy "are laws against *Adultery, Theft and Murder*; and they have such an esteem for their Parents that they regard, and honour them even after death; and there is also a Fine inflicted on a Man, who shall curse another Man's Parents. They never swear profanely, but these Things they do, 'because, *said they*, it is convenient and proper; and we could not live one by another, if there were no such Laws.'"—*Drury*, p. 192.

The Malagasy are indifferent and unsympathetic towards foreign suffering.—*Waitz*, ii., p. 437.

The Malagasy "treat one another with more Humanity than we do. Here is no One miserable, if it is in the Power of his Neighbours to help him; there is Love, Tenderness, and Generosity, which might shame us; and Moral Honesty too."—*Drury*, p. 230.

In Madagascar "the utmost attention is paid to the patient by the members and relations of his family."—*Ellis's Hist. Madag.*, i., p. 231.

"No trait in the character of the Malagasy is more creditable to their humanity . . . . . than the kind, patient, and affectionate manner in which they attend upon the sick."—*Ellis's Hist. Madag.*, i., p. 231.

The Malagasy were very free and generous in communicating part of whatever they had to their neighbours.—*Drury*, p. 191.

"'Europeans,' says he (M. Lescallier in 1792) 'have hardly ever visited this island [Madagascar] but to ill-treat the natives, and to exact forced services from them; to excite and foment quarrels amongst them, for the purpose of purchasing the slaves that are taken on both sides in the consequent wars: in a word, they have left no other marks of being there, but the effects of their cupidity.' They "have committed a thousand atrocities. It cannot, therefore, excite surprise, that sometimes they have experienced the resentment of the Malagasy, who, notwithstanding, are naturally the most easy and sociable people on earth."—*Ellis's Hist. Madag.*, ii., p. 105.

The Malagasy testify their pleasure on the arrival of a guest by large presents of provisions.—*Ellis's Hist.*, p. 328.

There are instances of the Malagasy showing great kindness to Europeans wrecked on their shores in the end of last century.—*Ellis's Hist. Madag.*, i., p. 95.

"Few princes have ever evinced more good faith and honourable feeling, in their transactions with strangers, than" Radam, a king of Madagascar.—*Ellis's Hist. Madag.*, ii., p. 138.

"The Malagasy are fond of children."—*Ellis's Hist. Madag.*, i., p. 148.

Covetousness the principal passion of the Hovas, Madagascar. To gratify it parents sometimes sell their children into slavery.—*Waitz*, ii., p. 437.

Infanticide very prevalent in Madagascar. Children declared by the astrologers to have an evil destiny were murdered. Sometimes the evil was averted by means of an offering.—*Ellis's Hist. Madag.*, i., p. 154.

The Malagasy of the South were addicted to stealing.—*Ellis's Hist. Madag.*, ii., p. 100.

Among the Malagasy "chicanery, lying, cheating, and defrauding, are mere trifles compared with the enormous offences of trampling or dancing upon a grave, eating pork in certain districts where it is prohibited, running after an owl or a wild cat, or preparing enchantments."—*Ellis's Hist. Madag.*, ii., p. 394.

"Lying is a common vice among all" the Malagasy. "To lie is esteemed clever and pleasant. . . . . Their constant aim is, in business to swindle, in professed friendship to extort, and in mere conversation to exaggerate and fabricate."—*Ellis's Hist. Madag.*, i., p. 143.

In Madagascar "lying, has in some cases, been enforced on the natives, it having been required of every Hova, when speaking with foreigners on political matters, to state the exact opposite to truth, on pain of punishment."—*Ellis's Hist. Madag.*, i., p. 144.

"The Malagasy are excessively fond of the public markets, which are the most favourite places of resort for all classes."—*Ellis's Hist. Madag.*, i., p. 332.

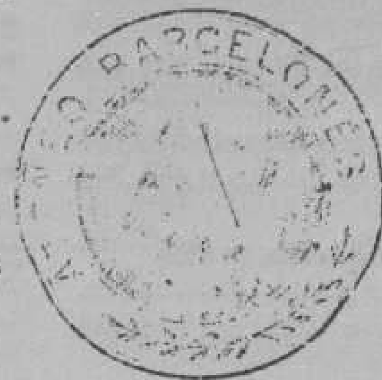
In Madagascar "public speaking is frequently practised, and good speaking highly appreciated."—*Ellis's Visits*, p. 470.

MALAYS IN GENERAL.

"The manner in which Malays often obtain the confidence of wild animals is a very pleasing trait in their character, and is

due in some degree to the quiet deliberation of their manners, and their love of repose rather than of action."—*Wallace*, i., p. 192.

Malays are very sensitive to breaches of etiquette, or any interference with personal liberty. "I have often found it very difficult to get one Malay servant to waken another. He will call as loud as he can, but will hardly touch, much less shake his comrade."—*Wallace*, ii., p. 443.



SUPERSTITIONS.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegians refrain from mentioning the dead. They believe in omens and dreams. "A great black man is supposed to be always wandering about the woods and mountains, who is certain of knowing every word and every action; who cannot be escaped, and who influences the weather according to men's conduct."—*Fitzroy*, ii., p. 180.

The Chonos Indians "are by no means without ideas of a superior Being. They have great faith in a good spirit. . . . and consider it to be the author of all good: him they invoke in time of distress or danger. They also believe in an evil spirit . . . who they think is able to do all kinds of mischief, cause bad weather, famine, illness, &c.: he is supposed to be like an immense black man." They "suppose that all white people originally came from the moon. . . . These Indians, in common with those of the other southern tribes, are exceedingly superstitious, implicitly believing omens, signs, and dreams, as well as the 'wise men' among them, who are thought infallible as prophets, doctors, and magicians."—*Fitzroy*, ii., pp. 190, 191.

"Ideas of a spiritual existence—of beneficent and evil powers—they [the Fuegians] certainly have; but I never witnessed or heard of any act of a decidedly religious nature, neither could I satisfy myself of their having any idea of the immortality of the soul." They believe "that the evil spirit torments them in this world, if they do wrong, by storms, hail, snow, &c." They have sometimes been heard howling in the morning; but whether this is devotional or not is unknown.—*Fitzroy*, ii., p. 179.

The Chonos Indians "trace their descent from western nations across the ocean." (Compare their mode of burial.)—*Snow*.

Cook discovered no appearances of religion among the Fuegians: there were certain howling noises which they made when meeting strangers, &c. which he supposed might be connected with some superstition.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 58.

The Fuegians say, looking to heaven, "Ara Ira," and at the same time blow into the air as if for the purpose of driving away the evil spirits, so that they seem to live in the κοσμος δαιμονων πληρης of Thales.—*Bastian*, *Mensch*, ii., p. 113.

The Fuegians have some notion of a devil.—*Voy. Adv. and Beagle*, ii., p. 3.

The Chonos Indians have a rudely carved figure of their evil spirit.—*Fitzroy*, ii., p. 194.

The Fuegians (Tekeenica) "scrupulously" burned the hair which they cut from the front part of the head.—*Fitzroy*, ii., p. 138.

The Fuegians "seemed astonished at all they saw, and every kind of iron work attracted their attention more than anything else—a cast iron pot of 200 gallons surprised them so much, that they were even afraid to approach it."—*Weddell's Voyage towards S. Pole*, p. 150.

ANDAMANS.

The Andaman Islanders "manifest no notions of a Supreme Being or of a future existence."

"They have no tradition, and . . . apparently no notion of their own origin."—(*Owen*) *Trans. Eth. Soc., New. Ser.*, ii., pp. 35, 42.

VEDDAHS.

"It is curious that the only trace I can find of anything approaching to a belief in retributive justice is a tradition of a man, whose name even has been preserved, and whose family still exists, who, they say, was eaten by worms for having exceeded the authorized limit, and formed connections with his elder sisters and aunts. By whom this punishment was inflicted they do not pretend to say; but the painful death they regard as the direct consequence of his incest."—(*Veddahs*). (*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 295, note †.

"The Veddahs have no idea of a future state of rewards and punishments; for the vague vestige of a belief in retributive justice," implied in the case of the man eaten of worms for marrying his eldest sister and aunt, "cannot be said to show any faith in the punishment by a Superior Power of sinners in this world."—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 300.

"The result of the most patient inquiry is, that the Veddahs have a vague belief in a host of undefined spirits, whose influence is rather for good than for evil. Still, vague as this belief is, not even the wildest Veddahs are without an 'instinct of worship.' They believe that the air is peopled by spirits, that every rock and every tree, every forest and ever hill, in short, every feature of nature, has its *genius loci*: but these seem little else than nameless phantoms, whom they regard rather with mysterious awe than actual dread. But besides this vague spirit-worship, they have a more definite superstition, in which there is more of system. This is the belief in the guardianship of the spirits of the dead. Every near relative becomes a spirit after death, who watches over the welfare of those who are left behind. These, which include their ancestors and their children, they term their 'néhya yakoon,' kindred spirits. They describe them as 'ever watchful, coming to them in sickness, visiting them in dreams, giving them flesh when hunting.' In short, in every calamity, in every want they call on them for aid; and it is curious that the shades of their departed children, 'bilindoo yakkoon,' or 'infant spirits,' as they call them, are those which they appear most frequently to invoke."—(*Bailey*) *T. E. S. L., N. S.*, ii., pp. 300, 301.

"The ceremonies with which they [the Veddahs] invoke them [the shades of the dead] are few as they are simple. The most common is the following. An arrow is fixed upright in the ground, and the Veddah dances slowly round it, chanting this invocation, which is almost musical in its rhythm.

'Mâ miya, mâ miy, mâ deyâ'
Topang koyihetti mittigan yandâ'h!'
'My departed one, my departed one, my God!
Where art thou wandering?'"—"This invocation appears to be used on all occasions when the intervention of the guardian spirits is required, in sickness, preparatory to hunting, &c. Sometimes in the latter case, a portion of the flesh of the game is promised as a votive offering, in the event of the chase being successful; and they believe that the spirits will appear to them in dreams and tell them where to hunt. Sometimes they cook food and place it in the dry bed of a river, or some other secluded spot, and then call on their deceased ancestors by name. 'Come, and partake of this! Give us maintenance as you did when living! Come, wheresoever you may be; on a tree, on a rock, in the forest, come!' And dance round the food, half chanting, half shouting, the invocation."—(*Bailey*) *T. Eth. Soc. London, N. S.*, ii., p. 301.

"The Veddah spirit-world is singularly free from evil. I can find only one *absolutely* malignant spirit in it whom they really fear; though, like all savages, they have an undefined awe of the nameless spirits whom they believe to haunt the darkness. The shades of their ancestors and of their children seem to be purely benevolent."—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 301.

Worship of ancestors was till lately general among the Veddahs.—*Pridham*, p. 308.

"Many of the Veddahs * * * at stated periods, make offerings to their ancestors."—*Sirr*, ii., p. 153.

"The Veddahs worship the shades of deceased ancestors, the planets, and evil spirits."—*Sirr*, ii., p. 218.

"I once saw a Veddah make a bad shot, and he threw down his bow with a gesture of impatience, saying—'That was because I did not call on my Bilindoo Yakkoon.' And before making his next shot, he muttered an invocation."—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 302, note †.

According to Knox, Veddahs, "both the wild and partially civilized have a religion and deity peculiar to themselves. The latter build temples, but the former offer their sacrifices under trees, and the men and women dance around."—*Pridham*, p. 455.

"Neither the village nor the forest Veddahs have the slightest idea of a Supreme Being, or of a future existence. The former and superior race believe in the existence of devils. * * * To these evil demons they occasionally offer some rude tribute, to arrest any sickness or other cause of distress which may afflict them."—*De Butts*, p. 149.

"They [the Veddahs] have no knowledge of a Supreme Being. 'Is he on a rock? On a white ant-hill? On a tree? I never saw a God!' was the only reply I received to repeated questions." Yet "it is curious that in one of their invocations 'mâ Deyâ, [comp. Sanscrit 'deva'] occurs * * *; and that of thunder they say, 'a spirit, or a god has cried out.'"—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 302, and note §.

AUSTRALIANS.

To dream at all is, in the estimation of the Australians, an unlucky omen.—*Trans. Eth. Soc., New Ser.*, iii., p. 241.

So little conception have the Australians of death from natural causes that "if a man tumbles out of a tree and breaks his neck, they think that his life has been charmed away by the *Boyala* men [the doctors] of another tribe."—*Proc. Royal Society of Tasmania*, iii., p. 179.

Most of the misfortunes that can befal a man are attributed by the Australians to the power which hostile tribes possess over the spirits and demons which infest every corner of the land; the tribes north of themselves being always supposed to possess most of this power.—*Trans. Eth. Soc., New Ser.*, iii., p. 235.

Not *all* natural deaths among Australians, but only sudden deaths, are attributed to the enchantments of hostile tribes; in the latter case unless revenge be had the soul of the deceased becomes an In-gna, and cannot enter heaven.—*Trans. Eth. Soc., New. Ser.*, iii., p. 245.

The Australians attribute all natural illness to spirits and their attendants.—*Jour. Eth. Soc.* (1854), iii., p. 13.

If enchantment is believed to have been the cause of an Australian's death, the method of finding out the enchanter is to clear the space round the deceased's grave, and smooth it so that the least traces of an animal passing over it may be detected,—those of a beetle will suffice. The direction taken by this creature indicates the direction in which the enchanter lives; and one of the nearest of kin to the deceased sets out on his mission, travelling sometimes hundreds of miles. Arrived at a place where there are natives encamped he fraternizes with them, staying with them for days till an opportunity presents itself of slaying the enchanter, who is already known by having coughed when eating some of the food which the stranger has taken care to distribute all round.—*Trans. Eth. Soc., New Ser.*, iii. p. 246.

The Australians believe many watering-places to be haunted by spirits; asserting that they are miles in depth; if a European ventures in they think he has disenchanted the place, thus raising the bottom, &c., and have no fear of it thereafter.—*Trans. Eth. Soc., New Series*, iii., p. 239.

It is doubtful whether the natives of Australia have an idea of a Providence, but they evidently dread evil agency.—*Sturt's Australia*, i., p. 107.

The natives of Australia believe in an evil spirit, but do not seem to have any idea of a superintending providence.—*Sturt's Australia* (1844-6), ii., p. 141.

In regard to Creation the Australians have different ideas; or none at all. (1) Some things are self-created, and these created other things. (2) Every thing was made by a father, who lived among the clouds, and had three sons. (3) A huge serpent is the cause of everything.—*Eyre's Australia*, ii., pp. 354-357.

It would seem that every native in Australia (at least in the south and west) adopts some object in nature (*e.g.* an animal, or a plant) as his *crest*, and will only very reluctantly kill that animal, &c.—*Eyre's Australia*, ii., p. 327.

The Australians on the north-eastern coast ascribe some figures of sharks, porpoises, turtles, lizards, &c., found in a cave in their district, to diabolical agency.—*Lubbock's Prehistoric Times*, p. 348.

The number of supernatural beings, feared if not loved, that the Australians acknowledge is exceedingly great; for not only are the heavens peopled with such, but the whole face of the country swarms with them,—thickets, watering-places, rocks, &c.—*Trans. Eth. Soc., New Series*, iii., p. 228.

The South Australians believe that the sun, moon, &c., are living beings who once inhabited the earth.—*Angas's Aust. and N. Zealand*, i., p. 89.

Some at least of the native tribes of Australia believe in a soul or spirit separate and altogether distinct from the body.—*Eyre's Australia*, ii., p. 356.

The Watchandies, and probably all the Australian tribes, believe that the spirit of the first man slain enters the body of the slayer, and acts thereafter as his tutelary guardian. This belief is an inducement to commit murder.—*Trans. Eth. Soc., New Ser.*, iii., p. 240.

The Australians believe that all the spirits are *black* men.—*Jour. Eth. Soc.* (1854), iii., p. 32.

The Naowe tribe of Australians, according to Angas, believe that their ghosts depart and people the islands in Spencer's Gulf.—*Jour. Eth. Soc.* (1854), iii., p. 24.

The souls of those Australians who have not received sepulture are supposed to haunt the earth as malign spirits. But none of the spirits are of the female sex.—*Trans. Eth. Soc., New Ser.*, iii., p. 237.

On account of the number of In-gnas (spirits) that haunt all graves the male Australians never approach such localities, the women alone visiting them.—*Trans. Eth. Soc., New Ser.*, iii., p. 237.

"In one of the early New England voyages is the account of a vessel putting in at Port Stephens, in 1795, and there discovering four runaways from the Botany Bay penal station. One of them had lived five years with the Blacks, being kindly treated, because he was reputed to be the returned father of one of the tribe."—*Bonwick's Daily Life Tas.*, p. 184.

"Davis, who was fourteen years with a Queensland tribe, gave an interesting statement about this idea:—'The Natives,' said he, 'supposed all their men who had died, or been killed in battle, to become white men, because, before eating them (for they are cannibals), they draw the skin off, and roast the flesh before cutting it up. When flayed in this way, the flesh of a black man is perfectly white. They believe he becomes a white ghost in another country beyond the sea. Accordingly, when they first heard of Whites, they supposed them to be the ghosts of their own dead come back.'"—*Bonwick's Daily Life Tas.*, p. 185.

"Sir George Grey has a similar story about himself, he being thought to be the returned son, formerly speared to death in an affray at Swan river. 'Yes, yes, it is he,' cried a venerable mother. * * * She leaned her head on his breast, and burst into tears. The father and brother saluted him as the beloved recovered one of the family. A friend of my own was recognized by a Tasmanian tribe as one of their men, and treated accordingly."—*Bonwick's Daily Life Tas.*, p. 185.

"Once upon a time, upon the Macquarie River of New South Wales, there lived a Native having a bent arm. Not long after his decease there appeared a settler in those parts having, also, a bent arm. He was immediately recognized as the risen one of the race. An old woman at once saluted him: 'O my Bulludee, you jump up Whitefellow.' After that the tribe would do anything for him."—*Bonwick's Daily Life Tas.*, p. 185.

If the female go to the Australian's heaven, "it is only as a portion of the man's goods and chattels, even as he is supposed to take his arms, &c., with him."—*Trans. Eth. Soc., New Ser.*, iii., p. 228.

The Australians of Victoria believe that after death they will by and by *come back* whitefellows, evidently implying their conviction that they *go away* somewhither.—Comp. *Lloyd's Tasmania and Victoria*, p. 457.

"Every tribe in Western Australia holds those to the north of it in special dread, imputing to them an immense power of enchantment, greater bravery, and superior skill in the manufacture and use of arms, and this seems to justify the inference that the peopling of New Holland has taken place from various points towards the north; for it is reasonable to suppose that such superiority would be accorded to the parent stock by all its offshoots."—*Trans. Eth. Soc., New Ser.*, iii., p. 216.

"The natives in all parts of Australia persist in asserting that the whites are descended from the blacks, and they generally close the argument with the unanswerable question—'If the whites do not come from the blacks, where could they have sprung from?'"—*Trans. Eth. Soc., New Ser.*, iii., p. 232.

The stories of the Australians frequently refer to a time when there was only one man, from whom all the rest are descended. "In all their tales and traditions no mention is made of the origin of woman."—*Trans. Eth. Soc., New Ser.*, iii., p. 259.

The Australians have a great horror at mentioning any thing about the dead.—*Haygarth's Australia*, p. 109.

If an Australian should inadvertently mention the name of a dead person, spitting three times is supposed to counteract the evil effects.—*Trans. Eth. Soc., New Ser.*, i. p. 240.

The Australian parents frequently eat their children. Sometimes they will make the previously-born child eat as much as possible of the new-born one, believing "that by its eating as much as possible of the roasted infant, it will possess the strength of both."—(*Stanbridge*)—*Trans. Eth. Soc., New Ser.*, i., p. 289.

Some Australians will take the fat from the kidneys of an individual of another tribe, should they happen to catch him—asleep or otherwise. The fat they rub upon their bodies, regarding it as a charm.—*Angas's Aust. and N. Zealand*, i., p. 123.

The natives of Australia bore the cartilage between the nostrils, and wear therein, when danger is apprehended, a small bone, or piece of reed.—*Mitchell's Australia*, ii., p. 345.

The Australians perforate the cartilage of the nose; and sometimes insert in the hole the bone of a bird, nearly as thick as a man's finger, and five or six feet long.—*(Cook) Hawkesworth's Voyages*, iii., p. 575.

The Australians do not seek to propitiate their deities; apparently thinking that the good spirits take no notice of them, while the evil spirits are too bent on mischief thus to be gained over.—*Trans. Eth. Soc., New Ser.*, iii., p. 229.

The South Australians wear a net round the waist as a charm during sickness.—*Angas's Aust. and N. Zealand*, i., p. 93.

The Australians wear the upper mandible of the black swan round the neck as a wizard charm.—*Angas's Aust. and N. Zealand*, i., p. 60.

When an Australian is sick his recovery is believed to depend upon the relative potency of the two enchantments—that of the hostile tribe which has caused the disease and that of the tribe to which the sick person belongs and by which they seek to effect a cure.—*Trans. Eth. Soc., New Ser.*, iii., p. 236.

NEGRITTO RACES.

TASMANIANS.

"The Tasmanians imagined that some spiritual agency slipped down a gum-tree by their camp-fire at night, crept behind a sleeper, stole his kidney fat, and so occasioned his removal to the land of shades."—*Bonwick's Daily Life Tas.*, p. 179.

The only remnant of a primitive religion among the Tasmanians was the notion of a future life. 'To be enabled to pursue the chase with unwearied ardour and unfailing success, and to enjoy in vast abundance and with unsated appetite the pleasures which they courted on earth, were the chief elements which entered into their picture of elysium."—*(Dove) Tasmanian Jour.*, i., p. 253.

"My friend Mr. Clark, the catechist of the Tasmanians, wrote to me thus: 'The greater portion, but not all of them, believed that they were to live after the body died. Some of them showed me the stars where they were to go to. Others imagined they were to go to an island where their ancestors were, and be turned into white people. The more western portion of the Aborigines had no idea of a future existence. They thought they were like the Kangaroo.'"—*Bonwick's Daily Life Tas.*, p. 182.

"The Tasmanian aborigines, previous to their intercourse with Europeans, distinctly entertained the idea of immortality as regarded the soul or spirit of man: their legends prove also their belief in a host of malevolent spirits and mischievous goblins, whose abodes were caverns and dark recesses of the dense forests, clefts in rocks on the mountain tops, &c., and that they considered one or two spirits to be of omnipotent energy: but that they do not seem to have invested even these last with attributes of benevolence, although they reposed unqualified trust in the titular agencies of the spirits of their departed friends and relations. To these guardian spirits they gave the generic name 'W-arrawah,' an aboriginal term, ... signifying shade, shadow, ghost, or apparition."—*Milligan; Proc. Royal Soc. Tasmania*, iii., p. 180.

"The '*Jump up Whitefellow*' doctrine, though received by Tasmanians, was by no means confined to their nation. At the first appearance of Europeans there would necessarily be a grave discussion as to their origin; and opinions, doubtless, differed with them as in the controversies of our enlightened selves. Whether by council or synods, it was resolved, that if they had not dropped from the sky, they must have come from the grave; and, further, that, as there could be no other mortals than those living in their own land, these strangers could be none other than the reappeared of their own dead kindred. * * * The earliest printed notice I find of this opinion among the southern tribes is contained in the *Sydney Gazette* of January 20, 1805. It runs thus: "One of them, advanced nearer to civilization than the generality of his brethren, interrogated as to his notions as to what was to happen after death, replied with some embarrassment, that he did not know positively, but perhaps he might become a white man.'"—*Bonwick's Daily Life Tas.*, p. 184.

A skeleton was "described as a great warrior from the circumstances of his burial. When I asked Mungo the reason of the spear being stuck in the tomb, he replied quietly 'To fight with when he is asleep.'"—*Bonwick's Daily Life Tas.*, p. 97.

"When one was asked why the spear was put with a Black's corpse in a tree not far from Hobart Town, he replied 'to fight with when he sleep.' * * * But whenever the Aborigine was interrogated about the practice of any such burial rite, his only response has been: 'Blackfellow, him always do the like o' that.'"—*Bonwick's Daily Life Tas.*, p. 174.

"The Tasmanians feared spirits, if they could not fear a God. * * * Dr. Milligan says of his Flinders' Island charge: 'The Aborigines were extremely superstitious, believing most implicitly in the return of the spirits of their departed friends and relations to bless or injure them.' * * * Mr. A. H. Davis relates that, 'during the whole of the first night after the death of one of their tribe, they will sit round the body, using rapidly a low, continuous recitative, to prevent the evil spirit from taking it away.' Such evil spirit was the ghost of an enemy. Fires at night kept off these mischievous beings, which were like the vampires of Europe."—*Bonwick's Daily Life Tas.*, p. 180.

"The Tasmanians conversed with the spirits of the dead."—*Bonwick's Daily Life Tas.*, p. 182.

"The Blacks had never been known to move at night, from superstitious fears."—*Bonwick*, p. 166.

"It is certain that the wild men of the island were afraid to move about at night, and had a belief of their enemy." [An evil spirit.]—*Bonwick's Daily Life Tas.*, p. 192.

"It must not, then, astonish us to find a confusion in the Tasmanian mind about ghosts, spirits, demons, fairies, and devils. Dr. Milligan did his best to classify these, though, we fear, with indifferent result."—*Bonwick's Daily Life Tas.*, p. 181.

"The Tasmanian word for shade or shadow is that for spirit. Dr. Milligan heard one of the Aborigines ascribe his deliverance from some accident to the preserving care of his deceased father's spirit, his guardian angel."—*Bonwick's Daily Life Tas.*, p. 183.

"While there was no term in their [the Tasmanians'] native languages to designate the Creator of all things, they stood in awe of an imaginary spirit, who was disposed to annoy and hurt them. The appearance of this malignant demon in some horrific form was specially dreaded in the season of night."—*(Dove) Tasmanian Jour.*, i., 253.

"No nation has yet been found where theology, so called, was not connected in some way with the heavenly bodies. The Tasmanians were no exception."—*Bonwick's Daily Life Tas.*, p. 188.

The "Tasmanians were in the habit of meeting at some time-honoured trysting-place every full-moon. Judging from the dancing and gestures that took place on such occasions they seemed to be worshipping that planet."—*Lloyd's Tasmania and Victoria*, p. 48.

"The Tasmanians cherished a respect for this constellation"—Orion and his belt.—*Bonwick's Daily Life Tas.*, p. 189.

"The sun was an object of superstitious feeling, though not of worship. The Tasmanians regarded it as a female, as did our Saxon ancestors."—*Bonwick's Daily Life Tas.*, p. 190.

The Tasmanians have a legend respecting the origin of fire; according to which it was brought by two black-fellows, who threw the fire amongst the Tasmanians, and after staying awhile in the land, underwent apotheosis, becoming the two stars, Castor and Pollux.—*Proc. Royal Soc. Tas.*, iii., p. 274.

Superstitions of Tasmanians.—They show "an anxiety to possess themselves of a bone from the skull or the arms of their deceased relatives, which, sewed up in a piece of skin, they wear round their necks, confessedly as a charm against sickness or premature death."

They have "a fear of pronouncing the name by which a deceased friend was known, as if his shade might thus be offended."—*(Dove) Tasmanian Jour.*, i., p. 253.

"The Tasmanians, as a gentle race, were less famed for aggressive charming than for the use of preventive means against a charm."—*Bonwick's Daily Life Tas.*, p. 179.

"The Tasmanians believed, with Ovid and Pliny, in the power of their wise man to destroy numbers by a judicious employment of the evil eye. * * * As with the Karens of Asia, clay taken from the path trodden by another could be turned to his hurt. Human blood, with incantations, poisoned water for a foe. * * * Exorcism by spittle was exercised by the native magicians."—*Bonwick's Daily Life Tas.*, p. 177.

NEW CALEDONIANS, &c.

The Tanese attribute death to witchcraft practised by some one of another tribe.—*Erskine's West. Pacific*, p. 304.

The natives of the Isle of Pines, near New Caledonia, ascribe death to witchcraft.—*Erskine's West. Pacific*, p. 393.

The belief that death is caused by witchcraft practised by persons of one tribe against those of another, is the cause of wars between the different tribes of the Tanese.—*Erskine's Western Pacific*, p. 304.

When Capt. Erskine expostulated with a Tanese chief on the folly of making war on account of a relative, whose death was supposed to have been caused by witchcraft, and ridiculed the notion of the death being so caused, the chief "smiled and looked ashamed of his credulity, or of the absurdity of the pretence."—*Erskine's West. Pacific*, p. 316.

"The real gods at Tanna may be said to be the disease-makers. . . . It is believed that these men can create disease and death by burning what is called *nahak*. Nahak means rubbish, but principally refuse of food. Everything of the kind they bury or throw into the sea, lest the disease-makers should get hold of it. When a person is taken ill, he believes that it is occasioned by some one burning his rubbish. . . . The idea is, that whenever it is all burned the person dies. . . . We observed also that the belief in the system of nahak burning was as firm in the craft as out of it. If a disease-maker was ill himself, he felt sure that some one must be burning his nahak. He, too, must have a shell blown, and presents sent to the party supposed to be causing the mischief."—*Turner's Poly.*, pp. 89-91.

The disease-makers in Tanna burnt the refuse of food; and it was supposed that whenever the burning commenced the person to whom the food had belonged took ill. "Whenever a person felt ill, a shell was blown, and they would keep on blowing it for hours. It was meant as a call, or a prayer, to the disease-makers to stop burning the rubbish, and a promise that parties were getting ready to go off with presents to them. Pigs and fine mats would be sent."—*Turner's Polynesia*, p. 19.

The New Caledonians "think white men are the spirits of the dead, and bring sickness."—*Turner's Poly.*, p. 424.

In New Caledonia, "the spirits of the departed are supposed to go to the bush. Every fifth month they have a 'spirit night,' or 'grand concert of spirits.' Heaps of food are prepared for the occasion. The people assemble in the afternoon, round a certain cave. At sundown they have a feast, and that over, one gets up and addresses the spirits inside the cave: 'You spirits within, may it please you to sing a song, that all the ladies and gentlemen out here may listen to your sweet voices.' Then out bursts a strange unearthly concert of voices. . . . Those outside listen a while with delight, and praise the 'sweet voices,' and then get up and dance to the music. The singing increases with the dance, and then follow the other orgies of a night of unbridled liberty. . . . The 'spirits' are the old men and women of the place, who slip in unobserved during the day, and carry on the hoax upon the children and young people, who firmly believe that the spirits of the dead really assemble that night in the cave, and patronize the sports of the living."—*Turner's Poly.*, p. 428.

In Lifu "the spirit is supposed to go westward at death, to a place called Locha."—*Turner's Poly.*, p. 401.

In Eromanga, "the spirits of the dead are supposed to go *eastward*, but they do not know where. Spirits are also thought to roam the bush."—*Turner's Poly.*, p. 496.

The heaven of the natives of the New Hebrides "partakes much of the character of earth. The cocoa-nuts and the bread fruit are finer in quality, and so abundant in quantity as never to be exhausted."—*Jour. Ethn. Soc.* (1854), iii., p. 62.

The gods of the New Caledonians "are their ancestors, whose relics they keep up and idolize." "To make sure of favours and prosperity, they pray not only to their own gods, but also, in a general way, to the gods of other lands." War, and all important transactions preceded by prayers. "They pray to one for the eye, that they may see the spear as it flies towards them. To another for the ear, that they may hear the approach of the enemy." And so on for the other parts of the body.—*Turner's Poly.*, p. 427.

The Vateans "worship the spirits of their ancestors. They pray to them over the kava-bowl, for health and prosperity; reminding us, again, of the origin of 'healths,' 'toasts,' &c. . . . Disease traced to human causes [the machinations of an enemy]. . . . The spirits of the departed supposed to go westward. At the entrance to their hades, one called *Salatau* sits with a hatchet in his hand. Every one that comes gets a blow on the head, and is sent below."—*Turner's Poly.*, p. 394.

"Their [the Tannese] general name for gods seems to be *aremba*; that means a *dead man*, and hints alike at the origin and nature of their religious worship. The spirits of their departed ancestors are their gods. Chiefs who reach an advanced age are after death deified, addressed by name, and prayed to on various occasions. They are supposed especially to preside over the growth of the yams and the different fruit-trees. The first-fruits are presented to them," placed either on a branch of the tree, or on a temporary altar or platform. "The chief acts as high-priest, and prays aloud thus: 'Compassionate father! here is some food for you; eat it; be kind to us on account of it.' And, instead of an *amen*, all unite in a shout." Feasting and dancing conclude the ceremony.—*Turner's Poly.*, p. 88.

The people of Aneiteum "worship the spirits of their ancestors, and principally on occasions of sickness. Have sacred groves where they leave offerings of food to rot. They suppose that the spirit at death leaves the body, goes to the west end of the island, plunges into the sea, and swims away to a place of spirits called Umatmas, where, it is said, there are two divisions, one for the good and another for the bad. Plenty of good food constitutes their heaven."—*Turner's Poly.*, p. 371.

The natives of Aneiteum, New Hebrides, worship beings called *Natmasses*, divinities supposed to reside in stones, from three to eighteen inches long, and to whom they make offerings.—*Jour. Ethn. Soc.* (1854), iii., p. 61.

The natives of New Hebrides represent all their deities as malignant beings.—*Jour. Ethn. Soc.* (1854), iii., p. 62.

The natives of Lifu, Loyalty Islands, "invoke the spirits of their departed chiefs. They preserve relics of their dead, such as a finger nail, a tooth, a tuft of hair, . . . and pay divine homage to it."—*Erskine's West. Pacific*, p. 369.

"When Captain Cook fired upon them, they [the Tannese] were all sadly afraid, and concluded that he must be a god."—*Turner's Poly.*, p. 70.

The natives of New Hebrides and neighbouring groups have traditions similar to those of the Eastern Pacific respecting the creation, the deluge, &c. The islands were fished up by the gods, who afterwards made man and woman.—*Jour. Ethn. Soc.* (1854), iii., p. 61.

Among the Tanese there is a "universal belief in the power of sorcery and witchcraft."—*Erskine's West. Pacific*, p. 320.

In New Caledonia, "no whiskers is considered a sign of wickedness, a curse from the gods, and the mark of an outcast."—*Turner's Poly.*, p. 424.

"In cases of sickness, and other calamities, they [the New Caledonians] present offerings of food to the skulls of the departed." They preserve the nails and teeth of the dead as charms. "The teeth of old women are taken to the yam plantation as a charm for a good crop, and their skulls are also erected there on poles for the same purpose."—*Turner's Poly.*, p. 425.

In New Caledonia, on the birth of a boy, the "priest cuts the umbilicus on a particular stone from Lifu, that the youth may be *stone*-hearted in battle."—*Turner's Poly.*, p. 423.

NEW GUINEA PEOPLE.

There is no appearance of religion among the Outanatas, New Guinea.—*Earl's Papuans*, p. 49.

New Guinea tribes.—"They have no religious worship, though some idea of a Supreme Being, called Auwre, according to whose will they live, act, and die, but to whom no reverence is offered. * * * They have no religion, but believe that the soul of the father at death returns to the son, and of the mother to the daughter."—*Chambers's Encyc.*, *sub voce*.

FIJIANS

[The Fijians think that death became universal because the children of the first man did not dig him up again as one of the gods commanded. Had they done so the god said all men would have lived again after a few days interment.]

[Hebrew notion of death. Adam. A Fijian tradition says that when it was debated between two gods how man should die, "Ra Vula (the moon) contended that man should be like himself—disappear awhile and then live again;" but the other god prevailed.]

[In Fiji "dying is described by the same terms as the sunset."]

"The Tonguese restricted the possession of a soul to chiefs and gentry, but the Fijians go further, allowing it not only to all mankind, but to animals, plants, and even houses, canoes, and all mechanical contrivances."—*Seemann*, p. 398.

"While the Tongan restricted immortality to Chiefs, Matabules, and Muas, the Fijian has attributed spirits to animals, vegetables, stones, tools, and many other things, allowing that all may become immortal. Some speak of man as having two spirits. His shadow is called 'the dark spirit,' which, they say, goes to Hades. The other is his likeness reflected in water or a looking glass, and is supposed to stay near the place in which a man dies. Probably this doctrine of shadows has to do with the notion of inanimate objects having spirits. I once placed a good-looking native suddenly before a mirror. He stood delighted. 'Now,' said he softly, 'I can see into the world of spirits.'"—*Thomas Williams, Fiji and the Fijians.*

The Feegeeans "believe not only in the future existence of mankind, but in that of brute animals, and even inanimate objects."—*Erskine's West. Pacific*, p. 249.

[In Fiji when any one is ill and it has been determined to strangle him, or bury him alive, they say that the spirit is gone out of him. "Eating, drinking and talking," says a Fijian, "are the involuntary actions of the body—of the 'empty shell' as he calls it—the soul having taken its departure."]

[In Fiji "it is believed that the spirit of a man who still lives will leave the body to trouble other people when asleep."]

"The belief in a future state is universal in Fiji; but their superstitious notions often border upon transmigration, and sometimes teach an eventual annihilation."

In the Fijian heaven "the inhabitants plant, live in families, fight, and in short do much as people in this world."

In Fiji "the native superstitions with regard to a future state go far to explain the apparent indifference of the people about death."

"According to general opinion, the future world is to be much the same as the present."

"The manly nature of the Fijian is nowhere better displayed than in the conception of his future abode. He does not expect

to exist there in indolent ease, reclining on soft couches, and sipping nectar handed by lovely houris, but hopes to resume all the out door exercises to which he has been habituated during his stay on earth. Food will be plentiful, it is true, but there will be lots of canoes, plenty of sailing, fishing, and sporting—plenty of action. In fact, he hopes to lead very much the same life as he does here, and his admiration for fine, well developed people, will be gratified; for, if accounts may be trusted, all will be larger than they were on earth. There does not seem to be any separation between the abodes of the good and the wicked, nothing that corresponds to our heaven and hell, no fire and brimstone. Punishment is evidently inflicted upon evil doers in the same locality where the good enjoy their fair rewards. Women, not tattooed, are chased by their own sex, allowed no repose, scraped up with shells and made into bread for the gods. Men who have not slain any enemy are compelled to beat dirt with their club,—the most degrading punishment the native mind can conceive,—because they used their clubs to so little purpose. Others are laid flat on their faces and converted into taro-beds."—*Seemann*, p. 400.

[Pilgrimages are made to a certain place in Fiji where "the spirits of the departed embark for the abode of Ndengei." Persons "from a *distance*" expect to "see there both ghosts and gods."]

The Feegee women believe "that to be tattooed is a passport to the other world, where it prevents them from being persecuted by their own sex."—*U. S. Ex. Ex.*, iii., p. 355.

The Feegeeans "fully believed that a woman who was not tattooed in an orthodox manner during life, could not possibly hope for happiness after death."—*Lubbock's Pre-historic Times*, p. 459.

[The Fijians on their way to the other world are waylaid by Samuyal "the killer of souls." He hides himself "in some spiritual mangrove bushes;" and attacks the ghost. If the ghost conquers in the combat he passes on to the judgment seat of Ndengei. If killed "he is cooked and eaten by Samu and his brethren."]

[The journey to the Fijian heaven is very much like that of the Greeks. It is specifically described—the distances of certain parts spoken of in miles—as concrete as Pilgrim's Progress. There is a ferryman. It is really a journey to a particular Island, accompanied by great danger. Especially bachelors are liable to be seized and killed by smashing against a stone by one of the gods—the *spirit* is liable to be thus smashed, annihilated.]

["The highway to Mbulu (the Fijian Hades) lies through Nambanggatai which, it seems, is at once a real and unreal town, the visible parts being occupied by ordinary mortals, while in the unseen portion dwells the family who hold inquest on departed spirits." In this town "all the doorways are opposite to each other, so that the shade may pass through without interruption."]

"The Fijian, who knew that if he died wifeless the god Nangganangga would stop him on the road to Paradise, and dash him to pieces."—*Bonwick's Daily Life, Tas.*, 365.

[Fijians believe that some of their ancestors visited the other world "while yet in the body."]

"Punishment was sure to overtake the sceptic, let his station in life be what it might."—*Seemann*, p. 401.

The north-eastern portion of Viti Ledu, now fast fading away, is called Rakiraki, and famous in mythology as the site of Na Vatu, the Fijian Mount Olympus, and the abode of the supreme god Degei (= Ndengei)."—*Seemann*, p. 223.

"It is by no means clear where Bulu, the ultimate abode of bliss, is situated, and whether it is, as in the Tonguese mythology, a distant island; but the fact that it cannot be reached except in a canoe shows that it is separated from this world by water, across which the souls have to be ferried by the Charon of Fiji."—*Seemann*, p. 399,

["The Fijian peoples with invisible beings every remarkable spot, especially the lonely dell, the gloomy cave, the desolate rock, and the deep forest. Many of these unseen spirits, he believes, are on the alert to do him harm."]

["Spirits of the dead appear frequently" and are held in dread. "Spirits are supposed to assume the human form at will."]

[In Fiji "each island has its own gods, each locality its own superstitions, and almost each individual his own modification of both."]

[In Fiji "each district contending for the superiority of its own divinity."]

[The Fijian word for god, *kalou*, means also "anything great or marvellous," anything superlative, whether good or bad (? same in Hebrew.) The word is used as a compliment—"You are a *kalou*," or "Your countrymen were gods."]

["Cannibalism is a part of the Fijian religion, and the gods are described as delighting in human flesh." "Human flesh is still the most valued offering" to the gods. "Chiefs sometimes killed their inferior wives in order to supply the horrible demand" for human bodies; for the chief god Ndengei they have also "drink offerings of blood."]

The Feegeean gods are cannibals, like the people themselves.—*Erskine's West. Pacific*, p. 247.

When the Feegeeans are about to engage in war, the priest reminds them that all their success depends on obedience to, and desire to gratify the appetite of, the god, who is a great lover of animal food, and especially of human flesh.—*Jackson's Narrative; Erskine's West. Pacific*, p. 424.

[The Fijians are cowardly and fight only from fear of each other's ferocity. Before going to war they sacrifice largely to their war god. They have great confidence in the help thus purchased, and say "our allies are the gods."]

[The ghost of a Fijian chief, when he arrives at the other world and is questioned, boasts, "I have destroyed many towns and slain many in war."]

[In Fiji "fear seems the only motive to religious observances."]

[A Fijian chief often lets the temple fall to ruin, till he wants a favour from his god, and then he puts it into repair, or builds a new one.]

Jackson mentions an instance of a Feegeean who was thrown into religious frenzy, from a belief that the god was angry with him for not killing more of the enemy.—*Erskine's West. Pacific*, p. 440.

The Feegeean priests inform the people "that bloodshed and war, and everything connected with them, were acceptable to their gods."—*Jackson's Narr.; Erskine's West. Pacific*, p. 428.

[The Fijian gods "eat the souls of those who are destroyed by men." The gods "roast" the souls. Some "*souls* are killed by men."]

The Feegeeans "consider the gods as beings of like passions with themselves. They love and hate; they are proud and revengeful, and make war, and kill and eat each other, and are, in fact, savages like themselves."—*Erskine's West. Pacific*, p. 247.

[The legends about Fiji gods make them men in all particulars—tumble out of canoes, picked up by a woman, taken to chief's house, sat shivering among the cooks in the kitchen four days. Gods pay tribute to each other, trip each other up on slippery paths, go gaily dressed.]

[The names of other Fiji gods are "the adulterer," "the woman-stealer," "the brain-eater," "the murderer," "fresh from slaughter."]

The Feegeeans believe that their gods are always in a bad humour when hungry.—*Jackson. Erskine's West. Pacific*, p. 443.

["Of the great offerings of food, native belief apportions merely the *soul* thereof to the gods, who are described as enormous eaters."]

The Feegeeans attribute accidents to the wrath of the gods.—*Jackson. Erskine's West. Pacific*, p. 458.

[In Fiji "warrior chiefs often owe their escape in battle to their inferiors—even when enemies—dreading to strike them. This fear partly arises from chiefs being confounded with doctors, and partly from the certainty of their death being avenged on the man who slew them."]

[In Fiji gods "take advantage of their visits to earth to boast of their mighty deeds."]

In Fiji "sometimes the natives get angry with their deities, and abuse and even challenge them to fight."

In Feegee "canoes launched over the living bodies of slaves as rollers, houses built on similar foundations, the immediate massacre of all unfortunates in whom were detected the fatal sign of shipwreck, 'salt-water in the eyes,' are, or until lately were, practices sanctioned by religion, the omission of which, at the proper season for their performance, was sure to call down the indignation of the gods, and the punishment of the too merciful offenders."—*Erskine's West. Pacific*, p. 249.

[The wives of the Fiji gods are liable to be killed.]

In Feegee, "if a child is born ill-formed, it is attributed to an oversight of Ovè," the god who is the maker of all men.—*Erskine's West. Pacific*, p. 245.

["It is believed (in Fiji) that gods sometimes assume the human form, and are thus seen by men."]

"In Fiji large 'shooting stars' are said to be gods; smaller ones, the departing souls of men."

One of the principal spirits of the Feegeeans is a rat.—*Erskine's West. Pacific*, p. 293.

The Feegeeans "have superior and inferior gods and goddesses, more general and local deities, and, were it not an obvious contradiction, we should say they have gods *human*, and gods *divine*; for they have some gods who were gods originally, and some who were originally men. It is impossible to ascertain with any degree of probability how many gods the Feegeeans have, as any man who can distinguish himself in murdering his fellow-men may certainly secure to himself deification after his death. Their friends are also sometimes deified and invoked. . . . Tuikilakila, the chief of Sorno-sorno, offered Mr. Hunt a preferment of this sort. 'If you die first,' said he, 'I shall make you my god.' In fact, there appears to be no certain line of demarcation between gods and living men. . . . 'I am a god,' Tuikilakila would sometimes say; and he believed it too."—*Erskine's West. Pacific*, p. 246.

Feegeean gods:—

A god of carpenters, *Rokora*; he has workmen under him.

Ovè, the maker of all men; the most generally acknowledged.

N-dengei, said to be enshrined, in the form of a serpent, in a cave in Vita Levu.

Ratumaimbulu, "he causes the fruit-trees to blossom, and on him depends the fruitfulness, or otherwise, of the seasons. A month of the year is called by his name, during which he comes from the world of spirits to perform his work; and during which it is "tapu to go to war, or to sail about, or plant, or build houses, or do most kinds of work."—*Erskine's West. Pacific*, p. 245-6.

[Among the Fiji gods, "*Tokairambe* and *Tui Lakemba Randinandina* seem to stand next to Ndengei, being his sons, and acting as mediators by transmitting the prayers of suppliants to their father. Ndengei's grandchildren rank next, and after them more distant relations." "Some of the gods confine their attention to this earth, the highest presiding over districts and islands, and the rest over tribes and families." "Nearly every chief has a god in whom he puts special trust." The Fijians have no idols proper, but they reverence certain stones as a shrine of gods; and "certain birds, fish, plants, and some men, are supposed to have deities closely connected with or residing in them." The distinction between the material shrine and the indwelling god "seems sometimes to be practically lost."]

[In Fiji *kalou vu* are gods strictly so called, and kalou yalo are deified mortals.]

[Every object that is specially fearful, or vicious, or injurious, or novel, being "eligible for admission" into the lower class of Fijian gods.]

[The chief Fijian god is believed to have no emotion or appetite but of hunger. He is represented as a serpent merging into a stone. He lives in a gloomy cavern in one of the islands; giving no sign of life but eating, answering his priest, and changing his posture. He is represented as mortified when his priest does not bring him enough food from one of the feasts. The other Fiji gods are "monster expressions of moral corruption." "Kokola has eight arms, indicative of mechanical skill." "Matawalu has eight eyes, denoting wisdom." Waluvakatini has eighty stomachs.]

[The lower order of Fijian gods "generally described as men of superior mould and carriage," "bear a close analogy to the *lares, lemures*, and genii of the Romans." "Admission into their number is easy, and every one may secure his own apotheosis who can insure the service of some one as his representative and priest after his decease."]

"Indeed, there is very little difference between a chief of high rank (in Fiji) and one of the second order of deities. The former regards himself very much as a god, and is often spoken of as such by his people, and, on some occasions, claims for himself publicly the right of divinity."—*Williams*.

"With the Fijians, as soon as beloved parents expire, they take their place amongst the family gods. Bures, or temples, are erected to their memory, and offerings deposited either on their graves, or on rudely constructed altars—mere stages, in the form of tables, the legs of which are driven into the ground, and the top of which is covered with pieces of native cloth. The construction of these altars is identical with that observed by Turner in Tanna, and only differs in its inferior finish from the altars formerly erected in Tahiti and the adjacent islands. The offerings, consisting of the choicest articles of food, are left exposed to wind and weather, and firmly believed by the Fijians to be consumed by the spirits of departed friends and relations; but, if they were not eaten by animals, they are often stolen by the more enlightened class of their countrymen, and even some of the foreigners do not disdain occasionally to help themselves freely to them. However, it is not only on tombs or on altars that offerings are made; often when the natives eat or drink anything, they throw portions of it away, stating them to be for their departed ancestors."—*Seemann*, p. 391.

The Feegeean country people believed that muskets were made by devils or by supernatural agency. And that "nuku" (powder) literally sand, must come from some devils' country.—*Jackson. Erskine's West. Pacific*, p. 434.

[In Fiji a king is supposed to impart sacredness to whatever he wears or touches.]

[Some of the Fijian monarchs claim a divine origin and assert the right of deity. The people are "sincere and servile worshippers" of this lofty lineage.]

[The Fijians have a tradition of a deluge.]

"About five miles east of Naicobocobo there is a solitary barren hill on the top of which grows a sacred scoler-pine, which the soul of a married man must hit with the spirit of a whale's tooth,—remember, in Fiji all things have souls!—if he wishes to make sure of his wives being strangled to follow him to his future abode."—*Seemann*, p. 399.

The Feegeeans sometimes paint their children yellow with turmeric, which is supposed to conduce to health.—*Erskine's Western Pacific*, p. 169.

[Belief in witchcraft exerts the strongest influence on the minds of the Fijians. "Most persons who have a long illness ascribe it to witchcraft." Fijians "hearing that they were the objects of such spells, have lain down on their mats and died through fear."]

"The inhabitants of Manosi on being asked for their name, will never give it whenever anybody else is present to answer the question."—*Seemann*, p. 190.

[The Fiji fishermen "avoid, as quickly as possible, the presence of anything extraordinary, believing it to be supernatural," and fearing lest they should be guilty of unpardonable temerity in remaining in its presence.]

[A cocoa-nut tree in Fiji which divided into two branches "was consequently regarded with great veneration."]

"The inhabitants frequently interrupted, asking if I was a 'tamata dina' (real man), and if I was perfectly harmless, or if I was one of those 'kalon tamata ta falangena' (incarnate devils with a tail.)"—*Jackson. Erskine's West. Pacific*, p. 424.

In Feegee "there is a general belief in the disagreeable flavour or saltness of the flesh of white men."—*Erskine's West. Pacific*, p. 362.

The Feegeeans "also asked how we could get axes hard enough in a *natural country*, to cut down the trees which the barrels of muskets were made of."—*Jackson. Erskine's West. Pacific*, p. 345.

PAPUAN ISLANDERS.

The natives of the Assu Islands, Malay Archipelago, endeavour, several times during the few days after one has died, to induce the deceased to eat, "and when they find that he does not partake of it, the mouth is filled with eatables, siri, and arrack, until it runs down the body, and spreads over the floor."—*Earl's Kolff's Voyages of Domga*, p. 167.

A gentleman had been endeavouring to instruct some Arafuras in the Christian religion, telling them that God was everywhere present, in plants, &c.; when one of them remarked—"Then this God is certainly in your arrack, for I never feel happier than when I have drunk plenty of it."—*Earl's Kolff's Voyages of Domga*, p. 161.

"At Darnley Island, the Prince of Wales Islands, and Cape York, the word used at each place to signify a white man, also means a ghost."—*Voyage of Rattlesnake*, ii., p. 29.

The Prince of Wales Islanders "are much afraid of shooting stars, believing them to be ghosts which in breaking up produce young ones of their own kind. After sneezing, they make violent gestures with the hands and arms; if a joint cracks, they imagine that some one is speaking of them or wishing them well in the direction in which the arm is pointing."—*Voyage of Rattlesnake*, ii., p. 30.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The Sandwich Islanders generally believe that "every individual, who does not meet his death by some act of violence, is destroyed by the immediate power of an impropitious deity, by poison, or the incantations of the sorcerers employed by some cruel enemy."—*Ellis's Hawaii*, p. 258.

The Sandwich Islanders have a superstitious dread of burial places.—*Ellis's Hawaii*, p. 335.

The Sandwich Islanders "suppose that after the death of any member of a family, the spirit of the departed hovers about the places of its former resort, appears to the survivors sometimes in a dream, and watches over their destinies; hence the worship of an image with which they imagine the spirit is in some way connected."—*Ellis's Hawaii*, p. 251.

The Sandwich Islanders sometimes throw part of the bones of the dead into the volcano; under the impression that the spirits would thus be admitted to the volcanic deities, and that their influence would preserve the survivors from the ravages of an eruption.

The fishermen sometimes throw their dead into the sea that they might be devoured by sharks, and, their spirits animating the sharks, would prevent that monster from attacking the survivors.—*Ellis's Hawaii*, p. 336.

On one occasion when Mr. Ellis had been instructing some Sandwich Islanders in the blessedness of heaven, one of them remarked,—"If there is no eating and drinking, or wearing of clothes in heaven, wherein does its goodness consist?"—*Ellis's Hawaii*, p. 422.

The Sandwich Islanders have a hierarchy of gods.—*Ellis's Hawaii*, p. 66.

Gods of the Sandwich Islanders:—Gods of war. Gods presiding over the various games. Images of them were made of stones. Great discrimination was said to be necessary to discover the stones that would answer to be deified. These stones were male and female, and propagated their species.—*Ellis's Hawaii*, p. 483.

Volcanic deities; the principal of which is *Pele*, a goddess. Uri, the principal god of the sorcerers. Each tribe has its re-

spective deities to be applied to in cases of sickness. (p. 260.) There are also gods inhabiting the summits of snow-capped mountains.]

The Sandwich Islanders had several deities supposed to preside over the sea, and worshipped chiefly by fishermen. One of these was a shark; which had temples erected for its worship on almost every promontory. The first fish of each kind taken annually were presented to one or other of these sea-gods.

Besides the gods which drove the shoals of fish towards the shore, there were others who controlled the winds and weather; and to these the natives made vows when overtaken by a storm. *Ellis's Hawaii*, p. 60.

The Sandwich Islanders gave metaphorical names to their volcanic deities; *e. g. Fire-thrusting child of war, Heaven-rending cloud-holder.*—*Ellis's Hawaii*, p. 218.

The volcanic deities of the Sandwich Islanders "never journeyed on errands of mercy; to receive offerings, or execute vengeance, were the only objects for which they left their palace."—*Ellis's Hawaii*, p. 219.

The volcanic deities of the Sandwich Islanders are an immigrant race, having come to Hawaii from a foreign country, after the "sea of Kahina'rii" (the deluge of the Sandwich Islands). —*Ellis's Hawaii*, p. 217.

The Sandwich Islanders assert that they used to see one of their war-gods in the evening, in the form of a luminous flame, or like the tail of a comet.—*Ellis's Hawaii*, p. 88.

On the death of a chief's son in the Sandwich Islands, "the periodical taboo, that ought to have commenced the following evening, was, on this occasion suspended, to manifest that they were offended with their deity for the loss of their young chief." It was observed on the evening of the fourth day thereafter, "though not without holding out a sentiment of resentment to their deity for having suffered him to die; for instead of its continuing the usual time of two nights and one whole day, this was only to be in force from sunset to the rising of the sun the following morning."—*Vancouver's Voyage*, iii., pp. 13, 15.

The Sandwich Islanders offered animal and human sacrifices to their gods, in the Morais.—*Ellis's Tour Thro. Hawaii*, p. 37.

During an eruption of Mount Huararai, Hawaii, about 1799, numerous offerings were presented by the natives, and many hogs thrown alive into the stream of lava, to appease the anger of the gods, by whom it was supposed the eruption was caused; but without avail. At length the king Tamehameha, cut off part of his own hair, which was considered sacred, and threw it into the torrent, as the most valuable offering. In a day or two after the lava ceased to flow; and the influence of the king was greatly increased, on account of his supposed interest with the gods. [Had he been unsuccessful his influence would have been none the less; as they would have blamed the implacability of the gods. An interesting parallel to what happens among Christians, who attribute chance coincidences of this kind to the efficacy of their prayers, fasts, &c.]—*Ellis's Tour Thro. Hawaii*, p. 29.

The gods of the Sandwich Islanders have games, and dances, similar to those of the natives themselves.—*Ellis's Hawaii*, p. 216.

The Sandwich Islanders chant invocations to the setting sun, at the commencement of a tabu season.—*Vancouver's Voyages*, iii., p. 23.

"The Hawaiian traditions, like those of the ancients, refer to night, or a chaotic state, the origin of the world, and almost all things therein, the greater part of their gods not excepted. . . . They speak of creation as a transition from darkness to light." (Similar to New Zealand traditions.)—*Ellis's Hawaii*, p. 216, note ‡.

The kings and principal chiefs of the Sandwich Islanders were supposed to be descended from the gods.—*Ellis's Hawaii*, p. 334.

The Sandwich Islanders regarded the spirit of one of their ancient kings as a tutelar deity.—*Ellis's Hawaii*, p. 138.

In the mythology of the Sandwich Islanders the giants are represented as fighting against the gods.—*Ellis's Hawaii*, pp. 220, 246.

The Sandwich Islanders had so high an idea of Capt. Cook, for his justice, &c., that they honoured him as they did their good spirit.—*Cook's Last Voyage*, p. 301.

Capt. Cook's remains received, from the Sandwich Islanders, the worship of a god. "Among the kings who governed Hawaii during what may in its chronology be called the fabulous age, was *Rono*, or *Orono*; who, on some account, became offended with his wife, and murdered her; but afterwards lamented the act so much, as to induce a state of mental derangement. In this state he travelled through all the islands, boxing and wrestling with every one he met.

"He subsequently set sail in a singularly shaped canoe, for Tahiti, or a foreign country. After his departure he was deified by his countrymen, and annual games of boxing and wrestling were instituted to his honour. As soon as Captain Cook arrived, it was supposed, and reported, that the god Rono was returned; hence the people prostrated themselves before him as he walked through the villages. But when, in the attack made upon him, they saw his blood running, and heard his groans, they said, 'No, this is not Rono.' Some however after his death still supposed him to be Rono, and expected he would appear again. Some of his bones, his ribs, and breastbone, were considered sacred, as part of Rono, and deposited in a heian (temple) dedicated to Rono, on the opposite side of the island. There religious homage was paid to them, and from thence they were annually carried in procession to several other heians, or borne by the priests round the island, to collect the offerings of the people, for the support of the worship of the god Rono. The bones were preserved in a small basket of wicker-work, completely covered over with red feathers; which in those days were considered to be the most valuable articles the natives possessed, as being sacred, and a necessary appendage to every idol, and almost every object of religious homage throughout the islands of the Pacific."—*Ellis's Hawaii*, p. 103.

A sledge left by Cook, or his companions, at the Sandwich Islands, was worshipped by the natives.—*Ellis's Hawaii*, p. 102.

The Idols of the Sandwich Islanders are generally rudely carved imitations of the human figure.—*Ellis's Hawaii*, p. 112.

The Sandwich Islanders had *female* idols.—*Ellis's Hawaii*, p. 59.

Some of the images made by the Sandwich Islanders are constructed of poisonous wood.—*Ellis's Hawaii*, p. 61.

The Sandwich Islanders have a tradition that a certain man, whom they deified after his death, obtained all their medicinal herbs from the gods. To this man the doctors address their prayers.—*Ellis's Hawaii*, p. 309.

Whenever war was in contemplation the Sandwich Islanders consulted the gods, and slew victims; sometimes the victims were human—captives, or persons who had broken the tabu, or had rendered themselves obnoxious to the chiefs. War seldom engaged in without the approbation of the gods.—*Ellis's Hawaii*, p. 120.

The Sandwich Islanders carry their war-gods with them to battle, and on their return they immediately place the deities in the *morai*, which seems to be their pantheon as well as their burial-place.—*Cook's Last Voyage*, p. 303.

Before a house could be occupied in the Sandwich Islands, several ceremonies had to be performed, such as offerings to the gods, and presents to the priest, who slept in it before the owner took possession, in order to prevent evil spirits from resorting to it, &c.—*Ellis's Hawaii*, p. 293.

In the Sandwich Islands, before the priests begin a meal, they offer up a sort of prayer, which is generally sung by a few of them, the others at the same time gently striking their hands together. They then offer some of the provisions to the deity; after which follow other ceremonies and prayers along with responses.—*Cook's Sec. Voyage*, ii., p. 166.

The Sandwich Islanders employ sorcerers to discover the author or cause of their diseases.—*Ellis's Hawaii*, p. 258.

The death of Capt. Cook the Sandwich Islanders "are at much pains exactly to represent, to produce reasons for its taking place, and to show that it fulfilled the prophecies of the priests, who had foretold this sad catastrophe."—*Vancouver's Voyage*, ii., p. 149.

TAHITIANS.

In Tahiti "appearing to the priest in a dream of the night, was neither the only nor the principal mode by which the god intimated his will. He frequently entered the priest, who . . . ceased to act or speak as a voluntary agent, but moved and spoke as entirely under supernatural influence."—*Ellis's P. Res.*, ii., p. 235.

The Tahitians believe that sickness and death are produced by the incantations of priests, whose influence, ceremonies, and prayers, induce the evil spirits to enter the sick person.—*Ellis's Polynesia*, i., p. 121.

"Every disease to which they [the Tahitians] were subject, was supposed to be the effect of direct supernatural agency, and to be inflicted by the gods for some crime against the tabu, of which the sufferers had been guilty, or in consequence of some offering made by an enemy to procure their destruction. Hence, it is probable, in a great measure resulted their neglect and cruel treatment of their sick. The same ideas prevailed with regard to death, every instance of which they imagined was caused by the direct influence of the gods."—*Ellis's Poly. Res.*, i., p. 515.

The Tahitians considered the effects of poison as "more the effects of the god's displeasure, . . . than the effects of the poisons themselves. . . . Those who were killed in battle were also supposed to die from the influence of the gods."—*Ellis's Poly. Res.*, i., p. 516.

On the death of a Tahitian, the priest performed two ceremonies; one to ascertain the cause of death, the other "to avert the destruction of the surviving members of the family."—*Ellis's Poly. Res.*, i., p. 518.

The Tahitians believe that the bowels are "the immediate organs of sensation, where the first impressions are received, and by which all the operations of the mind are carried on."—*Vancouver's Voyages*, i., p. 121.

"The Tahitians believed that hogs had souls. . . . This idea some carried so far as to suppose, that, not only had animals souls, but to imagine that even flowers and plants were organized beings, also possessing souls."—*Ellis's P. R.*, ii., p. 53.

The Tahitians invoked the spirit of a departed king, and believed that he reappeared to the priest after death.—*Ellis's Polynesia*, i., p. 126.

"Their [the Tahitian] ideas of a future state were vague and indefinite. On leaving the body, they imagined it [the spirit] was seized by other spirits, conducted to the *po*, or state of night, where it was eaten by the gods; not at once, but by degrees." Some spirits, however, were not eaten; but lived with the gods as deified spirits; sometimes appearing to the survivors in dreams. If a spirit "underwent this process of being eaten, &c., three different times, it became a deified or imperishable spirit, might visit the world, and inspire others. The heaven most familiar . . . was situated near . . . glorious Tamahani, the resort of departed spirits, a celebrated mountain on the north-west side of Raiatea. . . . It was described as a beautiful place, quite an elysium. . . . The only crimes that were visited by the displeasure of their deities were the neglect of some rite or ceremony, or the failing to furnish required offerings. . . . I never could learn that they expected, in the world of spirits, any difference in the treatment of a kind, generous, peaceful man, and that of a cruel, parsimonious, quarrelsome one."—*Ellis's Poly. Res.*, i., p. 516.

The Otaheitans do not suppose that their actions here in the least influence their future state, or indeed that they come under the cognizance of their deities at all.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 240.

There is a sacred mountain in Huahine.—*Ellis's Poly. Res.*, ii., p. 188.

The heaven of the Tahitian Areois "was supposed to be near a lofty and stupendous mountain in Raiatea. . . . It was, however, said to be invisible to mortal eyes, being in the *reva*, or aerial regions. The country was described as most lovely and enchanting in appearance, adorned with flowers of every form and hue, and perfumed with odours of every fragrance. The air was free from every noxious vapour, pure, and most salubrious. Every species of enjoyment, to which the Areois and other favoured classes had been accustomed on earth, was to be participated there." "Those who were kings or Areois in this world, were the same there for ever."—*Ellis's Poly. Res.*, i., p. 327.

The Otaheitans divide the other world into classes similar to those existing among themselves.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 239.

The Tahitians "imagined they lived in a world of spirits, which surrounded them night and day, watching every action of their lives, and ready to avenge the slightest neglect, or the least disobedience to their injunctions, as proclaimed by their priests. These dreaded beings were seldom thought to resort to the habitations of men on errands of benevolence."—*Ellis's Poly. Res.*, i., p. 525.

The Tahitian divinities created by Taaroa were divided into classes or orders. 1. Several gods of war, one of peace. 2. Those employed as heralds between gods and men. 3. Gods of war, healing, &c. 4. Also employed as media of communication. There were, inferior to the above, gods of particular localities and professions—of the ocean; of "the valleys, the mountains, the precipices, and the dells or ravines." The islands were a sort of fairy-land. They "recognized in the rising sun—the mild and silver moon—the shooting star—the meteor's transient flame—the ocean's roar—the tempest's blast, or the evening breeze—the movements of mighty spirits." There were gods of respective games, of medicine, surgery, of the mechanic arts.—*Ellis's P. R.*, ii., cap. vii.

Among the Tahitians there were gods who presided over the various games—wrestling, &c.; also over the dances; also over archery, which was a game especially sacred. Offerings were made to the gods before and after the games. "Their wars, their labours, and their amusements, were all under the control of their gods."—*Ellis's Polynesia*, i., pp. 288-301.

"In Otaheite earthquakes are known and are thought to be under the regulation and conduct of *Maoowe*, a peculiar divinity."—*Forster's Observations*, p. 430.

"The large blue sharks, *squalus glaucus*, were deified by them (the Tahitians), and, rather than attempt to destroy them, they would endeavour to propitiate their favour by prayers and offerings. Temples were erected, in which priests officiated, and offerings were presented to the deified sharks, while fishermen and others, who were much at sea, sought their favour."—*Ellis's Polynesia*, i., p. 178.

"Among the animate objects of their worship, they (Tahitians) included a number of birds as well as fishes."—*Ellis's P. R.*, ii., p. 202.

A bird a frequent emblem of deity among the Tahitians. The god sometimes entered the body of a bird.—*Ellis's P. R.*, ii., p. 191.

The Tahitians had a veneration for the turtle, "which was always held sacred, and dressed with sacred fire within the precincts of the temple, part of it being invariably offered to the idol."—*Ellis's Polynesia*, i., p. 191.

In addition to the gods, the Tahitians worshipped the spirits of departed chiefs and relatives. "They were considered a different order of beings from the gods . . . though in their prayers all the attributes of the gods were ascribed to them." "They seem to have been regarded as a sort of demons. . . . Each celebrated tii [spirit] was honoured with an image, through which it was supposed his influence was exerted." The images were kept in the Maraes, in houses raised from the ground on poles.—*Ellis's P. R.*, ii., p. 201.

The Otaheitans say that the provisions which they place beside the dead are not intended for the spirit of the dead, but as an offering to their gods.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 142.

The Tahitians seldom attributed moral qualities to their deities.—*Ellis's P. R.*, ii., p. 190.

On first embracing Christianity, the Tahitians do not seem to have regarded their own gods as non-entities, but merely to have formed a different opinion of their character. They applied to them the term Satan. "It was introduced by the Missionaries, and at this time adopted by the Christians, when speaking of any of the idols of Tahiti."—*Ellis's Polynesia*, i., p. 229.

"In patronizing his idols, and adhering to all the requirements of the priests, &c., he (Pomare, king of Tahiti) appears to have been influenced by the constant apprehension of the anger of his gods."—*Ellis's Polynesia*, i., p. 124.

The Tahitians were "accustomed to attribute every calamity to the anger of the gods."—*Ellis's Polynesia*, i., p. 219.

"Though they have ceased to give credit to any recent prophecies, many firmly believe they have seen the fulfilment of some of the predictions that were made before their conversion to Christianity, of which the invasion of the island by the natives of Bora Bora was one."—*Beechey's Voy. to Behring's Straits*, vol. i., 292.

In Tahiti the missionaries "were sometimes charged with being the authors of all the disasters and suffering of the people, in consequence of praying to their God, whom the natives called a bad God when compared with Ora."—*Ellis's Polynesia*, i., p. 118.

In Cook's time there was an incipient idolatry at Otaheite. He saw a figure of a man, of basket work, covered in several parts with feathers, and with protuberances on his head. This was a representation of one of their gods of the second class.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 165.

The image of Oro, the national god of the Tahitians, was a log of wood, "into which they imagined the god at times entered."—*Ellis's Polynesia*, i., p. 257.

In Tahiti the dead body of an Areoi was taken to the temple, and prayed over by a priest of Oro. "This prayer, and the ceremonies connected therewith, were designed to divest the body of all sacred and mysterious influence the individual was supposed to have received from the god. . . . The body was then buried as the body of a common man."—*Ellis's Poly. Res.*, i., p. 326.

In Tahiti "it was imagined that those who became Areois were generally prompted or inspired to adopt this course by the gods."—*Ellis's Poly. Res.*, i., p. 321.

Idiots are always considered inspired by the Tahitians.—*Ellis's P. R.*, ii., p. 193.

The *aoa* tree, resembling the banian, was considered sacred in Huahine, "and frequently planted in the neighbourhood or precincts of the marae. The large one at Tamapua was supposed to be a frequent resort of the god; and the human sacrifices offered in the temple beneath were usually suspended among its branches."—*Ellis's P. R.*, ii., p. 171.

If after repeated offerings for a chief's recovery, the god still refused to exert his influence, the Tahitians "execrated the idol, and banished him from the temple, choosing in his place some other deity that they hoped would be favourable."—*Ellis's P. R.*, ii., p. 281.

The Tahitians will not molest an enemy who comes to offer sacrifices to the national idol.—*Ellis's Polynesia*, i., p. 114.

The Tahitians "believed that even spirits could be diverted from their purposes by the offer of a larger bribe than they had received to carry it into effect, or that the efforts of one tii could be neutralized or counteracted by another more powerful."—*Ellis's P. R.*, ii., p. 233.

The Otaheitan scheme of creation is analogous to that of the Greeks.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 238.

The Tahitians attribute the origin of all things—the highest gods included—to a state of night or chaos.—*Ellis's P. R.*, ii., p. 191.

"A very generally received Tahitian tradition is, that the first human pair were made by Taaroa, the principal deity formerly acknowledged by the nation. . . . Another . . . tradition referred the origin of the people to Opoa, in the island of Raiata, where the *tiis*, or spirits, formerly resided, who assumed of themselves, or received from the gods, human bodies." "Others attribute the origin of the world, the elements, the heavenly bodies, and the human species, to the procreative powers of their deities." According to another

legend "man was the fifth order of intelligent beings created by Taaroa and Hina." "Another tradition stated, that the first inhabitants . . . originally came from a country in the direction of the setting sun."—*Ellis's P. Res.*, ii., p. 38.

"Traditions of the deluge . . . have been found to exist among the natives of the South Sea Islands, from the earliest periods of their history." "In each account the anger of the god is considered as the cause of the inundation of the world, and the destruction of its inhabitants."—*Ellis's P. R.*, ii., p. 57.

The Tahitians believed that the winds were under the control of the gods, and were kept in a cave.—*Ellis's P. R.*, ii., p. 417.

The Tahitians have a tradition respecting the origin of the bread-fruit. It originated at a time when the people ate red earth. A man through the agency of a deity was converted into a bread-fruit tree. Legends ascribe a similar origin to the cocoa-nut, chestnut, and yam.—*Ellis's Poly. Resear.*, i., p. 381.

The Tahitians "imagined that the first ships they saw were islands; their inhabitants supernatural, vindictive, and revengeful beings."—*Ellis's P. R.*, ii., p. 511.

TONGANS.

The Tongans believe that in dreams they visit Bolotoo, and hear the decrees of the gods.—*Mariner's T.*, i., p. 438.

The Tongan king, Finow, was said to have appeared in a dream for several successive nights to a woman for whom, when alive, he had a great attachment, revealing to her certain conspiracies that were being formed against his son.—*Mariner*, i., p. 424.

[Death attributed by the Tongans to the power of the gods.]

Some Tongans, having eaten the bodies of three European sailors were afterwards taken ill, and three of them died, "which some attributed to an unwholesome quality in white men's flesh, and others to the superior power of the foreigners' gods, who thus avenged their deaths."—*Erskine's West. Pacific*, p. 157.

"They [the Tongans] believe that every man has some deep-seated evil, either in his mental or bodily constitution, sent him by the gods." But "Mr. Mariner is convinced that the malignity of the gods is not a Tongan doctrine."—*Mariner*, i., p. 413 note.

The natives of Tonga believe that the human soul is the more etherial part of the body, and that it exists in Bolotoo, in the form and likeness of the body, the moment after death.—*Martin's Tonga Islands*, ii., p. 99.

Though contrary to the common opinion, some of the lower orders in Tonga think they have immortal souls, as well as the chiefs. (Radicalism.)—*Martin's Tonga Islands*, ii., p. 128.

The Tonga Islanders think that the lower classes of men have no souls.—*Martin's Tonga Islands*, i., p. 55, note.

Heaven, according to the natives of Tonga, is either the land that has been left by a migratory race, or the land to which some of them are gone, or to which they hope to go.—*Martin's Tonga Islands*, ii., p. 101.

Religious belief of the inhabitants of Tonga:—

"1. That there are Hotooas, gods, or superior beings, who have the power of dispensing good and evil to mankind, according to their merit, but of whose origin they form no idea, rather supposing them to be eternal.

"2. That there are other Hotooas, or gods, viz. the souls of all deceased nobles and matabooles, who have a like power of dispensing good and evil, but in an inferior degree."—*Martin's Tonga Islands*, ii., p. 97.

"Finow [King of Tonga] had often stated to Mr. Mariner his doubts that there were such beings as the gods:—he thought that men were fools to believe what the priests told them." Yet he believed that he was occasionally inspired by the spirit of a former king.—*Mariner*, i., p. 376, note.

The gods in heaven, according to the creed of Tonga, (including the souls of nobles), are organized, on the same system of ranks as exist in Tonga.—*Martin's Tonga Islands*, ii., p. 103.

According to the creed of the natives of Tonga, the primitive gods sometimes go into the living brains of lizards, porpoises, and a species of water-snake.—*Martin's Tonga Islands*, ii., p. 99.

In Tonga, all evils are ascribed to the anger of the good gods or to the mischievous disposition of the bad gods.—*Martin's Tonga Islands*, ii., p. 113.

In the Tonga Islands inspiration by a god is not confined to the priests, but is sometimes experienced by others, especially females; the manner in which it affects other people is, however, different, making them low-spirited.—*Martin's Tonga Islands*, i., p. 102.

The rock on which the hook was fixed when Tangaloa fished up Tonga from the bottom of the sea, is to be seen to this day in the island of Hoonga. (A prevalent form of argument).—*Martin's Tonga Islands*, ii., p. 114.

Mankind, according to the creed of the Tonga Islanders, came originally from Bolotoo, the chief residence of the gods.—*Martin's Tonga Islands*, ii., p. 98.

"To sneeze at the moment of setting out on an expedition argues, in their [the Tongans'] opinion, the most fatal results." *Mariner's*, i., p. 440, note.

SAMOANS.

The Samoans attributed insanity to the presence of an evil spirit. Disease is attributed to the wrath of some particular deity.—*Turner's Polynesia*, pp. 221, 224.

In Samoa, "ulcerous sores, dropsy, and inflammation of the abdomen were considered special judgments of the gods on concealed thieving, adultery, and other crimes; and the effect of the curses invoked by the aggrieved parties."—*Turner's Poly.*, p. 313.

"The Samoans use a word similar to departure, to express death. They also take up the figure of the ship, and say of a chief who has died, 'he has sailed.'"—*Turner's Poly.*, p. 321.

"In Samoa, spirits were supposed to roam the bush, and people in going far inland to work, would scatter food here and there as a peace-offering to them, and utter a word or two of prayer for protection."—*Turner's Poly.*, p. 349.

The Samoans supposed that the spirits of the dead "had power to return, and cause disease and death in other members of the family. Hence, all were anxious, as a person drew near the close of life, to part in good terms with him."—*Turner's Poly.*, p. 236.

"The entrance to the hades of the Samoans was supposed to be a circular basin among the rocks, at the west end of Savaii." To reach this entrance the spirit (if belonging to a person living on another island) journeyed partly by land and partly swimming the intermediate sea or seas.—*Turner's Polynesia*, p. 235.

Samoan chiefs "were supposed to have a separate place allotted to them," in the other world, "called Pulōtu . . . and to have plenty of the best food, and other indulgences." This region was governed by a great king, whose house was supported by those who on earth had been chiefs. Chiefs reckoned it a high honour to be thus pillars in the mansion of the god.—*Turner's Polynesia*, p. 237.

The Samoans had in one district a stone god, supposed to act as a *rain-maker* and *rain-stopper*. "When there was too much rain, those who kept the stone put it to the fire to dry, and cause the rain to stop. If there was great drought, they took the stone to the water and dipped it, thinking that by wetting the stone, rain would be the consequence."—*Turner's Poly.*, p. 347.

The Samoans had "a host of imaginary deities." "At his birth . . . every Samoan was supposed to be taken under the care of some tutelary or protecting god. . . . The help of perhaps half a dozen was invoked in succession on the occasion, but the one who happened to be addressed just as the child was born, was marked and declared to be that child's god for life." This class was their *household gods*. "Another class of Samoan deities may be called gods of the town or village. . . . Every village has its god, and every one born in that village was regarded as the property of that god. . . . The Swift One, the Sacred One, Destruction, the God of Heaven, the Great Seer, the King of Pulōtu were the names of some of their village gods." Both classes of gods were supposed to appear in some visible incarnation—generally some animal, but sometimes in the rainbow, shooting stars. The offerings made to the gods "were principally cooked food." They had also periodical festivals in their honour. "In their temples, they had generally something for the eye to rest upon with superstitious veneration."—*Turner's Polynesia*, p. 238, &c.

The Samoans have a great dread of what they call "sailing gods"—"gods supposed to come in Tongan canoes and foreign vessels."—*Turner's Polynesia*, p. 200.

"A scarcity of food, occasioned by any of the causes just named [gales, drought, caterpillars], they [the Samoans] were in the habit of tracing to the wrath of one of their gods, called O le Sa (or the Sacred One)."—*Turner's Polynesia*, p. 193.

The Samoan Islands are volcanic. The natives attributed the eruptions to the anger of one of their Aitus.—*Erskine's West. Pacific*, p. 110, note [2].

In Navigators Island it is believed that the mischievous gods sometimes molest women in their sleep, and produce many supernatural conceptions.—*Martin's Tonga Islands*, ii., p. 112.

The dog, some birds, and fishes, were sacred to particular deities; and the Samoans abstained from eating them. "A man, for example, would not eat a fish which was supposed to be under the protection and care of his household god; but he would eat without scruple, fish sacred to the gods of other families."—*Turner's Polynesia*, p. 196.

Those who had the title of Kings in Samoa were formerly considered sacred. It was death to approach them, without certain sprinklings and ceremonies, on account of the deadly influence which was supposed to proceed from them.—*Turner's Poly.*, p. 342.

The Samoans have a number of mythological traditions:—*Cosmogony and origin of man* (describing a time when the heavens alone were inhabited, and the earth covered over with water). *The raising of the heavens*, (which of old fell down, and made it necessary for people to crawl about.) *Of visits to the heavens*, (from whence taro came,) *the Moon, the Sun*. The sun used formerly to go very fast, but was caught in a noose one day by a man, (who was born of the Sun and a woman,) and compelled to go slower for the future. *Fabulous wars*, in the inanimate and animated worlds. *Of the origin of fire*, which was obtained from the earthquake god by one Ti'iti'i; who, according to one account, obtained it from the god after having defeated him in fight, or according to another account, Prometheus-like, stole it.—*Turner's Polynesia*, cap. xxv.

The cosmogony of the Samoans "differs from that of all their western neighbours in attributing the origin of their islands to the sky, whence they were thrown by the Creator, whereas the others refer theirs to the sea Mani, Tangaloa, or the Great Deity . . . . drew up the land with a fish-hook."—*Erskine's West. Pacific*, p. 102.

In Samoa when a child was born, if a boy "the umbilicus was cut on a club, that he might grow up to be brave in war. If of the other sex, it was done on the board on which they beat out the bark of which they make their native cloth . . . . that the little girl should grow up and prove useful to the family in her proper occupation."—*Turner's Polynesia*, p. 175.

In Samoa "twins are supposed to be of one mind, and to think, feel, and act alike; during the time of infancy and childhood, at least."—*Turner's Polynesia*, p. 179.

"It was common in Samoa to say to a person after he had sneezed, 'Life to you!'"—*Turner's Poly.*, p. 348.

NEW ZEALANDERS.

The New Zealanders believed "that during sleep the mind left the body, and that dreams are the objects seen during its wanderings."—*Thomson's N. Zealand*, i., p. 113.

Among the New Zealanders "diseases are usually attributed to the influence of witchcraft or sorcery, and not to natural causes."—*Angas's Aust. and New Zealand*, i., p. 331.

The New Zealanders ascribed most internal diseases to spirits or witchcraft, and their cure could be effected only by incantations, &c. External and surgical diseases were apparently ascribed to natural causes; at any rate for the cure of these they had no faith in prayers and incantations.—*Thomson's N. Zealand*, i., p. 220.

Among the New Zealanders "removal from one part of the country to another was an esteemed remedy for certain diseases, not for change of climate, but to avoid the power of evil spirits."—*Thomson's N. Zealand*, i., p. 220.

"New Zealanders have great faith in European medicines, and the more nauseous the better, as they expel the evil spirit from sheer disgust."—*Thomson's N. Zealand*, i., p. 220.

The New Zealanders believed that there were two distinct abodes for departed spirits; Rangi, in the sky; and Reinga, in the sea, its entrance being at Cape Maria Van Dieman.—*Thomson's N. Zealand*, i., p. 112.

The New Zealanders believe that the future abode of the soul "is to be approached only down the face of a steep precipice at the northernmost extremity of the island"—Cape Maria Van Dieman.—*Angas's Aust. and N. Zealand*, i., p. 332.

The volcanic mountain, Tongariro, is looked upon as sacred, by the New Zealanders.—*Angas's Aust. and N. Zealand*, ii., p. 110.

The New Zealanders believed that their evil deeds were punished in this world not in the next.—*Thomson's N. Zealand*, i., p. 113.

The New Zealanders acknowledge supernatural powers; one of whom is supreme, the others subordinate.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 472.

Mythology of New Zealanders:—Rangi and Papa—the Heaven and the Earth—the progeny of certain abstractions, begot six children:—1. The god and father of men and war. 2. The god and father of the food of men which springs up without cultivation. 3. The god and father of fish and reptiles. 4. The god of winds and storms. 5. The god and father of the cultivated food of men. 6. The god of forests and birds. An unnatural conspiracy among these brothers (except No. 4) resulted in the separation of Heaven from Earth.—*Thomson's N. Zealand*, i., p. 107.

The chief god of the New Zealanders is the oldest god, and must have been of earlier origin, because he is common to all the tribes; some common ancestor.

The New Zealanders describe Maui as their great ancestor, who drew the island out of the sea by means of a fish-hook.—*Angas's Aust. and N. Zealand*, i., p. 306.

The New Zealanders give nearly the same account of the origin of the world, and the production of mankind, as the Tahitians.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 472.

Te Heu Heu, a New Zealand chief and priest, said once to a European Missionary: "Think not that I am a man, that my origin is of the earth. I come from the heavens; my ancestors are all there; they are gods, and I shall return to them."—*Thomson's N. Zealand*, i., p. 96.

Among the New Zealanders "the opinions of chiefs were held in more estimation than those of others, simply because they were believed to give utterance to the thoughts of *deified* men."—*Thomson's N. Zealand*, i., p. 95.

"The New Zealanders believed that several high chiefs after death became deified, and that from them all punishments in this world for evil doings were sent." But the deified ancestors of one nation never interfered in the affairs of another nation.—*Thomson's N. Zealand*, i., p. 110.

New Zealanders believed that the gods never visited the earth, but the spirits of deified ancestors did.—*Thomson's N. Zealand*, i., p. 113.

The New Zealanders believe that the spirits of their deified ancestors revisited the earth in the form of lizards; and the mere pronunciation of *Ngarara*, the general term for the whole race, makes the bravest warrior tremble.—*Thomson's N. Zealand*, i., p. 29.

Spirits of the deified ancestors of New Zealanders sometimes take the bodies of lizards, spiders, and birds.—*Thomson's N. Zealand*, i., p. 114.

New Zealanders have a superstitious dread of lizards, the gods being supposed to take that form.—*Angas's Aust. and N. Zealand*, ii., p. 67.

The New Zealanders wear round their necks as an amulet, a little grotesque figure of a man, made of green jade.—*Angas's Aust. and N. Zealand*, i., p. 327.

New Zealanders "all dread cutting their nails, lest the parings should fall into the sorcerers' hands."—*Thomson's N. Zealand*, i., p. 317.

Some of the aged women among the New Zealanders are supposed to possess the power of witchcraft and sorcery.—*Angas's Aust. and N. Zealand*, i., p. 317.

The New Zealanders consulted omens—flight and cry of birds, dreams, &c.—*Thomson's N. Zealand*, i., p. 115.

The head and hair of a New Zealand chief are peculiarly sacred.—*Angas's Aust. and N. Zealand*, i., p. 320.

Among the New Zealanders, the first fish caught, and the first potatoes dug up were tabued and set apart for the gods.—*Thomson's N. Zealand*, i., p. 102.

Cook saw no appearance of religious ceremonies among the New Zealanders, except once that he observed a basket containing fern roots hung up in a small enclosure, and which, he was informed, was an offering to the gods, to render them propitious, and obtain a good crop.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 472.

When planting the sweet potatoes the New Zealanders ornament themselves and their implements; and chanted songs to propitiate the god of cultivated food.—*Thomson's N. Zealand*, i., p. 156.

Taniwha, the last contemporary of Cook among the New Zealanders, and who died in 1853, related "that when Cook's ship hove in sight, the people took her for a whale with wings, and the men for gods with white skins."—*Thomson's N. Zealand*, ii., p. 203.

DYAKS.

The Dyaks have great difficulty in distinguishing sleep from death. They believe that the soul during sleep goes on expeditions of its own, sees, hears, and talks. If one dreams of a distant land, they believe that the soul has paid that land a visit.—*St. John's Far East*, i., p. 189.

The Dyaks believe that those things which have been brought vividly before their minds in *dreams* have *actually* taken place.—*Brooke's Sarawak*, i., p. 41.

Among the Land Dyaks no one presumes to enter the priesthood, or to learn the art of a blacksmith, without being warned in a dream to do so. (Similar to the waiting for an intimation of providence among the Methodists.)—*St. John's Far East*, i., p. 190.

Whatever be the real cause of divorce among the Sea Dyaks, it is generally attributed to an unfavourable omen or a bad dream.—*St. John's Far East*, i., p. 57.

The Land Dyaks regard dreams as actual occurrences.—*St. John's Far East*, i., p. 189.

A Dyak woman having stolen a coloured glass marble, asserted when she awoke next morning that the late Oray Kaya had appeared to her during the night and given her a sacred stone. (A case of actual belief—for the Dyaks believed in this way of procuring precious stones—growing into pretended belief).—*St. John's Far East*, i., p. 191.

Like the Australians, who attribute every disease to spirits, the Dyaks personify diseases. They will not call the small-pox by its name; but ask "Has he yet left you?" Sometimes they call it the chief.—*St. John's Far East*, i., p. 62.

The Land Dyaks believe that sickness is occasionally "caused by spirits inflicting on people invisible wounds with invisible spears. . . . As a rule, to be ill is to have been smitten by a spirit."—*St. John's Far East*, i., p. 178.

Among the Land Dyaks there are divers classes of spirits according to the different diseases producing death, or different causes of death. Parallel to classical superstitions.—*St. John's Far East*, i., p. 174.

If the Kyans should locate themselves in a part of the jungle where fevers are prevalent, they abandon it, "saying that they

had accidentally fallen upon a spot that was much frequented by evil spirits."—*St. John's Far East*, i., p. 108.

When an epidemic attacks the Sea Dyaks, they think it useless to strive against so formidable a spirit.—*St. John's Far East*, i., p. 74.

Among the Ida'an, North Borneo, during a time of cholera, "old women dressed up like the priestesses among the Land Dyaks of Sarawak, were chanting and beating gongs, and on the banks of the stream were erected altars, round which gaily dressed women were dancing with a slow, measured step."—*St. John's Far East*, i., p. 346.

Incipient disorders, *e.g.* the early stages of a fever, may be causes of superstitions. A Dyak in this state fancied he saw a spirit, and falling into a fever, believed that the fever was sent by the spirit.—*St. John's Far East*, i., p. 173.

The Land Dyaks have not such a fear of death as more enlightened nations.—*Low's Sarawak*, p. 263.

The Land Dyaks watch the ascent of the smoke of the burning of their dead. If it ascends in a slanting manner, the relatives are assured that the spirit is not satisfied.—*Low's Sarawak*, p. 263.

The Land Dyaks have not any decided notions about the immortality of the soul.—*Low's Sarawak*, p. 263.

"With regard to a future state the (Land) Dyaks point to the highest mountain in sight as the abode of their departed friends."—*St. John's Far East*, i., p. 172.

The Hill Dyaks believe that the summits of the higher hills are peopled with spirits.—*Low's Sarawak*, p. 245.

The Sea Dyaks believe that until they obtain a head the spirit of the departed continues to haunt the house, making its presence known by rappings: they endeavour to mollify its anger by the nearest relative throwing a packet of rice to it under the house every day.—*St. John's Far East*, i., p. 71.

Among the Dyaks "elders and priestesses often assert that in their dreams they have visited the mansion of Tapa (the Supreme God), and seen the Creator dwelling in a house like that of a Malay, the interior of which was adorned with guns and gongs and jars innumerable, Himself being clothed like a Dyak."—*St. John's Far East*, i., p. 189.

The principal Deity of the Sea Dyaks is *Batava*. "There are evil spirits who reside in the jungles, or the mountains, or the earth: all sicknesses, misfortunes, or death proceed from them, while to Batava is attributed every blessing."

"But when they make offerings, both are propitiated, and, as usual, the wicked have the larger share! . . . The food offered to the (good spirits) is not considered to be interdicted, but may be, and is always, eaten."—*St. John's Far East*, i., p. 60.

The chief Deity of the Sea Dyaks is called Batava, a pure Sanscrit term for God, and is probably a relic of their former intercourse with the Javan Hindus.—*Low's Sarawak*, p. 174.

The principal Deity of the Land Dyaks, called "Tuppa" or "Jerroang," is a beneficent being, and is always invoked at their agricultural and peaceful feasts, along with the heavenly bodies, Rajah Brooke, &c. the sun and moon. The war gods, on the other hand, are malevolent beings, and are invoked only at their war feasts.—*Low's Sarawak*, pp. 249, 255.

Tuppa, the principal god of the Land Dyaks, is supposed not to attend feasts with the Kamany and Triu, the martial spirits, because his pure and beneficent nature has a horror of war.—*Low's Sarawak*, p. 254.

The mythology of the Sea Dyaks resembles that of the Greeks; they have good and bad spirits representing or watching over the various forces of human nature, human passions, and pursuits, &c.—*St. John's Far East*, i., p. 60.

In the theological beliefs of the Sea-Dyaks there is a regular hierarchy of beings, to each of whom are attached different attributes.—*Brooke's Sarawak*, i., p. 53.

The Land Dyaks believe in a number of divinities, or different orders of spirits, one of which is supreme.—*Low's Sarawak*, p. 249.

The Pakatans believe in antus, or spirits, one of whom (Guha) is greater than the rest.—*St. John's Far East*, ii., p. 27.

The war-gods of the Land Dyaks "are described as of a fierce and wild appearance, being covered with coarse red hair like an orang-utan."—*St. John's Far East*, i., p. 172.

The Dyaks attribute supernatural power to Rajah Brooke. He is invoked along with the other gods.—*Low's Sarawak*, pp. 224, 247.

Except on festive occasions the Dyaks pay but little reverence to their divinities.—*Low's Sarawak*, p. 253.

"All the Dyaks are alike careless in regard to religion, to the Deity, and to Immortality; they believe that certain warriors of their own or another tribe have become 'antus' or wood-devils after death."—*Boyle's Borneo*, p. 214.

The Kayans (Borneo) cannot set a value upon anything unless it is connected in some way with the supernatural.—*Brooke's Sarawak*, ii., p. 229.

One of the Dyak spirits is very harmless, and follows the people to pick up "fragments of food which have fallen through the open flooring of their houses, and who is heard at night munching away below."—*St. John's Far East*, i., p. 172.

The Malays and Dyaks commune in private with the spirits of the woods. "They stay away many days, feeding on little or nothing, and if they see any living person during the time, they come home, and afterwards start afresh."—*Brooke's Sarawak*, i., p. 156.

At certain seasons of the moon the Dyaks do not work on their farms: "and what with bad omens, sounds, signs, adverse dreams, and deaths, two-thirds of their time is not spent in farm labour."—*Brooke's Sarawak*, i., p. 149.

Some of the spirits believed in by the Land Dyaks are accused of occasionally running off with women, who become with child to them.—*St. John's Far East*, i., p. 174.

A Dyak husband, who was a soothsayer, believed that his children were not properly his own, but were begotten by certain spirits; begging any one to appeal to his wife to confirm his statement. He wished to name his children after those spirits.—*Brooke's Sarawak*, ii., p. 204.

The Dyaks consider spirits as "the proximate cause of nearly all the evils to which they are subjected."—*St. John's Far East*, i., p. 188.

The Dyaks attribute their evils to "Antus" or spirits; these spirits are often in the form of a human being.—*Brooke's Sarawak*, i., p. 103.

When Dyaks see any of the large, &c., works of civilized nations, they conclude that only the spirits could have constructed them.—*Brooke's Sarawak*, ii. p. 211.

It is a custom among the Dyaks, when a man faints in the house of another, for the host to pay a fine for permitting the spirits to cause a man to faint under his roof.—*Brooke's Sarawak*, ii., p. 205.

A belief in tailed men is universal among the Dyaks and Malays. They are said to be like other Dyaks in eveything but the tail. Traders when they return from the untravelled jungle region, assert that they have traded with them.—*Boyle's Borneo*, p. 276.

The Land Dyaks believe that men are sometimes metamorphosed into trees. Before a bamboo bush which had once been a man was a small altar, on which offerings were made to the spirit of the tree.—*Low's Sarawak*, p. 264.

The Sea Dyaks have a superstitious dread of eating certain animals; because, they suppose these animals bear a proximity to some of their forefathers, who were begotten by them, or begot them.—*Brooke's Sarawak*, i., p. 62.

There are several animals regarded as sacred by the Sea Dyaks; their sacredness in some cases arising from supposed services rendered by them.—*St. John's Far East*, i., p. 72.

The Land Dyaks consider it wrong to kill the cobra de capella; because one of their female ancestors was pregnant for seven years, and ultimately brought forth twins, one a human being the other a cobra. (A similar superstition in Batavia).—*St. John's Far East*, i., p. 196.

The reason given by the Sea Dyaks for not destroying the cobra is, "It has always been forbidden, those who dream of them are lucky, and often do the great spirits put on the forms of snakes."—*St. John's Far East*, i., p. 73.

"Snakes were supposed to possess some mysterious connection with Rentap's (a Dyak chief) forefathers, or the souls of the latter resided in these loathsome creatures."—*Brooke's Sarawak*, i., p. 151.

A woman whose body was enormously swelled by dropsy, was said by the Land Dyaks to be pregnant with a dragon.—*Low's Sarawak*, p. 298.

Part of the creed of the Land Dyaks is "That man and the spirits were at first equal, and fought on fair terms, but that on one woful occasion, the spirits got the better of man, and rubbed charcoal in his eyes, which made him no longer able to see his spirit foes, except in the case of some gifted persons, as the priest, and so placed him at their mercy."—*St. John's Far East*, i., p. 171.

According to the Land Dyaks account they received agriculture from heaven—from a superior being inhabiting the Pleiades.—(*St. John's Far East*, i., p. 206.) This story has its origin no doubt in the fact of rice having been introduced by a member of some other tribe, and therefore a superior being.

The Dyaks require a head not only before the first marriage, but also before a re-marriage, in order to appease the spirits of death.—*Brooke's Sarawak*, i., p. 128.

When hunting or fishing, the naming of the animal they are in search of is tabooed among the Dyaks, for fear the spirits should carry information to the object of pursuit.—*Brooke's Sarawak*, ii., p. 90.

The Dyak jars are relics of antiquity, and held in great veneration; the manufacturers of them are forgotten.—*Low's Sarawak*, p. 271,

The Dyaks attribute medicinal powers to water contained in their "jars," and the tribe which has one draws a large revenue yearly from the sale of water poured from them.—*Boyle's Borneo*, p. 93.

There is a jar in Borneo, which in addition to the other properties of sacred jars, has the gift of speech.—*St. John's Far East*, i., p. 301.

The Kayans (Borneo) worship a "jar" which they say multiplies whatever is put into it.—*Brooke's Sarawak*, ii., p. 282.

The Dyaks seem to put some of their "heads" into their "jars."—*Low's Sarawak*, p. 194.

The natives of Borneo believe that alligators cannot be caught without the help of a person who charms them, called the alligator doctor.—*Low's Sarawak*, p. 83.

The Dyaks do not consider it lucky to train themselves for war during times of peace: and this notwithstanding their warlike disposition.—*Boyle's Borneo*, p. 211.

The Dyaks make great use of omen birds; the reason assigned being that they are half Dyaks—the result of the intercourse of a spirit with a Dyak woman. "How common is the saying used, 'I had a bad bird,' to excuse every breach of engagement!"—*St. John's Far East*, i., p. 192.

When they are to kill a pig, the Land Dyaks measure its length. If after death it is found to have increased in length it is regarded as a good omen; if decreased, the reverse.—*Low's Sarawak*, p. 310.

On concluding a peace the Dyaks kill two pigs, sprinkle the blood round about, and take some of the latter home to touch the house, to wash away any evil tendencies and appease the spirits.—*Brooke's Sarawak*, ii., p. 80.

In a cave, towards the interior of Borneo, a small clay figure, resembling a human being, was found.—*Boyle's Borneo*, p. 54.

The Land Dyaks use the water in which the feet of distinguished visitors are washed to fertilize their fields.—*St. John's Far East*, i., p. 147.

The Land Dyaks believe that a piece of cloth from the Rajah Brooke, put into the soil; or the water in which his feet have been washed sprinkled upon it; or his presence at their village will insure agricultural prosperity.—*Low's Sarawak*, p. 259.

The parents among the Land Dyaks often change the names of their children, especially if they are sickly, "there being an idea that they will deceive the inimical spirits by following this practice."—*St. John's Far East*, i., p. 197.

Among the Banting Dyaks, when one falls ill, the medicine man takes a pig, ties it down upon a mat, apparelled in the sufferer's *chawat*, and doctors it with his charms.—*Boyle's Borneo*, p. 278.

The Land Dyaks venerate certain plants, building small bamboo altars near them, to which is placed a ladder to facilitate the ascent of the spirits to the offerings, consisting of food, water, &c., placed on the altar on festive occasions.—*Low's Sarawak*, p. 273.

The Dyaks put great faith in charms supposed to increase their strength and swiftness. A Malay offered Boyle a piece of horn warranted to ensure rapidity of progress through the thickest jungle little short of steam power, and brought Dyak witnesses to prove its efficacy. "The man himself, I believe, and his witnesses, I feel sure, did absolutely put this faith in an idiotic bit of horn, whose supposed powers could always be tested in two minutes."—*Boyle's Borneo*, p. 231.

Dyaks never take the natural explanation of any phenomenon, *e.g.* an accident; but always "fly to their superstitions."—*St. John's Far East*, ii., p. 66.

Traces are found in Borneo of the prevalence of the Hindu religion in former times—the image of a bull carved in stone, and two other stone objects; they are highly venerated by the Dyaks.—*Low's Sarawak*, p. 268.

In the superstitions of the Land Dyaks are strangely blended the religious rites of the Hindoos and of the Eastern Polynesians. Taboo exists among them.—*Low's Sarawak*, p. 248.

JAVANS.

In the early traditions respecting the manner in which Java was first peopled, the first inhabitants are supposed to have come in vessels from the Red Sea; having been banished from Egypt. "Like all other civilized men, they were addicted to the arts of divination, and particularly to the practice of astrology. In other respects they are described as savages, living in hordes, without fixed habitations, without the protection of regular government, or the restraint of established law. Respect for age was the only substitute for civil obedience."—*Raffles*, ii., p. 65.

The inhabitants of Batavia believe that the devil is the cause of all sickness and adversity, and they seek to propitiate him by offerings of meat, money, and other things.—*(Cook) Hawkesworth's Voyages*, iii., p. 755.

When the Batavians dream for two or three nights successively, they believe that the devil has some hand in it. If they cannot themselves interpret the dream, recourse is had to the priest. It generally happens that the devil wants victuals or money, which are placed on a tree near the river. They could not tell, when questioned, what became of the money; but as to the meat they were clearly of opinion that though the devil did not eat the gross parts, he sucked all the flavour out of it.—*(Cook) Hawkesworth's Voyages*, iii., p. 756.

An instance of the propagation and maintenance of a belief, from the entire absence of any critical examination of it is related by Cook of the Batavians, who believe that women when delivered of a child, are frequently delivered at the same time of a young crocodile as a twin, and that this is taken to the river by the midwife. The family in which such a birth happens constantly put victuals in the river for their relation; especially does the twin do this, considering it a sacred fraternal duty.—*(Cook) Hawkesworth's Voyages*, iii., p. 756.

The Javans "are great observers of lucky or unlucky days, or natural phenomena, and undertake no journey or enterprize without attending to them. . . . In none of their superstitions, however, is there anything of that gloomy, dark, or malignant cast, which distinguishes those of less favoured climates or of more savage tribes."—*Raffles*, i., p. 245.

[In Java and elsewhere leaf-insects are believed to be transformed leaves—leaves that have become animated. They are positive of it.]

"The *Madúrese* are said to believe that the spirits of the dead revisit the earth; but this does not appear to be a Javan superstition."—*Raffles*, i., p. 246.

SUMATRANS.

Insanity the Sumatrans believe to be due to possession by an evil spirit. They attempt to drive away the spirit by putting the insane person into a hut, which they set fire to, leaving him to escape as he best can.—*Marsden*, p. 191.

"The Sumatrans, where untinctured with Mahometanism, do not appear to have any notion of a future state. Their conception of virtue or vice extends no further than to the immediate effect of actions, to the benefit or prejudice of society, and all such as tend not to either of these ends, are, in their estimation, perfectly indifferent."—*Marsden*, p. 291.

"They [the Sumatrans] have an imperfect idea of metempsychosis. . . . Popular stories prevail amongst them, of such a particular man being changed into a tiger, or other beast. They seem to think, indeed, that tigers in general are actuated with the spirits of departed men, and no consideration will prevail on a countryman to catch or to wound one, but in self-defence, or immediately after the act of destroying a friend or relation. They speak of them with a degree of awe, and hesitate to call them by their common name . . . terming them respectfully *satwa* (the wild animals), or even *nenek* (ancestors). . . . They talk of a place in the country where the tigers have a court, and maintain a regular form of government, in towns, the houses of which are thatched with women's hair."—*Marsden*, p. 292.

"If by *religion* is meant a public or private form of worship; and if prayers, processions, meetings, offerings, images, or priests, are any of them necessary to constitute it, I can pronounce that the *Rejangs* [Sumatra] are totally without religion. . . . They neither worship God, devil, nor idol. They are not, however, without superstitious beliefs of many kinds, and have certainly a confused notion, though perhaps derived from their intercourse with other people, of some species of superior beings, who have the power of rendering themselves visible or invisible at pleasure; . . . and regard them as possessing the faculty of doing them good or evil; deprecating their wrath, as the sense of present misfortunes, or apprehension of future, prevails in their minds. But when they speak particularly of them, they call them by the appellations of 'maleikat' and 'jin,' which are the angels and evil spirits of the *Arabians*, and the idea may probably have been borrowed at the same time with the names." They have no name for deity. They use the word "*dewa*;" but it is acknowledged to be of foreign derivation.—*Marsden's Sumatra*, p. 289.

"The superstition which has the strongest influence on the minds of the Sumatrans, and which approaches the nearest to a species of religion, is that which leads them to venerate, almost to the point of worshipping, the tombs and *manes* of their deceased ancestors. . . . These, the more genuine of the country people regard chiefly when they take a solemn oath, and to these they apostrophize in instances of sudden calamity. Had they the art of making images, or other representations of them, they would be perfect *lares*, *penates*, or household gods."—*Marsden*, p. 291.

The *Lampongs*, Sumatra, "regard with particular veneration the ancient burying-places of their fathers, which they piously adorn, and cover in from the weather."—*Marsden's S.*, p. 301.

The Battas, Sumatra, "acknowledge their deities as rulers of the world." The first bears rule in heaven, and is the father of all mankind. The second bears rule in the air; the third on the earth. . . . "Besides these, they have as many inferior deities as there are sensible objects on earth, or circumstances in human society; of which some preside over the sea, others over rivers, over woods, over war, and the like. They believe, likewise, in four evil spirits, dwelling in four separate mountains, and whatever ill befalls them, they attribute to the agency of one of these demons."

"They have also a vague and confused idea of the immortality of the human soul, and of a future state of happiness or misery."—*Marsden*, p. 385.

"The Sumatrans are firmly persuaded that various particular persons are, what they term 'betuah' (sacred, impassive, invulnerable, not liable to accident); and this quality they sometimes extend to things inanimate, as ships and boats."—*Marsden*, p. 293.

"I have known two men [Sumatrans], whose honesty, good faith, and reasonableness in the general concerns of life were well-established, and whose assertions would have weight in transactions of consequence: these men I have heard maintain, with the most deliberate confidence, and an appearance of inward conviction of their own sincerity, that they had more than once, in the course of their wars, attempted to run their weapons into the naked body of their adversary, which they found impenetrable, their points being continually and miraculously turned, without any effort on the part of the *orang betuah* [the invulnerable person]: and that hundreds of instances, of the like nature, where the invulnerable man did not possess the smallest natural means of opposition, had come within their observation."—*Marsden's Sumatra*, p. 293.

"During an eclipse they [the Sumatrans] made a loud noise with sounding instruments, to prevent one luminary from devouring the other."—*Marsden*, p. 194.

MALAGASY.

The Malagasy "have a religious regard to dreams, and think that the good *dæmon* . . . comes, and tells them in their dreams, when they ought to do a thing, or to warn them of some danger."—*Drury*, p. 179.

In Madagascar "all diseases are supposed to be inflicted by an evil spirit, either in consequence of evil destiny, the incantations of some enemy, or the neglect of some required rite or ceremony."—*Ellis's Hist. Madag.*, i., p. 221.

The Malagasy "suppose every malady to be a judicial infliction by the god or gods whom they have offended, or the effects of the spells and incantations of sorcery employed by some malevolent enemy to procure their destruction." "Their preservation from pain and disease, though they use the medicine prescribed, they also ascribe to their imaginary gods. Ramahavaly, the great national idol of the Hovas, is their Esculapius, and, among other appellations, is addressed as 'The Doctor,' or curer of diseases."—*Ellis's Hist. Madag.*, i., p. 224.

"In almost the same breath, a Malagasy will express his belief that when he dies he ceases altogether to exist, . . . and yet confess the fact that he is in the habit of praying to his ancestors." The ghosts of ancestors are supposed to hover about the tomb.—*Ellis's Hist. Madag.*, i., p. 393.

The Malagasy believe that, if the funeral rites are duly performed, the ghost of the deceased "will not associate with wild cats and owls . . . and with evil spirits, but enter on a state of repose or enjoyment."—*Ellis's Hist. Madag.*, i., p. 242.

In the mausoleum of Radama, the Malagasy placed "a table, two chairs, a bottle of wine, a bottle of water, and two tumblers, . . . conformably with the ideas entertained by most of the natives, that the ghost of the departed monarch might occasionally visit the resting-place of his ashes, meet with the spirit of his father, and partake of what he was known to be fond of in his lifetime."—*Ellis's Hist. Madag.*, i., p. 253.

"The graves of the Vazimba are regarded with equal fear and veneration by the natives" of Madagascar. The word Vazimba seems to designate the aborigines of the island. "The Vazimbas sustain two characters." When he grants the favour requested, he is "holy, placable, effective:" when he causes disease and death, "fierce, implacable."—*Ellis's Hist. Madag.*, i., p. 424.

One asserted that a sorceress was a dead chief restored to life, and converted into a woman.—*Ellis's Hist. Madag.*, i., p. 346.

The Malagasy have different names for the ghost of a living and of a dead person. "They say that the matoatoa [ghosts of dead] of both men and beasts reside in a great mountain in the south, . . . but that they come out occasionally to walk among the tombs, or golgothas, where criminals are executed."—*Ellis's Hist. Madag.*, i., p. 429.

Drury says the Malagasy worship a supreme God, whom they call the "Lord Above." "There are four other Lords, each to his respective quarter of the world." One of these—the Eastern—is the dispenser of plagues, &c. "These four they look upon as mediators between men and the Great God." "They also invoke the spirits of their forefathers, and have a great veneration for them; calling upon them by names given after their decease: insomuch that they account it a crime to mention them by names they had when living."—*Drury*, p. 231.

In addition to a belief in the potency of charms, the Malagasy have some vague notion of a superior power, whose will is made known by the diviner's art. They "tenaciously maintain their 'vintana'—a stern, unbending, fixed, immutable destiny."—*Ellis's Hist. Madagascar*, i., p. 388.

The Malagasy have three terms for God. One of them—*Andria-manitra*, is applied to a great many objects. The first part of the word means prince. The word is applied to idols; to the king, with the addition sometimes of *hita maso*—"seen by the eye," *i.e.* the visible god. In short, whatever is great, whatever exceeds the capacity of their understandings, they designate by the one convenient and comprehensive appellation, andriamanitra. Whatever is new and useful and extraordinary, is called god. Silk, "rice, money, thunder and lightning, and earthquakes, are all called gods. Their ancestors and a deceased sovereign they designate in the same manner." Also a book, "Velvet is called by the singular epithet—son of god." It is almost impossible to say what are their notions of a Supreme Power.—*Ellis's Hist. Madag.*, i., p. 390.

Radama, king of Madagascar, used to say that God had given him the kingdom; but it is uncertain whether he meant by God; "the idols of his country, his deceased father, or the true God."—*Ellis's Hist. Madag.*, ii., p. 139.

"It is related of Radama that in a heavy thunderstorm, which occurred one evening, he amused himself with firing some pieces of cannon. The British agent went to him, and enquired his reasons for doing so. 'Oh,' said the king, 'we are answering one another—both of us gods. God above is speaking by his thunder and lightning, and I am replying by my powder and cannon.'"—*Ellis's Hist. Madag.*, i., p. 391, *note.*

"God is gone to the west—Radama is a mighty bull," were expressions used by the Malagasy women in their songs in praise of their king who was absent on a warlike expedition in the west.—*Ellis's Hist. Madag.*, p. 356.

Many of the Malagasy, "when asked what is God, will reply, a star, the sun, the sky, money, or anything to which they attach notions of gloom or mystery. Others have an obscure notion of God being a spirit, or rather a multitude of spirits, attending upon individual persons, and thus their language very often is—every one has his god; the blind have a blind god, that makes them unable to see; the rich have a rich god," &c.—*Ellis's Hist. Madag.*, i., p. 392.

In Madagascar there are many idols belonging "respectively to different tribes or divisions of the natives, and are supposed to be the guardians and benefactors, or the titular gods, of those particular clans or tribes. Four of these are considered superior to all others"—are public or national gods. The gods of one province have little weight or authority among people of another province. Every house, and family, and individual, has its idol, or charm.—*Ellis's Hist. Madag.*, i., p. 395.

The Malagasy believe that their gods send the European sailors who are shipwrecked on their coast.—*Drury*, p. 21.

In hunting wild cattle, as soon as the herd is seen the natives of Madagascar implore the god to whom the herds belong to grant them a few of his flock.—*Ellis's Hist. Madag.*, i., p. 267.

It is considered impious to obtain a sight of the national idols of Madagascar.—*Ellis's Hist. Madag.*, i., p. 399.

The Malagasy suppose that snakes and serpents are the special agents of the idols, and regard them with superstitious fear.—*Ellis's Hist. Madag.*, i., p. 398 note.

The Virzimbers, Madagascar, when they sit down to meals, "take a bit of meat, and throw it over their heads, saying, *There's a bit for the spirit.*"—*Drury*, p. 406.

A Madagascar chief, who engaged in war against some other chief in the year 1762, was defeated. Learning afterwards that the forces of the enemy were under the command of a Frenchman, he observed, "How could I defend myself against the invisible spirit of a white man who attacked me?"—*Rochon. Pinkerton*, xvi., p. 777.

Both the white and the black inhabitants of Madagascar are divided into castes. Of the former there are three; of the latter four. According to tradition, all are descended from one man, from whose body seven women were taken while he was asleep. These seven women are the mothers of the different castes; the grade of the caste depending on the more or less noble part of the body of the man from whom its mother was taken. The mother of the lower caste—slaves—was taken from the soles of the man's feet.—*Rochon. Pinkerton*, xvi., p. 745.

The principal mountains of Ankova, Madagascar, are "distinguished as the scene of legendary tales, recounting the mighty achievements of giants, and other monstrous beings, supposed to belong to a fabulous age. The altars erected by former generations on the summits of these mountains, to the memory of such extraordinary personages, still exist, and are visited by the people as the appropriate places for prayer and sacrifice to the manes of the mighty dead. On the tops of some of these mountains are still existing the vestiges of ancient villages. Altars are also met with throughout the whole of Ankova, and frequently the sites chosen for them are high places and groves. The usual name for these is, Vazimba, *i.e.* altars raised to the Vazimba, the supposed aborigines of the central parts of the island."—*Ellis's Hist. Madag.*, i., p. 84.

The Malagasy have traditions respecting giants, from whom some clans claim descent.—*Ellis's Hist. Madag.*, i., p. 89.

Mr. Hastie visited a hot spring on his way to the capital of Madagascar. The natives believed it to be the abode of a genius or god.—*Ellis's Hist. Madag.*, ii., p. 167.

According to the history of the Malagasy, the use of flesh for food was accidentally discovered by a servant of one of their ancient chiefs, and kept secret for some time. Circumcision was also introduced by a chief.—*Ellis's Hist. Madag.*, ii., p. 117.

The natives of Madagascar throw a stone or a stick into one of their lakes, as they pass by, "in memory of some fabled event of olden time."—*Ellis's Hist. Madagascar*, i., p. 15.

"The Malagasy regard the crocodile with superstitious veneration;" regarding the animal as the king of the waters. To dispute its title, "according to their ideas, would be to expose themselves to his vengeance, and to consequent death. Hence their care to avoid doing anything that might offend the animal; *e.g.*, shaking a spear over a river, throwing any kind of manure into the river." They frequently "pronounce a solemn oath, or enter into an engagement to acknowledge the sovereignty of the crocodile in his own element;" when about to cross a river.—*Ellis's Hist. Madagascar*, i., p. 57.

The Virzimbers, Madagascar, pay "a veneration to the *New Moon*, and to several animals, as a *Cock*, a *Lizard*, and some others."—*Drury*, p. 406.

"It is the universal belief amongst the Malagasy, that the knowledge of the art of divination was supernaturally communicated to their ancestors;" whose names the diviners repeat when commencing the process.—*Ellis's Hist. Madag.*, i., p. 431.

"The object for which the sikidy is worked" among the Malagasy, "is, to ascertain what must be done in cases of real or imaginary, present or apprehended evils." "The directions of the sikidy respect two different kinds of offerings [or rather charms]; the sorona being intended to obtain favours, and the faditra to avert evils. . . . . The faditra is a thing rejected: and in throwing it away, the offerer believes he averts some dreaded evil."—*Ellis's Hist. Madag.*, i., p. 434.

The Malagasy "imagine there is a charm or medicine of life, by the application of which, a person recovers even from death itself."—*Ellis's Hist. Madag.*, i., p. 473.

For the cure of diseases in Madagascar, the sikidy often directs supplicatory offerings to be made. With them, "prayer is presented, addressed to God, to the Vazimba, and to the manes, or spirits, of their ancestors."—*Ellis's Hist. Madag.*, i., p. 233.

In cases of sickness in Madagascar "'Change of air,' seems an important recommendation with the sikidy."—*Ellis's Hist. Madag.*, i., p. 231.

The Malagasy seem to regard, with a sort of superstitious feeling, the Aye-Aye (*Cheiromys Madagascariensis*).—*Ellis's Visits*, p. 143.

Among the Malagasy "common swearing is almost universal." "The people swear neither by God nor their idols, but chiefly by their mother or by the sovereign. During the time of the late king, the general custom was for the males to swear by the king's mother, and the females by the king." They also swear by parents, sisters, and brothers.—*Ellis's Hist. Madag.*, i., p. 265.

The Malagasy believe that the reason why the Europeans can tamper, without injury, with the grave of a Vazimba, is because they possess some strong and effectual charms.—*Ellis's Hist. Madag.*, i., p. 426.

Of the twenty-eight days comprised in the Malagasy month, sixteen are unlucky, and twelve lucky.—*Ellis's Hist. Madag.*, i., p. 453.

"In building a house, the Malagasy consider it essential to commence on a day declared by Panandro to be a lucky day. The commencement is always made at the north-east corner, that being deemed more sacred than any other; they then proceed to the south-east, and then round by the west."—*Ellis's Hist. Madagascar*, i., p. 94.

Among the Malagasy a person's destiny "is determined according to the day, or time of the day in which he is born."—*Ellis's Hist.*, i., p. 454.

"It is evident from various circumstances, that the Malagasy . . . attach ideas of ceremonial uncleanness or pollution to a corpse."—*Ellis's Hist. Madag.*, i., p. 241.

In Madagascar "meat given away on account of the dead is called, hena ratsy, *i. e.*, meat unholy; and not any portion of it may be given to the dogs. What is not eaten must be buried."—*Ellis's Hist. Madag.*, i., p. 239.

"For a long time the natives [of Madagascar] entertained the belief of *European* cannibalism."—*Ellis's Hist. Madag.*, ii., p. 151.

MALAYS IN GENERAL.

Hearing of a person's death, the Malays say: "'Those who are dead are dead; those who survive must work: if his allotted time was expired, what resource is there?' The latter phrase they always make use of, to express their sense of *inevitability*." *Marsden's Sumatra*, p. 198.

Northern Celebes before 1822. ["Their religion was that naturally engendered in the undeveloped human mind by the contemplation of grand natural phenomena and the luxuriance of tropical nature. The burning mountain, the torrent and the lake, were the abode of their deities, and certain birds were supposed to have especial influence over man's actions and destiny. They held wild and exciting festivals to propitiate these deities or demons, and believed that men could be changed by them into animals, either during life or after death."]

"There are some dangerous rocks here [south of Celebes], and as I was standing by the bulwarks, I happened to spit over the side; one of the men begged I would not do so just now, but spit on deck, as they were much afraid of this place. Not quite comprehending, I made him repeat his request, when, seeing he was in earnest, I said, 'Very well, I suppose there are *hantus* here.' 'Yes,' said he, 'and they don't like anything to be thrown overboard; many a prau has been lost by doing it.'" *Wallace*, ii., p. 166.

"It is universally believed in Lombock that some men have the power to turn themselves into crocodiles, which they do for the sake of devouring their enemies."—*Wallace*, i., p. 251.

Alluding to the current belief of the Malays in the invulnerability of certain persons, "the old Datu has often said—'It is well that the vulgar should believe it, though we know better.'" *St. John's Far East*, i., p. 134.

In the Sulu Archipelago there is a superstition "that if you place gold or silver in a packet by themselves, they will certainly decrease in quantity or in number; and, in the end, totally disappear; but if you add a few grains of rice, the treasure is safe." By doing so with pearls they believe that they actually increase their number.—*St. John's Far East*, ii., p. 235.

TYPES OF LOWEST RACES.

FUEGIANS.

"The Fuegian is a creature of circumstances, even more than most wild men are. . . . How they live and what they do is much about the same as the Australians."—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 264.

Some of the Chonos Indians show extraordinary sagacity in foretelling changes of weather. "The sagacity and extensive local knowledge of these people is very surprising."—*Fitzroy*, ii., p. 192.

"When ill, however seriously, they [the Fuegians] know of no remedies but rubbing the body with oil, drinking cold water, and causing perspiration by lying near the fire, wrapped up in skins."—*Fitzroy*, ii., p. 186.

ANDAMANS.

The Andaman children "catch up words readily and repeat them, but they seem incapable of connecting words with corresponding ideas."—(*Smith*) *Trans. Eth. Soc., New Ser.*, iv., p. 210.

The Andamanese, "when sick, cut the part affected all over with a sharp shell or bit of glass."—(*St. John's*) *Trans. Eth. Soc., New Ser.*, v., p. 45.

A universal remedy for sickness among the Mincopie is "a mixture of red earth and turtle oil." They also attempt to se bones, and dress wounds. Scarification is also used "with considerable skill and sometimes with excellent effect."—*Mouat*, p. 306.

The Andamans are "totally ignorant of agriculture."—*Mouat*, p. 2.

The Andamanese are acquainted with barter.—*Mouat*, p. 29.

VEDDAHS.

"They [the village Veddahs] have hardly any knowledge of numbers, and cannot count above five; they have no knowledge of medicinal plants, and only the grossest and simplest superstitious notions."—*Davy*, p. 118.

Mr. Atherton gave to a community of Veddahs, twelve arrows, "with directions to divide them with three clans; but so ignorant was the head-man, that he could not even separate them into four equal parcels."—*Tennent*, ii., p. 446.

"The Veddahs have no idea of time or distance, no names for hours, days, or years. They have no doctors, and no knowledge of medicine, beyond the practice of applying bark and leaves to a wound. They have no games, no amusements, no music, and as to education it is so utterly unknown, that the Wild Veddahs are unable to count beyond five on their own fingers."—*Tennent*, ii., p. 443.

"They [the Veddahs] can neither read nor write, nor can I trace the faintest vestige of their ever having possessed any literature, in the lowest sense in which that word can be used. They count with difficulty on their fingers, and so little notion have they of time, that it is difficult to make them understand that they are to keep an engagement at a more remote period than the next day."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., p. 298.

"They [the Veddahs] claim to be of royal descent. Beyond this vague assertion they profess to know nothing. They do not attempt to trace their descent from any particular king. They know nothing of their history. This is their *one* tradition."—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, i., p. 297.

Some sons of the royal race from whom it is thought the Veddahs are sprung are said to have married their sisters.—*(Bailey) Trans. Eth. Soc. Lon., N. S.*, ii., 310, *et seq.*

AUSTRALIANS.

"The *number* of our party seemed an object of their attention, and they explained, by pointing in the direction in which I had gone, and by holding up *seven* fingers, our number, that we had not gone down the river unobserved by them."—*Mitchell's Australia*, i., p. 109.

"The Australian (*including Tasmanian*), and some other pre-Malagasy systems of Asonesia, are more archaic than the Draviriam, for they have not yet raised a quinary or denary superstructure on the binary foundation. Some have only the two primary terms for one and two, which are repeated for higher numbers."—*Bonwick's Daily Life Tas.*, p. 144.

A very accurate knowledge of localities shown by natives of Australia.—*Mitchell's Australia*, i., p. 201.

In explaining the geography of their country to travellers the natives of Australia have been known to endeavour to make a diagram of it by placing a number of sticks across each other.—*Sturt's Australia*, ii., p. 101.

The tribes of south-western Australia have no means of kindling a fire. Hence the fact that they are always met carrying fire-sticks. Should the fire happen to go out they procure it from a neighbouring encampment.—*Angas's Australia and N. Zealand*, i., p. 111.

The natives of Australia are well acquainted with the use of fire for hardening the points of their weapons; as well as its use for softening the wood which they wish bent into a certain form.—*Eyre's Australia*, ii., p. 314.

The natives of the interior of Australia "know when they are likely to have rain or cold weather," and "will point to any star and tell you that when it shall get up higher then the weather will be cold or hot."—*Sturt's Australia* (1844-6), ii., p. 138.

The natives of Australia have made only very slight progress in the healing art.—*Eyre's Australia*, ii., p. 360.

The aborigines in the interior of Australia appear, in manners and general intelligence, superior to white rustics.—*Mitchell's Australia*, ii., p. 340.

The natives of Australia do not appear to have *generic* names. Yet some think they are not absolutely destitute of them.—*Sturt's Australia* (1844-6), ii., p. 141.

The natives of Australia seem unable to form abstract conceptions; and the children taught in the schools in the colonies, though as expert in the lower branches of reading, writing, and cyphering as Europeans of the same age, are apparently incapable of advancing farther.—*Sturt's Australia* (1844-6), ii., p. 284.

NEGRITTO RACES.

TASMANIANS.

"While some had a denary system, and gave all the digits, or a quinary, making the latter half digits out of the former half, the Tasmanians and Australians had the binary and ternary system, upon which the quinary rested."—*Bonwick's Daily Life Tas.*, p. 143.

The Tasmanians had a "remarkably accurate and minute" geographical knowledge of their country.—*Dove, Tas. Jour.*, i., p. 251.

"In all their wanderings," the Tasmanians "were particularly careful to bear in their hands the materials of kindling a fire. Their memory supplies them with no instances of a period in which they were obliged to draw upon their inventive powers for the means of resuscitating an element so essential to their health and comfort as flame."—*(Dove) Tasmanian Journal*, i., p. 250.

"The Natives were not without some cures for their various complaints, though not so advanced in medical skill as their Maori neighbours. Bleeding with flints relieved inflammations, and assuaged the pains of rheumatism, &c. They called it 'letting out the pain.' * * * Tight bandages, kept wet, relieved pain in the head and stomach. The Mesembryanthemum, or Pig-face, with other herbs, were employed as purgatives. A bath in salt water, or the application of ashes to the skin, was the prescription for cutaneous affections. Drinking plentifully of cold water, and then lying by a fire, acted as a wet sheet for promoting perspiration. Alum was an important article in their pharmacopœia. Shampooing, especially with the utterance of favourite charms, was held efficacious in various disorders. Cold water was sprinkled on the body in cases of fevers. A decoction of certain leaves was applied to alleviate acute pain. Ashes were used for syphilitic sores, and the oil of the Mutton-bird for rheumatism. Blood was staunched in severe wounds with clay and leaves, while women constantly poured water over the part. Leaves of the Ziera (stink-wood) worn round the head relieved pain. Magnetism, in gentle friction of the limbs, was applied, and passes used. The urine of women was a specific. Other means of a more questionable character were employed. The ashes of a burnt body were thought to charm away suffering. Soft whisperings of magical words reached the ears of the believing invalid. The blood of another was often employed as a healing draught. Human bones were attached to the part affected as a certain alleviative. * * * A child's skull hung round the neck was considered a great virtue."—*Bonwick's Daily Life Tas.*, p. 89.

In cases of sickness, &c., the Tasmanians generally sought relief by bleeding. "It was effected by means of flints or crystals, the extremities of which they contrived to sharpen."—*(Dove) Tasmanian Jour.*, i., p. 252.

The Tasmanians set no particular value upon any thing given them by Cook's party.—*Cook's Sec. Voyage*, i., p. 20.

NEW CALEDONIANS, &c.

[The Tannese use the fingers in counting.]

The Tannese "have the heavens portioned out into constellations. They have the canoe with its outrigger; the duck, and a man near it with his bow drawn, and taking his aim; the cooking-house tongs; the company of little children all sitting eating, and many other objects. These constellations form their astronomical clock, and by looking up they can tell you whether it is near morning or midnight."—*Turner's Poly.*, p. 89.

[Local bleeding a common remedy for almost any complaint in Tanna.]

NEW GUINEA PEOPLE.

"They [New Guinea People] reckon time by the arrival and departure of the Ceram traders, or the beginning and ending of the dry and rainy seasons, and number only up to ten."—*Chambers's Encyc., sub voce.*

The natives of Dory, New Guinea, use herbs and the bark of trees as medicines, both externally and internally.—*Earl's Papuans*, p. 74.

FIJIANS.

In Fiji the months are known as "digging moons," "rainy moons," "cold moons," "planting moons."

Among the Feegees "the labours of agriculture, and the phenomena of vegetation, serve as the foundation of their calendar, and furnish names to some of their months, or the portions into which they divide the year. Of these they reckon eleven." The months always begin with the new moon.—*U. S. Ex. Ex.*, iii., p. 341.

"A striking proof of how much the yam engages their attention is furnished by the fact of its cultivation and ripening season being made the chief foundation of their calendar; and that only such of the eleven months, into which the year is divided, bear no names indicative of it, in which the crop requires no particular attention, or has been safely housed."—*Seemann*, p. 296.

The Feegee are acquainted with the use of poisonous herbs. "They also use herbs for medicine."

PAPUAN ISLANDERS.

Two is the basis of notation among the Darnley Islanders. They do not go beyond six; three twos signifying both six and an indefinite number.—*Jukes' Voyage of Fly*, i., p. 194.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

"The native mind is docile, quick to learn, and more than ordinarily retentive. To arithmetic, and the arts of writing and drawing, the youth have a special aptitude."—*Rev. H. T. Cheever.*

The numerals of the Sandwich Islanders resemble the Malayan. They use a decimal notation, but with certain peculiarities in the use of it: making 40 a basis of calculation. "Forty they call *kanahaa*, for seventy they would say forty twenty ten and six, and continue counting by forties till 400, which they call a *rau*, then they add till 4000, which they call a *máno*, 40,000 they call *lehu*, and 400,000, a *kini*; beyond this we do not know that they carry their calculations." . . . "Their selection of the number four in the calculations is singular; thus, 864,895 would be, according to their method of reckoning, two kini, or 400,000s, one lehu, or 40,000, six mano, or 4,000s, two rau, or 400s, two kanahaa, 40s, one uni, or ten and five."—*Ellis's Hawaii*, p. 441.

The Sandwich Islanders "calculate time by the moon; allow twelve to a year; have a distinct name for every moon, and every night of the moon, and reckon the parts of a month by the number of nights;" *e.g.* three nights ago.—*Ellis's Hawaii*, p. 441.

Quipus "were in use in Hawaii forty years ago, in a form seemingly not inferior to the most elaborate Peruvian examples."—*Tylor*, p. 158.

The Society Islanders planted nails in the ground, thinking they would grow.—*Ellis's Hawaii*, p. 103.

The Sandwich Islanders were acquainted with the medicinal properties of a good many herbs and roots. In surgery they are far behind the Society Islanders.—*Ellis's Hawaii*, p. 307.

The Sandwich Islanders use several kinds of vegetable poison.—*Ellis's Hawaii*, p. 61.

TAHITIANS.

"In counting, they [the Tahitians] usually employ a piece of the stalk of the cocoa-nut leaf, putting one aside for every ten, and gathering them up, and putting a longer one aside, for every rau, or hundred."—*Ellis's P. R.*, ii., p. 424.

The Otaheitans have a decimal notation as far as 200.—*(Cook) Hawkesworth's Voyages*, ii., p. 228.

The Tahitians used a decimal method of calculation. "They had no higher number than the *iu*, or million:" but can enumerate, with facility, hundreds of thousands of millions.—*Ellis's P. R.*, ii., p. 422.

The Otaheitans measure distance by *time*.—*(Cook) Hawkesworth's Voyages*, ii., p. 228.

The Tahitians "had what might be called a rude system of astronomy. They possessed more than one method of computing time; and their extensive use of numbers is quite astonishing."—*Ellis's P. R.*, ii., p. 412.

The day is divided into twelve parts by the Otaheitans, six of them belonging to the day and six to the night.—*(Cook) Hawkesworth's Voyages*, ii., p. 227.

The Tahitians have names for the cardinal points. "One mode of reckoning time was by ui's, or generations; but the most general calculation was by the year . . . which consisted of twelve or thirteen lunar months, by the . . . season or half-year, by the month of thirty days, and by the day or night. They had distinct names for each month."

"The natives have distinct names for each day and each night of the month or moon. They do not, however, reckon time by days, but by nights." "They do not appear . . . to have had any division between months and days."—*Ellis's P. R.*, ii., p. 418.

The Otaheitans count thirteen moons to the year; and to each of them they have a separate name.—*(Cook) Hawkesworth's Voyages*, ii., p. 227.

The Tahitians seem to count eleven months to the year. Each month has 29 days, each day having a separate name. Each day is divided into 6 hours, and each night into 6: their hour being equal to two hours amongst us.—*Forster's Observations*, p. 505.

The Otaheitans distinguish the stars "separately by names, and know in what part of the heavens they will appear in any of the months during which they are visible in their horizon; they also know the time of their annual appearing and disappearing" with considerable precision.—*(Cook) Hawkesworth's Voyages*, ii., p. 226.

The stars were the only guides of the Tahitians when sailing.—*Ellis's P. R.*, ii., p. 412.

The Otaheitans are very sagacious in foretelling the weather—*(Cook) Hawkesworth's Voyages*, ii., p. 226.

"They (the Tahitians) had long been acquainted with the properties and uses of iron, having procured some from the natives of a neighbouring island, where a Dutch ship, belonging to Roggemein's squadron, had been wrecked many years before they were visited by Captain Wallis."—*Ellis's Polynesia*, i., p. 68.

The Otaheitans are skilful in *surgery*, and in dressing wounds.—*(Wallis) Hawkesworth's Voyages*, i., p. 485.

"In their application to particular diseases, the priests [of Tahiti] manifested considerable acquaintance with the medicinal properties of the herbs, and their adaptation to the disease, to relieve which they were employed." A fractured limb the natives set without much trouble.—*Ellis's P. R.* ii., p. 274.

TONGANS.

The Tongans use a decimal notation. They have names for numbers as high as 10,000, and even 100,000.—*Mariner*, ii.

"The Tongans "appear to be among the most advanced in arts and civilisation" of all the Polynesians. "A proof of intellectual superiority is their having terms expressive of numbers as far as a hundred thousand."—*Prichard's Phys. Hist.*, v., p. 110.

The natives of Tonga believe that the earth has a flat surface, ending abruptly, which the sky overarches.—*Martin's Tonga Islands*, ii., p. 127.

"No native of Tonga knows his age, for no account of the revolution of years is kept."—*Mariner*, ii., p. 49, note *.

Finon, the king of one of the Tonga Islands, being puzzled to know how ideas could be communicated by writing, asked Mr. Mariner to write him (the king). Mr. Mariner having written the king's name, was ordered to turn his back and look another way, while another Englishman was brought, and being shown the paper, was asked what was written. On the Englishman pronouncing the word *Finon*, the king was astonished, and, turning the paper in all directions, exclaimed, "This is neither like myself nor any body else! where are my legs? how do you know it to be I?"—*Martin's Tonga Islands*, i., p. 117.

[The Tongans have considerable skill in surgical operations, bone-setting, bleeding, &c.]

SAMOANS.

"The Samoans do not seem to have been so far advanced in the useful and ornamental arts as the Society Islanders."—*Erskine's West. Pacific*, p. 109.

Medicine and Surgery of Samoans.—Emetics, lancing ulcers, bleeding, shampooing and rubbing with oil.—*Turner's Poly.*, p. 223.

NEW ZEALANDERS.

New Zealanders used the decimal numeration, but imperfectly developed. The memory was assisted by the fingers, pebbles, or notches on sticks.—*Thomson's N. Zealand*, i., p. 203.

In New Zealand "it was the custom of the priests of several tribes to keep nominal lists of their hereditary chiefs, and for this purpose sticks were fashioned upon which a notch was made as each warrior died."—*Thomson's N. Zealand*, i., p. 67.

The New Zealanders divided the year into 13 moons; each moon into 29 nights, each night possessing a distinct name, regulated by the moon's shape and age. The months were distinguished by the rising of stars, the flowering of plants, and the arrival of two migratory birds; giving them the periods for their agricultural operations.—*Thomson's N. Zealand*, i., p. 198.

The New Zealanders have names for the various stars, &c.—*Angas's Aust. and N. Zealand*, ii., p. 103.

The New Zealanders were ignorant of scales and weights, and used merely flax baskets as measures of capacity. They used the cubit and fathom.—*Thomson's N. Zealand*, i., p. 207.

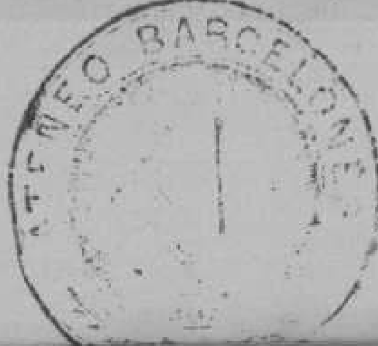
The New Zealanders were acquainted with the medicinal properties of several plants.—*Thomson's N. Zealand*, i., p. 19.

Medical skill of New Zealanders:—Setting of bones, hot poultices, cobwebs for stopping hæmorrhage, vapour and warm baths, &c.—*Thomson's N. Zealand*, i., p. 221.

From the time of Tasman's visit to New Zealand to that of Cook, four generations had lived and died, and no tradition of the former remained.—*Thomson's N. Zealand*, i., p. 230.

When Cook was at Queen Charlotte's Sound or Cook's Strait, New Zealand (January, 1770), tradition had preserved among the natives no memorial of Tasman, who visited the place in December, 1642.—*(Cook) Hawkesworth's Voyages*, ii., p. 388.

Most native New Zealand "boys at ten years of age are more intelligent than English boys; but, as a rule, few New Zealanders could be taught to equal Englishmen in their highest


ATENEO BARCELONÉS

faculties, and none in the worst of their passions."—*Thomson's N. Zealand*, i., p. 86.

"Without genius for discovery, and incapable of generalizing," the New Zealanders "are nevertheless apt at acquiring the rudiments of learning. . . . Fondness of novelty is a passion, but it is almost impossible to excite wonder. In imitation they are strong."—*Thomson's N. Zealand*, i., p. 85.

DYAKS.

The Dyaks use toes as well as fingers in decimal notation.—*Brooke's Sarawak*, i., p. 139.

The Sea Dyaks generally compute calculations of age by the increased size of trees, or by certain events, particularly the attacks made upon their country.—*Brooke's Sarawak*, i., p. 58.

The Sea Dyaks are guided in their planting season by certain stars. After this they are guided by the size of the young padi (rice).—*Brooke's Sarawak*, i., p. 59.

The Land Dyaks regulate the agricultural seasons by the motions of the heavenly bodies.—*Low's Sarawak*, p. 251.

A chewed mass of sirih-leaves, areca and lime, is used by the Land Dyaks for all diseases, external and internal; (evidently on the supposition that because it is a potent agent, its potency must be beneficial; Mrs. Tremans Butler.) — *St. John's Far East*, i., p. 199.

The Dyaks flatly refuse to believe that there are no rice fields in England, nor jungles.—*Boyle's Borneo*, pp. 226, 266.

JAVANS.

"The Javanese, who perform, from the nature of their country, the most frequent journeys by land, sometimes compute distances by the stages at which a traveller carrying a burthen halts to rest himself." The Sundas reckon the superficial extent of land by the general term *field*, or by the number of yokes of buffaloes necessary for its cultivation, or by the estimated produce in rice. The natives of Bali reckon by the seed.—*Crawfurd's Hist. Ind. Arch.*, i., pp. 276, 278.

"The language of the Sundas or mountaineers of Java alone contains evidence of the former existence of the *senary* scale of classification."—*Crawfurd's Hist. Ind. Arch.*, i., p. 256.

"Notwithstanding the knowledge which the Javanese have of the Hindu numerical characters, they frequently calculate by cutting notches on slips of wood or bamboo, or by tying knots on a cord."—*Crawfurd's Hist. Ind. Arch.*, i., p. 253.

Among the Javans, "ten characters, which are all either alphabetical letters or signs slightly altered in form, serve to express all numbers, the notation being decimal."—*Raffles*, i., p. 364.

The Javans estimate things by bulk, not by weight. "The quantity of rice in the straw, which can be clenched between the thumb and middle finger, is called a *Găgăm*, and forms the lowest denomination. Three *găgăms* or handfuls make one *Pochong*, the quantity which can be clenched between both hands joined. For dry and liquid measures, they have very naturally recourse to the shell of the cocoa-nut, and the joint of a bamboo, which are constantly at hand."—*Crawfurd's Hist. Ind. Arch.*, i., p. 272.

The Javans "generally compute without putting down the figures in writing. . . . The common people . . . sometimes use grains of *pári* or small stones on these occasions." "The Javans of the present day have no pretensions to astronomy as a science. The seasons are determined by reference to a system no longer perfectly understood, either in its principle or application." What they did know was probably derived from continental India. They have adopted the lunar year of the Arabs; "but they still retain their own era, and seldom adopt that of the Hejira. The Javan era is called that of *Aji Sáka* [by some said to have been a powerful prince], on whose arrival in Java it is supposed to have commenced." It is 74 years short of the Christian era. "The Javans usually divide the day and night each into five portions." The 24 hours of the day and night are also occasionally divided into five periods of time. Each of these divisions is considered sacred to one of the five deities, *Sri*, &c., supposed to preside over them in rotation, the order being changed every day. Some divisions are considered fortunate, others unfortunate. They have a week of 7 days; they have also a week of 5 days, "by which the markets are universally regulated." The latter is by far the most ancient and most generally adopted. The weeks of seven days, considered with reference to the seasons, are termed *wúku*. Each *wúku* is dedicated to its particular deity. They have terms to express a revolution or cycle of years.—*Raffles*, i., p. 473.

The Javans have names for the four cardinal points of the compass; "and by combining these in the same precise manner as we do ourselves, for the four principal intermediate points, make the whole eight."—*Crawfurd's Hist. Ind. Arch.*, i., p. 315.

Among the Javans, "the seasons are principally determined by the culture of the most improved branch of their husbandry, the great rice crop."—*Crawfurd's Hist. Ind. Arch.*, i., p. 298.

"Before the Javans had any communication with the *Hindus*, they seem to have had *a civil* [or religious] and *a rural calendar*."—*Crawfurd's Hist. Ind. Arch.*, i., p. 292.

In the early periods of their history the Javans were acquainted with the working of iron, and with the manufacture from it of various implements and weapons.—*Raffles*, i., p. 172.

The Javans were unacquainted with the tanning of leather, previous to their intercourse with Europeans.—*Raffles*, i., p. 171.

SUMATRANS.

Sumatra.—"Tens of thousands are the highest class of numbers the Malay language has a name for. In counting over a quantity of small articles, each tenth, and afterwards each hundredth piece, is put aside. . . . When they may have occasion to recollect at a distance of time, the tale of any commodities they are carrying to market, or the like, the country people often assist their memory by tying knots on a string, which is produced when they want to specify the number. They estimate the quantity of most species of merchandize by what we call dry measure, the use of weights, as applied to bulky articles, being apparently introduced among them by foreigners. . . . The *kulah* or bamboo, containing very nearly a gallon, is the general standard of measure among the *Rejangs*. . . . The measures of length . . . are taken from the dimensions of the human body. The *deppa*, or fathom, is the extent of the arms from each extremity of the fingers; the *etta, asta*, or cubit, is the fore-arm and hand; *kaki* is the foot; *jangka* is the span; and *jarri*, which signifies a finger, is the inch." "Habit renders them expert in travelling through the woods, where they perform journeys of weeks and months without seeing a dwelling. . . . They estimate the distance of places from each other, by the number of days, or the proportion of the day, taken up in travelling it."—*Marsden*, p. 192.

"The original Sumatrans rudely estimate their annual periods from the revolution of the seasons, and count their years from the number of their crops of grain. . . . They, as well as the Malays, compute time by lunations, but do not attempt to trace any relation or correspondence between these smaller measures and the solar revolution. . . . The division of the month into weeks I believe to be unknown, except where it has been taught with Mahometanism; the day of the moon's age being used instead of it, where accuracy is required; nor do they subdivide the day into hours. To denote the time of day, at which any circumstance they find it necessary to speak of happened, they point with their finger to the height in the sky at which the sun then stood. . . . Scarcely any of the stars or constellations are distinguished by them."—*Marsden*, p. 193.

"With history and chronology the country people [of Sumatra] are but little acquainted; the memory of past events being preserved by tradition only."—*Marsden*, p. 195.

"The country people [in Sumatra] can very seldom give an account of their age, being entirely without any species of chronology. . . . After a few *taun padi* (harvests) are elapsed, they are bewildered in regard to the date of an event, and only guess at it from some contemporary circumstance of notoriety; as the appointment of a particular *dupati*; the incursion of a certain enemy, or the like."—*Marsden*, p. 285.

The Sumatrans "have a degree of botanical knowledge that surprises Europeans. They are in general, and at a very early age, acquainted not only with the names, but with the properties of every shrub and herb amongst that exuberant variety with which the island is clothed. They distinguish the sexes of many plants and trees, and divide several of the genera into as many species as our professors."—*Marsden's Sumatra*, p. 108.

"The art of medicine, among the Sumatrans, consists almost entirely in the application of simples, in the virtues of which they are well skilled."—*Marsden*, p. 187.

MALAGASY.

The Malagasy use a decimal notation, and can express numbers to any extent required.—*Ellis's Hist. Madag.*, i., appendix.

"The Malagasy year consists of twelve months, and an additional day-and-a-half to each month which is supposed to precede the first day of the new moon."—*Ellis's Hist. Madag.*, i., p. 360.

Divisions of time among the Malagasy.—"The names of the twelve moons are also applied to each day of the moon."

"The Malagasy year consists of 354 days, namely—

12 months of 28 days each	336
And additional or intercalary . . .	18
	354

"Hence in every 33 years a complete revolution is effected, and the year commences again at the same period." The modes of computing time are closely connected with astrology, and somewhat complicated. "For the ordinary purposes of life the method is far more simple; as the names of the months alone are used, the day is signified by numbers from 1 to 28, and the divisions of the day by some reference to the length of shadows—the height of the sun; or circumstances in the customs of the people—driving out cattle, returning them to the folds, &c."—*Ellis's Hist. Madag.*, i., p. 446.

The Malagasy use a hollowed block of wood for measuring out their rice. For cloth they stretch out their two hands to the extent of a fathom. They have also a rod equal to this, "which is divided into quarters, and even into measurements as small as a finger's breadth."—*Ellis's Hist. Madag.*, i., p. 334.

In Madagascar "money is nearly the only article weighed in the markets. Most of the goods are sold by measure: rice by means of bushels; meat, by the eye; snuff, by the spoon, or small measure; native lambas, by the length; wood, by its dimensions; fuel, by the bundle; thatching, by number." "Prices vary in different parts of the island."—*Ellis's Hist. Madag.*, i., p. 336.

Whether the natives of Madagascar were acquainted with the properties of iron "prior to their intercourse with Europeans, is not known, but they have long been accustomed to prepare and use it."—*Ellis's Hist. Madag.*, i., p. 306.

In Madagascar, "a simple kind of what may be termed native surgery, has long been in use among" the natives. "Their operations are certainly less rude and perilous than those of the South Sea Islanders, but are scarcely performed on better principles."—*Ellis's Hist. Maday.*, i., p. 226.

The Malagasy "are, to a certain extent, acquainted with the medicinal properties of many of the productions of their country. They also manifest considerable skill in the use of them."—*Ellis's Visits*, p. 141.

No mineral substances, except sometimes red and white native earth, are used as medicines by the natives of Madagascar. "Animal substances are employed, but the Malagasy remedies are chiefly vegetable, consisting of roots, stalks, leaves, flowers, and seeds of different plants, or the bark of different shrubs and trees, aromatic gums, . . . and several kinds of moss and grass, tobacco, and capsicum. With the medicinal qualities of many of the indigenous productions of the country, the natives . . . seem to be correctly acquainted. Barks, gums, leaves, roots, &c., possessing an aperient, cathartic, diuretic, tonic, or sedative property are generally applied in cases where they are specifically required."—*Ellis's Hist. Madag.*, i., p. 222.

The Malagasy use the vapour-bath as a remedy for the sick. *Ellis's Hist. Madag.*, i., p. 222.

LANGUAGE.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegians "have all musical voices, speak in the note G sharp, ending with the semitone A, when asking for presents." "Their imitations of sounds were perfectly astonishing."—*U. S. Ex. Ex.*, i., p. 125.

"The language of these people (Fuegians) according to our notions, scarcely deserved to be called articulate. Captain Cook has compared it to a man clearing his throat, but certainly no European can clear his throat with so many hoarse, guttural, and clicking sounds."—*Darwin*.

The language of the Fuegians is in general guttural, "and they express some of their words by a sound exactly like that which we make to clear the throat when anything happens to obstruct it."—(*Cook*) *Hawkesworth's Voyages*, ii., p. 56.

Fuegian language.—Monosyllables about 7 per cent. Dissyllables between 40 and 50 per cent. Vowel endings between 60 and 70 per cent.—*Voyage of Adventure and Beagle, Appendix to Vol. II.*, p. 135.

Fuegian languages :—

Alikhoolip—Final consonants 30 per cent. Monosyllables 7 per cent. Dissyllables 35 per cent. Trisyllables 31 per cent.

Tekeenica—Final consonants 14 per cent. Monosyllables 4 per cent. Dissyllables 43 per cent. Trisyllables 42 per cent.

In both languages most syllables end in vowels.—*See Fitzroy*, iii., p. 135.

The Fuegians light fires as a means of communicating intelligence to each other.—*Darwin; Voy. Adv. & Beagle*, iii., p. 238.

ANDAMANS.

The sound of the Andaman language, "to those who did not understand the sense," resembled "the cackling of turkeys more than anything else."—*Mouat*, p. 273.

"Their [the Andamans'] language is harsh and disagreeable, in an imperfect state of development, barely sufficient for the expression of their few and simple wants."—*Mouat*, p. 2.

In a list of 112 words of the Andaman language, given by Lieut. Colebrooke, only 5 have consonantal endings, 2 are monosyllables, and 37 are dissyllables.—*Asiatic Researches*, iv., p. 393.

VEDDAHS.

"Their [the Wild Veddah] language, which is limited to a very few words, is a dialect of Singhalese without any admixture of the Sanskrit or Pali. * * * But so degraded are some of these wretched outcasts, that it has appeared doubtful in certain cases whether they possess any language whatever. One gentleman who resided long in their vicinity has assured me that not only is their dialect incomprehensible to a Singhalese, but that even their communications with one another are made by signs, grimaces, and guttural sounds which bear little or no resemblance to distinct words or systematised language." *Tennent*, ii., p. 440.

"They [the Veddahs] speak the Singhalese language; but they do so with an accent and intonation so strange that it sounds like some foreign tongue." "As may be supposed, the vocabulary of such a barbarous race is very limited. It only contains such phrases as are required to describe the most striking objects of nature, and those which enter into the daily life of the people themselves. So rude and primitive is their dialect that the most ordinary objects and actions of life are described by quaint periphrases. As, for example, to walk is 'to beat (the ground) with hammers;' a child is 'a bud;' the grains of rice are 'round things;' an elephant is not inappropriately termed 'a beast like a mountain;' while the fallow deer of the island (*Axis maculata*) are, with the strictest accuracy, called 'spotted animals,' and wild boars, 'long-snouted ones.'"—(*Bailey*) *Trans. Eth. Soc. Lon.*, ii., pp. 297, 298.

"They [the village Veddahs] appear to be without names. A Veddah interrogated on the subject, said, 'I am called a man: when young, I was called the little man: and when old, I shall be called the old man.'"—*Davy*, p. 117.

Davy is wrong in saying that the Veddahs have no names. Tennent's quotation from Mr. Mercer regarding their use of signs, grimaces, &c., was doubtless a practical joke of the latter gentleman.—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., pp. 299, 300.

"The Veddahs are at present chiefly known by names similar to those in use among the neighbouring Singhalese, and it is curious to observe how oddly they are jumbled together. In one family are to be found names which would only be appropriate to Kandyans of the highest class, and names which could only be borne by the lowest. Some of their names, too, belong to Hindoos, and not to Singhalese. Some are not proper names at all, while, most strange of all, others, though utterly unknown in Ceylon, either to Tamils or Singhalese, are in common use in Bengal, and refer directly to Hindoo deities, or personages mentioned in the Purânas." The meaning of many of the names "is utterly unintelligible to the Veddahs themselves."—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, ii., p. 299.

AUSTRALIANS.

The New Holland language seems to be more integrated, more heterogeneous, and more definite than the Polynesian in so far as articulation is concerned.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 646.

"The term dialect is scarcely applicable to the languages of New Holland. They differ in root more than the English, French, and German languages differ from each other; and if natives of one language happen to meet those of another, they are obliged to converse in English to make themselves under-

stood. Not one-twentieth part of the words agree in root: and yet there is evidence sufficient to satisfy any one that they belong to one family, and had their origin from one common source. They resemble each other in having suffixes or particles added to the terminal parts of the words, to express relation; dual forms of substantives, adjectives, and pronouns; limited terms, being only five, for time, distance, and number; no sibilant sounds; no articles; no auxiliary verb; no relative pronoun; no prepositions; no distinctions in gender; no distinct form of the verb to express the passive voice."—*Bonwick's Daily Life Tas.*, p. 148.

"The general arrangements of the Lake Macquarie language of New South Wales may be understood from the following literal transposition of words to form the Lord's Prayer. It is not necessary to give the native formula:—'Father our up in heaven art. Let caused be thy name thy sacred for to be. Let to appear king belonging to thy; let to obey word thy. As earth it is to be, as it is heaven it is to be. Give us day to be as to be it is to continue for to eat. And cast away our evil that is done as it is we cast away all that those who have spoken, privative of fulfilling, belonging to us. And guide do not us evil causes to do one who towards cause to deliver us evil it is from: because it is thine it is king belonging to and bright shining thus to be it is to continue always. Amen.'"—*Bonwick's Daily Life Tas.*, p. 151.

"The Rev. L. E. Threlkeld gives kottillemurrorongngearunba as a translation of the long Indian word nummatchekodtantamoonganunnonash—a loving desire." [Australians.]—*Bonwick's Daily Life of Tasmania*, p. 139.

"The following is given as an Australian word—bumabumabalimambilngariawagiri."—*Bonwick's Daily Life Tas.*, p. 139.

The letter s (and its mute sound r) is not found in any of the Australian dialects.

"Continuance of time, comparison of quantities, &c., is expressed by the repetition of an adverb or adjective conveying the required idea, and not unfrequently by a particular emphasis on the first syllable of such.

No names for numbers beyond two. Polysyllables are plentiful.—*Eth. Soc., New Ser.*, iii., p. 290.

The natives of Australia have *names* for every locality in their woods.—*Mitchell's Australia*, i., p. 279.

The Lower Murray Australians derive their names either from some trivial occurrence, from the spot where they were born, or from a natural object seen by the mother soon after the birth of the child.—*Angas's Australia and N. Zealand*, i., p. 92.

"The New Hollanders are not entirely ignorant of the art of writing; for by means of a few scratches made by the dowak (a sort of flint axe) on the smooth bark of a tree, they can inform future passers-by not only who has thus left his mark, but also the direction from which he came, as well as that to which he has gone. In like manner a few rushes laid in a peculiar way," or a few stones, answer the same purpose.—*Trans. Eth. Soc., New Ser.*, iii., p. 293.

When the Australians purpose to have a grand merry-making, for the introduction of a newly invented dance, "they affix kangaroo skulls with a kind of lace work made of the pith of rushes hanging to them, on trees in such localities that they are most likely to be seen by strangers. This symbol is the card of invitation to the ball, the snout being directed towards the place of amusement, and a few scratches on the bark of the tree indicating the time. Friends and enemies are alike welcome to attend these dances."—*Trans. Eth. Soc., New Ser.*, iii., p. 256.

NEGRITTO RACES.

TASMANIANS.

"Such is the volubility of speech in these people [Tasmanians], that it is impossible * * * to distinguish any precise sound in their pronunciation."—(*Peron*) *Bonwick*, p. 24.

"The natives of Van Diemen's Land spoke by inflexions as agreeable to grammatical laws as the Greek of Demosthenes and the Sanscrit of the Vedas."—*Bonwick's Daily Life Tas.*, p. 147.

Tasmanians.—Language.—There seem to have been four dialects, considerably different from one another. The Aborigines were "irregular and careless" in their pronunciation.

Each syllable generally ends in a vowel; about 90 per cent, at least, of the words have vowel endings; the vowel "a" predominating. Most words are polysyllabic.—*Tasmanian Journal*, i., p. 308.

In the Tasmanian dialects, vowel endings are from 80 to 100 per cent. But syllables in the middle of words do not by any means uniformly end in vowels, the language in this respect showing considerable integration. Monosyllables very rare; dissyllables about 5 per cent.—*See Proc. Royal Soc. Tasmania*, iii., p. 239.

The Tasmanian language, "when spoken by the natives, was rendered embarrassing by the frequent alliteration of vowels and other startling abbreviations, as well as by the apposition of the incidental increment indifferently before or after the radical or essential constituent of words. To defects in orthoepy the Aborigines added short-comings in Syntax, for they observed no settled order or arrangement of words in the construction of their sentences, but conveyed in a supplementary fashion by tone, manner, and gesture those modifications of meaning which we express by mood, tense, number, &c."—*Milligan; Proc. Royal Soc. Tasmania*, iii., p. 280.

"The same thing amused me when talking with the aboriginal women. Their attitudes, winks, nods, twists, eyebrow liftings, and rapid arm and finger movements, were not less wonderful than I have seen in a lazzaroni quarrel at Naples. But Dr. Milligan is right enough in saying that the carelessness of sound and word, in the habit of gesticulating, and the use of signs to eke out the meaning of monosyllabic expressions, and to give force, precision, and character to vocal sounds, exerted a further modifying effect."—*Bonwick's Daily Life Tas.*, p. 140.

"Even our best authority, Dr. Milligan, is open to objection, according to Mr. Edward Burnet Tylor; for that author remarks: 'The objection to trusting native information as to grammatical structure may be seen in the difficulty, so constantly met with in investigating the languages of rude tribes, of getting a substantive from a native without a personal pronoun tacked to it. Thus, in Dr. Milligan's vocabulary, the expression *puggan-neena, noonal-meena*, given for "husband" and "father," seem really to mean "your husband," "my father," or something of the kind.'"—*Bonwick's Daily Life Tas.*, p. 148.

"But other difficulties are well pointed out by Dr. Carl Scherzer, of the 'Novara' expedition. 'If it was wished,' said he, 'to know the word in their language which expressed "blue," and, in order to make more intelligible what was required, a variety of objects of a blue colour were pointed out, they almost invariably named the object itself, and not the colour. Or, again, one wanted to know what they called "leaf" in their language, and indicated the leaf of a tree standing near, the native, however, replies by giving the name of the tree itself, instead of the word expressing "leaf."'"—*Bonwick's Daily Life Tas.*, p. 141.

"Dr. Milligan has a good illustration of a roundabout mode of talking. 'If, for instance,' said he, 'William and Mary, man and wife, were both deceased, and Lucy, the deceased sister of William, had been married to Isaac, also dead, whose son Jemmy still survived, and they wished to speak of Mary, they would say "The wife of the brother of Jemmy's father's wife," and so on.'"—*Bonwick's Daily Life Tas.*, p. 146.

"But when one comes to the Tasmanian language, a remarkable change appears. For, instead of having one hundred and sixty-nine reduplicatives in a thousand words, as the Maori has, I have found but *one* instance—the word monta-monta."—*Bonwick's Daily Life Tas.*, p. 152.

"The elision and absolute rejection and disuse of words" was a source of change in the Tasmanian dialects. "It happened thus:—the names of men and women were taken from natural objects and occurrences around, as, for instance, a kangaroo, a gum tree, snow, hail, thunder, the wind," flowers in blossom, &c.; "but it was a settled custom in every tribe, upon the death of any individual, most scrupulously to abstain ever after from mentioning the name of the deceased."—*Milligan; Proc. Royal Soc. Tasmania*, iii., p. 281.

The Tasmanian Aborigines "had acquired very limited powers of abstraction or generalization. They possessed no words representing abstract ideas; for each variety of gum tree and wattle tree, &c. &c., they had a name, but they had no equivalent for the expression 'a tree;' neither could they express abstract qualities, such as hard, soft, warm, cold, long, short, round, &c.; for 'hard,' they would say 'like a stone;' for 'tall,' they would say 'long legs,' &c.; and for 'round,' they said 'like a ball,' 'like the moon,' and so on, usually suiting the action to the word, and confirming, by some sign, the meaning to be understood."—*Milligan; Proc. Royal Soc. Tasmania*, iii., p. 280.

"The Tasmanians, with all their linguistic ignorance, had appellations for more natural objects in their country than most Englishmen, perhaps, have for those in their own."—*Bonwick's Daily Life Tas.*, p. 141.

"A little poetry may be seen in the Bruni Island dialect. Thus, nubere is the *eye*; pa, the *heavens*; and pa nubere, the *eye of the heavens*."—*Bonwick's Daily Life Tas.*, p. 163.

"The Tasmanians made use of fires for signals."—*Bonwick's Daily Life Tas.*, p. 21.

The Tasmanians set up sticks "in the forest, stuck in the soil, pointing directions for those following."—*Bonwick*, p. 170.

"They [the Tasmanians] were accustomed to indicate their way through the pathless wilderness by the Indian mode of breaking branches, or of pointing sticks in the ground, so that their fellows might track them to the camp."—*Bonwick*, p. 186.

NEW CALEDONIANS, &c.

[Language of New Caledonians.—Monosyllables about 6 per cent. Dissyllables about 41 per cent. Trisyllables about 24 per cent. Apparently no consonantal endings to words.]

[Language of Tannese.—Monosyllables about 6 per cent. Dissyllables about 44 per cent. Trisyllables about 28 per cent. Consonantal ending of words about 24 per cent.]

[The Tannese pronounce "Cook" "*Kukè*."]

The dialects of Tanna "are copious, euphonic, and have some of the niceties of language; a triplial as well as a dual in the pronouns, for instance."—*Turner's Poly.*, p. 84.

Fire-signals used as a means of communication in Tanna.—*Turner's Poly.*, p. 326.

NEW GUINEA PEOPLE.

[Language on South coast of New Guinea remarkably soft from the great number of vowels—apparently ending every syllable and word.]

Language of New Guinea people:—Monosyllables very rare; dissyllables about 20 per cent; consonantal endings about 20 per cent. Partially integrated.—*Earl's Papuans*, appendix.

The natives of south shores of New Guinea "have a singular habit of directing attention to their wares by a loud, sharp *ss, ss*, a kind of hissing sound, equivalent to "look at this."—*Voy. Rattlesnake*, i., p. 270.

"Will it be believed that since the time of Cook five of the ten simple numerals in the language of Tahiti have been thrown off and replaced by new ones? This is nevertheless the fact."—*Max Muller, S. L.*, ii., p. 28.

FIJIANS.

In Feegee words generally end in vowels, though the natives pronounce the words so indistinctly as to make it appear that they frequently end in consonants.—*Erskine's West. Pacific*, p. 243.

The Feegeean language "has been found to be extremely copious. . . . It furnishes distinctive names for every shrub and every kind of grass the islands yield; the names for various kinds of yam amount to more than fifty; each species of taro and banana has its distinctive appellation; and there are words for every variety of cocoa-nut, as well as for every stage of its ripeness, from the bud to the mature fruit."

"Words may be found to express every disease . . . as well as every emotion. The most delicate shades of meaning may be expressed; thus, there are no less than five words equivalent to our 'foolishness,' each of which has its peculiar signification.

"The superlative degrees of adjectives is expressed in six or seven different ways."—*U. S. Ex. Ex.*, iii., p. 325.

The Feegee language "has a dual number, and plurals for expressing large and small numbers. It has distinct inclusive and exclusive pronouns, and certain pronouns that are only used in speaking of articles of food. One of its peculiarities is the combination of consonants without the aid of the usual number of vowels; as, for instance, 'ndrondrolagi,' a rainbow."—*U. S. Ex. Ex.*, iii., p. 326.

The Feegeeans apply nicknames to persons on account of some quality possessed by them, or some act they have performed.—*Jackson's Narr. Erskine's West. Pacific*, p. 422.

A Feegeean chief, "when offended, seldom speaks a word, but puts sticks in the ground, to keep the cause of his anger constantly in his recollection." When propitiatory offerings have been made to his satisfaction, "he pulls up the sticks as a signal that he is pacified."—*U. S. Ex. Ex.*, iii., p. 76.

When the Feegeeans attend a meeting for the discussion of affairs, they take with them a number of sticks of different lengths, "for the purpose of assisting the memory, the number of sticks being always the number of topics they were to treat upon; and according to the importance of the subject they had the sticks long or short."—*Jackson. Erskine's West. Pacific*, p. 432.

Feegee mode of sending messages:—The messenger receives "as many reeds as the message is to contain separate subjects. These reeds are of different lengths, in order to distinguish them from each other. When the messenger arrives at his destination, he delivers the reeds successively, and with each of them repeats the purport of the part of the message of which it is the memorial. Such messages are carried and delivered with great accuracy."—*U. S. Ex. Ex.*, iii., p. 332.

PAPUAN ISLANDERS.

"The Papuan group of languages appear to be distinguished by harsher combinations of letters, and by monosyllabic words ending in a consonant, which are rarely or never found in the Malay Group."—*Wallace*, ii., p. 472.

The natives of a small island near Masseed, Torres Straits, add a vowel to the English words which they know. "Knife" they pronounce "nifa," and "ship" "shippo.—*Jukes' Voyage of Fly*, i., p. 159.

Language of Sandwich Islanders closely allied to that of Tahitians.—*Ellis's Tour thro. Hawaii*, p. 18.

"The Hawaiian alphabet consists of seventeen letters: five vowels, *a, e, i, o, u*, and twelve consonants, *b, d, h, k, l, m, n, p, r, t, v, w*."—*Ellis's Hawaii*, p. 436.

The sound of the language of the Sandwich islanders "is peculiarly soft and harmonious; great attention is also paid to euphony."—*Ellis's Hawaii*, p. 433.

The Sandwich Islanders pronounced "Captain Cook" "*Kapena Kuke*."—*Ellis's Hawaii*, p. 100.

Language of the Sandwich Islanders.—Monosyllables about 5 per cent. Dissyllables about 42 per cent. Trisyllables about 20 per cent.

Reduplication of two syllables occurs in the language of the Sandwich Islanders.—*Ellis's Tour thro. Hawaii.*

Sandwich Islanders—Language:—"The simple construction of the words, the predominancy of vowels, and the uniform terminations, are its great peculiarities. The syllables are in general composed of two letters, and never more than three. There are no sibilants in the language, nor any double consonants. Every word and syllable terminate with a vowel; and the natives cannot pronounce two consonants without an intervening vowel; nor a word terminating with a consonant, without either dropping the final letter, or adding a vowel; hence they pronounce Britain, *Beritani*; boat, *boti*; while there are many words, and even sentences, without a consonant."—*Ellis's Hawaii*, p. 433.

Sentence in the language of the Sandwich Islands, without consonants:—"e i ai oe ia ia e ao ia" = "speak now to him by the side that he learn."—*Ellis's Hawaii*, p. 433.

In the language of the Sandwich Islanders, "The nouns undergo no inflection or change of termination, the number, case, and gender, being denoted by distinct words or particles prefixed or added."—*Ellis's Hawaii*, p. 437.

In the language of the Sandwich Islanders, "the scheme of pronouns is copious and precise, having not only a singular, dual, and plural number, but a double dual and plural; the first including the speaker and spoken *to*, as *thou* and *I*, and *ye* and *I*; the second the speaker and party spoken *of*, as *he* and *I*, and *they* and *I*."—*Ellis's Hawaii*, p. 437.

The Sandwich Islanders express degrees of comparison by distinct words.—*Ellis's Hawaii*, p. 440.

The language of the Sandwich Islanders is exceedingly copious, and ideas are frequently conveyed with great force and precision.—*Ellis's Hawaii*, p. 436.

Sandwich Islanders—Written Language:—"Along the southern coast" of Hawaii "we frequently saw a number of straight lines, semicircles, or concentric rings, with some rude imitations of the human figure, cut or carved," apparently with a stone hatchet, "in the compact rocks of lava. . . . On inquiry, we found that they had been made by former travellers, from a motive similar to that which induces a person to carve his name on a stone or tree, or a traveller to record his name in an album. . . . When there were a number of concentric circles with a dot or mark in the centre, the dot signified a man, and the number of rings denoted the number in the party who had circumambulated the island. When there was a ring, and a number of marks, it denoted the same; . . . but when there was only a semicircle, it denoted that they had returned after reaching the place where it was made." Sometimes the outline of a fish is pourtrayed, to denote that one had been taken near the spot.—*Ellis's Hawaii*, p. 431.

"The vocalic character of the Papuan languages differs in places. Mr. Logan thus compares some of them:—'The Western New Guinea, the Australian, Tasmanian, and New Caledonian, are in general highly vocalic, the Tasmanian and some of the Australian being purely vocalic in their finals.' Again, after mentioning that the Pelew tongue has 60 per cent. of final consonants, the Rodak 70, Torres Strait 70, Lobo 14, Point Davy 65, New Caledonian 20, and Waigiu 9, he declares the Northern Australian far more consonantal than the Southern, and the Western than the Eastern. He closes thus. 'The Tasmanian and South Australian languages in the south, and the Limba Apiu in the north-west, are purely vocalic. The western, eastern, middle, and a few of the northern languages of Australia are vocalic. The nasals are reckoned at 40 per cent.'"—*Bonwick's Daily Life Tas.*, p. 159.

TAHITIANS.

"The Tahitians, besides their metaphorical expressions, have another and a more singular mode of displaying their reverence towards their king, by a custom which they term *Te pi*. They cease to employ, in the common language, those words which form a part or the whole of the sovereign's name, or that of one of his near relatives, and invent new terms to supply their place. As all names in Polynesia are significant, and as a chief

usually has several, it will be seen that this custom must produce a considerable change in the language. It is true that this change is only temporary, as at the death of the king or chief the new word is dropped, and the original term resumed. But it is hardly to be supposed that after one or two generations the old words should still be remembered and be reinstated. * * * Vancouver observes (Voyage, vol. i., p. 135) that at the accession of Otu, which took place between the visit of Cook and his own, no less than forty or fifty of the most common words, which occur in conversation, had been entirely changed. It is not necessary that all the simple words which go to make up a compound name should be changed. The alteration of one is esteemed sufficient. Thus in *Po-mare*, signifying 'the night (*po*) of coughing (*mare*),' only the first word, *po*, has been dropped, *mi* being used in its place. * * * The object was clearly to guard against the name of the sovereign being ever used, even by accident, in ordinary conversation, and this object is attained by tabooing even one portion of his name. 'But this alteration,' as Mr. Hale continues, 'affects not only the words themselves, but syllables of similar sound in other words. * * * The mode of alteration, or the manner of forming new terms, seems to be arbitrary. In many cases, the substitutes are made by changing or dropping some letter or letters of the original word. * * * In other cases, the word substituted is one which had before a meaning nearly related to that of the term disused. * * * In some cases, the meaning or origin of the new word is unknown. * * * Some have been adopted from the neighbouring Paumotuans. * * * It is evident that but for the rule by which the old terms are revived on the death of the person on whose death they entered, the language might, in a few centuries, have been completely changed, not, indeed, in its grammar, but in its vocabulary.' "—*Max Müller, S. L.*, ii., 34-36.

[In Otaheite there is a sacred dialect (*see* Cook, Hawkesworth's Voyages, ii., p. 240); which implies the probable existence of an earlier language, from which the existing language has been derived.]

The language used by the Tahitians in their prayers, and dramas, &c., is different from that used in common conversation.—*Forster's Observations*, p. 470.

The Tahitians "cannot sound any sibilant, or many of our consonants, and . . must also introduce a vowel between every double consonant." Most syllables consist of a consonant and a vowel, and a vowel always terminates both their syllables and their words.—*Ellis's Polynesia*, i., p. 72.

The Otaheitans gave new names to Cook and his party, consisting of such sounds as they produced in the attempt to pronounce their names. Cook they call *Toote*, "Mr. Hicks, *Hete*; Molineux they renounced in absolute despair, and called the Master *Boba*, from his Christian name Robert; Mr. Gore was *Foarro*; Dr. Solander, *Tooano*; and Mr. Banks, *T-ap-ane*; Mr. Green, *Eteru*; Mr. Parkinson, *Patini*; Mr. Sporing, *Polini*; Petersgill, *Petrodero*. * * * But some of these may not have been mere arbitrary sounds."—(*Cook*) *Hawkesworth's Voyages*, ii., p. 123.

"At Huaheine, several people had the habit of pronouncing whatever they spoke in a very singing manner."—*Forster's Observations*, p. 402.

The words, or even syllables, of the Tahitian language, "are never terminated by a consonant."—*Forster's Observations*, p. 401.

"The different Polynesian dialects abound in vowel sounds perhaps above any other language."—*Ellis's Polynesia*, i., p. 76.

The language of the Otaheitans is almost totally without inflection; it contains scarcely any monosyllables; few consonants, but many vowels, with which the words uniformly end.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 228.

Language of Society Islanders characterized by "copiousness, variety, precision, and purity."—*Ellis's P. R.*, iii., p. 19.

In Tahiti "small pieces of *niau*, or cocoa-nut leaf, were suspended in different parts of the temple, to remind the priest of the order to be observed."—*Ellis's P. R.*, ii., p. 209.

TONGANS.

"At the Friendly Islands, the singing tone of voice, in common conversation, was . . . . frequent, especially amongst the women."—*Forster's Observations*, p. 402.

The Tongan language:—Nouns and adjectives apparently without inflection. "The tenses of the verb are often confounded; the future is frequently used for the present, and the present for the past." Vowel endings of words universal.—*Mariner*, ii.

Some of the Tongans have metaphorical names, that of one chief signifying "the canoe that is successful in catching the sharks."—*Erskine's West. Pacific*, p. 152.

The natives of Tonga have no abstract names for moral qualities.—*Martin's Tonga Islands*, ii., p. 139.

SAMOANS.

The Samoan alphabet has only 14 letters—A, E, I, O, U, F, G, L, M, N, P, S, T, V. The language "is peculiarly soft and musical."—(*Samoan Reporter*), *Erskine*, p. 108.

The Samoans pronounce Britain "Peritani:" Mr. Pollard, "Missi Polladi;" Mr. Hixon, "Missi Hicki."—*Erskine's West. Pacific*, p. 52.

Samoan language—Words uniformly end in vowels. Almost every syllable has a vowel termination. Monosyllables about 8 per cent. Dissyllables about 45 per cent.—*Turner's Poly., Appendix*.

Language of Samoans very figurative.

NEW ZEALANDERS.

The New Zealand alphabet consists of 14 letters. It contains all the vowels.

Present—*A E H I K M N O P R T U W Ng.*

Absent—*B C D F G L Q S V X Y Z.*

The language "is characterized by the simplicity of its grammatical forms, and the absence of distinctions in gender; declension and conjugation are effected as in English by particles, and superlatives are made by reduplication."—*Thomson's N. Zealand*, i., p. 80.

"The Maori language is soft and euphonious, containing but 14 letters, in which are included all the vowels; its syllables are remarkably liquid, and, if we except the *nga*, every consonant is separated by one or more vowels. The letter *r* is frequently pronounced like *d*; and, although their alphabet has no *s*, words commencing with an aspirated *h* are sounded as if they commenced with the former letter: *hongi*, for instance, is pronounced *shongi*."—*Angas's Aust. and N. Zealand*, i., p. 311.

The words in the New Zealand language end in vowels; and about one half of the initial sounds are vowel sounds.—(*Cook*) *Hawkesworth's Voyage*, iii., p. 474.

Pronunciation of foreign names by the New Zealanders:—David, *Rawide*; Thomas, *Tamite*; William, *Wiremu*; Stephen, *Tepeni*; Solomon, *Horomona*.—*Angas's Aust. and N. Zealand*, i., p. 313.

In the New Zealand language reduplication of *two* syllables is very frequent.

The language of the New Zealanders is full of imagery and figures.—*Angas's Aust. and N. Zealand*, ii., p. 50.

The New Zealanders apply metaphorical names to persons describing their qualities. One, who was very swift of foot, was called *Kawaw* (*bird* or *fowl*).—*Angas's Aust. and N. Zealand*, ii. p. 88.

The New Zealanders have metaphorical names for their war-canoes: *e. g.* "a slaying or devouring fire."—*Angas's Aust. and N. Zealand*, ii., p. 36.

The New Zealand language is inadequate to express with accuracy "any ideas beyond the simple monotonous details of daily life." [Hence their figurative speech.]—*Thomson's N. Zealand*, i., p. 84.

The New Zealanders "occasionally conveyed information to distant tribes during war by marks on gourds."—*Thomson's N. Zealand*, i., p. 77.

DYAKS.

The dialects of the Sea Dyaks differ less from each other than do those of the Land Dyaks; which may be accounted for by the greater friendship and intercourse among the tribes of the former.—*Low's Sarawak*, p. 174.

Considerable difference in the language of the different tribes of Aborigines of Borneo. Monosyllables rare. Dissyllables about 70 per cent. Consonantal endings about 50 per cent.

At a village of the Ida'an, north Borneo, "we found the villagers very careless of their pronunciation: for instance, the word 'heavy' was at different times written down *magat*, *bagat*, *wagat*, and *ogat*; for 'rice,' *wagas*, and *ogas*; for 'to bathe,' *padshu*, *padsiu*, and *madsiu*, and indifferently pronounced in these various ways by the same people."—*St. John's Far East*, i., p. 322.

The Kyans use a long pole ornamented with tufts as a mark to their countrymen in their expeditions, the direction in which the tufts point indicates the direction the party have taken; the number of the tufts being supposed to indicate the number of heads or captives taken.—*St. John's Far East*, ii., p. 68.

JAVANS.

The alphabet of Java is peculiar: it consists of twenty consonants (y and w are of the number), termed *aksara* or letters. . . . These letters may be considered as syllables, composed of a consonant and an inherent vowel sound, which is invariably expressed, unless contradicted by a particular sign. Besides these there are 20 auxiliary signs; used for the purpose of suppressing the vowel sounds of the *aksára*.—*Raffles*, i., p. 359.

"By far the greater proportion of primitive Javan words are dissyllables, pronounced with a slight stress or accent on the former of the two. There are a great number of derivative words, formed . . . by prefixing or annexing certain inseparable and otherwise non-significant particles. Compound words, formed by the junction of two or more significant terms, are frequently met with."—*Raffles*, i., p. 363.

"The Javanese language has twenty consonants, and six vowel sounds." "The language shows the utmost deficiency in common generic names. There are, for example, two names for each of the metals, and three for some; but not one for the whole class,—not a word equivalent to metal or mineral. There exists no word for animal."—*Crawfurd's Hist. Ind. Arch.*, ii., p. 4, &c.

Javan language.—Gender and number of nouns denoted by separate words: have no case. Adjectives indeclinable. "The pronouns of the first and second person are always significant, and vary with the relative rank of the parties. There is no proper pronoun of the third person." "The construction is generally simple and regular; but owing to prosodical refinements (every writing of importance being written in verse), syllables and words necessary to express a perfect sense are often omitted; at other times, unnecessary syllables or words are added, and letters at the beginning, middle, and end of a word are transposed." "The language is remarkable for the profusion of words which it contains, for the minute distinctions and shades of meaning, and the consequent extent of synonyms, and for difference of dialect."—*Raffles*, i., p. 363.

"The general character of the Javan language is strongly indicative of a former advanced state of civilization. . . . It is rich and refined; it abounds in synonyms and nice distinctions; it is mixed and easily made to bend, and suit itself to every occasion; it is, in a high degree, expressive of power and servility."—*Raffles*, i., p. 371.

Besides the common language and the polite language, the Javans have a poetic or classic language, called *Káwi*. "In *Báli* the *Káwi* is still the language of religion and law; in Java it is only that of poetry and ancient fable."—*Raffles*, i., p. 367.

Specimens of the use of the peculiar numerals, called *chándra sangkáli*, among the Javans.—"The date of the destruction of *Majapáhit* (1400), the most important in the history of Java, is stated as follows, the numbers being always reversed.

Sírna	ílang		kertáning	Bumi.
Lost	and gone	is	the work (pride)	of the land.
0	0		4	1

In like manner, the date of the long graves at *Grésik*, near the tomb of the Princess of *Chermai* (1313), is thus stated:

Káya	wúlan	pútri	íku.
Like unto	the moon	was that	Princess.
3	1	3	1"

Each of the ten numerals is denoted by a considerable list of objects; and, "in the use of them, they endeavour to select such objects from the list, as when read in succession, may afford some meaning illustrative of the fact the date of which is recorded; but this is not always attended to, or at least is not always to be traced."—*Raffles*, i., p. 371.

In addition to a modification of the alphabetical characters, the Javans also use, on occasions of importance certain signs or symbols, "and this practice appears to be of greater antiquity among them. These symbols . . . consist in a certain number of objects, &c., either represented in design or named, each of which is significant of one of the ten numerals." They are termed *chándra sangkála*.—*Raffles*, i., p. 371.

Javanese language.—"The *Ngoko* * * * or natural vernacular is used only between equals in rank. For the purposes of ceremony there is an artificial form of speech called the *Bhasa Krama*. This, with most especial care, avoids such terms as are not merely vulgar in the ordinary acceptation of the word but current in common life; for which it substitutes paraphrases, archaisms, introductions from the Kawi, the Malay, and the like. In epistolary correspondence the ceremonial language is used even by superiors addressing their inferiors. In books it is mixed up with the *Ngoko*."—*Latham's Elements Comp. Phil.*, p. 295.

"The native population of Java, *Madúra* and *Báli* . . . use exactly the same written character, and it appears that one generic language prevails throughout these islands. Of this generic language, however, there are four dialects, differing so materially from each other as to be generally considered separate languages. It is, however, rather by admixture of other languages than by mere difference of dialect that they are distinguished."—*Raffles*, i., p. 357.

The Javans write from left to right. Usually with Indian ink upon paper manufactured by themselves. But in *Báli*, where the ancient institutions of Java are still to be seen, "the natives invariably use an iron style, and cut the letters on a prepared palm leaf. . . . This practice is still partially continued in some of the more eastern parts of Java, and was, no doubt, at a former period of their history, general throughout the island. . . . The leaves or manuscripts are strung together to form books in the same manner as on continental India."—*Raffles*, i., p. 363.

SUMATRANS.

"Beside the Malayan there are a variety of languages spoken in Sumatra. The principal of these Sumatran languages are the *Batta*, the *Rejang*, and the *Lampong*, whose difference is marked, not so much by the want of correspondence in the terms, as by the circumstance of their being expressed in distinct and peculiar written characters. Their manuscripts of any bulk and importance are written with ink of their own making, on the inner bark of a tree cut into slips of several feet in length, and folded together in squares; each square or fold answering to a page or leaf. For more common occasions they write on the outer coat of a joint of bamboo, sometimes whole, but generally split into pieces of two or three inches in breadth, with the point of the weapon worn at their side, which serves the purpose of a stylus; and these writings, or scratchings rather, are often performed with a considerable degree of neatness. . . . The lines are formed from the left hand towards the right."—*Marsden*, p. 200.

"The children among the *Rejangs* [Sumatra] have generally a name given to them by their parents soon after birth. . . . The *galar* (cognomen), another species of name, or title, as we improperly translate it, is bestowed at a subsequent, but not at any determinate period." Some of these *galas* have very pompous allusions. That of a certain *pañgeran* was "Shaker of the world."

"The father, in many parts of the country . . . is distinguished by the name of his first child," as *Pa-Ladin*, "the father of Ladin." (Filionymic.)—*Marsden*, p. 285.

The writs of outlawry by which the Sumatrans outlaw a spendthrift member of a family "are inscribed on slips of bamboo with a sharp instrument."—*Marsden*, p. 263.

"In places little frequented, where they [the Sumatrans] have occasion to strike out new paths, (for roads there are none) they make marks on trees, for the future guidance of themselves and others."—*Marsden*, p. 193.

MALAGASY.

"The Malagasy alphabet consists of twenty-one letters, sixteen consonants, and five vowels."—*Ellis's Visits*, p. 462.

Except in a few cases, the rule of the Malagasy language is that "every consonant must be succeeded by a vowel. Hence the syllables usually consist of a consonant and a vowel, and a vowel must always terminate the syllable. Hence every termination in the language is a vowel, and generally *a* or *y*."—*Ellis's Hist. Madag.*, i., p. 502. Appendix.

"The [Malagasy] language abounds much in polysyllables; there are exceedingly few monosyllables, and perhaps the greatest proportion of the words are of five syllables."—(*Rev. Mr. Baker.*) *Jour. As. Soc. Bengal*, i., p. 88.

"The general structure of the Malagasy language is characterized by simplicity and perspicuity. Sentences are usually short, and unembarrassed by circumlocution or intricacy. There is a considerable use made of figurative expressions, but the figure is rather in the whole idea or sentiment of the passage, than in the particular words employed. The language is by no means incapable of the charms and power of oratory."—*Ellis's Hist. Madag.*, i., p. 514.

Malagasy language.—A branch of the Malay. Only one language in the island; with slight varieties of dialect. The dialects of the coast tribes resemble one another more closely than any of them resembles those of the interior tribes. "The Malagasy language contains much philosophical precision, and is capable of great force and beauty of expression. Its structure is simple and easy, yet admits of considerable variety, combined with elegance in the character of its sentences. Though deficient in abstract terms, it possesses such an admirable flexibility . . . that little difficulty can be experienced in communicating any new ideas to the minds of the natives. In some cases there appears to be a redundancy of expressions." It possesses great facility for the formation of compound words, and derivatives.

Names and adjectives admit of no inflections. "Adjectives are frequently compounded of two adjectives of an opposite signification, which destroy the force of one another, and form adjectives of an intermediate signification: *e. g.* tsa'ralsy hiany—neither good nor bad, indifferent."—*Ellis's Hist.*, i., Appendix.

There is an almost entire absence of abstract nouns in the language of Madagascar.—*Ellis's Hist. of Madag.*, i., p. 136.

Many of the tribes of Madagascar have names indicative of martial qualities, *e. g.*—"not subjects of others;" "invincible;" "anarchical."—*Ellis's Hist. Madag.*, i.

"Usually among the Malagasy . . . the names are descriptive, and are bestowed without any ceremonies. The names first given are by many retained through life, but are by others exchanged for names descriptive of some particular circumstance, relationship, or event. . . . . Parents sometimes assume the name of their children, especially should they rise to distinction

in public service, as Rai-ni-Mahay, 'Father of Mahay.'"—*Ellis's Hist. Madag.*, i., p. 153.

In Madagascar "no vestiges remain of the oral language of these traders [the Arabs], beyond a few terms connected chiefly with divination, astrology, and other usages of Arabic origin." —*Ellis's Visits*, p. 458.

"The people of the province of Carcanoni," Madagascar, "are not entirely ignorant of the art of writing. They have even some historical books in the Madecasu language; but their learned men, whom they call Ombiasses, use only the Arabic characters." Writing probably introduced by the Arabs.—*Rochon. Pinkerton*, xvi., p. 744.

"The Portuguese, by whom the island (Madagascar) was discovered, and its other early visitors, found no hieroglyphics, picture-writing, or other kind of writing among its inhabitants; and subsequent intercourse has furnished no evidence of the knowledge of letters ever having existed among the native population."—*Ellis's Visits*, p. 458.

MALAYS IN GENERAL.

"A striking illustration of the low state of civilization of these people [natives of Minahasa, Celebes] till quite recently, is to be found in the great diversity of their languages. Villages three or four miles apart have separate dialects, and each group of three or four such villages has a distinct language quite unintelligible to all the rest."—*Wallace*, i., p. 411.

"The *Malayan* language . . . is spoken everywhere along the coasts of Sumatra, prevails without the mixture of any other, in the inland country of Menañgkaban and its immediate dependencies, and is understood in almost every part of the island."—*Marsden*, p. 197.

"Mr. Earl, when referring to the wild tribes of Borneo, says of their dialects, that they were often unintelligible to the people of the district immediately adjacent."—*Bonwick's Daily Life Tas.*, p. 153.

The Malayan language "has been much celebrated, and justly, for the smoothness and sweetness of its sound."—*Marsden's Sumatra*, p. 197.

"The Malay language is excessively simple; it has no regular moods, or tenses, or person of the verb, no gender, nor, strictly speaking, case or number of the noun, and nearly all parts of speech, especially verbs, adjectives, and nouns, may be converted from one class to another by means of an arrangement of prefixes and adjuncts. In sound the language is soft and pleasing."—*Boyle's Borneo*, p. 173.

In the Malay language every syllable, and consequently every word, ends in a vowel.—*Jour. Ethn. Soc.* (1854), iii., p. 65.

The words of the language of Savu (near New Guinea) end uniformly in vowel sounds, and the duplication of syllables is frequent.—*(Cook) Hawkesworth's Voyages*, iii., p. 703.

The Malays have "the same custom as the Dyaks of taking the name of their first-born, as Pa Sipi, the father of Sipi."—*St. John's Far East*, ii., p. 103.

The Malays very often give nicknames, referring to some personal quality or defect—*Sanh Beri*, the iron anchor, on account of his great strength; *Si Buntak*, Mr. Short, &c. "Some are called Sulong and Bongsu, the eldest and the youngest born to the day of their death."—*St. John's Far East*, ii. p. 102.

"Their [the Malays] language, in common speaking, is proverbial and sententious."—*Marsden's Sumatra*, p. 198.

"I never could discover that the Malays had any original written characters peculiar to themselves, before they acquired those now in use [the Arabic]; but it is possible that such might have been lost."—*Marsden's Sumatra*, p. 198.

The Malays make use of the Arabic in writing. In the language nouns and verbs have no inflection.—*Marsden's Sumatra*, p. 199.

DISTRIBUTION.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

At the Wairuku river, Hawaii, markets or fairs used to be held at stated periods. Some districts, famous for the production of mats and cloth, brought mats and cloth; others brought dried fish; others, hops, tobacco, tapa of various kinds, and baked taro. The collectors of the toll taken at this river, were the arbiters in cases of dispute, and the general superintendents of the market, receiving a remuneration of those who frequented the fair. These markets are now abolished.—*Ellis's Hawaii*, p. 296.

TAHITIANS.

[After the supplies in the neighbourhood had been exhausted, Capt. Wallis found considerable difficulty in his commercial transactions with the Otaheitans.]

DYAKS.

A good instance of the result of an unestablished trade is furnished by the fact that while rice would be selling among the Dyaks at one place at 4½ cents a pasu, half a day further down the river it would be eagerly selling at 25 cents a pasu.—*Brooke's Sarawak*.

JAVANS.

In the Javan markets "there are regular quarters appropriated for the grain merchant, the cloth merchant, vendors of iron," &c.—*Raffles*, i., p. 108.

On account of the difficulty of transport, the price of rice in Java varies greatly in the different districts.—*Raffles*, i., p. 109.

The Javans had officers for collecting the duties in the markets and along the high roads.—*Raffles*, i., p. 313.

Along the public roads in Java are stalls, at which are sold rice, coffee, cakes, boiled rice, soups, ready dressed meats and vegetables.—*Raffles*, i., p. 101.

SUMATRANS.

"For the convenience of carrying on the inland trade [in the *Batta* territory, Sumatra], there are established at the back of *Tappanuli*, which is their great mart, four stages, at which successively they hold public fairs or markets every fourth day throughout the year; each fair, of course, lasting one day. The people in the district of the fourth stage assemble with their goods at the appointed place, to which those of the third resort in order to purchase them. The people of the third, in like manner, supply the wants of the second, and the second of the first, who dispose, on the day the market is held, of the merchandise for which they have trafficked with the Europeans and Malays. . . . . The want of booths is supplied by the shade of regular rows of fruit trees. . . . The dealings are conducted with order and fairness; the chief remaining at a little distance, to be referred to in case of dispute, and a guard is at hand armed with lances, to keep the peace."—*Marsden*, p. 379.

MALAGASY.

Traders, and hucksters or pedlars, form a distinct class in Madagascar.—*Ellis's Hist.*, i., p. 294.

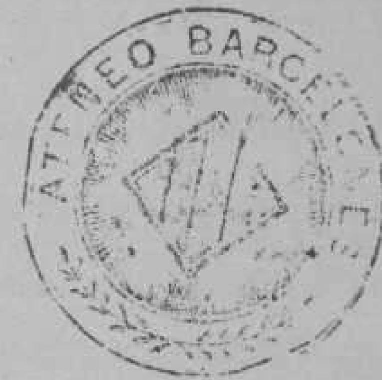
In Madagascar a daily market is held at the capital; "three or four large markets are also held at different distances from Tananarivo, and from each other, every day in the week in rotation, in different parts of the province." To these markets are brought all the productions of the country, animal and vegetable, native manufactures, foreign importations, and slaves are brought for sale. Here also messages from the sovereign are announced. "No shops, booths, stalls, or sheds are used in the markets. Every article is spread upon the ground, usually on mats. . . . The only order is, that persons who have similar articles for sale, usually sit near one another."—*Ellis's Hist. Madag.*, i., p. 332.

There are timber-markets in Madagascar, situated about midway between the forests and the capital.—*Ellis's Hist. Madag.*, i., p. 316.

In Madagascar "the money-changers form a distinct class of traders; they carry on their business in the markets, not by lending money at interest, but exchanging" whole money for cut money, or *vice versa*. The rate of exchange varies almost daily.—*Ellis's Hist. Madag.*, i., p. 336.

MALAYS IN GENERAL.

At Tringanu, when the Malays wish to prevent the bystanders from knowing the nature of their commercial transactions, they adopt a mode of bargaining by means of the fingers. "The parties grasp each other's hand, and the purchaser makes an offer by pressing one of the joints of the vendor's fingers, there being to each joint a number attached, from one to ten; and touching a certain part of the hand, will show whether the offer is in tens, hundreds, or thousands. The hands of the dealers are covered with a handkerchief. . . . . When the purchaser has made his offer, the vendor, by another grip, lets him know what price he will take." "This custom has, I think, been introduced by the Arabs."—*Earl's Eastern Seas*, p. 187.


ATENEO BARC

MODES OF EXCHANGE.

TYPES OF LOWEST RACES.

FUEGIANS.

In the early part of Capt. Weddell's intercourse with the Fuegians, they gave him any small article he expressed a wish for, without asking any return. But afterwards "they had acquired an idea of barter, and in exchange for any of their articles . . . . . . they demanded something bright," &c.—*Weddell's Voy. towards S. Pole*, p. 158.

The Fuegians understand barter. (*Wallis.*) *Hawkesworth's Voyages*, i., p. 402.

"Some of the Fuegians plainly showed that they had a fair idea of barter."—*Darwin, Voy. Adv. and Beagle*, iii., p. 241.

"For dogs, old horses, guanaco meat, and old mantles," the Fuegians give the Patagonians "pieces of iron pyrites (used for striking fire), their captives, or their children."—*Fitzroy*, ii., p. 172.

VEDDAHS.

"It hath been reported to me by many people, that the wilder sort of them [the Veddahs], when they want arrows, will carry their load of flesh in the night, and hang it up in a smith's shop, also a leaf cut in the form they will have their arrows made, and hang by it; which, if the smith do make according to their pattern, they will requite, and bring him more flesh; but, if he make them not, they will do him a mischief some time or other by shooting in the night. If the smith make the arrows, he leaves them in the same place where the Veddahs hung the flesh."—*Knox*, p. 123.

"The produce of the chase they [the Rock Veddahs] dry and collect for barter, carrying it to the borders of the inhabited country, whither the ubiquitous Moors resort, bringing cloths," &c. "In these transactions the wild Veddahs are seldom seen by those with whom they come to deal. They deposit in the night the articles which they are disposed to part with, indicating by some mutually understood signals the description of those they expect in return; and these being brought on the following day to the appointed place, disappear during the ensuing night."—*Tennent*, ii., p. 440.

"The method in which 'they [the Veddahs] bespeak their arrows to be made,' and their mode of barter generally, which Tennent believes still to exist among them, have long been exploded. They are not now, nor have they been for very long, so shy as to be prevented from bartering freely enough with the Singhalese, although, unless for the purposes of barter, they avoid intercourse with strangers."—*(Bailey) Trans. Eth. Soc. Lon., N.S.*, ii., p. 285.

"He, [the Veddah] despises money; but is thankful for a knife, a hatchet, or a gaudy-coloured cloth, or brass pot for cooking."—*Baker*, p. 127.

"I never saw that contempt for money which Tennent supposes is still existing" among the Veddahs. "A good many years ago, I can well believe money was worthless to them, but that was long before Tennent's time."—*(Bailey). Trans. Eth. Soc. Lon., N.S.*, ii., p. 286 and note *

AUSTRALIANS.

The Australians whom Cook saw had no idea of traffic.—*(Cook) Hawkesworth's Voyages*, iii., p. 634.

A considerable commerce is carried on among the Australian tribes in those articles which one district supplies better than another; but it is restricted to simple barter.—*Trans. Eth. Soc., New Ser.*, iii., p. 268.

NEGRITTO RACES.

NEW CALEDONIANS, &c.

The New Caledonians understood barter.—*Cook's Voyage towards South Pole, &c.*, ii., p. 108.

At the Isle of Pines, near New Caledonia, cotton cloth, received for sandal-wood, &c., "is apparently considered as a species of currency."—*Erskine's West. Pacific*, p. 392.

Commerce is carried on by barter among the Islands of New Hebrides group.—*Forster's Observations*, p. 369.

NEW GUINEA PEOPLE.

Natives of south coast of New Guinea were acquainted with barter.—*Voy. Rattlesnake*, i., p. 259.

The New Guinea people at Dourga Strait on what was probably their first interview with strangers, were easily induced to barter weapons, &c. for European articles.—*Earl's Papuans*, p. 14.

New Guinea.—The exports are Masodi bark, trepang or bêche-de-mer, tortoise-shell, pearls, nutmegs, birds of paradise, crown-pigeons, ebony, resin, slaves, &c., which are brought to the islands of Sirotta, Namatotte, and Adi, on the south-west coast, where they are bartered to the traders from Ceram, for hatchets, rice, large beads, printed cottons, knives, earthenware, iron pans, copper, tobacco, sago, and other necessary articles."—*Chambers's Encyc., sub voce.*

The Haraforas supply the people of Dory, New Guinea, with plantains, &c.; but the Dory people "do not give goods for their articles every time they fetch them; but . . . . an axe or a chopping knife given once to a Harafora man, makes his lands or his labour subject to an eternal tax, of something or other for its use. Such is the value of iron . . . . . If a Harafora lose the instrument so advanced to him, he is still subject to the tax; but if he breaks it, or wears it to the back, the Papua man is obliged to give him a new one, or the tax ceases."—*Forrest's Voyage to New Guinea*, p. 109.

On some part of the New Guinea coast there is considerable trade in slaves. The captives are generally well treated.—*Earl's Papuans*, p. 81.

In the western parts of New Guinea, a slave is "like the 'pound sterling,' an imaginary standard of value."—*Earl's Papuans*, p. 84.

"The Alfoers of the interior [of New Guinea] do not differ much in appearance from the Papuans, but, lower sunk in the savage life, are independent nomades, warlike, and said to be in some districts cannibals. They * * * bring down from their forest retreats the fragrant Masodi bark, nutmegs, birds of paradise, and crown pigeons to the coast, bartering them for other articles. The natives of the Arfak and Amberbakin ranges are more settled in their habits, and also cultivate the sugar-cane and tobacco as articles of commerce, but never build their houses at a lower level than 1000 feet from the base of the mountains."—*Chambers's Encyc., sub voce.*

FIJIANS.

"The Feegeeans have a decided turn for commerce, a constant

internal trade being carried on in their own canoes."—*Erskine's West. Pacific*, p. 269.

[The Fijians of different islands meet occasionally at a fixed place for barter—at first the exchange goes on quietly, then there is a misunderstanding, high words, a scuffle, ending in a melée in which all parties seize what they can. The trade between Fiji and the Friendly Isles, came to an end because of the quarrels and bloodshed it gave rise to.]

The Feegeeans "have had, ever since anything was known of them, a species of currency of indeterminate value, in whale's teeth."—*Erskine's West. Pacific*, p. 269.

The Feegeeans use whale's teeth as a sort of currency of indeterminate value. The difference between the white and the red ones being something like that between our shillings and sovereigns.—*Jackson. Erskine's West. Pacific*, p. 439.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Commercial transactions among the Sandwich Islanders were carried on by barter. "No bargain was considered binding till the articles were actually exchanged, and the respective owners expressed themselves satisfied."—*Ellis's Hawaii*, p. 401.

TAHITIANS.

A commerce was carried on amongst the different Society Islands. Yearly voyages were taken from Tahiti to some of the other islands, "in order to barter great quantities of cloth, for joints of thick bamboo—reeds filled with caco-nut oil."—*Forster's Observations*, p. 366.

The Otaheitans have no money, or circulating medium.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 245.

TONGANS.

Cook's party could discover no circulating medium among the Tongans.—*Cook's Last Voyage*, p. 107.

SAMOANS.

"These fine mats are considered their [the Samoans'] most valuable property, and form a sort of currency which they give and receive in exchange."—*Turner's Polynesia*, p. 204.

In Samoa "it is remarkable how the prices fluctuate. On some days provisions of all kinds will be exceedingly cheap, and almost any article will be taken in exchange; and then again nothing can be found to please the natives, or induce them to trade, although the quantity for sale is equally as great." A large number would persist in their refusal at the same time. "all remaining true to each other until their foe or food became exhausted."—*U. S. Ex. Ex.*, ii., p. 76.

NEW ZEALANDERS.

New Zealanders show a readiness to barter.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 290.

Inland New Zealand tribes exchange mats for dried fish with the coast tribes.—*Thomson's N. Zealand*, i., p. 161.

DYAKS.

Cotton is grown by the Sea Dyaks for their own use, and for exportation.—*Low's Sarawak*, p. 55.

Articles of export among Kyans of Baram:—Edible bird's nests, camphor, wax, gutta-percha, and a little india-rubber.—*St. John's Far East*, i., p. 112.

Edible bird's nests are a great article of export among the natives of interior of Borneo.—*St. John's Far East*, i., p. 111.

The Dyak "jars" are made of common earthenware, exceedingly like brown bathing jars, but different in size, and in having a few rude figures of animals upon them. The natives recognize various classes of them; the most valuable being the "Gurih" kind, which is about 2 ft. high, with lugs at the mouth, and is valued at from 1500 to 3000 dollars. The next class is worth about 400 dollars. Attempts have often been made to pass off European imitations of these "jars," but the natives always detect the fraud.—*Boyle's Borneo*, p. 93.

The sacred jars of the Dyaks are of several kinds. *Gusi*, the most valuable, about 18 inches high, of a guinea colour, has great medicinal properties, worth £400. *Rusa*, covered with representations of some kind of deer, worth £15 or £16. *Naga*, about 2 ft. high, and ornamented with Chinese figures of dragons, worth £7 or £8.—*St. John's Far East*, i., p. 27.

The Dyak "jars" seem to answer the purpose of a circulating medium.—*Boyle's Borneo*, p. 93.

The Dyaks seem to have no conception of a circulating medium.—*Brooke's Sarawak*, i., p. 156.

JAVANS.

The Javans seem to have carried on a considerable commerce with the neighbouring islands and continent, as well as with Madagascar before the arrival among them of modern Europeans.—*Raffles*, i., p. 190.

Smoke-dried fish forms a considerable article of internal commerce in Java.—*Raffles*, i., p. 186.

Before their conversion to Mahomedanism, the Javans used coins of tin, silver, and brass.—*Crawford's Hist. Ind. Arch.*, i., p. 253.

"The improved agricultural tribes [of Indian Archipelago] in their early history seem to have used cattle and corn for this purpose [a currency]. This was the case with the Javanese.—*Crawfurd's Hist. Ind. Arch.*, i., p. 280.

SUMATRANS.

The standard currency of Borneo Proper is brass guns—cannon from 5 to 10 feet long, and heavy in proportion.—*Boyle's Borneo*, p. 100.

Until late years the general use of money was unknown in the capital of Borneo—Brunei: commercial transactions were carried on in pieces of grey shirting, nankin, bits of iron, brass guns.—*St. John's Far East*, ii., p. 277.

"Having no coin, all value is estimated among them [the *Battas*, Sumatra] by certain commodities. In trade, they calculate by *tampangs* (cakes) of benzoin; in transactions among themselves, more commonly by buffaloes: sometimes brass wire, and sometimes beads, are used as a medium. . . . But for small payments, salt is the most in use."—*Marsden*, p. 380.

"Some of the rude tribes of Sumatra, Borneo, and other islands, employ, as a standard of value, cakes of benjamin, or of bees-wax. Salt when scarce is used by others. Gold dust is used by the tribes in whose country this precious metal abounds."—*Crawfurd's Hist. Ind. Arch.*, i., p. 280.

MALAGASY.

"The Malagasy have no circulating medium of their own. Dollars are known more or less throughout the island; but in many of the provinces trade is carried on principally by an exchange of commodities. . . . For sums below a dollar, the inconvenient method is resorted to in the interior of weighing the dollar in every case. Dollars are cut up into small pieces, and four iron weights are used for the half, quarter, eighth, and twelfth of a dollar. Below that amount, divisions are effected by combinations of the four weights, and also by means of grains of rice. . . . One plump grain" being valued at $\frac{1}{720}$ part of a dollar.—*Ellis's Hist.*, i., p. 335.

Trade amongst the Malagasy was carried on by barter; yet fines, &c. were oftened reckoned at so many *iron shovels.* "Iron shovels, hoes, &c. are a kind of small money."—*Drury*, p. 246.

"Food already cooked is generally offered for sale in the Malagasy markets."—*Ellis's Visits*, p. 331.

MALAYS IN GENERAL.

The Malays are "little disposed to agricultural operations." At Tringanu, "catching and curing fish forms the principal employment of the inhabitants. The dried fish are disposed of to the natives of the interior, in exchange for inland produce, gold-dust, and pepper; and these are again exchanged by the people of Tringanu, for rice, tobacco, cotton-goods, &c., the produce of foreign countries."—*Earl's Eastern Seas*, p. 184.

PRODUCTION.

NEGRITTO RACES.

NEW CALEDONIANS, &c.

The New Caledonians felled trees, removed the branches, cut them into logs, and hollowed out the log for canoes, by means of fire; they kindled fires near or upon the trees.—*Turner's Poly.*, p. 425.

The mounds in which the Tannese plant their yams are all thrown up by the *hand*.—*Turner's Poly.*, p. 87.

NEW GUINEA PEOPLE.

The natives of Dory, New Guinea, work iron, "the forge consisting of a bellows composed of two large bamboos about four feet long, from which the air is expelled by means of two pistons, with bunches of feathers at the end, which are worked like those of hand-pumps." This instrument is probably borrowed from the Malays. "They also manufacture rings, bracelets, and ear ornaments of metal." They prepare the ground for planting "with the aid of sharp stakes."—*Earl's Papuans*, p. 76.

FIJIANS.

The Feegeeans dig the ground by means of a long pointed stick, which they thrust into the ground with both hands, and then swing upon the upper end.—*U. S. Ex. Ex.*, iii., p. 66.

The Feejees make use of fires to clear their plantation grounds.

The Feegee women use their toes in braiding the bands, which form the only article of dress they wear.—*U. S. Ex. Ex.*, p 338.

MALAYO-POLYNESIAN RACES.

TAHITIANS.

The mats of the Society Islanders "are all woven by the hand."—*Ellis's P. R.*, ii., p. 180.

NEW ZEALANDERS.

Among the New Zealanders Cook saw primitive weaving in which the woof was worked in with the hand.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 455.

The New Zealanders use a tame decoy parrot in catching others.—*Thomson's N. Zealand*, i., p. 204.

The New Zealanders drilled holes in their greenstone meris by means of a sharp piece of wood 10 inches long, to the centre of which two stones were attached so as to exert pressure and perform the office of a fly-wheel, The rotatory motion was given to the stick by two strings pulled alternately. The meris and ornaments of stone were fashioned by friction with flint and wet sand. Fire was much used in scooping out the canoes.—*Thomson's N. Zealand*, i. p. 204.

DYAKS.

In smelting their iron ore the Kyans "dig a small pit in the ground; in the bottom are various holes, through which are driven currents of air by very primitive bellows. Charcoal is thrown in; then the ore, well-broken up;" and so on in alternate layers, till the furnace is filled. A light is then put to the mass through a hole below.—*St. John's Far East*, i., p. 122.

JAVANS.

The Javans "generally rise by daylight: at half past six they go out to the rice fields, where they employ their buffaloes till ten, when they return home, bathe, and refresh themselves with a meal. During the violent heat of the noon they remain under the shade of their houses or village trees, making baskets, mending their implements of husbandry, or engaged in other necessary avocations, and at about four return to the *sáwahs* to labour there, without buffaloes or other cattle. At six they return to their homes, sup, and spend the remainder of their time till the hour of rest (which is generally between eight and nine) in little parties for amusement or conversation. . . . The same round of toil is observed during the season for garden culture, dry field labour, or other employments."—*Raffles*, i., p. 251.

In Java, the buffalo and ox are used for ploughing, and for draught; the horse is used for burden.—*Raffles*, i., chap. iii.

SUMATRANS.

Sumatran mode of kindling fire:—"They choose a piece of dry, porous wood, and cutting smooth a spot of it, lay it in a horizontal direction. They then apply a smaller piece, of a harder substance, with a blunt point, in a perpendicular position, and turn it quickly round, between the two hands, . . . pressing it downwards at the same time."—*Marsden's Sumatra*, p. 60.

The Sumatrans make use of the buffalo to draw trees, plow, and draw a cart.—*Marsden*, p. 113.

No carts are employed in the interior parts of Sumatra.—*Marsden's Sumatra*, p. 62.

The Sumatrans have two kinds of loom. One no more than a frame in which the warp is fixed, and the woof darned with a long, small-pointed shuttle. The other is of more complex construction, yet very defective. By means of these they manufacture silk and cotton cloths.—*Marsden's Sumatra*, p. 183.

MALAGASY.

"The natives of Madagascar have never attempted to accustom the oxen, which are so numerous in the country, to any kind of work, except that of trampling the soil to prepare it for planting; they have neither wagon, cart, sledge, nor beast of burden."—*Ellis's Hist. Madag.*, i., p. 299.

Malagasy mode of threshing.—"No flail or stick is used, but the floor, of hard clay, being cleaned, the rice is taken in large handfuls, and beaten against a stone or on the floor, till the grain is separated from the straw."—*Ellis's Hist. Madag.*, i., p. 300.

The Malagasy twist or spin with the hand the hemp, or bark, or grass, of which they make cordage. Mats are also woven by the hand.—*Ellis's Hist. Madag.*, i., p. 321.

The Malagasy use a spindle in making yarn or thread. They also use primitive looms for weaving cloth. The loom consists of two strong pieces of wood. "One of these pieces of wood is passed through the warp at each end, and fastened to posts in the floor." They have a wooden shuttle. A coarse kind of cloth is made by beating the bark of a tree with a mallet.—*Ellis's Hist. Madag.*, i., p. 325.

The Malagasy kindled a fire by rubbing two sticks between the hands.—*Drury*, p. 73.

The natives of Madagascar "have long known how to detach blocks of stone from the mountain mass by means of burning cow dung on the part they wish to remove, and dashing cold water along the line on the stone they have heated. . . . 'Odies,' charms, are employed in marking out the desired dimensions of the slab, and to their virtue is foolishly attributed the splitting of the stone."—*Ellis's Hist. Madag.*, i., p. 245.

The Malagasy make use of coal in the working of iron.—*Waits*, ii., p. 436.

The Malagasy smelt iron. "The walls of the furnace are of rude stone work built up to the height of three or four feet, without mortar, and thickly plastered on the outside with clay. No aperture is left in any part of the wall for the purpose of drawing off the metal. The blast for the furnace is obtained by . . . two rude [wooden] cylinders; . . . these are made air tight at one end, and are planted in the earth, about a foot

apart, in an upright or slightly inclined position, within about eighteen inches or two feet of the furnace;" a bamboo cane connects each cylinder with the furnace; and "a rude sort of piston is fitted to each of the cylinders." The pistons are raised and lowered alternately. The ore is but imperfectly smelted.—*Ellis's Hist. Madag.*, i., p. 307.

ARTS.

TYPES OF LOWEST RACES.

FUEGIANS.

The Fuegians habitually eat their food raw.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 403.

"When there is time the natives [Fuegians] roast their shell-fish, and half-roast any other food that is of a solid nature; but when in haste, they eat fish, as well as meat, in a raw state."—*Fitzroy*, ii., p. 184.

The Fuegians at Blunder Cove "procure fire by rubbing iron pyrites and a flinty stone together, and catching the sparks in a dry substance resembling moss."—*Weddell's Voy. towards S. Pole*, p. 167.

"Fire. . . . is always kept alive by these savages [Fuegians] wherever they go, either in their canoes, in their wigwams, or even in their hand, by a piece of burning wood; but they are at no loss to rekindle it, should any accident happen." This is done by two stones (usually iron pyrites) and tinder (the down of birds, very fine dry moss, or a dry kind of fungus).—*Fitzroy*, ii., p. 187.

The Fuegian method of using the sling is the same as ours.—*Weddell*, p. 165.

ANDAMANS.

The Andamans "broil their meat, or fish, over a kind of grid, made of bamboos."—*Lieut. Colebrooke, Asiatic Researches*, iv., p. 390.

VEDDAHS.

"On one occasion we saw the Veddahs perform the operation more frequently read of than witnessed of kindling a fire by the friction of two dried sticks. For this purpose one of them took his arrow, broke it into two pieces, sharpened the one like a pencil, and made a hole in the other to receive its point. Then placing the latter on the ground, and holding it down firmly with his toes, he whirled the pointed one round in the hole, rolling it rapidly between the palms of his hands. In a few moments it began to smoke, a little charcoal then fell in powder, and presently a spark jumped out, kindled the charcoal dust, and the end was accomplished."—*Tennent*, ii., p. 451.

"The flesh of deer and other animals they [the Veddahs] dry on stages in the sun and store away in hollow trees for future use, closing the apertures with clay. They invariably cook their meat with fire."—*Tennent*, ii., p. 440.

"They [the Veddahs] have a peculiar way by themselves of preserving flesh: they cut a hollow tree and put honey in it, and then fill it up with flesh, and stop it up with clay: which lies for a reserve, to eat in time of want."—*Knox*, p. 126.

"They [the Veddahs] are very rude in their cookery, often burning the flesh in the fire."—(*Bailey*) *Trans. Eth. Soc., Lon., N.S.*, ii., p. 291.

The arts of the Veddahs are confined to "making a bow, an arrow, a cord from tough fibrous plants, scratching the ground, and sowing a few seeds, and so forth. The bit of cloth they wear, and the iron heads of their arrows, they obtain by barter, receiving them in exchange for their dried venison, the skins of deer, or for honey and wax."—*Davy*, p. 117.

AUSTRALIANS.

The Australians of Cape York, "on our shooting a kite or two, instantly seized them, plucked off some of the feathers, and then warming the body a little at the fire, tore it open, and eat it up, entrails and all."—*Jukes' Voyage of Fly*, i., p. 297.

"Having no vessels capable of resisting the action of fire, the natives (of Australia) are unacquainted with the simple process of boiling. Their culinary operations are therefore confined to broiling on the hot coals, baking in hot ashes, and roasting, or steaming in ovens."—*Eyre's Australia*, ii., p. 289.

The natives of Australia gather the blossoms of a species of eucalyptus, and, by steeping them a night in water, make a sweet beverage named "bool."—*Mitchell's Australia*, ii., p. 289.

The natives of Australia gather grass seeds, and grind them with stones, for the purpose of making them into cakes.—*Sturt's Australia*, (1844-6), i., p. 261.

NEGRITTO RACES.

TASMANIANS.

The Tasmanians cut notches in trees to enable them to climb to the holes of the opossums.—*Howitt*, i., pp. 43, 44.

[The Tasmanians cooked roots, &c., by roasting.]

"Unless for cooking purposes, their fires were always small, and just within the opening of their breakwind huts. The sticks were so disposed that the smoke ascended in a curling column. At night the company lay around with their feet to the glowing ashes."—*Bonwick's Daily Life Tas.*, p. 19.

"Against this opinion we have abundant evidence that they did know how to produce artificial flame. One process was described to me by an ancient ex-Bushranger.*** My informant, who is now a creditable member of society, mentioned that the Natives got two pieces of grass-tree stems, the smaller one of which had a hole in it. Some soft down of the inner bark of trees, called bull's-wool, was mixed with powdered charcoal, and placed in the hole. Friction with the other stick ignited the mixture, and flame was the result."—*Bonwick's Daily Life Tas.*, p. 20.

"Unacquainted with the mystery of pots and kettles, they confined themselves to the roast. They were ignorant of the art of boiling, like the Australians, Bosjesmans, &c.; nor had they reached the transition state obtained by Laplanders, Indians, and Polynesians, of throwing heated stones into a vessel of water to boil meat. Occasionally they laid fish upon a hot stone. The shell-fish and eggs were thrown into the hot embers. The intestines of beasts were often cooked alone as a choice morsel, a portion being broken off by the fingers and presented to a friend as a love-token—the same as among the Bedouin Arabs still."—*Bonwick's Daily Life Tas.*, p. 17.

"An old convict who had lived much among the dark Tasmanians, when a *bolter* at large, told me one method of making a boat in two hours. Selecting a tree with a good barrel, the tallest man chopped round the bark as high as he could reach with a stone axe.*** A waddy would then rip up a seam. The bark was beaten to loosen it from the stem. When brought away it was laid upon the ground, flesh side uppermost, and a fire lighted upon it. Some corrijong bark was then used to tie up the corners of each end to make the canoe. The *gin* generally sat at one end, and the children in the other, while the father paddled with a stick. The Fuegians manage in the same way."—*Bonwick's Daily Life Tas.*, p. 50.

"With few navigable rivers, no village communities, and having no commerce to maintain, there was little call upon their ingenuity in this respect [boat-building]. They could swim over a stream, or small arm of the sea, with little difficulty, when they had no log handy."—*Bonwick's Daily Life Tas.*, p. 51.

NEW CALEDONIANS.

[The New Caledonians cook in earthenware pots. They have no kava.]

The fire by which the New Caledonians cook their food is in the open air. Three or five pointed staves are placed on the ground, on which the jars rest. "The jars do not stand on their bottoms, but lie inclined on their sides."—*Cook's Voyage towards S. Pole*, ii., p. 122.

The natives of Tanna have no vessel in which water can be boiled; their cookery consists in "roasting and baking."—*Cook's Voyage towards South Pole, &c.*, ii., p. 83.

NEW GUINEA PEOPLE.

Natives in islands, and south coast of New Guinea cook their food in earthen pots.—*Voy. Rattlesnake*, i., p. 280.

The women at Dory, New Guinea, make earthen pots; "with a pebble in one hand to put into it, whilst they held in the other hand also a pebble, with which they knocked, to enlarge and smooth it. The pot so formed they burnt with dry grass, or light brushwood."—*Forrest's Voyage to New Guinea*, p. 96.

The Papuans have not invented or practised the making of any kind of cloth.—*Jukes' Voyage of Fly*, ii., p. 241.

The Outanatas, New Guinea, hollow out their canoes with fire.—*Earl's Papuans*, p. 50.

PAPUAN ISLANDERS.

"The Papuans of Humboldt's Bay are further advanced than those of any other part of the island, carve wood, make fishing nets, build good houses above the water of the bay, and connect them with the mainland by bridges; each village has also an octagonal temple, ornamented within and without with figures of animals and obscene representations, though nothing is known of their religion."—*Chambers's Encyc., sub voce.*

MALAYO-POLYNESIAN RACES

SANDWICH ISLANDERS.

The method of cooking at Sandwich Islands is much the same as at Friendly and Society Islands.—*Cook's Sec. Voyage*, ii., p. 168.

The Sandwich Islanders make an intoxicating drink from the *ti* root (a variety of dracana).—*Ellis's Hawaii*, p. 108.

The Sandwich Islanders make an intoxicating drink from the juice of the sweet potatoe.—*Ellis's Hawaii*, p. 141.

The Sandwich Islanders make an intoxicating drink from sugar cane juice.—*Ellis's Hawaii*, p. 234.

The Sandwich Islanders use nuts strung on a rush, as artificial light.—*Ellis's Hawaii*, p. 350.

Process of staining calabashes in the Sandwich Islands:—The Calabash is filled with the colouring matter,—herbs, earth, &c. The figures are then drawn on the outside, by means of hard wood, or a stone, breaking the skin. The colouring matter having remained in the vessel 3 or 4 days, is poured out, and the calabash is baked in an oven. When taken out the parts where the skin was broken are dark, brown, or black, the other parts retain the natural yellow colour.—*Ellis's Hawaii*, p. 349.

Manufactures of the Sandwich Islands:—*Cloth*,—procured and manufactured similarly to that at the Society and Friendly Islands: painted or dyed red, black, and yellow. They have a great variety of patterns. Some of their cloth they glaze by rubbing it with a smooth shell.—*Cook's Sec. Voyage*, ii., p. 171.

The Sandwich Islanders make various sorts of cloth from the bark of trees. The bark is beaten out with mallets, till the required extent and texture are produced. Similar to Tahitians and Tongans.—*Ellis's Hawaii*, p. 78.

The cloth of the Sandwich Islanders is printed or stamped, not unlike our printed linens.—*Cook's Sec. Voyage*, i., p. 168.

The Sandwich Islanders paint their cloth by dipping a piece of bamboo, on which the pattern has been cut, into a calabash which contains the colours, and then pressing it upon the cloth. The pattern is dipped in the paint after every impression.—*Ellis's Hawaii*, p. 81.

The Sandwich Islanders manufacture salt, by evaporating the sea water.—*Ellis's Hawaii*, p. 376.

The Sandwich Islanders prepare salt by evaporating sea-water in earthen pans.—*Vancouver's Voyage*, ii., p. 116.

TAHITIANS.

The Tahitians "had but two methods of dressing their meat, fowl and fish; these were, by wrapping it in leaves, and placing it in an oven of heated stones, or broiling it over the fire."—*Ellis's Poly. Res.*, i., p. 352.

The Otaheitans cook skilfully in ovens.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 484.

By a variety of combinations of roots, fruits, &c., the Tahitians can prepare several excellent made-dishes.—*Ellis's Poly. Res.*, i., p. 377.

The Tahitians made a sour paste of the bread-fruit by fermentation, which kept for several months.—*Forster's Observations*, p. 219.

The Tahitians distilled spirits from the *Dracanæ terminalis*. Taught by some Sandwich Islanders.—*Ellis's Polynesia*, i., p. 229.

The Otaheitans use artificial light at night.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 206.

[The Tahitians hollow out trees for canoes by burning, or by means of the adze.]

The Otaheitans catch fish with lines and hooks of mother of pearl, and with nets.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 483.

The Tahitians fish during night by means of torch light.—*Cook's Last Voyage*, p. 164.

The Tahitians prepare arrow-root by grating it on a piece of coral, and pressing the pulp through a cocoa-nut husk sieve; it is then repeatedly washed.—*Ellis's Poly. Res.*, i., p. 362.

The Otaheitans dye their cloth.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 213.

The Society Islanders sometimes paint their cloth by pressing upon it ferns or flowers which have been dipped in the colouring matter.—*Ellis's P. R.*, ii., p. 176.

TONGANS.

The natives of Tonga can cook at least 30 or 40 different kinds of dishes.—*Martin's Tonga Islands*, ii., p. 270.

The Tongans bake their food. Sometimes it is roasted, and sometimes boiled in vessels obtained from Fiji, or in banana leaves.—*Mariner*, ii., p. 270.

The Tongans stain their cloth over a raised stamp, finishing it by painting with the hand.—*Erskine's West. Pacific*, p. 135.

The Tongans print with a stamp, or stain their cloth generally reddish-brown; which is made by beating out the bark of a tree.—*Mariner*, ii., p. 275.

SAMOANS.

[The Samoans cook in an oven with heated stones, like Tahitians, &c.]

[The Samoans have fermented bread-fruit, which they bake into cakes.]

[The Samoans sometimes make a hot draught by baking a young cocoa-nut, and thus heating the juice. They have no fermented liquors; but they make ava.]—*Turner's P.*, p. 196.

The Samoans manufacture cloth from the inner bark of paper mulberry, by beating it with a mallet, like the Tahitians. They use arrow-root for joining it together.—*Turner's P.*, p. 203.

The Samoans generally perform the day's work from the time that they have breakfasted and bathed in the morning to about one o'clock, when they take the mid-day meal.—*U. S. Ex. Ex.*, ii., p. 148.

NEW ZEALANDERS.

New Zealand cookery is limited to steaming and roasting, except among those living in the neighbourhood of boiling springs, who would toss in a live pig, and drag it out cooked in a very short time.—*Thomson's N. Zealand*, i., p. 159.

The cookery of the New Zealanders consists wholly of baking and roasting: they have no vessel in which water can be boiled.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 459.

The New Zealanders cook in the same manner as the Tahitians—steaming the food in a hole with heated stones.—*Angas's Aust. and N. Zealand*, ii., p. 131.

New Zealanders boil water in wooden troughs by means of heated stones, to make shell-fish open.—*Thomson's N. Zealand*, i., p. 160.

The New Zealanders make an intoxicating drink from poisonous berries.—*Thomson's N. Zealand*, i., p. 19.

The New Zealanders dig the soil by means of a narrow stake sharpened at one end.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 465.

The New Zealanders are acquainted with the art of dressing skins.—*Angas's Aust. and N. Zealand*, i., p. 323.

Uses of flax among New Zealanders:—For thatching and building huts, for sails, nets, fishing tackle, plates, ropes, baskets, medicine, and in some tribes for sandals.—*Thomson's N. Zealand*, i., p. 19.

The New Zealanders have three kinds of cloth:—A kind made of the leaves of the flag, split, dried, and interwoven into a kind of stuff between netting and cloth; with all the ends hanging out on one side like thrumb mats. A kind resembling canvas. A finer kind of the same material, made in a frame, across which the warp is strained, while the woof is worked in with the hand.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 455.

The New Zealanders are acquainted with the art of dyeing.—*Angas's Aust. and N. Zealand*, i., p. 324.

DYAKS.

The Sea Dyaks know no way of cooking flesh but by boiling it, which they do in bamboos.—*Low's Sarawak*, p. 202.

The Sea Dyaks make an intoxicating beverage from rice.—*Low's Sarawak*, p. 195.

The Dyaks make toddy from the goninti-palm, extracting the sap by means of incisions.—*Low's Sarawak*, p. 40.

The Dyaks use the resinous gum, *dammar*, for torches, filling bamboo canes with it.—*Low's Sarawak*, p. 54.

[The native praus of the Malay Archipelago are constructed without the use of iron and fastened together with wooden pegs and rattans.]—*A. R. Wallace.*

"Copper, it is said, has been produced by the Dyaks of the Sambas territory."—*Low's Sarawak*, p. 29.

The Kyans, a powerful inland tribe of Borneo, are the principal workers of iron in the island. Their national weapon is the "parang ilang," made of iron; the blade is convex on one side, and concave on the other.—*Boyle's Borneo*, p. 64.

The Dyaks have brought the workmanship of iron to greater perfection than others of the mechanical arts. "It is probable that before the introduction of European bar-iron into the country, the natives fused and wrought the ore of the island, as many of the Kyan and other tribes, who have little intercourse with the coast, do to the present day."—*Low's Sarawak*, p. 209.

JAVANS.

The Javans cook by boiling, steaming, roasting. They prepare a great variety of curries; and also of pastry and sweetmeats. They prepare two kinds of fermented liquors from rice, also from palm.—*Raffles*, i., p. 98.

Javanese mode of dyeing:—"Those portions that are not intended to receive the tint are dabbed over with wax, and the cloth thus prepared being thrown into the vat, the wax is removed after it has received the dye."—*Earl's Eastern Seas*, p. 65.

The Javans sometimes take fish by throwing an intoxicating plant into the water.—*Raffles*, i., p. 187.

SUMATRANS.

The Sumatran dishes "are almost all prepared in that mode of dressing to which we have given the name of curry. . . . . A great diversity of curries is usually served up at the same time, in small vessels, each flavoured, to a nice, discerning taste, in a different manner; and in this consists the luxury of their tables." Meat is frequently preserved by drying in the sun. Spawn of shrimps, and small fish are boiled, dried, pounded, and made into cakes.—*Marsden's Sumatra*, p. 62.

The Sumatrans use several vegetable oils for light; also links made of *dammar* or resin. The Sumatrans extract an intoxicating liquor from the cocoa-nut. While fresh it is sweet and pleasant, and is called *nira;* after 24 hours it becomes intoxicating, and it is called *tuak*. (When distilled with molasses, &c., it is called *arrack*.)—*Marsden's Sumatra*, p. 84.

MALAGASY.

The food of the natives of Madagascar "consists of very white rice. . . . . which they besprinkle with a succulent kind of soup, made from fish or flesh, and seasoned with pimento, ginger, saffron, and a few aromatic herbs."—*Rochon. Pinkerton*, xvi., p. 743.

The Malagaches cook their food either by boiling it in earthen vessels, or broiling it upon the coals.—*Rochon. Pinkerton*, xvi., p. 743.

"The Malagasy methods of dressing their food are few; and they have not many compounds or made dishes." Rice and vegetables are usually boiled in large earthen or wooden pots. "Meat is either boiled, roasted, fried, or stewed. . . . . The flesh of most animals is cooked with the skin and hair on."—*Ellis's Hist. Madag.*, i., p. 205.

When travelling in the forest the Malagasy bake meat in an oven with heated stones, after the manner of the South Sea Islanders.—*Drury*, p. 302.

The Malagasy make an intoxicating liquor from "the sugar-cane, or from honey, or from the berries of the *Buddleia Madagascarensis*, and some other native productions. A juice is also produced by the rofia-tree," which is extracted by making an incision in the tree.—*Ellis's Hist. Madag.*, i., p. 210.

The Malagasy "understand the manufacture of candles with the fat of the bullock."—*Ellis's Visits*, p. 265.

"The arts of spinning and weaving have long been known to the people" of Madagascar.—*Ellis's Hist. Madag.*, i., p. 277.

The Malagasy wash their linen: it is performed by slaves.—*Ellis's Hist. Madag.*, i., p. 329.

A few native dyes are prepared by the Malagasy.—*Ellis's Hist. Madag.*, i., p. 327.

In Madagascar "the coloured patterns of finer cloths are produced by dyeing the threads, not by colouring or printing the cloth after it is woven."—*Ellis's Visits*, p. 151.

In the working of iron the Malagasy seem to have made greater advances than in smelting the ore.—*Ellis's Hist. Madag.*, i., p. 309.

Potteries are found all over Madagascar. Large jars are polished with a substance resembling plumbago. Smaller crockery more brittle than that of England. Vessels are first dried, and then burnt.—*Ellis's Hist. Madag.*, i., p. 320.

REARING.

TYPES OF LOWEST RACES.

VEDDAHS.

The wild Veddahs of Bintenne clear a small patch of the forest and take one crop from it, when it is abandoned.—(*Bailey*) *Trans. Eth. Soc., Lon., N. S.*, ii., p. 282.

"Even the Village Veddahs are somewhat migratory in their habits, removing their huts as facilities vary for cultivating a little Indian corn and yams."—*Tennent*, ii., p. 443.

"They [the Veddahs] have dogs perfectly trained to follow up and pull down the wounded deer. These they value highly."—(*Bailey*) *Trans. Eth. Soc., London, N. S.*, ii., p. 286.

NEGRITTO RACES.

NEW CALEDONIANS, &c.

The New Caledonians practised agriculture. "The ground near this village was finely cultivated, being laid out in plantations of sugar canes, plantains, yams, and other roots; and watered by little rills, conducted by art from the main stream."—*Cook's Voyage towards South Pole*, ii., p. 108.

[Yams seem to have been the principal vegetable cultivated by the New Caledonians.]

The New Caledonians have two methods of planting taro: "some are in square or oblong patches, which lie perfectly horizontal, and sink below the common level of the adjacent land; so that they can let in on them as much water as they think necessary. . . . . Others are planted in ridges about three or four feet broad, and two, or two and a half high. On the middle or top of the ridge, is a narrow gutter, in and along which is conveyed . . . . a little rill that waters the roots . . . . . on each side of it."—*Cook's Voyage towards South Pole, &c.*, ii., p. 116.

"Recruiting the land by letting it lie some years untouched, is observed by all the nations in this [the South] sea; but they seem to have no notion of manuring it." This letting the land lie fallow was observed among the New Californians, whose plantations "were laid out with great judgment, and cultivated with much labour."—*Cook's Voyage towards South Pole, &c.*, ii., p. 111.

The yam is principally cultivated by the Tannese. "They bestow a great deal of labour on their yam plantations, and keep them in fine order. You look over a reed fence, and there you see ten or twenty mounds of earth, some of them seven feet high and sixty in circumference. These are heaps of loose earth without a single stone, all thrown up by the hand. In the centre they plant one of the largest yams whole, and round the sides some smaller ones." They have pigs and fowls.—*Turner's Poly.*, p. 87.

"If we may judge by the appearance of the country and the excellence of the yams, the Tanese must be good cultivators of the soil."—*Erskine's West. Pacific*, p. 318.

Plantations were seen in Mallicolla, Tanna, and New Caledonia.—*Forster's Observations*, p. 380.

The natives in New Hebrides, New Caledonia, &c., have made considerable progress in agriculture; and their principal occupation consists in clearing, fencing, and cultivating their plantations. They practise irrigation to a great extent.—*Jour. Eth. Soc*, (1854), iii., p. 57.

At Gengen, New Caledonia, along the banks of the river, were "neat, trimly-kept houses . . . . with well-constructed landing-places, and a few trees placed in regular order on what appeared to be mown lawns."—*Erskine's West. Pacific*, p. 354.

The New Caledonians have no pigs, and few (if any) domestic fowls.—*Erskine's West. Pacific*, p. 355.

The New Caledonians "had neither hogs nor dogs."—*Forster's Observations*, p. 372.

Domestic animals of Tanna were hogs and fowls.—*Cook's Voyage towards South Pole*, ii., p. 77.

NEW GUINEA PEOPLE.

The Papuans have not attained to the cultivation of rice or any other sort of grain.—*Jukes' Voyage of Fly*, ii., p. 241.

"The fact of their [natives of Dourga Strait, south coast of New Guinea] protecting, and perhaps planting the cocoa-nut tree, shows that they have made the first great step out of the savage state."—*Earl's Papuans*, p. 31.

The natives of New Guinea have groves of fruit trees round their villages.—*Jukes' Voyage of Fly*, i. p. 286.

The natives of Dory, New Guinea, have plantations or gardens, fenced in with bamboo. The natives of interior breed pigs, poultry, and pigeons.—*Earl's Papuans*, p. 76.

Domestic animals of the Outanatas, New Guinea, are hogs, and dogs.—*Earl's Papuans*, p. 51.

"Pigs have been nursed at the breasts of the Papuans of New Guinea, and Sir John Richardson saw young bears suckled by Esquimaux."—*Bonwick's Daily Life Tas.*, p. 78.

FIJIANS.

"Next to war, agriculture is the most general occupation of" the Feegees. "To this they pay great attention, and have a great number of esculent fruits and roots which they cultivate."—*U. S. Ex. Ex.*, iii., p. 332.

"The re-establishment of the woods on ground at one time under cultivation can scarcely be adduced as a proof that the population has seriously diminished, but rather that the Fijians have for ages followed the same system of agriculture as they do at present, that of constantly selecting new spots for their crops when the old ones, which their ignorance prevents them from fertilizing by the introduction of manure, becomes exhausted."—*Seemann*, p. 277.

The Feegeeans practice irrigation in farming.—*Erskine's West. Pacific*, p. 268.

[Plants cultivated by the Feegees:—Bread-fruit, banana, plantain, cocoa-nut, *tomato* (Solanum), five or six varieties of yams, taro, arrow-root, sugar-cane, the paper-mulberry.]

"The dog (Koli), the pig (Vuaka), the duck, and the fowl (Toa) were the only domestic animals known to the natives. Dogs were not eaten and suckled by the women, as was and is the case in other Polynesian islands." [Fiji].—*Seemann*, p. 381.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Irrigation is extensively practised in the Sandwich Islands. And there is a law that the water shall be conducted at least once, sometimes twice, a week, over the plantations.—*Ellis's Hawaii*, p. 400.

The Sandwich Islanders cultivate and prune with great care the plants whose bark furnishes them with cloth.—*Ellis's Hawaii*, p. 78.

In some of the more sheltered and fertile parts of Owhyhee there are many plantations, surrounded by hedges of sugar-cane.—*Cook's Sec. Voyage*, ii., p. 139.

The plantations in the Sandwich Islands were not so well cultivated as in the islands of the Southern hemisphere.—*Cook's Last Voyage*, p. 229.

The houses of the Sandwich Islanders are generally shaded with trees, and surrounded with gardens and cultivated land.—*Ellis's Tour thro. Hawaii*, p. 30.

The Sandwich Islanders breed dogs for no other purpose than to eat them.—*Cook's Sec. Voyage*, ii., p. 142.

The Sandwich Islanders had the domestic fowl when Cook visited them.—*Ellis's Tour thro. Hawaii*, p. 9.

TAHITIANS.

The Otaheitans plant trees so as to get a succession of crops.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 170.

TONGANS.

The Tongans cultivate yams, sweet-potatoes, bananas, cocoa-nuts, bread-fruit, sugar cane, shaddock, limes, and the *ti* (Spondias dulcis); the pandanus is much attended to.—*U. S. Ex. Ex.*, iii., p. 32.

Cultivation is carried to a higher degree in the Friendly Islands than at Tahiti. In the former there were fences and partitions, "ingeniously contrived, and artfully executed, between the various possessions of each individual family."—*Forster's Observations*, p. 378.

The New Zealanders rarely take two crops in succession out of the same piece of land.—*Thomson's N. Zealand*, i., p. 97.

Pet pigs are very common among the New Zealanders. (Pigs were introduced by Cook).—*Angas's Aust. and N. Zealand*, ii., p. 80.

DYAKS.

Some Dyaks, a considerable way up the Rejang River, seem to be in a state intermediate between the nomadic and the agricultural.—*Brooke's Sarawak*, ii., pp. 173-175.

The Dyaks plant Indian corn along with padi; it ripens earlier than the latter, and without injuring the rice, affords them provision till the new crop is ready.—*Low's Sarawak*, p. 229.

The Land Dyaks "plant rice, Indian corn, cucumbers, bananas, sweet potatoes, sugar cane, kiladis, yams, beans in their farms and gardens, and all kinds of fruit trees around their villages and on neighbouring hills."—*St. John's Far East*, i., p. 220.

The Sea-Dyaks have only one crop (rice) in the year; and when that fails them they are reduced to great straits, and are obliged to feed on wild fruits. The causes, however, which produce bad crops of rice seem to favour the growth of the various fruits of the country.—*Brooke's Sarawak*, i., p. 60.

Cotton is cultivated by the Sakarang and Seribas Dyaks.—*St. John's Far East*, ii., p. 290.

The Dyaks allow their rice-fields to lie fallow for several years.—*Boyle's Borneo*, p. 61.

As the rice does not ripen equally, the Dyaks reap it by going over the field and cutting off each ripe ear singly.—*Low's Sarawak*, p. 230.

The only agricultural instruments used by the Dyaks are a long chopper, an axe, and a pointed stick.—*St. John's Far East*, ii., p. 291.

The Dyaks plant the padi seed in holes made by a blunt-pointed stick, 15 or 18 inches apart each way.—*Low's Sarawak*, p. 228.

The Dyaks reap their rice by means of a bit of sharpened steel.—*Brooke's Sarawak*, i., p. 59.

Some Dyak tribes have a succession of farms coming in a few weeks later than each other, but never more than three.—*Low's Sarawak*, p. 232.

A great many abandoned farms are to be seen in the country of the Dyaks.—*Brooke's Sarawak*, ii., p. 80.

Besides their farms, the Dyaks have small gardens, usually the property of women, in which they plant vegetables, &c.—*Low's Sarawak*, p. 233.

The principal domestic animals of the Land Dyaks are pigs, dogs, and cats.—*Low's Sarawak*, p. 309.

The domestic animals of the Sea Dyaks are—goats, pigs, fowls, dogs.—*Low's Sarawak*, p. 91.

The Malays of Sarawak seldom apply themselves to agriculture, trusting, for their supplies of rice, to the industrious Dyaks of the interior.—*Low's Sarawak*, p. 160.

JAVANS.

[Cultivated plants in Java:—Rice, maize, plantain, yams, sweet potatoe, a number of leguminous vegetables, cocoa-nut, many oil-giving plants, several varieties of sugar-cane, pepper, indigo, inferior cotton, tobacco.]

The low rice-grounds in Java yield two heavy crops annually. On the high lands a result similar to a succession of crops is obtained by depositing along with the rice the seeds of other vegetables, which arrive at maturity at different periods.—*Raffles*, i., p. 117.

Agricultural implements of the Javans:—A plough, a harrow, a hoe, a bill, or large knife, and a sickle. The tillage of the improved tribes of the Indian Archipelago, *e.g.* of Java, is of

four kinds. "The *first* and lowest description of tillage is that which consists in taking a fugitive crop of rice from forest lands by cutting down the trees and burning them along with the grass and underwood. . . . The *second* description of cultivated lands are true upland, or lands in frequent cultivation, which cannot, however, by natural or factitious means be flooded. . . . The *third* description of lands are such as receive the benefit of flooding in the course of the periodical rains. . . . The *fourth*, and most valuable description of lands are such as may be flooded at pleasure by artificial irrigation."—*Crawfurd's Hist. Ind. Arch.*, i., p. 346.

"Lands in Java are classed under two general divisions; lands which are capable of being inundated directly from streams or rivers, and lands which are not so."—*Raffles*, i., p. 115.

SUMATRANS.

Cultivated plants in Sumatra:—Rice. Coco-nut (*cocos nucifera. Pinang* (*areca catechu*). *Sirih* (piper betel L.). Bamboo (apparently not cultivated). Sugar-cane (very generally cultivated). Various kinds of palm. Maiz. Pepper. Ginger. Hemp and tobacco. Gums. Mulberry. Many varieties of pulse. Yams of many varieties. Various plants yielding dye-stuffs. Camphor tree.—*Marsden's Sumatra.*

The Sumatrans have two varieties of rice; *upland padi*, and *lowland padi*; "each of which is said to contain ten or fifteen varieties, distinct in shape, size, and colour of the grain, modes of growth, and delicacy of flavour."—*Marsden's Sumatra*, p. 66.

In Sumatra, "At the time of sowing the *padi*, it is a common practice to sow also, in the interstices, . . . maiz, which growing up faster, and ripening before it, . . . is gathered without injury to the former. It is also customary to raise in the same ground a species of momordica."—*Marsden's Sumatra*, p. 72.

The Sumatrans have different modes of preparing the low-ground *padi* fields for the seed. "In some places a number of buffaloes . . . are turned in, and these by their motions contribute to give it a more uniform consistence, as well as enrich it by their dung. In other parts less permanently moist, the soil is turned up either with a wooden instrument between a hoe and a pick-axe, or with a plough, of which they use two kinds; their own, drawn by one buffalo, extremely simple, and the wooden share of it doing little more than scratch the ground to the depth of six inches; and one they have borrowed from the Chinese, drawn either with one or two buffaloes . . . turning the soil over as it passes, and making a narrow furrow."—*Marsden's Sumatra*, p. 74.

The mode of sowing upland *padi* among the Sumatrans is by the men making holes, about five inches apart, with a bluntly-pointed stick; into each hole the women drop a few seeds; which the younger children with their feet cover lightly with earth.—*Marsden's Sumatra*, p. 71.

[The Sumatrans reap their rice by cutting off each head of grain separately.]

Mode of threshing, winnowing and husking padi, in Sumatra.—"The bunches of *padi* in the ear being spread on mats, they rub out the grain between and under their feet; supporting themselves, in common, for the more easy performance of this labour, by holding with their hands a bamboo placed horizontally over their heads. . . . This is the universal practice throughout the island." It is winnowed by being poured from a sieve, on a windy day. The husk is removed by pounding it in wooden mortars with wooden pestles. Sometimes (but not frequently) a hollow cylinder is moved backwards and forwards upon a block of wood (the surfaces of both being grooved), answering the purpose of the upper stone in our mills.—*Marsden's Sumatra*, p. 81.

In Sumatra, "the same spot of low ground is for the most part used without regular intermission for several successive years."—*Marsden's Sumatra*, p. 76.

In different parts of their upland padi-fields, the Sumatrans erect huts, "from whence a communication is formed over the whole by means of rattans, to which are attached scare-crows, rattles, clappers, and other machines for frightening away the birds, in the contrivance of which they employ incredible pains and ingenuity." A child in one of the huts can put the whole in motion.—*Marsden's Sumatra*, p. 72.

In Sumatra, "where the nature of the country admits of it the whole or the greater number of the gardens [chiefly for cultivation of pepper] of a *dusun* or village lie adjacent to each other, both for the convenience of mutual assistance in labour, and mutual protection from wild beasts."—*Marsden's Sumatra*, p. 132.

Before the introduction of Mohammedanism, the Sumatrans regulated the period for sowing by the stars, and particularly by the appearance of the pleiades.—*Marsden's Sumatra*, p. 71.

[The Sumatrans have the domestic hen.]

[The Battas (Sumatra) keep herds of buffaloes, kine, and horses.]

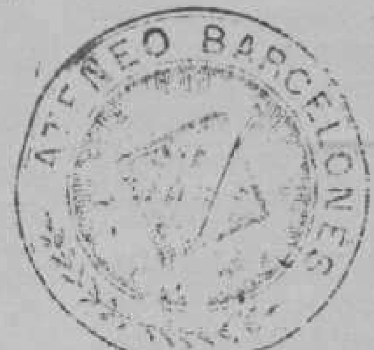
MALAGASY.

In Madagascar "the most important and general department of native agriculture is the growth of rice."—*Ellis's Hist. Madag.*, i., p. 294.

The Malagasy grow cotton and rear silkworms. Manioc.—*Ellis's Hist. Madag.*, i., p. 305.

The Malagasy manure their rice fields.—*Ellis's Hist. Madag.*, i., p. 295.

Cattle "constitute the chief wealth of the Malagasy."—*Ellis's Hist. Madagascar*, i., p. 201.



LAND-WORKS.

TYPES OF LOWEST RACES.

AUSTRALIANS.

Earthworks have been found in Australia which had been erected for purposes of *irrigation*, and which indicate a higher state of civilization than now exists.—*Jour. Eth. Soc.* (1854), iii., p. 10.

NEGRITTO RACES.

NEW CALEDONIANS.

The New Caledonians take a great deal of pains with the cultivation of the soil. At Yengen, "the face of the hills above the river is covered with rectangular fields, surrounded by channels for irrigation, which, as far as can be seen from below, is conducted on a careful and scientific system, levels being carried from the streams, which . . . . flow into the river at intervals of a quarter of a mile."—*Erskine's West. Pacific*, p. 355.

NEW GUINEA PEOPLE.

The natives of New Guinea make paths of planks and branches of trees, to prevent them from sinking in the mud.—*Jukes' Voyage of Fly*, i., p. 274.

FIJIANS.

The Feegeeans fortify their towns with wood and stone walls. Outside of these is an earthen embankment, with a deep moat surrounding everything, and ditches near the entrance, along the bottom of which pointed stakes were fixed. Poisoned stakes were also placed in holes round about the town for a long way.—*Jackson's Narr.; Erskine's West. Pacific*, p. 429.

Some parts of Feegee are fortified with labyrinths of ditches, extending over the country for seven or eight miles.—*Jackson. Erskine's West. Pacific*, p. 459.

[The Feegeeans make bridges.]

The Feegeeans have artificial ponds. The ditches round their towns are used occasionally for irrigation. "There are good paths between the villages [in Lakemba], in some places bordered with regular avenues of cocoa-nut trees and the pandanus."—*Erskine's West. Pacific*, p. 171.

"From Baw it [Mataisuva] may be reached either by sea or by going up the Wai ni ki, or Kaba mouth. The natives have shortened the latter passage more than twenty miles by cutting a canal, Kele Musu, across the longest of the deltas. Taking advantage of the tide setting in, we left Baw about noon, and soon found ourselves on the canal, probably the greatest piece of engineering ever executed in these islands, affording a proof how thickly they must have been populated to allow such an undertaking at a time when there was nothing but staves to dig the ground, hands to shovel up, and baskets to carry it away. It has not been ascertained when this canal was dug, all that can be elucidated is, that it was made long ago, and for the purpose of carrying out a military stratagem. It is about two miles long, sixty feet wide, and large canoes pass without difficulty

"On a subsequent occasion our schooner, the 'Paul Jones,' finding it impossible to get from Baw to Rewa by sea on account of a heavy gale, actually made her way through this canal, by taking due advantage of the tide."—*Seemann*, p. 82.

PAPUAN ISLANDERS.

"The Papuans of the coast are divided into small distinct tribes, frequently at war with each other, when they plant the paths to their villages with pointed pieces of bamboo or Nipa palm, called randjoes, which run into the feet of a party approaching to the attack, and make wounds which are difficult to cure."—*Chambers' Encyc., sub voce.*

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

"The Sandwich Islanders have no idea of straight paths. In many parts, where the country was level and open, the paths from one village to another were not more than a foot wide, and very crooked."—*Ellis's Hawaii*, p. 330.

The Sandwich Islanders had natural or artificial fortifications, where they left their wives and children during war, and to which they fled if vanquished.—*Ellis's Hawaii*, p. 123.

Aqueducts of stone and clay are made by the Sandwich Islanders.—*Vancouver's Voyages*, i., p. 171.

The Sandwich Islanders have artificial fish-ponds.—*Ellis's Hawaii*, pp. 330, 397.

TAHITIANS.

When Captain Wallis was at Otaheite the natives gave evidence of having made considerable progress in agriculture. Channels had been cut to lead the water into their gardens and plantations; and these latter were fenced off; the trees were planted in rows.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 472.

[The Tahitians cultivate yams on terraces on the hill-sides.]

The Tahitians used "rocky fortresses, improved by art," as places of defence.—*Ellis's P. R.*, ii., p. 511.

The South Sea Islanders have mountain fortresses, defended by thick stone walls.—*Ellis's Visits to Madag.*, p. 335.

TONGANS.

The fortifications of the Tongans consist mostly of mud fencing, in the form of wicker-work. Embankments of earth are also sometimes erected: with wide ditches. The fortresses are sometimes situated on eminences.

SAMOANS.

"Around the village where the war party assembled, they [the Samoans] threw a rough stockade, formed by any kind of sticks or trees cut into eight feet lengths, and put close to each other, upright, with their ends buried two feet in the ground."—*Turner's Poly.*, p. 300.

NEW ZEALANDERS.

The New Zealanders construct bridges "by laying a great quantity of fern across small trunks of trees, and brushwood placed lengthwise." Sometimes suspended by flax from opposite trees.—*Angas's Aust. and N. Zealand*, ii., pp. 14, 106.

The New Zealanders had made considerable progress in agriculture when Cook visited them. Their plantations were well tilled and fenced, the potatoes, &c. were planted in rows.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 313.

New Zealanders, when besieging a fortification, make underground approaches.—*Thomson's New Zealand*, i., p. 133.

DYAKS.

Dyak farming:—Each clan selects a piece of jungle and burns it; the charred trees and brush-wood are dragged together to make a rude fence; holes are then made in the soil and the seed rice deposited in them. The only care thereafter is to keep the ground clear of weeds.—*Boyle's Borneo*, p. 210.

A jungle path among the Dyaks is composed of logs, shorn of their branches and placed end to end. This series of logs is carried straight over river, abyss, morass, hill, &c. Sometimes a sort of bamboo bridge is formed when a river has to be crossed, having rails for protection; but frequently there is nothing but the bare logs.—*Boyle's Borneo*, pp. 40, 60.

The Dyak paths consist of a line of single trees laid end to end.—*St. John's Far East*, i., p. 106.

The paths of the Land Dyaks are formed of the stems of trees raised two feet from the ground, two stems forming the breadth of the path.—*Low's Sarawak*, p. 286.

Some of the Kyan roads are made by clearing about two fathoms broad, and then laying across and securing small trunks of trees about a yard apart.—*St. John's Far East*, ii., p. 54.

"Small paths intersect the forests between the villages of all Sakarran and Sarebus (Dyak) tribes, so that a constant communication is easily kept up."—*Low's Sarawak*, p. 169.

In 1861 the country of the Dyaks was more or less intersected by paths.—*Brooke's Sarawak*, ii., p. 85.

The Dyaks have clumps of fruit trees surrounding their houses.—*Brooke's Sarawak*, ii., p. 192.

The villages of the Land Dyaks are generally surrounded with trees.—*Low's Sarawak*, p. 284.

[The Dyaks make bamboo bridges upon Dredge's principle.]

The Dyak suspension bridges are of the width of one bamboo, and generally provided with railings.—*St. John's Far East*, i., p. 139.

Some of the Dyak bridges are 60 feet high.—*Low's Sarawak*, p. 286.

JAVANS.

The great temple of Borobodo, in Java, "is built upon a small hill, and consists of a central dome and seven ranges of terraced walls covering the slope of the hill and forming open galleries each below the other, and communicating by steps and gateways. . . . . The amount of human labour and skill expended on the Great Pyramid of Egypt sinks into insignificance when compared with that required to complete this sculptured hill-temple in the interior of Java."—*Wallace*, i., p. 165.

In Java "the villages whether large or small, are fenced in by strong hedges of *bámbu*, and other quick growing plants."—*Raffles*, i., p. 83.

In Java "irrigation is exclusively effected by conducting the water of rivers and rivulets from the more or less elevated spots in the vicinity . . . . no machinery whatever is employed in raising water for agricultural purposes in any part of the island."—*Raffles*, i., p. 119.

[The Javans have fish ponds, partly artificial, partly natural.]

SUMATRANS.

[Every Sumatran village is surrounded with a number of fruit-bearing trees.]

The Sumatrans sometimes make embankments and sluices for letting on the water and keeping it back from their low-ground rice fields. When the ground has been brought to a proper level, it is "divided into portions nearly square or oblong . . . . by narrow banks raised about eighteen inches, and two feet wide." They serve the purposes of confining the water, and forming foot-paths.—*Marsden's Sumatra*, p. 75.

Hanging bridges, in Sumatra: formed of bamboos, tied together with *iju* ropes, and suspended to the trees, whose branches stretched nearly over the stream.—*Marsden*, p. 317.

[The Sumatrans make breast-works and entrenchments in time of war. They have fortified villages.]

MALAGASY.

In Southern Madagascar "almost all the villages are built upon eminences; they are surrounded by two rows of strong palisades; and within these there is a parapet of earth four feet in height. Large bamboos, placed at the distance of five feet from each other, and sunk to a considerable depth in the ground, serve to strengthen the palisades: but some of these villages are fortified also by a ditch ten feet in breadth, and six in depth."—*Rochon. Pinkerton*, xvi., p. 743.

In Aukova, Madagascar, "most of the villages are situated

on eminences some of them are extremely high, and difficult of access. They are usually encircled, for security, by a deep fosse."—*Ellis's Hist. Madag.*, i., p. 127.

Residence of the king of the part of Madagascar where Drury resided.—"It stands in a wood, and is secured in a particular manner with trees all round it, which seem to have been planted there when very young; they grow very straight and tall, and so near together that a small dog can't pass between them. . . . . There are but two Passages, or Gates, no wider than for two to go abreast. . . . . The whole in compass is about a mile."—*Drury*, p. 35.

In Madagascar "manioc is usually cultivated in enclosed fields; the fence consisting of a bank of earth about three feet high, and planted with songo-songo, *euphorbia splendida*, or a mud wall, the top of which is thickly set with splinters of bone." —*Ellis's Hist. Madag.*, i., p. 303.

The Malagasy make extensive use of irrigation in the cultivation of rice. "Each field is divided from the rest by a small bank about six or nine inches wide, the top of which being raised six inches above the field, forms a smooth foot-path. . . . By the sides of these paths little rills are led over the entire plain, so that every field may be watered when necessary. These rills are supplied from canals."

Rice is also cultivated on terraces on the sides of the hills, which can also be covered with water.—*Ellis's Hist. Madag.*, i., p. 297.

[The Malagasy have plantations fenced with stakes.]

The only kind of roads in Madagascar in Drury's time seem to have been beaten tracks or narrow paths.—*Drury*, p. 32.

The roads or paths in Madagascar are bad.—*Ellis's Visits.*

The natives of Madagascar were in the habit of "either gathering the ore [iron] from the surface of the ground, digging for it in the plains, or at the foot of a mountain, but seldom penetrating above five or six feet deep."—*Ellis's Hist. Madag.*, i., p. 307.

HABITATIONS.

TYPES OF LOWEST RACES.

FUEGIANS.

The huts of the Fuegians "are built of boughs or small trees stuck in the earth, and brought together at the top, where they are firmly bound by bark sedge, sedge, and twigs. Smaller branches are then interlaced, forming a tolerably compact wickerwork, and on this grass, turf, and bark are laid, making the hut quite warm, and impervious to the wind and snow, though not quite so to the rain. The usual dimensions of these huts are seven or eight feet in diameter, and about four or five in height. They have an oval hole to creep in at. The fire is built in a small excavation in the middle of the hut. The floor is of clay. . . . . The usual accompaniment of a hut is a conical pile of shells opposite the door, nearly as large as the hut itself." —*U. S. Ex. Ex.*, i., p. 123.

"The wigwams of the Alikhoolip, and indeed of all the Fuegians, except the Tekeenica (and perhaps some of the Gacana, whom we have not seen), are shaped like bee-hives. Their height is not above four or five feet above the ground; but an excavation is usually made within, which gives another foot, making about five feet and a half of height, inside, and they are two or three, or four yards in diameter. Branches of trees stuck in the ground, bent together towards the top, form the structure, upon which skins, pieces of bark, and bunches of coarse grass are roughly fastened."—*Fitzroy*, ii., p. 141.

The "dwellings on the eastern part of Terra del Fuego are the conical wigwam built from branches of trees over a hollowed space of ground. On the west part of Tierra del Fuego their habitations are I believe somewhat different."—*(Snow) Trans. Eth. Soc., New. Ser.*, i., p. 264.

"A Tekeenica wigwam is of a conical form, made of a number of large poles, or young trees, placed touching one another in a circle, with the small ends meeting. Sometimes bunches of grass or pieces of bark are thrown upon the side which is exposed to the prevailing winds. No Fuegians, except the Tekeenica, make their huts in this manner."—*Fitzroy*, ii., p. 140.

[The wigwams of the Chonos Indians are of the bee-hive form.]

ANDAMANS.

Huts of the Andamans—"Three or four sticks are planted in the ground, and fastened together at the top, in the form of a cone, over which, a kind of thatch is formed with the branches, and leaves of trees. An opening is left on one side, just large enough to creep into, and the ground beneath is strewed with leaves, upon which they lie."—*Lieut. Colebrooke. Asiatic Researches*, iv., p. 391.

Andaman huts:—"They consist of four posts, the two front ones higher than the two hinder ones, which were close to the ground. They were open at the sides, and merely covered with a roof of bamboo, or a few palm leaves bound tightly together. . . . . The posterior posts were one or two feet only in height, the anterior, six or eight feet; the huts were built on the ground. . . . . They were arranged in circular form on the bare ground with only the vegetation cleared away. The Andamans formed their beds of leaves."—*(Mouat) Trans. Eth. Soc., New Ser.*, ii., p. 48.

The Andamans generally build their huts in the vicinity of fresh water.—*Mouat*, p. 106.

VEDDAHS.

A Veddah village, visited by Mr, Bennett, "consisted of straggling sheds, constructed like the huts of the lower classes of Singhalese, with sticks and mud (the smoke issuing from every aperture), and surrounded by thorn bushes scattered about without regard to order. When asked if any of them lived in trees, they shook their heads, and pointing to the Kandian mountains, said, 'those in the high and very far did.'" —*Pridham*, p. 459.

"The village Veddahs approach the confines of the European settlements on the eastern coast, where they . . . . submit to dwell in huts of mud and bark. The Rock Veddahs remain concealed in the forests . . . . lodging in caves, or under the shelter of overhanging rocks, and sometimes sleeping on stages, which they construct in the trees."—*Tennent*, ii., p. 436.

The Bintenne forest Veddahs "live in huts formed of boughs and bark, not so much from any advance in civilization, as from the dearth of rock caves, which abound in Nilgala; but they, too, become Troglodytes in the wet weather."—*(Bailey) Trans. Eth. Soc., Lon., N. S.*, ii., 282.

Some forest Veddahs "dwell in hollow trees and caves."—*Sirr*, ii., 215.

Veddahs do not live in trees as commonly believed.—*Baker*, p. 124.

AUSTRALIANS.

The huts (of a tribe of Australians in the northern interior) "were made of strong boughs fixed in a circle in the ground, so as to meet in a common centre; on these there was, as in some other huts I have had occasion to describe, a thick seam of grass and leaves, and over this again a compact coating of clay. They were from eight to ten feet in diameter, and about four and a half feet high, the opening into them not being larger than to allow a man to creep in. * * * Each (hut) had a smaller one attached to it."—*Sturt's Australia* (1844-6), i., p. 254.

"Each hut was semicircular or circular, the roof conical, and from one side a flat roof stood forward like a portico, supported by two sticks. Most of them were close to the trunk of a tree, and they were covered, not as in other parts, by sheets of bark, but with a variety of materials, such as reeds, grass, and boughs."—*Mitchell's Australia*, i., p. 77.

The huts of a tribe of Australian natives on the Darling "were semicircular, and constructed of branches of trees, well thatched with straw, forming altogether a covering of about a foot in thickness." Such permanent huts are indications of a more peaceful race.—*Mitchell's Australia*, i., p. 240.

The native huts in New South Wales are sometimes made of the bark of a single tree, bent in the middle, and placed on its two ends on the ground, affording shelter to only one person. The natives dwell also in cavities of the rock. [Rarely, however, on account of superstition.]—*Angas's Aust. and N. Zealand*, ii., p. 212.

The huts of the Australians are very different as regards the size of the opening or door. Some are nearly closed; others have a large angular opening from the ground to the top of the hut.

The winter huts of the Australians are generally perfectly water-tight and very warm.—*Trans. Eth. Soc., New Series*, iii., p. 289.

The natives of Australia sometimes construct large long huts, in which from five to ten families reside, each having its own separate fire.—*Eyre's Australia*, ii., p. 302.

Sometimes the more permanent huts of the Australian natives are placed in semicircular groups, the huts facing inwards, or towards the centre. The fire in the front part of the hut.—*Mitchell's Australia*, i., p. 262.

NEGRITTO RACES.

TASMANIANS.

The encampments of the Tasmanians "were always formed on the margin of a stream or lagoon."—*(Dove) Tasmanian Journal*, i., p. 250.

"In the neighbourhood of the sea, and in the mountainous parts of the country," the Tasmanians "sought no other retreat than the caves and hollows with which nature has abundantly supplied them. In more open tracks they erected break-winds, which consisted of huge branches of trees firmly wedged together and supported by means of stakes in the form of a crescent, the convex side of which was so placed as to oppose itself to the wind. A fire was kept burning in the unenclosed space which was left to leeward."—*(Dove) Tasmanian Journal*, i., p. 249.

"Rude huts of sheet-bark have been seen with the opening towards the east, the west being the prevailing breeze. Branches of trees were occasionally tied together, and supported by sticks in the form of a crescent, the open part of which was contrived to be placed to leeward; the fire, being as usual, just inside the opening, would be sheltered from the wind. * * * 'They were,' he [Jorgenson] says, 'very well built of tea-tree branches, and well thatched with grass. They appeared much in the form of a beehive, and could with ease contain thirty persons. * * * Mr. Robinson relates having fallen in with a similar character of edifice, when near Macquarie Harbour. These had a frame-work of wattles, and a thatch of reeds in regular and beautiful tiers, commencing at the bottom. The orifice for the door was small. Each hut would hold from twenty to twenty-five persons. They were calculated to last for some years, though not regularly occupied. The tribes there, as elsewhere, were wanderers; but 'the violence of the westerly breezes produced such an inclemency of the weather, that they require more substantial and water-proof dwellings than those living further inland.'"—*Bonwick's Daily Life Tas.*, p. 49.

NEW CALEDONIANS, &c.

The houses of the New Caledonians are circular. "The entrance is by a small door, or long square hole, just big enough to admit a man bent double. . . . The framing is of small spars, reeds, &c. and both sides and roof are thick and close covered with thatch, made of coarse long grass. In the inside of the house are set up posts to which spars are fastened, and platforms made, for the conveniency of laying any thing on. Some houses have two floors, one above the other. The floor is laid with dry grass, and, here and there, mats are spread for the principal people to sleep or sit on." There is commonly a fire burning. The houses have no chimney.—*Cook's Voyage towards South Pole, &c.*, ii., p. 121.

A chief's house in New Caledonia is, "like all the rest, circular, with low walls about four feet in height, with a lofty well-thatched roof, surmounted by a pole carved and painted red . . . and ornamented with ovula shells."—*Erskine's West. Pacific*, p. 353.

The houses of the Tanese are "simple longitudinal huts with slanting roofs, open at one end."—*Erskine's West. Pacific*, p. 318.

The houses in Tanna "need no other description than comparing them to the roof of a thatched house in England, taken off the walls and placed on the ground."—*Cook's Voyage towards South Pole, &c.*, ii., p. 67.

The huts of the Tannese villages "are put up without any rule or arrangement, among the trees."—*Turner*, p. 84.

The Vateans live in regular villages. Houses long, 100 feet sometimes, but low and narrow.—*Turner's Poly.*, p. 393.

In the villages of Vate there is a large common house, in which strangers are entertained.—*Erskine's West. Pacific*, p. 331.

NEW GUINEA PEOPLE.

The houses of the natives of New Guinea are similar in many respects to those of the Dyaks. They are raised about 6 feet from the ground on posts placed irregularly, most of them apparently the stumps of trees cut off at that height and left standing. Upwards of 300 feet long and about 30 feet in width. The roof is formed of an arched frame-work of bamboo, covered with leaves of the sago-palm, so as to be perfectly water-tight; it is 16 or 18 feet high in the centre, sloping down on either hand to the floor, which is composed of loose planks covered with the outer rind of the palm flattened and dried. The house resembles a tunnel: the light being admitted at the two ends, and by a few small windows or doors, connected with the apartments or cabins. At each end is a balcony. The cabins are arranged in a row down each side; and in their interior are low frames for sleeping on, pegs and shelves, &c. &c. In each cabin is a fire-place.—*Jukes's Voyage of Fly*, i., p. 271.

Some, but not all, of the houses of the New Guinea people are built on piles.—*Earl's Papuans*, p. 51.

The chief village of Dory, north coast of New Guinea, "called Lonfaba, consists of thirty-three houses, each of which is from sixty to seventy feet long, twenty to twenty-five feet wide, and from twelve to fifteen feet high. They are erected upon wooden piles, extending beyond the level of low water; and during high tides, the sea rises up to the floor of the houses. A stage or platform, also on piles, affords access from the shore. The sides are composed of wooden planks, and the roof is thatched with *atap*, or marsh flags. A passage about ten feet wide runs along the centre of the building throughout its length, and on each side are chambers and store-rooms partitioned off with mats. The end nearest the sea is left open on three sides, and here the males are generally to be found, . . . making and repairing their implements," &c. Each apartment is furnished with a fire-place. As many as twenty families will occupy one house.—*Earl's Papuans*, p. 74.

Houses on south coast of New Guinea:—"The village covers a space of about half an acre; it consisted of twenty-seven huts built at right angles to each other, but without any other attempt at arrangement. These huts are of various sizes—the largest thirty-five feet long, twelve wide, and twenty-five high; all are constructed on a similar plan, being raised from the ground about four feet on posts, four, five, or six in number, passing through the same circular wooden discs seen at the Louisiade Archipelago, intended, I believe, to keep out rats or other vermin. The sides and roof are continuous, and slope sharply upwards. . . . The roof is neatly and smoothly thatched with grass, and the sides are covered in with sheets of a bark-like substance. . . . The entrance is at one end over-hung by the gable like a curtain."—*Voy. Rattlesnake*, i., p. 264.

At Dory, New Guinea, each large house "had a house for the batchelors, close by it."—*Forrest's Voyage to New Guinea*, p. 96.

FIJIANS.

Feegeean chief's house:—"It was a large, oblong, strangely built house, erected on a stone foundation eight or ten feet high. The front door was exactly in the middle of one side, and about six or eight feet broad, to which led a flight of stone steps, about twenty in number, the same breadth as the doorway, with a carved railing on each side. The foundation of the house projected five or six feet beyond the sides, and was covered at the surface with two or three feet of rich soil, which was filled up with a luxuriant shrubbery. . . . . . In front was a large square, ... entirely surrounded by subordinate chiefs' residences, imitating, in construction, the head chief's."—*Jackson's Narr.; Erskine's West. Pacific*, p. 430.

In Feegee, "all towns have, for the accommodation of visitors, what is called the 'stranger's house.'"—*Erskine's West. Pacific*, p. 294.

PAPUAN ISLANDERS.

"The houses in Timor are different from those of most other islands; they seem all roof, the thatch overhanging the low walls and reaching to the ground, except where it is cut away for an entrance. In the west end of Timor, on the little island of Seman, the houses more resemble those of the Hottentots, being egg-shaped, very small, and with a door only about three feet high. These are built on the ground, while those of the eastern districts are raised a few feet on posts. In their excitable disposition, loud voices, and fearless demeanour, the Timorese closely resemble the people of New Guinea."—*A. R. Wallace.*

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The houses in the Sandwich Islands are built tent-fashion,

and are covered from top to bottom.—*Cook's Last Voyage*, p. 229.

The houses of the Sandwich Islanders are clustered in small towns or villages; their external appearance resembles the roof of a barn placed on the ground; sometimes those near the sea are raised on posts. The floor is covered with dry grass and mats, some of the latter extremely beautiful.—*Cook's Sec. Voyage*, i., p. 178.

The houses of the Sandwich Islanders used to have no windows. The houses of the poorer people are mere huts, while those of the chiefs are from 40 to 70 feet long. A good house will last from 7 to 10 years. In general they last only about 5 years.—*Ellis's Hawaii*, pp. 290, 292.

The houses of the Sandwich Islanders are generally built near the sea, and form villages.—*Cook's Sec. Voyage*, ii.

The Sandwich Islanders sometimes use natural caves as dwelling-houses.—*Ellis's Hawaii*, p. 195.

The Sandwich Islanders have houses (sometimes superior to their dwelling-houses) in which they build and repair their canoes.—*Vancouver's Voyage*, ii., p. 116.

TAHITIANS.

The houses in Otaheite consist only of a roof, supported on pillars, and have the appearance of a long barn.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 435.

Some, if not most, Tahitian houses have no enclosed sides, but consist "simply of a large roof, supported by three pillars along the centre, and a number round the sides."—*Ellis's Poly. Res.*, i., p. 414.

In the Society Islands "the common houses are from 15 to 20 feet long, and 10 or 15 wide, the roof eight or nine feet high in the middle, and about five or six on the sides, though the eaves project a good way beyond the sides or posts."—*Forster's Observations*, p. 456.

The Tahitian dwelling-houses were formed of a frame work of wood; and are thatched with palm-leaves. A house when finished resembles a large birdcage. It contains only one room. Floor covered with long dried grass.—*Ellis's Poly. Res.*, i., p. 384.

In Tahiti, though all were capable of building good native houses, many "from indolence or want of tools, reared only temporary and wretched huts."—*Ellis's Poly. Res.*, i., p. 390.

The Otaheitans spread soft hay on the floor of their houses, covering it with mats. Sometimes there is a stool. They have little blocks of wood, which serve them for pillows.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 195.

The Tahitians formerly paved their dwellings and courtyards with stone.—*Ellis's P. R.*, ii., p. 30.

"Many of their [the Tahitians] houses are erected within their enclosures or plantations, but they generally stand on the shore, or by the way side. Every chief of rank, or person of what in Tahiti would be termed respectability, has an enclosure round his dwelling, leaving a space of ten or twenty feet width withinside. This court is often kept clean, sometimes spread over with dry grass, but generally covered with black basaltic pebbles, or . . beautifully white fragments of coral."—*Ellis's Poly. Res.*, i., p. 389.

In addition to their permanent dwelling houses, which were either oblong or oval, the Tahitians had also temporary dwellings during war, as well as canoe houses.—*Ellis's Poly. Res.*, i., p. 389.

"Substantial, spacious, and sometimes highly ornamental houses, were erected in several districts, throughout most of the [Society] islands, principally for" the accommodation, &c., of the Areois.—*Ellis's Poly. Res.*, i., p. 318.

In Otaheite, the chiefs have small moveable houses.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 195.

Some of the houses in Tahiti are "capable of containing two or three thousand people." One house belonging to the King "was three hundred and ninety-seven feet in length. Others were a hundred, or a hundred and forty feet long. These, however, were erected only for the leading chiefs."—*Ellis's Poly. Res.*, i., p. 388.

"Some of their houses [those of the Society Islanders] were two hundred feet long, and on the floor, hundreds have, at times, lain down promiscuously to sleep. They slept on mats manufactured with palm leaves, spread on the ground. . . . The mats were sometimes spread on a low bedstead."—*Ellis's P. Res.*, ii., p. 66.

The Otaheitans have public buildings, built and maintained at the public expense.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 196.

Most of the districts of Tahiti had houses for public amusements. "These structures were frequently large, and well built; and consisted of a roof supported by pillars, without any shelter for the sides."—*Ellis's Polynesia*, i., p. 299.

"Their [Tahitian] temples were either national, local, or domestic. . . *Marae* was the name for temple. . . All were uncovered, and resembled oratories rather than temples." They were in the form of a square or parallelogram. "Two sides [each 40 or 50 feet long] . . were enclosed by a high stone wall; the front was protected by a low fence; and opposite, a pyramidal structure was raised, in front of which the images were kept, and the altars fixed. These piles were often immense," and were ascended by a flight of steps, of hewn or squared stones. "Within the enclosure the houses of the priests, and keepers of the idols were erected."—*Ellis's P.R.*, ii., p. 206.

TONGANS.

Houses in Tonga;—generally oblong; closed at both ends, open in front and behind; sloping thatched roof, descending to within four feet of the ground, and resting on four or more posts; floor covered with matting, made of the leaves of the cocoa-nut tree; consists of but one apartment, sometimes, however, subdivided by screens; a considerable amount of ornamentation displayed on them."—*Martin's Tonga Islands*, ii., p. 267.

The houses of the Tongans do not form towns or villages; but each house is usually situated in the midst of a plantation, which is frequently entirely fenced in.—*Cook's Sec. Voyage*, i., p. 88.

[The Tongans have cook-houses; and also canoe-houses.]

SAMOANS.

Samoan houses—"Imagine a gigantic bee-hive, thirty feet in diameter and a hundred in circumference, and raised from the ground about four feet by a number of posts, at intervals of four feet from each other all round, and you have a good idea of the appearance of a Samoan house. The spaces between these posts . . . are shut in at night by roughly-plaited cocoa-nut leaf blinds. . . . The floor is raised six or eight inches with rough stones; then an upper layer of smooth pebbles; then some cocoa-nut-leaf mats, and then a layer of finer matting." The thatch (formed of sugar-cane leaves strung upon reeds) is laid on with great care and taste. Roof so constructed that it can be lifted bodily off the posts. The arrangement of the houses in a village has no regard whatever to order. A house has but *one* apartment. The fire-place is about the middle of the house. "It is not used for cooking, but for the purpose of lighting up the house at night."—*Turner's Polynesia*, p. 256.

The Samoans had a small house or temple consecrated to the deity of each village.—*Turner's P.*, p. 240.

In Samoa "every village had its 'large house' kept in order, and well spread with mats for the reception of strangers."—*Turner's Polynesia*, p. 198.

In Samoan villages there is a large common house for the transaction of business, for amusement, and for the reception and entertainment of strangers.—*Erskine's West. Pacific*, p. 45.

In Samoa "the maræ is the forum, or place of public assembly—an open circular space, surrounded by bread-fruit trees, under the shade of which the people sit."—*Turner's Polynesia*, p. 186.

Samoan houses frequently form presents, fines, dowries, as well as articles of barter: and are removed from place to place.—*Turner's Poly.*, p. 259.

NEW ZEALANDERS.

The houses of the New Zealanders are generally about 18 or 20 ft. long, 8 or 10 broad, and 5 or 6 high. The framing is of wood, and the walls of dry grass, with the addition sometimes of a lining of bark. The roof is sloping. The door is at one end, and just high enough to admit a man, creeping upon his hands and knees. A square hole near the door serves for window and chimney. The fire-place is at the end. Near the door a carved plank is fixed.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 458.

Measurement of an average-sized New Zealand hut:—

Breadth inside	13 ft.
Length	15 „
Height from ground to ridge-pole	6 „
Height of sides	4 „

Door 2½ ft. high and 2 ft. broad. Window 30 inches by 30.—*Thomson's N. Zealand*, i., p. 208.

The New Zealand huts have a verandah 3 feet broad, the supports of which are sometimes adorned with carved human figures.—*Thomson's N. Zealand*, i., p. 208.

In New Zealand at the place where Cook first landed, "every house, or every little cluster of three or four houses, was furnished with a privy. * * * The offals of their food, and other litter, were also piled up in regular dunghills."—(*Cook*) *Hawkesworth's Voyages*, ii., p. 314.

The interior of the Pah, or fortified stockade, among the New Zealanders is divided into many separate enclosures, each containing the dwelling-house, cook-house, and store-house, of one or more families.—*Angas's Aus. and N. Zealand*, i., p. 332.

The New Zealand pahs were built on the banks of rivers, borders of lakes, headlands jutting out into the sea, &c.—*Thomson's N. Zealand*, i., p. 132.

The New Zealand villages are generally built in sheltered bays, on the banks of rivers, and the borders of lakes.—*Thomson's N. Zealand*, i., p. 207.

Some of the New Zealand pahs contain a population of from 1000 to 2000.—*Angas's Aust. and N. Zealand*, i., p. 333.

The N. Zealanders in times of peace live in a village, which is not enclosed, and where the houses are scattered about.—*Angas's Aust. and N. Zealand*, i., p. 332.

In addition to their houses in the village the New Zealanders erect sheds for resting and cooking on their plantations, where they have also store houses for depositing the seed during winter.—*Angas's Aust. and N. Zealand*, i., p. 333.

DYAKS.

A Dyak house has generally an entrance at each end, which is reached by climbing up a notched stick. On reaching the entrance and looking along the vista to the other entrance, one has on one hand all the sleeping apartments, on the other the two verandahs—the inner, and the outer. The inner (not properly a verandah, but resembling a verandah more than any thing else) is from 15 to 20 ft. broad, extends along the whole length of the house, and is covered in by the roof, and ceilinged with mats; in it are the fireplaces, composed of large flat stones. It is the usual lounging place of the tribe. Beyond this is the outer verandah, exposed to the sun, about 20 ft. broad, and having a rude railing encircling its outer edge.—*Boyle's Borneo*, p. 196.

Some Dyak houses have a door between each of the respective apartments, so that one could traverse the whole length of the house without appearing on the Verandah. (Others have only a small hole.)—*Low's Sarawak*, p. 170.

The houses of the Dyaks rest on piles, sometimes 18 ft. high.—*Brooke's Sarawak*, i., p. 349.

The posts on which some Dyak houses are built are 40 ft. high and 18 inches in diameter.—*St. John's Far East*, i., p. 38.

The posts of the Dyak houses are made of the tree called "Balean," the wood of which is so hard as to be almost incorruptible.—*Low's Sarawak*, p. 58.

So durable is the wood of which the posts of the Dyak houses are made that they are often handed down from a long line of ancestors, and are removed when the tribe removes.—*St. John's Far East*, ii., p. 33.

The houses of some of the Land Dyaks have no chimney, and only a small hole at one end for a window. The floor is composed of loose sticks and bamboos placed at intervals of an inch over the beams of the house.—*Boyle's Borneo*, p. 38.

The Dyaks build very long houses. One house will sometimes contain 38 doors.—*Brooke's Sarawak*, i., p. 94.

Some Land Dyak villages contain as many as 60 or 140 houses.—*Low's Sarawak*, p. 292.

Besides their dwelling houses the Dyaks have huts in their fields, and granaries at the village.—*Low's Sarawak*, p. 229.

The Land Dyaks sometimes build their farm-houses in the trees.—*St. John's Far East*, p. 138.

The Dyaks keep their dogs, pigs, and poultry below their houses.—*Brooke's Sarawak*, ii., p. 81; see also p. 167.

The villages of the Land Dyaks have generally one or more public houses—head-houses—in each village. They are of an octagonal form, the roof ending in a point. They stand apart from the rest, have no verandah, and are entered by a trap-door in the flooring. The unmarried men sleep here, the heads are kept in it, councils are held, and here strangers are lodged. A drum is kept in it for apprising the village of approaching danger.—*Low's Sarawak*, p. 281.

In addition to their dwelling house the Dyaks used to have a pangaran house (head-house), in which the head trophies of the clan were stored, councils were held, and the young unmarried men were compelled to sleep. Such houses are now falling into disuse.—*Boyle's Borneo*, p. 179.

The Dyaks build forts on the hills and inaccessible places, as well as on the rivers.—*Brooke's Sarawak*, i., p. 313.

In order to resist better the attacks of their enemies the Land Dyaks build their houses generally on hills and other inaccessible places. On account of the inequalities of surface, &c., belonging to such positions, their houses are not so large as those of the Sea Dyaks, each village being composed of a number of them.—*Low's Sarawak*, p. 278.

The Land Dyaks fortify their villages by a palisading of bamboo stakes, the points projecting out, like chevaux-de-frize.—*Low's Sarawak*, p. 285.

Among the Sou Dyaks—a land tribe, the whole clan do not live in one house; but a village is composed of several houses each containing a few families.—*Boyle's Borneo*, p. 36.

Among the Sea Dyaks the whole clan, however numerous, live in one house; which is sometimes over 1000 ft. long. Every family has an apartment.—*Boyle's Borneo*, pp. 36, 90.

The Sea Dyaks have no houses, like those among the Land Tribes, for the reception of the unmarried men.—*Low's Sarawak*, p. 198.

The Bakatans (Malanan division, Borneo) are the furthest removed from civilization, in that country; many of them not living in houses, but in trees.—*Brooke's Sarawak*, ii., p. 226.

JAVANS.

Javan habitations.—"They are oblong, and the floor is generally raised a few feet from the ground. The frame is composed of bamboos and poles tied together with rattans, and the walls and roof are covered with *attops*, a kind of reed thatch, which is found to be very durable. The floor is of split bamboos also secured with rattans, so that not a particle of iron is used in the construction. They are so extremely light that they can easily be removed to another spot, should the owner wish to alter the site of his habitation."—*Earl's Eastern Seas*, p. 66.

Javan houses.—The houses of the common people are generally built on the ground. "The sleeping places, however, are generally a little elevated above the level of the floor. . . . The sides . . . are generally formed of *bámbus*, flattened and plaited together: partitions, if any, are constructed of the same materials, and the roof is either thatched with long grass, with the leaves of the *nipah* or with a kind of *bámbu sirap*. . . . The accommodations consist of a room partitioned off for the heads of the family, and an open apartment on the opposite side for the children: there is no window either made or requisite." Sometimes, to protect from rain, the roof is made of *bambus* split into halves, and applied to each other by their alternate concave and convex surfaces. The dwellings of the petty chiefs "are distinguished by having eight slopes or roofs, four superior and four secondary. The houses of superior chiefs and nobles resemble the former, except in being larger." They usually contain 5 or 6 rooms. "The cottages . . . are never found detached or solitary: they always unite to form villages of greater or less extent;" which are completely screened by trees. The palace of the prince "is an extensive square, surrounded by a high wall, without which there is generally a moat or ditch. In the front, and also sometimes in the rear, an extensive open square is reserved;" in the centre of which are two banyan trees, the mark of a royal residence.—*Raffles*, i., p. 180.

"These [the palaces of Javan princes] are in fact walled cities, the palace occupying the centre of the town, and being surrounded on all sides by the habitations of the attendants, retainers, and other followers of the prince, and the members of his family. The empty spaces are occupied by the prince's gardens, by tanks and ponds. The area is intersected by an endless labyrinth of walls, the whole being concealed, at any considerable distance, by a profusion of ornamental and fruit trees."—*Crawfurd's Hist. Ind. Arch.*, i., p. 163.

The inhabitants of *Teng'ger* build their houses different from other Javans. They are "built on spacious open terraces, rising one above the other, each house occupying a terrace, and being in length from thirty to seventy and even eighty feet."—*Raffles*, i., p. 329.

SUMATRANS.

"In their [Sumatran] buildings neither stone, brick, nor clay, are ever made use of. . . . The frames of the houses are of wood, the underplate resting on pillars of about six or eight feet in height. . . . For the floorings they lay whole *bamboos*. . . . Across these are laid laths of split bamboo . . .; and over these are usually spread mats of different kinds. . . . The sides of the houses are generally closed in with . . . the bamboo opened, and rendered flat. The most general mode of covering houses is with the leaf of" the *nipah* palm. "The larger houses have three pitches in the roof. . . . In smaller houses there are but two pitches." Some temporary houses have flat roofs.—*Marsden*, p. 56.

The mode of ascent to the Sumatran houses is by a piece of timber, or stout bamboo, cut in notches.—*Marsden*, p. 58.

"Their [Sumatran] houses have no chimneys, and their fire-places are no more than a few loose bricks or stones, disposed in a temporary manner, and frequently on the landing-place before the doors."—*Marsden's Sumatra*, p. 60.

In their villages the Sumatrans have barns, "which are buildings detached from the dwelling-houses, raised like them from the ground, widening from the floor towards, and well lined with boards."—*Marsden's Sumatra*, p. 73.

In Sumatra "the villages . . . are always situated on the banks of a river or lake, for the convenience of bathing, and of transporting goods. An eminence difficult of ascent is usually made choice of for security. The access to them is by footways, narrow and winding, of which there are seldom more than two; one to the country, and the other to the water." They are generally surrounded with abundance of fruit trees—*durian, coco*, and *betel-nut*. "The rows of houses form commonly a quadrangle, with passages or lanes at intervals between the buildings, where . . . live the lower class of inhabitants,

and where also their *padi*-houses . . . are erected. In the middle of the square stands the *balei* or town hall, a room about fifty to an hundred feet long, and twenty or thirty wide, without division."—*Marsden*, p. 56.

[In some parts of the interior of Sumatra the natives live in long houses, similar to those of the Dyaks.]

[The houses of the Battas, Sumatra, consist of but a single room, which is entered by a trap-door in the middle. The unmarried men sleep in a separate building.]

MALAGASY.

Malagasy peasant's cottage.—"The inside, not above twenty feet square, was divided by a rush partition into two compartments, or rooms. The first, into which the door opened, was appropriated to a pen for calves, and a pen for lambs . . . and also a pen for ducks and chickens. The inner apartment was working-room, cooking-room, eating-room, sitting-room, and sleeping-room."—*Ellis's Visits*, p. 341.

"The best houses in the province of Ankova [Madagascar], are constructed of wood, others are built of bamboo, some of rushes, and others of mud; the poorest kind are merely excavations in the earth, thatched with reeds or long grass." Many of the provinces differ from each other in the position of the door and the window, as well as in the internal arrangements. Some tribes build their houses on pillars, about one or two feet above the ground.—*Ellis's Hist. Madag.*, i., p. 110.

Tananarivo, the capital of Madagascar, is built on a hill. "The houses are built on the declivities by means of artificially levelled terraces." The principal houses are built of wood. "The chief entrance always faces the west. . . . The houses are detached, and generally surrounded by a low mud wall. . . . In general, a coarse and strong matting, spread on the earth, constitutes the bed, table, and floor of the inhabitants." A hearth or fire-place, but no chimney. The pitch of the roof is generally very great. "At the gable-ends are also placed long poles, ornamented by rudely carved ornaments at the extremity." The houses are thatched with rushes, after the manner of the South Sea Islanders.—*Ellis's Hist. Madag.*, i., p. 93.

In travelling through Madagascar the missionaries sometimes found the habitations of the people "occupied by calves, pigs, and sheep, as well as the family of their host, all equal in point of cleanliness." This arrangement is general.—*Ellis's Hist. Madag.*, ii., p. 293.

"The chief works in which masonry is employed in Madagascar, are the walls and pavement in the court-yard around the houses of the sovereign, at the capital, and the chiefs in different parts of the country, and in the construction of the tombs and other monuments of the dead."—*Ellis's Hist. Madag.*, i., p. 319.

The granaries of the Malagasy are of different kinds. Some are circular excavations 5 or 6 feet in diameter. In the form of a bee-hive. Sides and floor of clay. Only a small aperture is left at the summit. Others are the same as the above in materials and construction; but are built entirely above ground. Often 15 or 16 feet high. Ascended by a ladder, or notched stick. Others are "houses raised six or seven feet above the ground by large wooden pillars, in one part of which there is usually a projection, very smoothly polished, to prevent the ascent of rats."—*Ellis's Hist. Madag.*, i., p. 301.

In Madagascar there are one or more government houses in every village, erected for the use of travellers.—*Ellis's Visits*, p. 275.

MALAYS IN GENERAL.

Before 1822 "they built their houses elevated upon lofty posts to defend themselves from the attacks of their enemies." —*A. R. Wallace, Civilisation in Northern Celebes.*

The town of Tringana "consists of a large group of huts, composed of wood and thatch, heaped together without any order or regularity. . . . The dwellings of the Sultan, and of two or three of the principal pangerans or nobles, are built of more substantial materials than the rest, indeed the former may be called a fort, for it is surrounded with a *paggar*, or bamboo fence, and is defended by several long brass *lelahs*."—*Earl's Eastern Seas*, p. 184.

FOOD.

TYPES OF LOWEST RACES.

FUEGIANS.

"The Fuegians drink only pure water." "Of vegetable food they have very little: a few berries, cranberries, and those which grow on the arbutus, and a kind of fungus, which is found on the birch-tree, being the only kinds used."—*Fitzroy*, ii., p. 185.

The principal, almost the only, food of the Fuegians is shell-fish.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 58.

The Fuegians "subsist principally upon shell-fish and the edible fungus."—(*Snow*) *Trans. Eth. Soc., New Ser.*, i., p. 264.

Food of Fuegians:—A fungus, limpets, mussels, and other shell-fish, seal-blubber. "They seldom cook their food much." Some tasteless berries.—*Darwin, Voy. Adv. and Beagle*, iii., p. 291, &c., *U. S. Ex. Ex.*, i, p. 127.

Food of Fuegians:—Principal subsistence—seals, birds, fish, and particularly shell-fish. Also eggs.—*Fitzroy*, ii., p. 178.

[Food of natives of north-east part of Tierra del Fuego—Guanacoes, ostriches, birds, and seals.]

The natives of the north-eastern part of Tierra del Fuego kill guanacoes, ostriches, birds, and seals, with their dogs, with bows and arrows, balls (bolas), slings, lances and clubs.—*Voy. Adv. and Beagle*, ii., p. 137.

ANDAMANS.

The food of the Andaman Islanders "consists of fish, turtle, dugongs, shell-fish, cuttle-fish, and wild pigs."—(*St. John*) *Trans. Eth. Soc., New Ser.*, v., p. 45.

VEDDAHS.

They [the Veddahs] subsist upon roots, grain, and fruit, when they can procure them; and upon birds, bats, crows, owls and kites, which they bring down with the bow; but for some unexplained reason, they will not touch the bear, the elephant, or buffalo, although the latter are abundant in their hunting grounds."—They "avow a preference for the iguana lizard and roasted monkeys above all other dainties." Honey and fish also eaten.—*Tennent*, ii., p. 439.

"The Veddahs eat the flesh of elk, deer, monkeys, pigs, the iguano, and pengolin—all flesh, indeed, but that of oxen, elephants, bears, leopards, and jackals; and all birds, except the wild or domestic fowl. They will not touch lizards, bats, or snakes." They are fond of fish. "Honey, and the grub in the comb, before it becomes the bee, are both staple food with the Veddahs." Wild yams.—(*Bailey*) *Trans. Eth. Soc., Lon., N. S.*, ii., 287-289.

"In times of scarcity they [the Veddahs] will eat decayed wood mixed with honey, and made into cakes, but this not so much for nourishment as to distend their empty stomachs and allay the distressing feelings of hunger."—(*Davy*) *confirmed by Bailey. Pridham*, p. 454.

AUSTRALIANS.

The food of the natives of the interior of Australia varies with the seasons. It consists of:—Seeds of various kinds, *e. g.* of grasses, of the mesembryanthemum, of the acacia, of the box-tree; roots and herbs, caterpillars and moths, lizards and snakes, the emu, kangaroo, ducks, the jerboa and talperoo.—*Sturt's Australia*, (1844-6) ii., p. 140.

The children of some native tribes of Australia live chiefly on the roots of a cichoraceous plant which they are taught almost as soon as they can walk to dig up for themselves by means of a small wooden shovel.—*Mitchell's Australia*, i., p. 336.

The principal article of food among the Western Australians is a species of yam, and the corms of an esculent plant (typhæ augustifolia) which are made into a sort of cake.—*Trans. Eth. Soc., New Series*, iii., p. 277.

Australian natives dig up the roots of trees for the sake of drinking the sap.—*Mitchell's Australia*, vol. i., p. 199.

The natives of Australia, when they cannot procure fish, subsist for the most part on herbs and roots, and on the caterpillar of the gum-tree moth.—*Sturt's Australia*, (1844-6) ii., p. 117.

Contents of one of the bags usually carried by the women of the native Australians:—"three snakes, three rats; about two pounds of small fish, and a quantity of the small root of the cichoraceous plant *täo*. * * * Various bodkins and colouring stones, and two mogos or stone hatchets."—*Mitchell's Australia*, ii., p. 240.

NEGRITTO RACES.

TASMANIANS.

Food of Tasmanians:—Shell-fish, roots of a species of geranium, roasted; fungus.—*Tasmanian Journal*, i.

The Tasmanians did not catch fish except shell-fish.—*Lloyd's Tasmania and Victoria*, p. 51.

"Dr. Jeanneret, once Protector, writes: 'They must have been superabundantly supplied, and have required little exertion or industry to support themselves.' Kangaroos, opossums, bandicoots, wombats, seals, stranded whales, birds, lizards, snakes, ants, grubs, and eggs, were in demand. Fresh-water fish were not used. * * * The western tribes lived chiefly upon shell-fish, as the mussel and mutton-fish. The inland tribes made an annual visit to the coast for this purpose."—*Bonwick's Daily Life, Tas.*, p. 14.

NEW CALEDONIANS, &c.

"Taro, yams, cocoa-nuts, sugar-cane, fish, pigeons, bats, rats, and human flesh are the prevailing articles of food" in New Caledonia. No pigs; few bread-fruits. They drink enormous quantities of salt water.—*Turner's Polynesia*, p. 424.

Food of Tannese.—Yams, taro, bread-fruit, cocoa-nuts, sugar-cane, and bananas form the principal food. Also pigs and fowls. —*Turner's Poly.*, p. 87.

The New Caledonians "subsist chiefly on roots and fish, and the bark of a tree." Plantains, sugar-canes, bread-fruit, cocoa-nuts, seem to be scarce.—*Cook's Voyage towards S. Pole*, ii., p. 122.

The food of the natives of New Hebrides and Western Polynesia consists chiefly of indigenous fruits and vegetables.—*Journ. Eth. Soc.* (1854) iii., p. 56.

NEW GUINEA PEOPLE.

"Sago, fish and shell-fish, and turtle-eggs, are the chief food of the Outanatas," New Guinea. They have also "bananas, cocoa-nuts, papayas, nutmegs, bread-fruit, and very large oranges." Yams, sugar-cane, and chili-pepper.—*Earl's Papuans*, p. 52.

Food of Dory people, New Guinea.—Chiefly "millet, yams, maize, or Indian corn, a little rice obtained from the traders, fish, pork, and fruit of several varieties, including cocoa-nuts, plantains, and papayas." Chew the betel-leaf, and smoke native tobacco.—*Earl's Papuans*, p. 73.

Food of natives of South Coast of New Guinea.—Staple article is the yam. Several other tubers; cocoa-nut; sugar-cane; bananas; bread-fruit; mangos; arrow-root; fish, to a certain extent; pigs and dogs seem to be eaten.

FIJIANS.

Shell-fish is a principal article of food among the common people in Feegee.—*Erskine's West. Pacific*, p. 263.

The Fiegieans are generally extremely particular about their food. But in time of war they eat snakes, grubs, &c., half-cooked; thinking it necessary at such times to inure themselves to hardships.—*Jackson's Narr., Erskine's West. Pacific*, p. 424.

The Fiegieans eat dogs, cats, snakes, lizards, grubs. Some of them only partially cooked.—*Jackson's Narr., Erskine's West. Pacific*, p. 423.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Food of the Sandwich Islanders:—Chiefly vegetable—Tarrow, bread-fruit, sweet potatoes, cocoa-nuts, &c. People of distinction eat hogs, &c.; fish. *Salt* is plentiful on these islands, and used with their food. *Drinks*:—Water, cocoa-nut milk.—*Cook's Sec. Voyage*, ii., p. 168.

The Sandwich Islanders breed dogs as an article of food.—*Ellis's Hawaii*, p. 358.

The Sandwich Islanders drink *ava*.—*Ellis's Hawaii*, p. 358.

TAHITIANS.

"Edible fruits, roots, and vegetables are found in plenty and variety" in Tahiti. The bread-fruit is the principal article of diet. Next to it is the taro; yams, sweet-potatoes, arrow-root, fern-root, cocoa-nut, plantain, banana, plums, chesnuts, jambo, ti-root (*dracaenae terminalis*), sugar-cane. The principal animal food is fowl and pork.—*Ellis's Poly. Res.*, i., cap. xiii.

[The Tahitians preserve bread-fruit for use out of season, by fermenting it into a sour paste.]

The food of the Otaheitans consists of:—Pork, poultry, dogs' flesh, fish, bread-fruit, bananas, plantains, yams, apples, and a sour fruit used for seasoning.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 482.

[Food of Tahitians:—Pigs, and dogs (principally eaten by the chiefs); domestic fowls, wild ducks, pigeons, several kinds of aquatic birds; fish—albicore, bonito, ray, sword-fish, shark, an endless variety of rock-fish; prawns, eels, shell-fish; turtle.]

In the Society Islands the lower classes often suffer from scarcity of food, which never extends to the upper classes. The food of the former is also of an inferior quality.—*Forster's Observations*, p. 263.

TONGANS.

The food of the Tongans, as well as the mode of its preparation, is similar to that of the Tahitians.—*Cook's Sec. Voyage*, i., p. 96.

[Dogs are eaten by the Tongans.]

SAMOANS.

"Bread-fruit, taro, bananas, and cocoa-nuts form the staff of life in Samoa." "For about half the year, the Samoans have an abundant supply of food from the bread-fruit trees. During the other half they depend principally upon their taro plantations. Bananas and cocoa-nuts are plentiful throughout the year." "The lagoons and reefs furnish a large supply of fish and shell-fish, of which the natives are very fond; and occasionally all, but especially persons of rank, regale themselves on pigs, fowls, and turtle."—*Turner's Polynesia*, p. 192.

[The ordinary beverage of the Samoans is the juice of a young cocoa-nut. Ava is used, but not to excess.]

NEW ZEALANDERS.

Food of the New Zealanders:—Fish, roots of a fern, sweet potatoes, coccos, gourds.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 313.

Food of the New Zealanders:—Staple;—Fish, fern-root, sweet potatoes, birds, dogs, rats, taro, karaka, and hinau berries. *Adjuncts*:—Bats, seals, whales, reptiles, worms, insects, chrysalises, vegetable caterpillars, sea-weeds, mosses, fungi, gourds, and various roots, fruits, flowers, shoots, and piths.—*Thomson's N. Zealand*, i., p. 152.

DYAKS.

The food of the Dyaks is principally vegetable.—*Low's Sarawak*, p. 201.

Rice is the principal article of food among the Dyaks; but they eat all animals taken in hunting, except the rhinoceros horn-bill.—*Boyle's Borneo*, p. 228.

Rice is the chief food of the Sea-Dyaks.—*Brooke's Sarawak*, i., p. 58.

The Sea-Dyaks, in their boat expeditions, always take a supply of red ochre or white oleaginous clay to eat, in case of other provisions running short.—*St. John's Far East*, i., p. 70.

Eating betel-nut as a narcotic is universal among the Dyaks. —*Brooke's Sarawak*, ii., p. 84.

JAVANS.

The food of Javans is principally vegetable. Rice is the staple. Sugar and salt are used. Fish, flesh of the ox, buffalo,

deer, goat, various kinds of poultry, also of the horse. Worms found in trees; white ants; eggs.—*Raffles*, i., p. 96.

SUMATRANS.

Food of Sumatrans:—Chiefly vegetable. Rice the staple; also sago and millet, to a small extent. Several spices and herbs. Animal food on festive occasions—buffalo, goat, fowl. Fish of various kinds. In times of scarcity they have recourse to the wild roots, herbs and leaves of trees, which the woods afford in every season, without culture.—*Marsden's Sumatra*, p. 381.

The *Battas*, Sumatra, esteem horse-flesh their most exquisite meat, and feed horses for food; also dogs. "Toddy or Palm-wine they drink copiously at their feasts."—*Marsden*, p. 381.

MALAGASY.

Rice is the staple food of the natives of Madagascar.—*Ellis's Hist. Madag.*, i., p. 19.

Food of the Malagasy:—The flesh of the ox (the most valuable and abundant), the pig (but only among some of the dark tribes), sheep, goats, monkeys, hedgehogs. Poultry:—turkeys, geese, ducks, with tame and wild fowl. Eggs of various animals, including those of the crocodile. Fish:—Eels, craw-fish, oysters, locusts, grasshoppers, silk-worms in the chrysalis state. Vegetable food:—Rice (the staple, everything else being regarded as only an accompaniment), maize, manioc root, arrow-root, and several varieties of yams, sweet potatoes, "besides many valuable roots that grow in the plains, woods, or valleys, without culture." Fruits:—Pineapples, grapes, oranges, peaches, citrons, lemons, &c. Honey, milk, the latter not much used.—*Ellis's Hist. Madagascar*, i., p. 200.

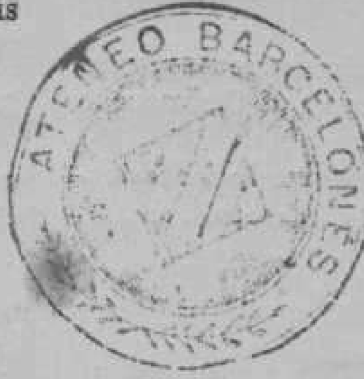
The Malagasy feed fowls "much in the same way that turkeys are sometimes crammed."—*Ellis's Visits*, p. 327.

The Malagasy drink a beverage made of honey and water.—*Drury*, p. 21.

MALAYS IN GENERAL.

"Throughout the whole Archipelago, beauty of vegetation is a pre-eminent charm. Almost every island, as well as every mountain peak, is clothed with the most luxuriant tropical forests, amid which, palms and tree-ferns and the broad-leaved Musaceæ (the most noble and elegant of vegetable forms) are always a conspicuous feature; while every native village is embosomed in groves of fruit trees which attain almost the same altitude and luxuriance as the virgin forests. Among the individual products of the islands worthy of note, are the precious spices, nutmegs, cloves, and cinnamon, the sago palm, the rattan cane, the fragrant sandal wood, and the gutta percha trees; while the delicious mungusteen, the queen of fruits, cannot even be successfully cultivated beyond these favoured regions.

"In the animal world, the most remarkable productions are the man-like orang-utang, found only in Borneo, and the lovely birds of Paradise, confined to the remote islands of New Guinea; while edible birds' nests and mother-of-pearl shell are valuable and interesting products almost restricted to this region."—*A. R. Wallace.*


ATENEO BARCELONES

CLOTHING.

TYPES OF LOWEST RACES.

FUEGIANS.

Clothing of Fuegians of south-east.—"A part of the skin of a guanaco or a seal skin upon their backs, and perhaps the skin of a penguin or a bit of hide hangs in front; but often there is nothing . . . . excepting a scrap of hide, which is tied to the side or back of the body, by a string round the waist. Even this is only for a pocket." "Women wear rather more clothing, that is, they have nearly a whole skin of a guanaco, or seal, wrapped about them, and usually a diminutive apron. The upper part of the wrapper, above a string which is tied round the waist, serves to carry an infant."—*Fitzroy*, ii., p. 138.

On the east-coast of Tierra del Fuego, the natives "have guanaco cloaks, and on the west they possess seal-skins. Amongst these central tribes the men generally possess an otter-skin, or some small scrap about as large as a pocket-handkerchief, which is barely sufficient to cover their backs as low down as their loins. It is laid across the breast by strings, and according as the wind blows it is shifted from side to side." Many of them are quite naked.—*Darwin, Voy. Adv. and Beagle*, iii., p. 235.

The Fuegians sew the skins of which they make their cloaks, "with sinews or small leather thongs; yet they do not shape these cloaks so as to afford shelter from the cold."—*Forster's Observations*, p. 313.

Fuegian women wear small girdles, and some have skins on their shoulders and waists.—*(Snow) Trans. Eth. Soc. New Ser.*, i., p. 263.

The natives of the north-eastern part of Tierra del Fuego resemble the Patagonians in clothing, excepting boots.—*Voy. Adv. and Beagle*, ii., p. 137.

The Fuegians of Orange Harbour wear only a small piece of seal-skin, "sufficient to cover one shoulder, and which is generally worn on the side from which the wind blows."—*U. S. Ex. Ex.*, i., p. 121.

The male Fuegians at Picton Island wear no clothing; they have "wild hair, and dirty and repulsive looking bodies."—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 262.

The Fuegians burn fires in their canoes.—*(Caddy) Trans. Eth. Soc., New Ser.*, v., p. 53.

ANDAMANS.

The Andaman Islanders "are naked, and not ashamed." . . . "The climate dispenses with any other protection of the body than a paste of earth and oil. Any rudiment of a cincture relates solely to the convenience of suspension of weapons or other portable objects."—*(Owen) Trans. Eth. Soc., New Ser.*, ii., pp. 35, 42.

In the morning the Andamans "rub their skins with mud, or wallow in it like buffaloes, to prevent the annoyance of insects, and daub their woolly heads with red ochre, or cinnabar."—*Lieut. Colebrooke, Asiatic Researches*, iv., p. 390.

The Andaman women wear "a leaf in front and a bunch of bark behind."—*(St. John) Trans. Eth. Soc., New Ser.*, v., p. 45.

The Andaman Islanders sew a few leaves together with rattans, to protect young infants from the rain.—*(Owen) Trans. Eth. Soc., New Ser.*, ii., p. 36.

VEDDAHS.

"Their clothing—so to speak—is the most scanty conceivable. A scrap of dirty cloth, scarcely larger than the paper on which I write, supported in front by a string round the waist, being a complete Veddah suit for male or female. * * * Almost the only difference in the costume of the men and women is, that the latter have their ears pierced, and wear in the lobes round studs of ivory."—*(Bailey) Trans. Eth. Soc., Lon., N. S.*, ii., p. 284.

"They [the Village Veddahs] wear a bit of cloth a little larger than that worn by the tribes of the forest."—*Tennent*, ii., p. 443.

AUSTRALIANS.

The natives of Australia sew skins together by means of the sinews of the emu, so as to form an oblong cloak.—*Eyre's Australia*, ii., p. 210.

Cloaks of *skin* are used by the natives of Australia.—*Mitchell's Australia*, i., p. 284.

Where skins cannot be procured the natives of Australia make garments of sea-weed or rushes.—*Eyre's Australia*, ii., p. 211.

The Australians have girdles made of opossum's hair.—*Trans. Eth. Soc., New Ser.*, iii., p. 268.

The natives of Australia, though greatly influenced by heat and cold, have not thought of providing themselves with clothing.—*Sturt's Australia*, (1844-46) ii., p. 280.

The Australians regarded the cloth, given them by Cook, as useless lumber.—*(Cook) Hawkesworth's Voyages*, iii., p. 585.

Some Australians wear round mats of grass or reeds, tied in front.—*Angas's Austr. and N. Zealand*, i., p. 85.

Even on a freezing night the natives of Australia strip off all their clothes before going to sleep; relying for heat upon their fires.—*Mitchell's Australia*, ii., p. 145.

Sometimes the natives of Australia make *circular* fires, and seat themselves in the centre.—*Mitchell's Australia*, i., p. 269.

A native of Australia, when sleeping, will sometimes have a fire at his feet, another at his head, and one on each side of him, all as close to him as is possible without burning him.—*Eyre's Australia*, ii., p. 305.

NEGRITTO RACES.

TASMANIANS.

"The Aborigines were usually naked, except in very cold weather, or in seasons of sickness, when a kangaroo or an opossum skin would be thrown over the shoulders. * * * The men had a string of kangaroo sinews or plaited rush girdle round their waists, in which to place their waddies. The women wore a sort of a garter and bracelet, with an ankle band, made of the skin of the kangaroo."—*Bonwick's Daily Life Tas.*, p. 24.

The skins of the kangaroo and opossum were the only garments patronized by the Tasmanians.—*Lloyd's Tasmania and Victoria*, p. 48.

NEW CALEDONIANS, &c.

The New Caledonians were almost naked.—*Cook's Voyage towards South Pole, &c.*, ii., p. 106.

The New Caledonians "have no clothing. Married women only wear a short fringe."—*Turner's Poly.*, p. 424.

Dress of New Caledonians:—*Men:* a piece of bark or a few leaves, caps, like long hats, without the rim. *Women:* A short petticoat, made of the filaments of the plantain tree, laid over a cord, to which they are fastened, and tied round the waist.—*Cook's Voyage towards South Pole*, i., p. 119.

The dress of the New Caledonian women at Gengen is "merely a band generally of black filaments about nine inches wide, tied round the hips." The men wear sometimes a cylindrical cap.—*Erskine's West. Pacific*, p. 357.

The natives of Sandwich Island (near New Ireland), when visited by Capt. Carteret, were destitute of clothing, but had a few ornaments made of shells upon their arms and legs.—*(Carteret) Hawkesworth's Voyages*, i., p. 599.

The men of Mallicollo "go quite naked, except a piece of cloth or leaf used as a wrapper." The women "wear a kind of petticoat; and some of them had something over their shoulders like a bag, in which they carry their children."—*Cook's Voyage towards South Pole, &c.*, ii., p. 34.

[The Tannese have cloth like tanned leather, made from the bark of the banian-tree.]

Clothing of Tannese:—*Men.* A belt round the waist an inch deep; a small bit of matting done up in a bundle in front. *Women.* Long girdles, hanging down below the knee. They wear them occasionally also over the shoulders. They are made from the rolled and dried fibre of the banana stalk.—*Turner's Poly.*, p. 80.

The dress of the Vateans "was much more decent" than that of the Tanese, "consisting of a broad belt of matting, seven or eight inches wide, very neatly worked in a diamond pattern of red, white, and black colours, with a species of maro suspended in front."—*Erskine's West. Pacific*, p. 324.

The dress of the women of Vate is similar to that of the men, "consisting of a somewhat broader waist belt, and a square mat in front. . . . To this must be added the singular appendage of a tail, made of grass or matting."—*Erskine*, p. 332.

NEW GUINEA PEOPLE.

The natives of Triton Bay, south coast of Western Peninsula of New Guinea, wear a band of cocoa-nut cloth round the waist and between the legs.—*Earl's Papuans*, p. 56.

Clothing of natives of south coast of New Guinea:—The men wear "a small breech-cloth of pandanus leaf passing between the legs, and secured before and behind to a string or other girdle round the waist."—The females wear petticoats . . of the same leaf, divided into long grass-like shreds, reaching to the knee . . . . Two or three of these petticoats are usually worn, one over the other, and in cold or wet weather the outer one is untied and fastened round the neck."—*Voy. Rattlesnake*, i., p. 263.

"The natives of the Outanata, New Guinea, plaster the body with sand and mud."—*Earl's Papuans*, p. 47.

The greater portion of the Outanatas, New Guinea, go entirely naked, but some wear a band round the waist, made of bark, bamboo, or a coarse kind of cloth formed from cocoa-nut husk. They have plaited peaked caps. None of the women seen entirely naked.—*Earl's Papuans*, p. 48.

The native dress of the natives of Dory, New Guinea, is a chawat of bark; but the chiefs frequently wear clothing resembling that of the Malays.—*Earl's Papuans*, p. 71.

The natives of Dourga Strait, New Guinea, wear only a girdle, made of plaited rushes, round the lower part of the stomach; the girdle is about six inches broad, the ends of the rushes hanging down. Some of the girdles are provided with a large shell so placed as to cover the centre of the stomach.—*Earl's Papuans*, p. 19.

FIJIANS.

Dress of the Feegeeans. (*Jackson's Narr., Erskine's West. Pacific*):—Women. A dress of bark, dyed all manner of colours, and plaited very neatly; the lower part hung in fringes, reaching to above the knee, the upper part forming a band round the waist. (p. 420.) The "maro" for men. A wrapper of native cloth. (175.)

PAPUAN ISLANDERS.

[The universal dress of the Timorese is a long cloth twisted round the waist, the fringed ends of which hang below the knee.]—*A. R. Wallace.*

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The dress of the Sandwich Islanders consists of a narrow slip of cloth round the waist.—*Cook's Sec. Voyage*, i., p. 167.

The dress of the Sandwich Islanders is a piece of cloth round the middle. The higher classes have also a large piece over their shoulder. The cloth is of various kinds, apparently all made from the Chinese paper mulberry tree. Some of it is painted of various patterns; some dyed red, black, and yellow.—*Cook's Sec. Voyage*, ii., p. 153.

Some of the cloths of the Sandwich Islanders are covered with resinous varnish rendering them impervious and durable.—*Ellis's Hawaii*, p. 81.

The chiefs in the Sandwich Islands have *sleeping cloths.*—*Ellis's Hawaii*, p. 80.

TAHITIANS.

Clothing of Tahitians.—The *Maro*, a broad girdle passed several times round the body; used when engaged in work. The *paren*, which reached from the waist to the calf of the leg. The *ahu bu*, a kind of scarf or mantle, somewhat like the Roman toga. The *tiputa*, having a hole in the centre, through which the head passed, the other parts extending over the shoulders, breast, and back. It corresponds exactly with the *poncho* of the South Americans. The *ahufara*, a shawl or scarf.—*Ellis's P. R.*, ii., p. 126.

The Tahitians wear, in addition to the cloth fastened round the waist, which they have in common with the Tongans, a covering for the upper part of the body, having a hole in it through which they pass the head.—*Forster's Observations*, p. 397.

The Otaheitans, when Wallis visited them, were clothed, but not with *shaped* cloth.—*(Wallis) Hawkesworth's Voyages*, i., p. 481.

The Society Islanders made bark cloth, the bales "containing sometimes two hundred yards of cloth, four yards wide; the whole in one single piece."—*Ellis's P. R.*, ii., p. 174.

[The Tahitians make bonnets or shades of cocoa-nut leaves.]

TONGANS.

The dress of the natives of Tonga consists of one piece of cloth.—*Martin's Tonga Islands*, ii., p. 334.

In addition to the *gnatoos* the Tongans wear a band round the lower part of the waist. The women wear a small mat round the middle, about a foot in breadth.—*Mariner*, ii., p. 335.

SAMOANS.

Clothing of Samoans.—A number of *ti* leaves (*Dracæna ter-*

minalis) fastened together; forming for men a small apron about a foot square, for women, a petticoat long enough to reach from the waist down below the knee, and made wide, so as to form a girdle covering all round." Cap of banana leaf, shade for the eyes of cocoa-nut leaf, and sandals of the plaited bark of the *Hibiscus tiliaceus*, occasional. For night,—mats to sleep on, a sheet of native cloth, and a musquito-curtain, also of native cloth. Fine mats are considered the most valuable clothing, and worn on gala days. Tiputa.—*Turner's Polynesia*, p. 202.

NEW ZEALANDERS.

Dress of New Zealanders:—A short petticoat, a mat, fastened by males on the right, by females on the left shoulder. A few tribes have flax sandals.—*Thomson's N. Zealand*, i., p. 204.

New Zealanders besmear themselves with red ochre and grease, to defend them from the attacks of the sand-flies.—*Angas's Aust. and N. Zealand*, ii., p. 65.

Some of the mats made by the New Zealanders of the leaves of the flax are perfectly waterproof.—*Angas's Aust. and N. Zealand*, i., p. 325.

Some of the flax mats of the New Zealanders were "as coarse as straw mats, while others rivalled the shawls of Cashmere in softness."—*Thomson's N. Zealand*, i., p. 19.

The New Zealanders (the men) use wooden combs for fastening the hair at the top of the head.—*Angas's Aust. and N. Zealand*, i., p. 326.

DYAKS.

The Land Dyaks have head-dresses, sometimes made of bark. The women wear round the waist a band, about 10 inches wide, of bark or bamboo, and fitting tight.—*St. John's Far East*, i., p. 140.

The costume of the men of the Low Dyaks—a Land tribe, is a piece of cloth or bark about 5 ft. long, twisted round the waist and between the legs: and a handkerchief round the head. That of the women consists in a short woollen petticoat falling from the waist to the knees.—*Boyle's Borneo*, p. 34.

The Dyaks sometimes make jackets of the skin of the Maias. —*Brooke's Sarawak*, i., p. 302.

The Dyaks make pouches of the skin of the squirrel, which they remove without cutting or damaging the fur.—*Boyle's Borneo*, p. 270.

Some of the girls of the Dyak tribes of the northern interior, "have petticoats composed entirely of beads on a groundwork of cloth or perhaps bark."—*St. John's Far East*, ii., p. 129.

Among the Adang Dyaks, and other tribes of the northern interior, few wear anything but bark, or skins.—*St. John's Far East*, ii., p. 124.

The Ida'an, North Borneo, wear padded war jackets.—*St. John's Far East*, i., p. 390.

All the Ida'an girls and young women wear a piece of cloth to conceal their bosoms. The clothes of interior tribes are of bark.—*St. John's Far East*, i., p. 375.

Some of the Hill Dyak women wear a peculiar article of dress, called "Saladan," made of split bamboo, fitting tightly to the body. The tribes wearing this are not so partial to bead-ornaments; the women having none at all, and the men only black and white.—*Low's Sarawak*, p. 242.

The young men of the Seribas Dyaks—the bravest warriors in Borneo, on departing for a campaign, always remove their ornaments and resume the simple chowat—a piece of cloth or bark about 5 feet long, and twisted round the waist and between the legs—of their ancestors.—*Boyle's Borneo*, p. 181.

Dress of Sea Dyaks:—For men, the chowat, a cloth passing round the waist, and a jacket. For women, the bedang,—a short petticoat.—*Low's Sarawak*, p. 177.

The Sea Dyaks make coverlets, waist-cloths, and head-dresses of bark.—*St. John's Far East*, i., p. 70.

The war-dress of the Sea Dyaks differs from that ordinarily worn in being more protective and ornamental.—*Low's Sarawak*, p. 178.

The Sea Dyaks wear a padded jacket during war.—*Low's Sarawak*, p. 212.

During war the Kyans wear jackets made of the skins of beasts,—those of the panther and the bear are most esteemed. *Low's Sarawak*, p. 328.

The Kyans, Borneo, make war cloaks of the panther's skin.—*Boyle's Borneo*, p. 23.

The jacket of the Kyan women is not loose like that of Dyak women, but fits close to the person. It is frequently made of pine-apple fibre.—*Low's Sarawak*. p. 328.

JAVANS.

The Javans "are for the most part clothed from the produce of their own soil and labour." Men:—The principal article of dress is the *sarong*. For occasions of state, a much larger and finer cloth, called *dodot*, worn in the same way, and falling in a kind of drapery which is peculiar to Java. *Jarit*, like the *sarong*, but not united at the ends. (The *sarong* is like "a wide sack without a bottom.") Short drawers. A jacket (generally), with short sleeves. A handkerchief round the head. Hats of leaves, or of split bamboo. A vest worn by chiefs. Women: —*Jarit*, reaching to the ankles. Gown or wrapper with sleeves. Girdle. A cloth passing above the right shoulder, and under the left arm. Children go naked till 6 or 7 years of age, except those of the upper classes.—*Raffles*, i., p. 85.

In the western districts of Java, the common people "are often seen with little or no covering, beyond a piece of very coarse clothing tied round the waist."—*Raffles*, i., p. 90.

The Javans have a war dress, and a court-dress. The former consists of pantaloons, a kilt or petticoat, a sash, two vests. Usually also a shade for the face, and sandals. In the court or full dress, the shoulders, arms, and body down to the waist, are entirely bare." A peculiar cap is worn on the head.—*Raffles*, i., p. 90.

When dressed in the war-costume, a Javan has usually three *krises*, one on each side and the other behind. "These consist of the *kris* which the wearer particularly calls his own, the *kris* which has descended to him from his ancestors, and the *kris* which he may have received on his marriage from his wife's father."—*Raffles*, i., p. 91.

SUMATRANS.

"The original clothing of the Sumatrans is the same with that found by navigators among the inhabitants of the South Sea Islands . . . It is still used among the *Rejangs* as their working dress . . . The country people now conform in a great measure to the dress of the Malays," which consists of, for *men*, a close waistcoat without sleeves; the *baju* resembling the *sarong*; short drawers; handkerchief or turban for the head. For *women*, a waistcoat from the breast to the thighs; the *sarong*; the *baju*, or upper gown; a piece of cloth thrown across the back part of the neck, and sometimes answering the purpose of a veil. In the villages the *sarong* is the only garment worn by the women for ordinary occasions.—*Marsden*, p. 49.

Clothing of the Battas, Sumatra.—"Their dress is commonly of a sort of cotton cloth manufactured by themselves, thick, harsh, and wiry, about four . . cubits long, and two in breadth, worn round the middle, with a scarf over the shoulder. These are of mixed colours, the prevalent being a brownish red, and a blue approaching to black . . . The covering of the head is usually the bark of a tree, but the superior class wear a strip of foreign blue cloth . . . The young women, beside the cloth round the middle, have one over the breasts."—*Marsden*, p. 377.

MALAGASY.

The ordinary dress of the Malagasy "consists generally of two, and at most of three garments, which are chiefly of hemp or cotton:" but among the rich they are of silk, and among the poor and slaves they are of the bark of trees. The *salaka*, similar to the *maro* of the South Sea Islanders, and worn by the men. "The kitamby of the females resembles the *pareu* of the South Sea Islanders." The females of some tribes also wear a garment which covers the breast, and sometimes the arms. The *lambo* or mantle, is worn by both sexes. It varies "in dimensions and quality with the rank and circumstances of the wearer." It is made of scarlet cloth (worn only by the king), of silk, white cotton, hemp, or matting of bark. Sashes and girdles worn by the nobles, &c., coverings for the head not generally used; but sometimes a hat or cap of rushes or grass is worn. Rude sandals of bullock's hide. Skins of animals, though easily obtained, do not appear to have been used as articles of clothing, at any period.—*Ellis's Hist. Madag.*, i., p. 277.

The Malagasy among whom Drury lived wore caps of matting, to distinguish them during the wars.—*Drury*, p. 263.

MALAYS IN GENERAL.

Down to 1822 the natives of Minahassa, Northern Celebes, wore strips of bark as their only dress.—*A. R. Wallace*.

IMPLEMENTS.

TYPES OF LOWEST RACES.

FUEGIANS.

[Implements, utensils, &c. of Fuegians.—Stones; clubs; spears, attached by a short line to a moveable barb; slings and stones; bows and arrows, pointed with a sharp triangular piece of agate, obsidian, or broken glass, bow string of twisted sinews; buckets of birch bark; baskets; fishing-lines; ropes, made of strips of seal-skin; iron pyrites and tinder, for making fire.]

"The Fuegian boat was described by Captain Bougainville as 'made of bark, ill connected with rushes, and caulked with moss in the seams, in the middle of which is a little hearth of sand, where they always keep up some fire.'"—*Bonwick's Daily Life Tas.*, p. 52.

The Fuegian canoe "in the internal arrangement of compartments seems orderly. The fishing utensils occupy the first division; in the next sits the female, who uses the foremost paddle; the third division is occupied as the fire-place; the fourth is the bailing well, where the water is collected to be thrown out; and next follows the place where the men sit: in the fifth division sits the female, who uses the after paddle; and last of all is the after-locker, in which they keep all their valuables."—*Weddell's Voy. towards S. Pole*, p. 163.

The Fuegian canoes "are constructed of bark, are very frail, and sewed with shreds of whalebone, sealskin and twigs. They are sharp at both ends, and are kept in shape as well as strengthened by a number of stretchers lashed to the gunwale."' *U. S. Ex. Ex.*, i., p. 123.

"The canoes of these Chonas Indians are made of planks sewed together; and they are rowed with oars. Generally there is a cross at one end of the canoe."—*Fitzroy*, ii., p. 142.

The natives of the north-eastern part of Tierra del Fuego "have neither canoes nor horses. The natives of the southern and western islands . . . . have canoes, but no horses."—*Voy. Adv. and Beagle*, ii., p. 131.

The people who live on the western coast of Patagonia "have canoes, but no horses."—*Voy. Adv. and Beagle*, ii., p. 131.

The Fuegians "have no utensil or furniture but the basket and satchel."—(*Cook*) *Hawkesworth's Voyages*, ii., p. 58.

[Utensils of Fuegians.—A basket, a kind of mat-satchel, a bone-hook, rude bow and arrows.]

[Implements, &c. of Fuegians.—Two mussel-shells for pincers, a shell for a knife. Canoes, made of several large pieces of bark sewed together.]

The Fuegians use the jaw of a porpoise, with the teeth, as a comb.—*Voyage of Adv. and Beagle*, ii., p. 54.

The Fuegians apparently use tufts of grass to sleep upon.—*Snow's Voyage to South Seas, &c.*, i., p. 348.

"The Fuegians, in 1520, were found doing the same thing. They rubbed a pointed stick on another, with the pith of a tree between the two. The Australians used the two sticks in the same way. But the Fuegians have advanced within the last three hundred years, for they now use a flinty stone, striking against a piece of iron pyrites, and catching the sparks on some moss."—*Bonwick's Daily Life Tas.*, p. 20.

ANDAMANS.

The Andamans shoot fish with their bows and arrows. "They are very dexterous at this extraordinary mode of fishing, which they practice also at night, by the light of a torch."—*Lieut. Colebrooke, Asiatic Researches*, iv., p. 390.

Implements of Andamanese:—A p-shaped hachet. Fishing-arrows, sometimes thrown like harpoons. Nautilus-shell for a drinking vessel. Bamboo vessels for holding water. Oyster-knives. Baskets. Canoes.—(*Mouatt*) *Trans. Eth. Soc. New Ser.*, ii., p. 45.

"The Andaman Islanders make beautiful baskets, nets, and earthen pots, though the latter are rare. They are made like the ancient British, but thinner; and I also think it will be found that they are used for burial purposes."—(*St. John*) *Trans. Eth. Soc., New Ser.*, v., p. 48.

The Andaman Islanders "catch the fish left by the ebb tide by means of a small hand-net stretched over a hoop."—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 36.

Implements, etc. of Andaman Islanders;—"*Pot.*—Earthen; not strong; carried when travelling in a sling of cane. *Fishing Net.*—Much similar to our landing net. *Fish Basket.*—Constructed of cane beautifully woven; it is carried over the shoulder to collect shell-fish. *Adze.*—A piece of iron secured into a wooden handle. [Iron obtained from wrecks]. *Shells* are generally used for knives as well as shaving purposes. *Water Vessels.*—Large cylinders hollowed out of wood. *Canoes.*—Hollowed out of light trees." "The nautilus-pompilius is used for drinking cups, and also for baling the canoes."—(*St. John's*) *Trans. Eth. Soc., New Ser.*, v., p. 49.

The Andamans have rafts of bamboos, as well as canoes.—*Lieut. Colebrooke. Asiatic Researches*, iv., p. 391.

[The Andamans attach an outrigger to their canoes.]

The Andamanese make cord of the inner bark of trees.—(*St. John*) *Trans. Eth. Soc., New Ser.*, v., p. 49.

All the Andamanese "used their teeth freely as apparently their only cutting instruments."—(*Smith*) *Trans. Eth. Soc., New Ser.*, iv., p. 210.

The Andaman Islanders shave and tattoo by means of pieces of glass. The glass is obtained from wrecks.—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 37.

VEDDAHS.

"They [the Veddahs] are fond of fish, which they catch by mixing with the water the juice of particular fruits and barks of trees, which stupefy them. A similar practice is common among the Singhalese. Their arrows procure for them the flesh of the animals they eat, and I can find no trace of pitfalls or traps being in use among them." "Tennent is wrong in saying that they procure birds with the bow. They are not good enough shots for that. They catch them with bird-lime, made from the juice of the bo-tree (*ficus religiosa*)—and also watch them to their nests, and take them at night."—(*Bailey*) *Trans. Eth. Soc. Lon., N. S.*, iii., 288.

The Veddahs capture elephants by shooting arrows into the sole of the feet when it is raised.—(*Confirmed by Bailey*). *De Butts*, p. 131.

AUSTRALIANS.

The implements of the Australians are not very numerous; the principal of them are:—The *hatchet*, made of a large greenish stone. *Knives*, made of flint, quartz, or mussel-shells. A strong *chisel-pointed stick*, used for dissecting, and many other purposes. *Rod* for noosing ducks. *Hunting spear*. *Needles*, made of the fibula of the emu, or kangaroo. Netting needle of wood. *Nets, bags, baskets, &c.* *Canoes.*—*Eyre's Australia*, ii., pp. 309-315.

The natives of Australia use *spears, stone-axes, nets.*—*Mitchell's Australia*, ii., p. 153.

The natives of Australia have a great many modes of catching fish:—By *nets* made of various materials, and kept in the water by various means. By *spears*, the native sometimes diving and spearing the fish, sometimes spearing them from his canoe, on which is a small fire, if the fishing takes place at night

By the *hand*, or by *boughs, &c.*—*Eyre's Australia*, ii., pp. 259-266.

Natives of Australia use fishing nets made of twigs.—*Mitchell's Australia*, vol. i., p. 100.

Natives of Australia make nets of flax.—*Mitchell's Australia*, i., p. 263.

The hooks of the Natives of New South Wales are sometimes formed of the talons of birds.—*Angas's Austr. and New Zealand*, ii., p. 229.

The Australians make strings and ropes of the hair of the females, who are annually shorn to supply this desideratum.—*Trans. Eth. Soc., New Ser.*, iii., p. 268.

The fishing lines of the Australians are of various degrees of thickness, from that of a half-inch rope to the fineness of a hair.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 637.

Some tribes of Australians are very expert divers, and when under water transfix the fish with their spears.—*Mitchell's Australia*, i., p. 269.

The natives of Australia sometimes use pieces of bark to float on while fishing. Sometimes they have a small fire upon their bark canoes.—*Mitchell's Australia*, i., p. 305.

The South Australians make rafts of layers of reeds, and capable of carrying eight or ten people.—*Angas's Aust. & New Zealand*, i., p. 90.

The Australians visited by Cook had fish hooks, made of shell.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 636.

The Australians use troughs and stones for grinding seed.—*Sturt's Australia* (1844-6), i., p. 387.

The natives of Australia catch birds by means of nets, resembling our own in structure.—*Mitchell's Australia*, i., p. 305.

The implements of the natives of the interior of Australia consist chiefly of *troughs* for holding water or suds, rush bags, skins, stones, &c.—*Sturt's Australia* (1844-6), ii., p. 139.

The South Australians use mussel-shells as knives.—*Angas's Australia & N. Zealand*, i., p. 92.

The natives of Australia weave baskets made of a kind of rush.—*Mitchell's Australia*, ii., p. 211.

Some of the baskets of the Australians are of beautiful workmanship.—*Angas's Austr. and N. Zealand*, i., p. 149.

The natives of Australia use kangaroo skins for holding water. —*Eyre's Australia*, i., p. 89.

The Australians use a cement made from the gum of the Grass tree, by heating it and mixing it with finely-powdered charcoal.—*Trans. Eth. Soc., New Ser.*, iii., p. 267.

Among the furniture of the Australians is an oblong vessel made of bark.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 636.

The natives of Australia seems always to carry torches.—*Mitchell's Australia*, ii., p. 37.

Columns of smoke used by the natives of Australia as signals. —*Mitchell's Australia*, vol. i., p. 129.

The canoes which Cook saw among the Australians could not carry more than four people.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 644.

NEGRITTO RACES.

TASMANIANS.

The Tasmanian Implements, &c.—*Canoes*, formed of pieces of bark or decayed wood, fastened together by means of rushes or thongs of skin. *Shells*, for holding water. *Baskets*, of a circular shape, made of long grass or rushes.—(*Dove*) *Tasmanian Journal*, i., p. 250.

"They were of thick bark, interleaved like a bee-hive with Corrijong bark string. * * * The head and stern were raised high above the water like horns. Each boat would hold from four to six men. Long sticks, or spears, or bark paddles, plied first on one side, then on the other, supplied the place of oars, and propelled this rude contrivance as quickly as an English whaleboat. * * * No catamarans were used on the northern side of Tasmania. Lieutenant Jeffreys saw more presentable specimens of Tasmanian skill. The natives would select two good stems of trees and place them parallel to each other, but at a couple of yards apart. Cross pieces of small size were laid on these, and secured to the trees by straps of tough bark. A stronger cross timber of greater thickness was put about the middle. The whole was then more or less covered with wicker-work. Such a float would be thirty feet long, and would hold from six to ten persons. It could be moved on the surface of smooth water 'by means of paddles, and with amazing rapidity and safety.'"—*Bonwick's Daily Life Tas.*, p. 51.

"Sometimes the water was brought from a distance by the wives in close-plaited vessels."—*Bonwick's Daily Life Tas.*, p. 18.

"Their manufactures were, in short, confined almost to weapons by the men, and baskets and nets by the women. The latter were made of rushes, grass, and strap-shaped leaves of cyperaceous plants growing on the sand-hummocks; or from the fibres or string of the Corrijong or Cordage Tree. * * * The baskets were often made of the leaves of the Dianella, a shrub with blue flowers and berries. The leaves were first drawn over a fire to soften and make them flexible."—*Bonwick's Daily Life Tas.*, p. 41.

"Marine fish were speared in shallow water. Nets of string, made from the Corrijong, were also employed, though very inferior to the excellent nets made by the Australian natives." —*Bonwick's Daily Life Tas.*, p. 15.

[Flints of crystals used for cutting, &c., by the Tasmanians.]

"The Tasmanians would pick up any stone, knock off its edges, and apply it for immediate use."—*Bonwick's Daily Life Tas.*, p. 45.

"The most interesting articles in use by the men were the stone axe and stone knife. They were both in a rough condition, not so smoothed down as the *mere* of the New Zealander. The stone axe was generally chipped to an edge, and differed only from the knife in its size; the knife was seldom seen except to open shell fish or scrape spears. The stone was bound in with withes, put in a forked branch, or fitted on to a stick by means of the adhesive gum of the Xanthorrhoea or grass-tree, and bound with strongest native string, as did the ancient Mexicans." —*Bonwick's Daily Life Tas.*, p. 44.

"Ovens are occasionally fallen in with on the Tasmanian Island, though common enough with the Australian Natives. Mr. G. A. Robinson saw one in the western part of Port Philip, which was thirty yards across. Captain King declared the ovens of Rockingham Bay like those of Tahiti. Stones were laid at the bottom, the animal was placed thereon, hot stones were piled upon the flesh, and leaves, mats, and earth filled up the space. The gravy was now and then saved in a hollow piece of bark below. One on the Glenelg of North Australia was eight feet deep, paved and lined with flat stones, with an agreeable roast of turtle eggs. There are hundreds of them in Victoria, most being near water; eight large ones are near a lake on the plains. A fine one was measured, and ascertained to be seventy-nine yards round, and with a depth of five feet in the centre." —*Bonwick's Daily Life Tas.*, p. 19.

NEW CALEDONIANS, &c.

The New Caledonians use double canoes, with a sail of matting. They are furnished with a platform, on which is a fire-place. They are made of trees hollowed out; and are about 30 feet long.—*Cook's Voyage towards S. Pole*, ii., p. 125.

The New Caledonians make cord of the filaments of the plantain tree; which they use for making nets, and other purposes.—*Cook*.

[Only *stone*-edge tools in New Caledonia, until recently.]

Earthen jars the only utensil worth notice among the New Caledonians. They cook their food in them.—*Cook's Voyage towards S. Pole*, ii., p. 122.

In New Hebrides the principal manufactures are—mats, baskets, armlets, fences. In the Solomon Islands, elegant canoes, carving and inlaying with mother of pearl, and shell ornaments. In New Caledonia, earthen-ware pots.—*Jour. Eth. Soc.* (1854), iii., p. 57.

The Natives of Tanna have stone hatchets, and very rude canoes.—*Cook's Voyage towards South Pole, &c.*, ii., p. 81.

The ordinary canoes of the Vateans have outriggers. They use combs or scratching pins.—*Erskine's West. Pacific*, p. 325.

NEW GUINEA PEOPLE.

"The natives [of New Guinea] possess no ornaments or tools, except of wood, stone, and bone, but what are brought to them from Ceram."—*Chamber's Encyc., sub. voc.*

Bows and arrows, and spears, with a line attached, for fishing; fish-traps, made of basket work. Canoes, furnished with sail, and outrigger.—*Earl's Papuans*, p. 77.

Implements of the Outanatas, New Guinea.—*Hatchets*, "composed of a single stick, to which a large sharp pebble was fixed by a lashing of rattan."

Canoes, "consist of a single tree hollowed out by means of fire. The largest that we [Dutch expedition] saw was sixty feet, and the smallest thirty-one feet long. They are very narrow, and both ends are flat and broad above."—*Earl's Papuans*, p. 50.

The canoes of the natives of New Guinea are made of a single tree hollowed out.—*Jukes' Voyage of the Fly*, i., p. 283.

The natives of Brunner Island, south coast of New Guinea, and of the New Guinea people, have rafts formed of three thick logs lashed together; also canoes, usually about 25 ft. long, and a foot and a half wide, and carrying 7 or 8 people; hollowed out of the trunk of a tree, and furnished with an outrigger.—*Voyage Rattlesnake*, i., p. 256.

The natives of New Guinea have stone-hatchets, bound round with splinters, and inserted in handles of wood.—*Jukes' Voyage of Fly*, i., p. 277.

[Implements, &c. of natives of south coast of New Guinea:—Cocoa-nut shell, for holding water; ropes of bark; fishing-spear; nets; large baked earthen pots used in cooking; neatly made round flat-bottomed baskets in sets of four, partially fitted into each other, with a woven belt to suspend them from the shoulders by; a netted bag; white soft papery cloth; wooden pillows; bamboo-knife.]

Furniture of natives of Dory, New Guinea.—Boxes, for holding clothing, &c.; earthen pots for cooking and holding food; wooden mortars for husking rice and maize; sleeping mats and pillows.—*Earl's Papuans*, p. 75.

The Outanata women, New Guinea, "carry the children on their backs suspended in a clout or flap made of the leaves or bark of trees."—*Earl's Papuans*, p. 49.

The appearance, like smoke, issuing from bamboos, observed by Cook and others, among the New Guinea people, has not yet been fully explained. It is merely local, and is probably a mixture of ashes, &c., used for purposes of mutual recognition at a distance.—*Earl's Papuans*, p. 39.

FIJIANS.

Some of the Feegeean canoes are at least 100 ft. long, and capable of carrying 300 men.—*Jackson, Erskine's West. Pacific*, p. 453.

The Feegeeans make excellent cordage of cocoa-nut fibre.—*Erskine's West. Pacific*, p. 266.

The Feegeeans are famous for the manufacture of large earthen cooking-pots. They glaze them with a species of gum. —*Jackson's Narr.; Erskine's West. Pacific*, pp. 194-421.

The Feegeeans have neck-pillows of wood,—a cylindrical piece of wood with a double leg five or six inches high, at each end.—*Erskine's West. Pacific*, p. 194.

The Feegeeans use skulls for drinking angona out of.—*Jackson's Narr.; Erskine's West. Pacific*, p. 426.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Lines, of various degrees of fineness. *Mats*, made of the leaves of a species of *pandanus*, as at the Friendly and Society Islands. They are of various patterns, and of different sizes and degrees of fineness. *Fish-hooks*, of hard wood and bone. *Canoes*, single and double, the latter always carrying a sail: bottom composed of the trunk of a tree hollowed-out: size varying from 12 to 60 or 72 ft.: well-made and highly finished. —*Cook's Sec. Voyage*, ii., p. 171.

The Sandwich Islanders have single and double canoes. Made out of a single tree; from 50 to upwards of 70 feet long, and generally 1 or 2 feet deep. Usually painted black. Fast sailers.—*Ellis's Hawaii*, p. 315.

[Implements of the Sandwich Islanders:—Stone hatchets, bamboo-cane knives.]

"The *oo* is the principal implement of husbandry which a Hawaiian farmer uses. Formerly it was a sharp-pointed stick of hard wood; it is now usually pointed with iron."—*Ellis's Hawaii*, p. 167.

The only utensils of the Sandwich Islanders are a few gourd-shells for holding food and water.—*Cook's Sec. Voyage*, ii., p. 165.

The Sandwich Islanders have earthen pans in which they allow salt water to evaporate for the preparation of salt.—*Vancouver's Voyage*, ii., p. 116.

TAHITIANS.

"The canoes belonging to the Society Islanders are various, both in size and shape, and are double or single. 1. The canoes belonging to the principal chiefs, and the . . . public district canoes, were in general large—fifty, sixty, or nearly seventy feet long, and each about two feet wide, and three or four feet deep; the sterns remarkably high, sometimes fifteen or eighteen feet above the water, and frequently ornamented with rudely carved hollow cylinders, square pieces, or grotesque figures." 2. War canoes, "sometimes sixty feet long, between three and four feet deep, and with their platforms in front, or in the centre, were capable of holding fifty fighting men." 3. The sacred canoe, for conveying the idol. 4. The common double canoe; usually twenty to thirty feet long, strong and capacious. 5. A neat double canoe, called the twins; each of which is made out of a single tree, and are both exactly alike. Several varieties of single canoes, some of them furnished with an outrigger, and a sail: the smaller ones being merely the trunk of a tree hollowed out.—*Ellis's Polynesia*, i., p. 167.

The canoes of the Otaheitans were skilfully made of planks. They were of three kinds:—1. Large double canoes. 2. Single ones with outriggers. 3. Pleasure boats.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 486.

[Implements, &c. of Society Islanders.—Low bed-stead (occasional); wooden pillows; shark's tooth, for shaving; two shells, acting as scissors; comb, made of strips of bamboo, fastened together; a cocoa-nut shell filled with water, as a mirror; wooden stools (though in general they sat cross-legged on the mats); wooden dishes; a wooden mortar, and stone pestle, for pounding bread-fruit, &c.; bottles, and drinking cups of cocoa-nut shells; bamboo knives, stone and wooden adzes; fans (used by chiefs and priests); fishing-nets, various in kind and size; fishing spears; cord and lines; wooden hooks, without barb, shell and bone hooks.]

The tools of the Otaheitans are,—a chisel or gouge, of bone, generally that of a man's arm between the wrist and elbow; a stone adze; a rasp of coral; and the skin of a sting-ray; with coral sand as a file or polisher.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 220.

The Otaheitans use shell *knives*.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 484.

The Otaheitans make platted matting, baskets, platted and twisted ropes.—*Hawkesworth's Voyages*, ii., p. 217.

[The Tahitians have sieves made of cocoa-nut husk: shell-knives; baskets of cocoa-nut leaves; wooden troughs; water-bottles of cocoa-nut shells; cups and drinking vessels.]

The Otaheitans use cocoa-nut shells for holding food.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 464.

TONGANS.

The Tongans make ropes, nets, fish-hooks, of mother-of-pearl and tortoise-shell, canoes, single and double, well-made, the latter holding 50 or 60 people.—*Cook's Sec. Voyage*, i., pp. 109-110.

The natives of Tonga make *ropes*; one kind of the husk of the cocoa-tree, another of the inner bark of the *foro*.—*Martin's Tonga Islands*, ii., p. 274.

The principal manufactures of the Tongans are cloth, mats, and baskets.—*Cook's Sec. Voyage*, i., p. 107.

The natives of Tonga make plaited mats, and baskets.—*Martin's Tonga Islands*, ii., p. 280.

[Shells are sometimes used as knives by the Tongans. Wooden pillows. Brooms made of the mid rib of the cocoa-nut leaf. Bamboo-knives. They shave by means of a shark's tooth, two shells, or pumice-stone.]

SAMOANS.

[Implements of Samoans.—Tattooing instrument, resembling a little serrated adze; bamboo-knife; bread-fruit leaf, as plate; shark's teeth for shaving; combs, made of the stem of the cocoa-nut leaflet; pillows, formed of a bamboo with four legs; mats, for sleeping on; cocoa-nut shell water bottles; stone and shell adzes. Nets of all sizes, from the small one of eighteen inches square, to the seine of 100 ft. long. Netting-needles of wood exactly the same in form as those in common use in Europe. Pearl-shell fish-hook—a piece of shell rubbed and shaped so as to resemble a small fish, and having a tortoise-shell hook fastened on the under side. Native drill, for boring holes in shells. Twisted cinnet for twine. Baskets of plaited leaves. Fans, oval tubes, of a hollowed piece of wood. Combs, 20 or 30 pieces of rib of cocoa-nut leaflet fastened by cinnet.]

Canoes of Samoans.—Fishing-canoe, a log of wood, some 15 ft. long, hollowed out. More carefully built canoe, formed of a number of planks, sewed together with cinnet. Width from 18 to 30 inches; length from 15 to 50 feet. Furnished with an outrigger; and a triangular sail. "Some two or three generations back the Samoans built large double canoes like the Feejeeans. Latterly they seldom built anything larger than a single canoe, with an outrigger, which might carry from fifteen to twenty people."—*Turner's Poly.*, p. 266.

NEW ZEALANDERS.

Some of the canoes of the New Zealanders hold about sixty men.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 324.

The New Zealanders build some large canoes: Cook saw one 68½ feet long, 5 ft. broad, and 3½ feet high.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 320.

The seine-nets of the New Zealanders are of enormous size, and are the joint work and the joint property of a whole town. —(*Cook*) *Hawkesworth's Voyages*, iii., p. 465.

Some of the New Zealand fishing nets are 1000 yards long, and require 500 people to draw them properly.—*Thomson's N. Zealand*, i., p. 202.

New Zealanders caught fish with hooks, nets, baskets, weirs, spears, and the hands.—*Thomson's N. Zealand*, i., p. 202.

New Zealanders use small flax baskets, as plates to hold their food; which admitted of being used only once. They conveyed the food to the mouth by the fingers of the right hand only.—*Thomson's N. Zealand*, i., p. 160.

The New Zealanders make very neat baskets of wicker work. —(*Cook*) *Hawkesworth's Voyages*, iii., p. 465.

The New Zealanders have provision baskets; also hammers for beating fern-root.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 458.

The principal tools of the New Zealanders are adzes, axes, and chisels.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 464.

The New Zealanders make vessels of gourds.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 442.

DYAKS.

Some of the canoes of the Dyaks are 66 ft. long, and consist of a single tree hollowed out.—*Brooke's Sarawak*, ii., p. 243.

Some of the war-boats of the Dyaks hold sixty men.—*Brooke's Sarawak*, i., p. 345.

It is probable that no boats in the world could equal the Dyak boats for speed.—*Low's Sarawak*, p. 223.

The Dyaks make rafts.—*Brooke's Sarawak*, ii., p. 191.

When the bad weather comes, during which the Sea Dyaks cannot go to sea, they take their boats to pieces, by cutting the rattans which hold the planks together.—*Low's Sarawak*, p. 221.

The Dyaks use a great variety of springs, traps, &c. for catching game.—*Low's Sarawak*, p. 235.

The Dyaks catch the larger game by means of a spear, laid horizontally about the height of body of the animal to be

caught, and attached to a bent sapling, answering for a spring.—*Low's Sarawak*, p. 235.

When the taboo is to be removed from a stream the Dyaks poison or stupefy the fish by means of a plant.—*Brooke's Sarawak*, i., p. 92.

From rattans the Dyaks make baskets and mats, of great durability, and very fine workmanship; also cordage.—*Low's Sarawak*, p. 43.

The Dyaks use the bamboo for cooking-pots.—*Low's Sarawak*, p. 37.

Every Kyan chief of consideration possesses a kind of seat formed from the Tapang tree; a huge slab which descends from father to son, till it is polished and black with age. Some of them are 15 ft. by 9.—*St. John's Far East*, i., p. 102.

The Dyaks have a small block of wood about 3 inches thick, which they use as a seat by day and a pillow by night.—*Low's Sarawak*, p. 172.

The Dyaks carry with them small mats, attached to their waists, and hanging over their seats, to sit upon.—*Brooke's Sarawak*, i., p. 302.

JAVANS.

[Implements of Javans:—A spinning-wheel and loom in every cottage, resembling those used in India. Stamps for printing cloth. Farming implements—several kinds of ploughs; a harrow or rake; hoes serving the purpose of spades; reaping instruments and knives. Ropes, thread, &c., made of the fibrous barks of several plants, which grow wild. Bellows resembling that used by the Sumatrans and Malagasy. Fishing nets. Bamboo knives.]

[Furniture and utensils of houses of common people in Java:—Bed—a mat, with a number of pillows, and a canopy or valance. Brass or wooden waiters. Vessels of coarse pottery or copper, for cooking. Trough or mortar, in which to pound rice.]

SUMATRANS.

[Implements of Sumatrans.—Various kinds of traps for catching tigers. Snares and springs for catching birds. Fishing-nets. Whetstone for filing the teeth.]

The Sumatrans made use of a plant in taking fish, which had narcotic qualities, and being thrown into the water, soon brought the fish to the surface. The Tahitians made use of a similar plant for the same purpose.—*Brooke's Sarawak*, p. 186.

[The Sumatrans work iron to some extent; making nails, bills, adzes, axes, hoes. They use the curd of buffalo-milk as cement. Ink, made from lamp-black and white of egg.]

The bellows used by the Sumatrans resembles very closely that used by the Malagasy.—*Marsden*, p. 181.

[Furniture and utensils of Sumatrans:—Bed, a mat; pillows; a canopy over head. Large wooden salvers, with feet, for tables. Brass waiters for holding the cups, &c. Cups for holding curry. Plantain leaves, or matted vessels, for holding boiled rice. Use the fingers for knives and spoons. Earthen pipkins, manufactured on the island, or imported, are used for boiling. Also iron vessels. The original vessel for boiling rice was a piece of bamboo; which is still used for that purpose. Bamboo 5 or 6 ft. long, for holding water. Sort of calabash for drinking cup. Baskets, made of slips of bamboo, connected by means of split rattans.]

MALAGASY.

"Until the arrival of the artisans who accompanied the missionaries to the capital [of Madagascar] in 1822, the articles in iron manufactured by the people were exceedingly few, and the workmanship clumsy and unfinished; they consisted chiefly of spears and javelins, knives, hatchets and spades, chisels and hammers, a rude sort of plane-irons, and files, pots, spoons, and lamps." They had also begun to make nails.—*Ellis's Hist. Madag.*, i., p. 310.

The Malagasy among whom Drury lived had no canoes; and fished with hooks and lines, never with nets.—*Drury*, p. 287.

The Malagasy on the coast have canoes.—*Drury*, p. 329.

Implements, utensils, &c., of the Malagasy.—Mats; earthen, and iron pots; horn spoons, earthenware plates or basons; horns for holding water. Smoking-pipes, made of reeds or small canes; sometimes a long shell is used. Cording, fishing-nets and lines, baskets.

The Madecasses use the leaves of the *raven* (a kind of palm) for "plates, dishes, and spoons." They "are renewed at each repast." They have earthen vessels of excellent quality, and manufactured with great ingenuity, in which they cook their food.—*Rochon. Pinkerton*, xvi., p. 743.

The Malagasy carpenters made large dishes, or fans for winnowing and cleaning the rice, wooden bowls, and wooden handles for their spades.—*Ellis's Hist. Madag.*, i., p. 319.

Carpenters' tools of the Malagasy before 1820.—Hatchet, chisel, a rude sort of plane, wooden hammer, a drill or borer, worked by twisting it between the palms of the hands, and a rule, or graduated measuring-rod, six or eight feet long.—*Ellis's Hist. Madag.*, i., p. 317.

The chief article of furniture in Malagasy houses was a bedstead, supported by four posts. This was fastened with pins, or tied with tough elastic fibres.—*Ellis's Hist. Madag.*, i., p. 318.

The Malagasy sometimes used large leaves of trees as dishes and plates.—*Drury*, p. 143.

The Malagasy carried a mat with them on their expeditions; it served for a bed.—*Drury*, p. 221.

The Malagasy make little baskets of a silvery white kind of grass. "Nothing can surpass the delicacy of the workmanship of these articles."—*Ellis's Visits*, p. 151.

The Malagasy use bamboo cane for holding water. They are six or seven feet long.

The Malagasy have a rude and simple still for the distillation of spirit from sugar cane.—*Ellis's Hist.*, i., p. 211.

The Malagasy made bee-hives by hollowing out a piece of the trunk of a tree.—*Drury*, p. 118.

The natives of southern Madagascar manufacture paper from the inner bark of the *Papyrus nilotica*. Ink is made from a decoction in boiling water of the bark of a tree. Pens are made of bamboo. *Rochon. Pinkerton*, xvi., p. 744.

MALAYS IN GENERAL.

"Some of these tribes weave cloth, others make good native iron, from which they manufacture such excellent weapons that a Dyak knife will cut in two an ordinary ship's cutlass.—*Wallace*.

WEAPONS.

TYPES OF LOWEST RACES.

FUEGIANS.

[Weapons of Fuegians:—Spears; clubs; sling and stone; stones; bow and arrow.]

The Fuegians have *flint*-pointed arrows.—*Weddell*, p. 181.

"Small lances, headed with wood; others pointed with bone; bows, and arrows headed with obsidian, agate, or jasper; clubs; and slings; are the weapons used by the Tekeenica" (natives of south-east part of Tierra del Fuego).—*Fitzroy*, ii., p. 139.

"When the Fuegians are inclined to attack an enemy with stones, they generally try to raise a breastwork of boughs or logs."—*Fitzroy*, ii., p. 196.

ANDAMANS.

Weapons of Andaman Islanders. Arrows of four kinds:—"I. Broad iron heads, movable and attached to wooden shaft by a cord; no feathers. II. Long bamboo shaft, wooden head, with iron point, barbed; no feathers. III. Bamboo shaft, wooden points; no feathers. IV. Bamboo shaft, four wooden points; no feathers. *Bows*.—Very strong, broad, and flat inside, always in the shape of line of beauty; *i.e.* the lower part bent backward (S shape).—(*St. John*) *Trans. Eth. Soc., New Ser.*, v. p. 48.

"The chief weapons of the Andaman race are bows and arrows, the latter with iron heads." The iron is obtained from wrecks.—(*Owen*) *Trans. Eth. Soc., New Ser.*, ii., p. 37.

The Mincossie use poisoned arrows. [?] *Mouat*, p. 324.

VEDDAHS.

Bows and arrows the weapons of the chase among the Veddahs.—*Baker*, p. 126.

AUSTRALIANS.

The principal weapons of the Australians are:—The *spear*. Of two kinds; the large spear, and the one used with a throwing stick. The *boomerang*. A species of two-edged sword. Various weapons made of hard wood, and used in close combat. *Shield*, made of the bark or wood of the gum-tree.—*Eyre's Australia*, ii., pp. 305-309.

The bow and arrow are totally unknown in Australia.—*Trans. Eth. Soc., New Ser.*, iii., p. 266.

The Australians have *shields* as well as spears.—*Sturt's Australia* (1844-6), i., p. 387.

The natives of Australia almost always have their shields painted white and red.—*Mitchell's Australia*, ii., p. 345.

The Australian shields are dug out of the solid wood. They are curiously grooved so that a spear cannot glance off them.—*Trans. Eth. Soc., New Ser.*, iii., p. 263.

NEGRITTO RACES.

TASMANIANS.

The weapon of Tasmanians visited by D'Entrecasteaux "was a simple dart, pointed at each end, and the point hardened in the fire."—*Howitt*, i., p. 134.

"The weapons of the men were the simplest of any in use. They were of wood only, and were confined to the spear and waddy. * * * The spear, often fifteen to eighteen feet long. * * * After being pointed, and the point hardened in the fire, the stick was softened in the burning ashes, and then straightened by the tough teeth of the native warriors. * * * The Tasmanian spear was only of wood. They did not point with quartz or fish-fins, as the Australians."—*Bonwick's Daily Life Tas.*, p. 42.

[Weapons of Tasmanians,—spears and waddies.]

"Almost all weapons, as with the old Israelites, being used as tools. The waddy was a throwing-stick, the spear was a paddle."—*Bonwick's Daily Life Tas.*, p. 43.

NEW CALEDONIANS, &c.

Weapons of New Hebrides and neighbouring groups:—*Club*, common to all the islands. Others are peculiar to different islands, *e.g.*, New Hebrides, *spear*. Solomon group, *bows and arrows*. New Caledonia, sling-stones. Famous slingers, each warrior carrying a bag containing a few selected stones.—*Jour. Ethn. Soc.* (1854), iii., p. 58.

Weapons of New Caledonians.—Clubs, spears, darts, slings for throwing stones, and a becket for throwing the dart.—*Cook's Voyage towards South Pole, &c.*, ii., p. 120.

The New Caledonians and New Zealanders use a throwing-strap for impelling their javelins, as did the ancient Romans.—*Nilsson's Stone Age*, p. 174.

The arms of the natives of Tanna are clubs, spears or darts, bows and arrows, and stones from 8 to 14 inches long.—*Cook's Voyage towards South Pole*, ii., p. 81.

Weapons of Tannese.—Clubs; bows and arrows; spears; sling and stone; stone, called kawas, about the length of an ordinary counting-house ruler, and about twice as thick: it is thrown with deadly precision within 20 yards.—*Turner's Poly.*, p. 81.

The natives of Tanna make use of a throwing-cord in throwing their darts.—*Cook's Voyage towards South Pole, &c.*, ii., p. 81.

Capt. Erskine understood the Tanese to say that their weapons—spears, bows and arrows, and clubs—were imported from Eromango. They have, however, one weapon of native manufacture—a stone of the shape and size of a scythe-stone, used for throwing or striking.—*Erskine's West. Pacific*, p. 318.

Weapons of natives of Mallicolla.—Clubs, spears, bows and arrows; the points of the arrows made of hard wood or bone, and poisoned. "Some of their arrows are armed with two or three points, each with smaller prickles on the edges."—*Cook's Voyage towards South Pole, &c.*, ii., p. 35.

The Vateans use poisoned arrows.—*Erskine's West. Pacific*, p. 325.

NEW GUINEA PEOPLE.

Weapons of natives of New Guinea:—Bow and arrow, wooden-sword.—*Jukes' Voyage of Fly*, i., p. 277.

The arrows of the New Guinea people have wooden points, and are shot with so little force, that even from a short distance they scarcely do more than penetrate the clothes of Europeans.—*Earl's Kolff's Voyage of Dourga*, p. 339.

[Weapons of Papuans, south coast of New Guinea,—spears, club, a wooden sword, and a shield: bows and arrows in some parts.]

The Papuans of New Guinea and the neighbouring isles apparently do not use poisoned weapons.—*Earl's Papuans*, p. 16, note.

Weapons of natives of Dourga Strait, New Guinea.—"Arrows, bows, lances, or throwing-spears . . . . . The arrows and lances were of reed, with points of pinang-wood hardened in the fire."—*Earl's Papuans*, p. 20.

Weapons of natives of Dory, New Guinea.—Bows and arrows, lances or throwing-spears, swords; chopping-knife (weapon and implement).—*Earl's Papuans*, p. 77.

Weapons of the Outanatas, New Guinea:—"Bows, arrows, lances, or throwing-spears, and very neatly carved clubs." Some of the arrow-points "were shaped smooth, but others were hacked with barbs, or armed with fish-bones, the claws of cassowary's feet, or with the horns of saw-fishes."—*Earl's Papuans*, p. 50.

FIJIANS.

Arms of Feegeeans:—Bows and arrows, spears, clubs of different shapes and lengths, as they are intended for striking and throwing.—*Erskine's West. Pacific*, p. 266.

"The arms of the Feegees consist of spears, clubs, bows and arrows." The spears are charred at the end; but sometimes pointed with bone.—*U. S. Ex. Ex.*, iii., p. 342.

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

The weapons of the Sandwich Islanders are—Slings, spears, wooden daggers, clubs.—*Cook's Sec. Voyage*, ii., p. 183.

Weapons of Sandwich Islanders:—Wooden spear, 16 to 20 ft. long. Wooden javelin, barbed, about 6 ft. long. A weapon between a club and a spear, resembling a halberd, 8 or 9 ft. long. Wooden dagger, 18 inches or two feet long. Sling, of plaited human hair, or fibres of cocoa-nut husk; with stone about size of hen's egg. No shields or weapons of defence, except the javelin, with which they warded off weapons thrown at them.—*Ellis's Hawaii*, p. 125.

TAHITIANS.

The weapons of the Otaheitans are slings, pikes, and clubs.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 244.

The principal weapons of the Otaheitans are:—Stones, thrown with the hand or a sling. Bludgeons. Their bows and arrows are only fit to knock down birds.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 488.

The Otaheitans throw, with very great force and dexterity, large stones, by means of slings.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 445.

Armour of Tahitians.—Helmets, cloth, or cane-work; a sort of armour of net-work; spear; club; paeho; kind of short sword with from three to five blades; back-bone of stinging ray. [The paeho, a sort of club, armed with large shark's teeth; frequently drawn across the body like a saw.]

The Tahitians put on additional garments when engaging in war, at least this is true of the chiefs, who are encumbered by the amount of clothing. They put turbans and helmets on their heads. [The natives of the north-west coast of America *strip* for fighting.]—*Cook's Last Voyage*, p. 152.

The Otaheitans use double war-canoes.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 445.

Some of the war-canoes of the Tahitians have a fighting stage capable of containing about 30 men.—*Forster's Observations*, p. 458.

TONGANS.

The weapons of the Tongans are the club, and the spear. They have bows, but they are not used in war.—*Cook's Sec. Voyage*, i., p. 117.

The Tongans have bows and arrows for war as well as for hunting.—*Mariner*, i., p. 270.

SAMOANS.

[Weapons of Samoans:—Clubs; spears, barbed with the sting of the ray-fish. Slings.]

NEW ZEALANDERS.

The principal weapons of the New Zealanders are spears, darts, battle-axes, and the patoo-patoo. No defensive armour.—*(Cook) Hawkesworth's Voyages*, iii., p. 466.

[It seems an anomaly that the New Zealanders, who are thought to be of the same race as the Tahitians, have neither *bows* nor *slings*.]—*(Cook) Hawkesworth's Voyages*, ii., p. 345.

Weapons of New Zealanders:—A sort of sling for throwing spears and stones, a projectile made of a whale's rib; bows and arrows not unknown, but never used in war; a defensive armour made of closely woven flax, over the chest and loins; meri of stone, patu, adze (for war and peace), wooden clubs.—*Thomson's N. Zealand*, i., p. 139.

Weapons of the New Zealanders:—Long lance, the patoo-patoo (a sort of battle-axe, made of talc, or bone); some have also a long staff tapering at one end, and at the other like the blade of an oar.—*(Cook) Hawkesworth's Voyages*, ii., p. 346.

The New Zealanders used a war-bell—an oblong piece of wood, about 6 ft. long, with a groove in the centre: it was slung on ropes, and was struck with a heavy piece of wood, by a man seated on an elevated platform.—*Angas's Aust. and N. Zealand*, ii., p. 150.

New Zealanders when besieging a pah, protect themselves by shields of flax and reeds.—*Thomson's N. Zealand*, i., p. 133.

DYAKS.

The Dyaks use swords, spears, and shields of wood.—*Brooke's Sarāwak*, i., p. 112.

The weapons of Sea Dyak manufacture, are chopping-knife, sword, spear, blow-pipe (rare among the Dyaks), wooden shield; bow and arrow unknown.—*Low's Sarawak*, p. 210.

In their battles the Dyaks use a blow-tube and poisoned arrows.—*Brooke's Sarāwak*, i., p. 352.

The blow-pipe is used by the Dyaks and the natives of South America alone, while they have a common ignorance of the bow.—*Boyle's Borneo*, p. 252.

The principal weapons of the Kyans are the blow-pipe, and a sword of peculiar construction. The iron of which the sword is made is said to be a product of their own country, and to be wrought by themselves. Spears. Shields, ornamented with enemies' hair.—*Low's Sarawak*, p. 329.

JAVANS.

[Weapons of Javans.—The *kris*, and a spear or pike, were the principal weapons. Darts; bows and arrows (poisoned arrows used centuries ago); clubs; iron bar; various kinds of sword; choppers; round shields.]

SUMATRANS.

[The Sumatran weapons are the *kris* and the lance.]

MALAGASY.

Native weapons originally employed by the Malagasy.—Sticks; stones; shields; spears, made of native iron, with strong wooden hafts.—*Ellis's Hist. Madag.*, i., p. 353.

[The Malagasy use shields made of bullock's hide.]

ÆSTHETIC PRODUCTS.

TYPES OF LOWEST RACES.

FUEGIANS.

[Personal adornment of the Fuegians:—Fillets of white feathers round the head. Transverse bars on the face, painted red, white, or black.]

The Fuegians mark their faces vertically with charcoal.—*U. S. Ex. Ex.*, i., p. 121.

Fuegian women besmear themselves with red and black ochre.—*(Snow) Trans. Eth. Soc., New Ser.*, i., p. 263.

Among the natives of the south-eastern part of Tierra del Fuego "No ornaments are worn in the nose, ears, or lips, nor on the fingers; but of necklaces and bracelets, such as they are, the women are very fond. With small shells, or pieces of the bones of birds, strung upon lines made of sinews, these necklaces and bracelets are made, when nothing preferable is to be found; but beads, buttons, pieces of broken glass, or bits of fractured crockeryware are most highly esteemed." "Both sexes oil themselves, or rub their bodies with grease; and daub their faces and bodies with red, black, or white. A fillet is often worn round the head, which upon ordinary occasions is simply a string, made of sinews; but if going to war, or dressed for show, the fillet is ornamented with white down, white feathers, or pieces of cloth, if they have obtained any from shipping."—*Fitzroy*, ii., p. 138.

"The Fuegian necklaces show some ingenuity in those who make them, being composed of small shells, perforated very neatly, and fastened together on strings of sinews or gut, so finely divided and platted, that one is at first inclined to doubt their being the manufacture of such uncouth savages."—*Fitzroy*, ii., p. 201, note.

ANDAMANS.

The Andamans "paint their persons in patterns with red and white paints."—*(St. John) Trans. Eth. Soc., New Ser.*, v., p. 45.

The Andamans wear bracelets, and anklets of cord (of bark). The former partly for protecting the wrist in shooting.—*(St. John) Trans. Eth. Soc., New Ser.*, v., p. 48.

In the huts of the Andamans, "are frequently found the skulls of wild hogs, suspended to the roofs."—*Lieut. Colebrooke, Asiatic Researches*, iv., p. 391.

"Bundles of fish-bones, turtles' heads, and pig's skulls, striped crosswise with red ochre, . . . are suspended from the roof" of the Andaman huts.—*Mouat*, p. 311.

Dances of the Andamans, witnessed by Lieut. St. John:—The friendly dance, generally performed at a meeting between the tribes. A dance which is performed every night. "These dances consist in hopping violently on one foot, and swinging the arms backwards and forwards to the time of a song which is kept up by one man, the women clapping their hands loudly and joining in chorus. The time is often beaten on what we call a dancing-board; that is a hollow piece of hard wood in the form of an ancient shield, which being placed on the ground with the hollow downward, is stamped on by one of the party who keeps it steady by placing the other foot on the pointed end.

"Places are changed constantly during these performances much after the manner of our country dances. The night dance seems to partake more of a religious character, and is kept up nearly the whole night, the song being always led by one of the chiefs or elders."—*(St. John) Trans. Eth. Soc., New Ser.*, v., p. 46.

A dance was said to be practised by "the Andamanese which reminded one of that mentioned by Voltaire, in which each performer kicked his neighbour, and so the kicks were passed round the ring."—*(Mouat) Trans. Eth. Soc., New. Ser.*, ii., p. 48.

[In some of the Andaman dances the chief takes no part in the dance, but leads the accompanying song.]

[Andaman music is melancholy.]

The melodies of the Andamanese "are in the nature of recitative and chorus."—*Lieut. Colebrooke. Asiatic Researches*, iv., p. 391.

VEDDAHS.

"The women [of the Village Veddahs] ornament themselves with necklaces of brass beads, and bangles, cut from the chank shell. The ears of the children when seven or eight years old are bored with a thorn by the father, and decorated with rings."—*Tennent*, ii., p. 443.

"Their [Village Veddahs] only other enjoyments [besides eating], that I have heard of, consist in what cannot very properly be called dancing and singing. On one occasion that I witnessed an exhibition of their performance, they began jumping about with their feet together; as they became warm from exercise, their hands, which were at first inactive, were employed in patting their bellies; and gradually becoming more animated, they clapped their hands as they jumped, and nodded their heads, throwing their long entangled forelocks from behind, over their face. This strange dancing was accompanied by a rude kind of song."—*Davy*, p. 118.

"They [Veddahs] danced for us, * * * shuffling with their feet to a low and plaintive chaunt, and shaking their long hair, till it concealed the upper part of their body; and as they excited themselves with their exercise they uttered shrill cries, jumped in the air, and clung round each other's necks. We were told that the dance generally ended in a kind of frenzy, after which they sank exhausted on the ground."—*Tennent*, ii., p. 450.

The Wild Veddahs apply to devil-dancers for the cure of diseases. "The dance is executed in front of an offering of something eatable, placed on a tripod of sticks, the dancer having his head and girdle decorated with green leaves. At first he shuffles with his feet to a plaintive air, but by degrees he works himself into a state of great excitement and action, accompanied by moans and screams, and during this paroxysm, he professes to be inspired with instruction for the cure of the patient."—*Tennent*, ii., p. 442.

AUSTRALIANS.

The Australians paint their bodies with white streaks passing obliquely across their breast; and round their legs.—*(Cook) Hawkesworth's Voyages*, iii., p. 491.

Australian natives paint their bodies with pipe-clay, and with yellow ochre.—*Mitchell's Australia*, vol. 1, p. 184.

The natives of Australia use various kinds of war paint; *e.g.* white pigment, red and yellow ochre.—*Sturt's Australia*, ii., p. 103.

The Australians have bracelets of small cord; and a string of plaited human hair about as thick as a thread of yarn, tied round the waist.—*(Cook) Hawkesworth's Voyages*, iii., p. 633.

The Australians have necklaces of shells.—*(Cook) Hawkesworth's Voyages*, iii., p. 576.

The Australian women wear necklaces, "made of small pieces of reed, cut into equal lengths, and strung upon a sort of thread fabricated from the bark of trees."—*Haygarth's Australia*, p. 104.

In Australia many carvings have been found on the surface of rocks, representing fish, birds, animals, human figures, feet, boomerangs and other weapons; also paintings in caves.—*Jour. Eth. Soc.* (1854), iii., p. 33.

In New South Wales there are many carvings in outline, cut into the surface of the flat rocks, especially on the summits of promontories; all of them representing indigenous objects.—Kangaroos, opossums, sharks, shields, the boomerang, and above all, the human figure in the attitudes of the corrobory dances.—*Angas's Aust. and N. Zealand*, ii., p. 203.

The pictured caves and sculptured rocks in Australia are relics of a far higher civilization than the Australians of the present day can boast of. Indeed the natives do not claim them as theirs, but attribute them to diabolical agency. They are probably the remains of a prior race now extinct.—*Trans. Eth. Soc., New Ser.*, iii., p. 217.

The carving of the South Australians seldom exceeds a few lines or angles, on some of their weapons.—*Angas's Aust. and N. Zealand*, i., p. 87.

The dances of the native Australians are frequently dramatic representations of the habits and movements of animals, of hunting, fighting, love-making, &c.—*Eyre's Australia*, ii., p. 229.

The Australians have dances in which they imitate frogs, and also hunting the emu.—*Angas's Aust. and N. Zealand*, i., p. 63.

The corrobories of the Australians are generally held at the time of full moon; "for they are then able to keep up their amusements all night long."—*Trans. Eth. Soc., New. Ser.*, iii., p. 257.

The Australian corrobories are always celebrated at the time of full moon.—*Haygarth's Australia*, p. 103.

The natives of Australia have not any war-dance, properly so called.—*Eyre's Australia.*

The natives of Australia have a great variety of amusements.—*Eyre's Australia*, ii., p. 226.

The Australian women during the dances sing and keep time "by beating with sticks on their skin-cloaks done up into tight bundles."—*Trans. Eth. Soc., New Ser.*, iii., p. 257.

The instrumental music of the Australians is percussive, and intended merely for beating time at their dances. It is of the simplest kind:—Striking with a stick, on the ground, on another stick, on their skin cloaks rolled up, on a stretched skin.

The native songs of Australia rarely consist of more than one idea repeated monotonously over and over. They are usully suggested by some occurrence of the moment, which has struck the attention, and is celebrated in them. Like children:—"What a beautiful road this is." "I've found a buttercup." Sitting round their fires at night after supper, the Australians amuse themselves with song and story; describing the incidents of the day's hunt. If one has been very successful in the chase he may indulge in an impromptu song such as the following:—

"The kangaroo ran very fast:
I ran faster.
The kangaroo was very fat:
I ate him.
Kangaroo! Kangaroo!"

Trans. Eth. Soc., New Ser., iii., p. 272.

NEGRITTO RACES.

TASMANIANS.

The face of the first Tasmanian seen by Bass and Flinders "was blackened, and the top of his head was plastered with red earth."—*(Collins) Bonwick*, p. 17.

Tasmanians rub their skins with fat.—*(Peron) Bonwick*, p. 23.

[The Tasmanians powder their hair with red ochre.]

"Men often wore round their necks divers folds of kangaroo sinews, rolled up in red ochre and grease, and both sexes often wore a head fillet of cord. Necklaces and head-bandages of spiral shells were not neglected; or, in the interior, pith-beads were strung together, or cord and rush plaited, for a similar purpose. The shells were perforated with an eye-tooth, or strong fish bone, or were deprived of their tips by the teeth, then strung on kangaroo sinews, afterwards smoked over a fire of green leaves, and finished off with a polish of the oil of birds or other fatty matter."—*Bonwick's Daily Life Tas.*, p. 26.

The Tasmanians have necklaces of cord.—*Cook's Sec. Voyage*, i., p. 19.

The Tasmanian women wore necklaces of shells, strung on attenuated pieces of skin. Men and women generally adorned their hair with flowers and feathers.—*(Dove) Tasmanian Jour.*, i., p. 252.

When about to dance the corrobaru, the Tasmanians besmear their bodies with grease, clay, red ochre: round their ankles, wrists, and waists are entwined large tufts of bushy twigs.—*Lloyd's Tasmania and Victoria*, p. 49.

"The women wore a covering of leaves or feathers in the dance; * * * which, with Tasmanians and Australians, is removed directly after."—*Bonwick's Daily Life Tas.*, p. 38.

"The red hand, marked on trees and rocks alike in Tasmania and Australia."—*Bonwick's Daily Life Tas.*, p. 191.

"Mr. G. A. Robinson saw drawings of men and women, with some curious hieroglyphics, like the totems of tribes, when he was on the west coast, in 1831. Inside the substantial huts of the Macquarie Harbour tribe were found a number of sketches of birds, beasts, and men, some of which were fairly executed. Dr. Ross relates his discovery of geometrical figures, as squares and circles, on the bark in the valley of the Ouse. In the lovely valley of Belvoir, where the Basaltic columns of May Hills tower over the limestone plain, a piece of bark was found, after the first two bullock drays passed that way, bearing a really good copy of the drays, bullocks, and the men with their whips."—*Bonwick's Daily Life Tas.*, p. 47.

"The corrobories of the Tasmanians, which elsewhere are shown to have a mystic meaning, were some of them evidently of a phallic design."—*Bonwick's Daily Life Tas.*, p. 196.

In their corrobaru, the Tasmanians have dramatic representations, *e.g.*, of the kangaroo.—*Lloyd's Tasmania and Victoria*, p. 50.

"A kangaroo dance has a succession of this range—three *d's*, three *c's*, two *b's*, and one *a*."—*Bonwick's Daily Life Tas.*, p. 32.

"As the Tasmanian belles were the musicians for the men, when they danced themselves they had to beat their own time, which was done by the flapping of their pendulous breasts. Their dances were often imitations of animal movements. The kangaroo dance was one of leaping. The emu dance was interesting to European spectators. A number of men would pass slowly round the fire, throwing their arrows about to imitate

the motions of the head of the animal while feeding. One hand behind would alternate with the other in front, coming to the ground, and then rising above the head."—*Bonwick's Daily Life Tasmania*, p. 36.

Several Tasmanian women "attempted more than once to charm us by songs, with the modulation of which I was singularly struck, from the great analogy of the tunes to those of the Arabs in Asia Minor. Several times two sang the same tune at once, but always a third above the other, forming a concord with the greatest exactness."—(*Labilladière*) *Bonwick*, p. 14.

"They begin by singing a third from the key-note several times, and finish with a third above the key-note. They sometimes vary it by running into the octave. Their music bears a close resemblance to the monotonous chant of the Highland bagpipe."—*Bonwick's Daily Life Tas.*, p. 30.

"The Tasmanian and Australian music was largely *minor*."—*Bonwick's Daily Life Tas.*, p. 32.

In their corrobaru the Tasmanians accompany a monotonous chaunt with beating on a kangaroo skin *rolled-up*; also with beating on two sticks.—*Lloyd's Tasmania and Victoria*, p. 50.

During the performance of the corrobaru among the Tasmanians, an old woman would come forward and challenge some noted warrior with cowardice; then the latter would rush forward, and with frantic gestures proclaim his many deeds of valour: while the rest of the females, fired by his rhetoric, would join him, and in loud and solemn chaunt recount and confirm his heroic career.—*Lloyd's Tasmania and Victoria*, p. 50.

"An old woman rose up, and began most volubly to abuse the men on the other side, chanting their misdeeds in high key. One of the lordly sex advanced, chanting likewise, and appearing to reply to the insinuations of the crone. Then he rattled off an energetic foot movement, while a number of the other women joined in his song, as if defending his cause. The female dances were usually supposed to be exercised in private, and were conjectured to relate to events of woman's life in the woods, her clamber for opossums, her dive for shell-fish, her dig for roots, her nursing of children, and her quarrels with her spouse."—*Bonwick's Daily Life Tas.*, p. 36.

"'One of these songs,' said he [Captain Tench] 'which may be termed a speaking pantomime, recites the courtship between the sexes, and is accompanied with actions highly expressive.'"—*Bonwick's Daily Life Tas.*, p. 33.

"Mr. Protector Robinson remarks of the 'Black War' period of Tasmanian history: 'At this time several of the most popular songs of the Aborigines consisted in relation of the outrages committed by Blacks on the Whites, in which they repeat in minute details their predatory proceedings, such as taking away fire-arms, tea, sugar, &c., and kneading flour into bread."—*Bonwick's Daily Life Tas.*, p. 29.

[The Tasmanians have legends respecting the origin of fire, gods, and demons.]

NEW CALEDONIANS, &c.

[Personal adornment of New Caledonians:—Body painted black; garlands of flowers; shell-armlets.]

Ornaments of New Caledonians:—Part of the women's petticoat dyed black; and sometimes adorned with pearl oyster-shells. Earrings of tortoise-shell; necklace of shells and stones; and bracelets of shell.—*Cook's Voyage towards South Pole, &c.*, ii., p. 120.

The New Caledonians wear tortoise-shell ear-rings.—*Forster's Observations*, p. 239.

The New Caledonians ornament their spears with carvings, as also some parts of their houses.—*Cook.*

In a dance of the New Caledonians "the movements consisted in twisting about the body, and sometimes lifting the feet alternately from the ground without change of place. The music was a song, always begun with two or three loud whistlings, and ending in an abrupt yell, and the accompaniment consisted of a general clapping of hands, one performer playing a bass on his hip."—*Erskine's West. Pacific*, p. 351.

The natives of New Hebrides, and neighbouring groups, blacken their faces when engaged in war.—*Jour. Eth. Soc.* (1854), iii., p. 57.

The natives of Tanna "sometimes laid on their faces black and white paint, in oblique bands."—*Forster's Observations*, p. 396.

"Red is the favourite colour of paint for the face" among the Tannese. "They first oil the face, and then daub on the dry powder with the thumb. . . . Black [oil and pounded charcoal] is the sign of mourning." The hair is frizzled. That of the women done up in erect curls, about an inch and a half long. That of the men is "twelve and eighteen inches long, and . . divided into some six or seven *hundred* little locks;" made by being wound round the rind of a creeping plant. It gives the natives the appearance of the sculptures from Nineveh. They have sometimes half a dozen tortoise-shell ear-rings in one ear. Necklaces, to which a few locks of the hair of a deceased relative is sometimes added. Cocoa-nut shell armlets, rudely carved. Cutting or burning some rude device of a leaf or fish on the breast, or upper part of the arm.—*Turner's Poly.*, chap. ix.

The Tannese wear tortoise-shell ear-rings. They also daub their faces with black-lead, and red ochreous earth. Some of their ear-rings are made out of whale's teeth.—*Erskine's West. Pacific*, pp. 306, 307.

The natives of Tanna wear tortoise-shell ear-rings; a stick or stone in the cartilage of the nose; they dress their hair into numerous tails, so that their head resembles a porcupine.—*Forster's Observations*, p. 241.

Personal adornment of the natives of Mallicollo:—Head, face, and shoulders painted red. Ear-rings of tortoise-shell, and bracelets: some of the latter wrought with thread or cord, and studded with shells: others of hog's tusks. A piece of white stone, of a semi-circular shape, in the nose.—*Cook's Voyage towards South Pole, &c.*, ii., p. 35.

Personal adornment of Vateans.—A circular piece of stone in the cartilage of the nose, shell-earrings. "Round their arms, and, in some cases, round their ankles, they wore handsome bracelets, made of small rings ground out of shells, exactly resembling chain-armour, and so neatly strung together in alternate black or white rows or figures, that the inside resembles a coarse woven cloth. Garters of a green leaf were often tied tight round the leg, under the knee." Sometimes feathers in the hair.—*Erskine's West. Pacific*, p. 325.

Adornment of Products among the Vateans.—Diamond patterns of red, white, and black colours in their mats. Carving, &c., on weapons; the heads of the spears "being either carved with resembling the finest Gothic work, or composed of several prongs, inserted into sockets prettily ornamented with red and white plaited cord, and decorated with a bunch of cock's feathers."—*Erskine's West. Pacific*, p. 325.

In New Hebrides, and neighbouring groups, *dancing* is the principal amusement. For two months they will dance daily from mid-afternoon till daylight next morning. The men are painted with red ochre; the women have their faces painted black.—*Jour. Eth. Soc.* (1854), iii., p. 59.

[The Tannese have night-dances.]

The musical instruments of the natives of the New Hebrides and neighbouring groups are chiefly, shells hung round the arm and rattled during dancing, drums, flutes, sticks.—*Jour. Eth. Soc.* (1854), iii., p. 60.

[The Tannese have conch-shells.]

Pandean pipes, with 7 or 8 reeds, used at Tanna, and other parts of New Hebrides.—*Turner's Poly.*, p. 337.

NEW GUINEA PEOPLE.

The natives on the islands on the south coast of New Guinea blacken the face with charcoal, "variegated by a white streak along the eye-brows turned down at the ends, and another along the cheeks passing round the chin."—*Voy. Rattlesnake*, i., p. 258.

Some of the male natives of New Guinea wear long ringlets.—*Jukes' Voy. of Fly*, i., p. 285.

The women in the south coast of New Guinea twist their hair into "thrums" like those of a mop.—*Voy. Rattlesnake*, i., p. 263.

The Outanatas, New Guinea, anoint their bodies with an odoriferous ointment.—*Earl's Papuans*, p. 49.

The Outanatas, New Guinea, plait the hair from the forehead to the occiput.—*Earl's Papuans*, p. 47.

The natives of Dory, New Guinea, "wore their hair bushed out so much round their heads, that its circumference measured about three foot, and where least, two and a half. . . . . The hair of the women was bushed out also; but not quite so much as the men."—*Forrest's Voyage to New Guinea*, p. 95.

The men of Dory, North New Guinea, wear wooden combs in their hair, with a strip of coloured calico fastened to the upper end like a flag.—*Earl's Papuans*, p. 69.

The natives of Dory, New Guinea, wear "armlets of fish-bone, strings of shells, copper or silver wire, and sometimes of rattan or pandanus-leaf plaited into bands about two inches wide."—*Earl's Papuans*, p. 72.

On the south coast of New Guinea "This practice of tattooing the body . . . . is rarely exhibited by the men, and in them is usually confined to a few blue lines or stars upon the right breast. . . . . Among the women . . . the pattern for the body consists of series of vertical stripes less than an inch apart, connected by zigzag and other markings,—that over the face is more complicated, and on the fore arm and wrist it is frequently so elaborate as to assume the appearance of being beautiful lace-work."—*Voy. Rattlesnake*, i., p. 262.

Ornaments on south coast of New Guinea:—Nose-sticks, combs stuck in the hair, flat circular ear-rings, woven and shell-armlets, round ornaments made of melon shell, necklaces of dogs' teeth and black seeds, and white cowries strung round the legs, arms, and neck. Teeth blackened with betel-nut.—*Voy. Rattlesnake*, i., p. 280.

Ornaments of natives of Dourga Strait, New Guinea:—Bracelets and armlets of plaited rattan; necklaces of neatly twisted cord; fringes of cord over the breast, the ends of which were provided with small oval pieces of wood; ear-rings of plaited rattan. Painting the body red, yellow, and black.—*Earl's Papuans*, pp. 19, 26.

The Outanatas, New Guinea, ornament the neck, arms, and waist with hog's teeth, and some wear bracelets and bangles (or leglets of twisted rattans), also a neck ornament of a sort of net-work of rushes, very cleverly woven.—*Earl's Papuans*, p. 48.

[Personal adornment among Papuans:—A roll of plantain-leaf, or the thigh bone of a large bird in the orifice made in the septum of the nose.]

[The petticoats worn on gala days by the women on southern shores of New Guinea are dyed red and green with intermediate bands of straw colour, and broad white stripes of palm-leaf.]

The boxes and mats of the natives of Dory, New Guinea, are ornamented with black and red figures; the former also with shells. Their pillows "are usually handsomely carved."—*Earl's Papuans*, p. 75.

The end of the canoes on south coast of New Guinea "are carved like those of the catamaran (raft) in imitation of the head of a turtle or snake."—*Voy. Rattlesnake*, i., p. 256.

Many of the canoes of the Outanata tribe, New Guinea, "are very handsomely carved, and two of them were ornamented at one end with festoon-work very skilfully performed, and covered with white plaster."—*Earl's Papuans*, p. 50.

Fine Arts of the natives of New Guinea:—Carved lines running in curves on the outside of their canoes; pieces of shell on various parts of the body; bracelets and armlets; feathers and flowers in the hair; bodies smeared with black or yellow ochre.—*Jukes' Voyage of Fly*, i., p. 285.

Decoration of South New Guinea canoe:—"Two rows of carved fishes ran along the sides . . . the bow . . . decorated with carving painted red and white, streamers of palm-leaf, egg-cowries, and plumes of cassowary feathers."—*Voy. Rattlesnake*, i., p. 268.

The natives of south coast of New Guinea have various dances, all of them accompanied with a song or chaunt. Some of the dances consist in advancing and retreating with sudden jerks; others exhibit considerable complexity. There is a war dance, expressive of attack and defence, and exultation after victory—song of defiance. Some of the dances are conducted during night by the aid of torch-light. Time is beaten on a native drum.—*Voy. Rattlesnake*, i., p. 272.

The natives of New Guinea have drums.—*Jukes' Voyage of Fly*, i., p. 277.

[Musical instruments of natives on south coast of New Guinea:—Drum—"a hollow cylinder of palm-wood two feet and a half in length, and four inches in diameter, one end covered over with the skin of a large lizard." Pandean pipe.]

[Extempore songs are sung by the natives on south coast of New Guinea.]

FIJIANS.

The Feegeeans adorn their hair with flowers.—*Jackson. Erskine*, p. 435.

The Feegeeans have their hair frizzled out to an immense size, and decorated with flowers. They rub their skin with oil, scented with sandal wood.—*Jackson's Narr.; Erskine's West. Pacific*, p. 420.

In Feegee "So necessary is a good mop-head considered to appearance, that wigs, made of human hair and not to be distinguished from the natural growth, are frequently met with."—*Erskine's West. Pacific*, p. 265.

Ornaments of Feegeeans:—A piece of wood in the lobe of the ear (p. 167). Beads in the hair. Body painted black or red. Garters or bands tied in bows under the knee (p. 169). Shell necklaces (p. 175). Frizzled and dyed hair.—*Erskine.*

[Adornment of Products among the Feegeeans:—Zigzag patterns round the edges of their cooking-pots (p. 194). And carving upon their weapons.]—*Erskine.*

Dances and music of Feegeeans (*Erskine's West. Pacific*):—The death dance,—performed when bearing the bodies of their enemies to the god, previous to their being eaten. Common dances, to music on a kind of drum or instrument of bamboo. The dancers sing "a low chant, moving their bodies to and fro in unison, with quiet gestures of the hands and arms" (p. 209). In some dances the movements are "principally jumping half round from side to side, in admirable time, the arms akimbo, and the hands on the hips, the old women clapping their hands and singing in a dull and monotonous tone" (218). A war dance. (*Jackson*) *Erskine*, p. 433.

The Feegees have a club-dance, one of the actors in which is covered with leaves, and wears a mask, and acts the part of clown. Movements slow and graceful.—*U. S. Ex. Ex.*, iii., p. 188.

The Feegees have flutes, consisting of a piece of bamboo, both ends of which are stopped, having five holes.—*U. S. Ex. Ex.*, iii., p. 190.

[In the dull songs accompanying their dances they have words referring "either to the occasion or to some event in their past history." The dancers have clubs or spears, and their dance would be rather taken for "a military review than a dance."]

MALAYO-POLYNESIAN RACES.

SANDWICH ISLANDERS.

Ornaments of the Sandwich Islanders:—*For men*—Feather caps and cloaks (confined to the superior people). A kind of fly-flap (for both sexes), made of feathers and a handle of polished wood, or of the bone of an enemy, curiously inlaid with tortoise-shell. *For women*—*Necklaces* or ruffs of feathers of various colours; or of shells; or of twisted hair, with a piece of carved wood or bone (the size of which varies with the rank of the wearer) in front. *Bracelets*, of boar-tusks, or of shells.—*Cook's Sec. Voyage.*

[Ornaments of the Sandwich Islanders:—Necklaces of braided human hair; to which is suspended in front an ornament of whale's tooth. Bracelets of the polished tusks of the hog. Anklets of dogs' teeth. Garlands of flowers; and wreaths round the neck. Wicker helmets ornamented, feather cloaks, and a sort of breastplate, worn by chiefs during war.]

The Sandwich Islanders ornament their calabashes with various figures;—"rhomboids, stars, circles, or wave and straight lines, in separate sections, or crossing each other at right angles, generally marked with a great degree of accuracy and taste."—*Ellis's Hawaii*, p. 349.

The Sandwich Islanders sometimes rub their cloth with oil which has been scented with sandal wood, &c.; which is intended to perfume the cloth, and render it impervious to wet. The cloth is always stained, or painted, various colours,—white, yellow, brown, and black, red.—*Ellis's Hawaii*, p. 80.

The dances of Sandwich Islanders are very simple; and the songs are few and monotonous.—*Cook's Sec. Voyage*, ii., p. 169.

Dances of Sandwich Islanders:—1. Dance to the beating of a stick; the musicians strike a small stick upon a larger one, and at the same time beat with their feet upon a stone placed beside them for that purpose. The dancers (women) are ornamented with flowers: their movements are slow. Both musicians and dancers alternately chant songs in honour of former gods and chiefs.—*Ellis*, p. 48.

The Sandwich Islanders have *drums*, with which they sometimes accompany their dances.—*Cook's Sec. Voyage*, ii., p. 171.

Musical instruments of the Sandwich Islanders:—Calabash drums. Sometimes covered at the top with shark's skin. Small cocoa-nut drums. Drum made by hollowing out a piece of wood, and covering the top with a shark's skin. There were parties of strolling musicians and dancers among the Sandwich Islanders.—*Ellis's Hawaii*, p. 69.

There are bards in the Sandwich Islands who frequent the houses of the chiefs, and sing, in a monotonous strain, accompanied by the beating on a small drum, the deeds of former chiefs, the ancestors of the chief in whose house they may happen to be.—*Ellis's Hawaii*, p. 75.

During their dances the Sandwich Islanders chant the achievements of former kings, &c. Epic songs.—*Ellis' Hawaii*, p. 70.

Part of a song sung by a woman of the Sandwich Islands on the death of a chief:—

"Alas, alas, dead is my chief,
Dead is my lord and my friend;
My friend in the season of famine,
My friend in the time of drought,
My friend in my poverty,
My friend in the rain and the wind,
My friend in the heat and the sun,
My friend in the cold from the mountain,
My friend in the storm,
My friend in the cabin,
My friend in the eight seas;*
Alas, alas, gone is my friend,
And no more will return."—*Ellis's Hawaii*, p. 149.

* A figurative term for the channels between the different islands of the group.

The Sandwich Islanders have dramatic representations, consisting of several acts, and composed of singing and speaking, &c.; representing incidents in the life of some member of the royal family, &c. The songs, attitudes, and actions being of considerable variety; and "supported with a wonderful degree of spirit and vivacity."—*Vancouver's Voyage*, iii., p. 44.

TAHITIANS.

"Though some of the figures" of the Tahitian tattooing "are arbitrary, such as stars, circles, lozenges, &c.; the patterns are usually taken from nature, and are often some of the most graceful. A cocoa-nut tree is a favourite object."—*Ellis's P. R.*, ii., p. 464.

The Tahitians use perfumed hair oil.—*Forster's Observations*, p. 229.

The Otaheitans used cocoa-nut oil for their hair, *scented* with a root having the odour of roses.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 480.

[Personal adornment of Tahitians:—Flowers in the hair. Native pearls fastened together with finely braided human hair, and suspended from the ear. Coverings of shells and feathers. Fillets of plaited human hair and flowers. Beautiful network of polished mother-of-pearl shells in the head-dress of the leader of a *heva*.]

[Personal adornment of Tahitians:—wreaths and necklaces of flowers.]

The ornaments of the Otaheitans are feathers, flowers, pieces of shells, and pearls.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 481.

[Wigs are sometimes worn by Tahitian chiefs.]

Dishes, &c. of Tahitians ornamented with carved stars, zigzag and curved lines.—*Ellis's P. R.*, ii., p. 181.

"Their [Tahitian] ava cups were generally black, highly polished, and sometimes ingeniously carved with a variety of devices."—*Ellis's Poly. Res.*, p. 372.

In Otaheite there were large sheds, on the posts of which were carved uncouth figures of men, women, hogs, and dogs, which were enclosed by a wall; and which Capt. Wallis supposed were repositories for the dead.—(*Wallis*) *Hawkesworth's Voyages*, i., p. 485.

Capt. Cook saw a stone figure in a repository for the dead, in Otaheite.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 160.

In Otaheite Cook saw many sepulchral buildings, both along the shore and inland; decorated with many carved boards, which were set upright, and on the top of which were figures of birds and men; on one was the representation of a cock, painted red and yellow.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 159.

The dances of the Tahitians "were numerous and diversified; the *heiva* was performed by the men and women—in many the parties did not dance together. . . . . Their movements were generally slow, but remarkably regular and exact; the arms, during their dances, were exercised as much as their feet. The drum and the flute were the music by which they were led; and the dance was usually accompanied by songs and ballads."—*Ellis's Polynesia*, i., p. 298.

Musical instruments of Tahitians.—*Drum*; a block of wood hollowed out from one end, which was covered with shark's skin. Beaten with two sticks or the hand: generally as accompaniments to songs and dances. *Shell-trumpet*; a murex, with a piece of bamboo inserted near the apex. Used by the priests and heralds. "The sound is extremely loud, but the most monotonous and dismal that it is possible to imagine." The *ihara*; a joint of bamboo, with a long aperture. Laid horizontally on the ground and beaten with sticks. Bamboo *flute*; with four or five holes; ornamented with burnings, or human hair. Blown from the nostril. "The sound was soft, and not unpleasant, though the notes were few."—*Ellis's Polynesia*, i., p. 283.

The Tahitians have a flute with three holes, "and the music they execute upon this instrument is mere humming: even their vocal music has no greater compass than three or four notes."—*Forster's Observations*, p. 468.

The only musical instruments of the Otaheitans are flutes and drums.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 204.

On one of the islands in the neighbourhood of Otaheite, Cook's party met a small itinerant dancing or theatrical party. They performed amorous dances, dramas with four acts, sometimes performed by the men as interludes between the dances of the women.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 266.

Some of the dramatical entertainments of the Tahitians consist of three acts—first, dancing and dumb show; second, comedy; third, music. The comedy seems to be a simple story, made laughable by the delivery.—*Cook's Last Voyage*, p. 142.

In some of their theatrical entertainments the Tahitian warriors exhibit all the forms of attack and defence which are practised in real war.—*Cook's Last Voyage*, p. 157.

Music sung in the war-canoes of the Tahitians rude and harsh.—*Ellis's P. R.*, ii., p. 485.

The songs of the Tahitians "were closely identified both with the music and with the dances."—*Ellis's Polynesia*, i., p. 285.

The Tahitians have a number of songs, some of them of considerable length, designed to stimulate the men who are engaged in drawing canoes into the water. The task of reciting the song on such occasions sometimes devolves on the orator of the chief.—*Ellis's Poly. Res.*, i., p. 418.

"Their (the Tahitian) traditionary ballads were a kind of standard, or classical authority, to which they referred for the purpose of determining any disputed fact in their history." "Most of their historical events were thus preserved."—*Ellis's Polynesia*, i., p. 286.

"Their (the Tahitian) songs were generally historical ballads. . . . They were exceedingly numerous, and adapted to every department of society, and every period of life. The children were early taught their *ubus*, and took great delight in their recital. Many of the songs referred to the legends or achievements of the gods, some to the exploits of their distinguished heroes and chieftains; while others were of a more objectionable character. They were often, when recited on public occasions, accompanied with gestures and actions corresponding to the events, or scenes described, and assumed in this respect a histrionic character. In some cases, and on public occasions, the action presented a kind of pantomime. They had one song for the fisherman, another for the canoe-builder, a song for cutting down the tree, a song for launching the canoe."—*Ellis's Polynesia*, i., p. 285.

TONGANS.

The Tongans use brown, black, and yellow dyes.—*Cook's Sec. Voyage*, i., p. 107.

[The Tongans decorate themselves with flowers, and use scented oil.]

The Tongans wear necklaces of flowers, and rings of tortoise-shell.—*Cook's Sec. Voyage*, i., p. 94.

The girls in Tonga generally gather flowers daily to make wreaths.—*Martin's Tonga Islands*, ii., p. 336.

The Tongans sometimes inlay the decks of their canoes with mother-of-pearl.—*Cook's Last Voyage*, p. 97.

The natives of Tonga have various dances, some by day, others by night.—*Martin's Tonga Islands*, ii., p. 315.

In some of their dances the Tongans show great skill; a large company moving about as one man.—*Cook's Sec. Voyage*, i., p. 64.

[The Tongan dances are performed with ease and grace; are generally accompanied with singing, and with instrumental music.]

Some of the principal dances of the Tongans are divided into several acts, and possess a dramatic character.—*Cook's Sec. Voyage*, i., p. 101.

The natives of Tonga have various musical instruments.—*Martin's Tonga Islands*, ii., p. 317.

The Tongans accompany their songs by music made by striking shells together.—*Cook's Last Voyage*, p. 101.

The musical instruments of the Tongans are small pieces of bamboo, which they strike upon each other, and a sort of drum, formed of the hollowed trunk of a tree; also flutes and pipes.—*Cook's Sec. Voyage*, i., pp. 100, 106.

The Tongan flute has generally 5 or 6 holes, and is blown by the nostril.—*Mariner*, ii., p. 318.

[The Tongans had bands of singers.]

The songs of the natives of Tonga are for the most part simple lyrical narratives, sometimes of war.—*Martin's Tonga Islands*, ii., p. 318.

Some of the Tongan songs "have a considerable variety of tone, and approach to the character of European music. Others are of the nature of recitative."—*Mariner*, i., p. 322.

"Love and war seldom form the subject of their [the Tongan] poetical compositions, but mostly scenery and moral reflections."—*Mariner*, i., p. 293.

The Tongans sing when sailing in their canoes. To the tune "they sing any words, but generally such as are applicable to the mission of business or pleasure they may be on; and although the air and bass are heard most distinctly, the four parts are all sung in the most perfect harmony. From the fact that the tenors and basses sing parts of a bar alternating with each other, and come in perfectly, it would seem that they cultivate music in their own rude way, producing a wild but agreeable effect. To this the scullers keep time." They have not learnt music from the missionaries.—*U. S. Ex. Ex.*, iii., p. 20.

In Tonga, the wives of a deceased chief beat their breasts and faces. "They sat down close round the corpse, and in a most dismal strain began singing—

> Alas! woe is me!
> Alas! he is dead!
> Alas! how I respect him!
> Alas! how I lament his loss!
> Alas! here are his ruins!

These verses are repeated over and over again, without any order, during the whole night."—*Mariner*, i., p. 142.

The singing of the Tongans, upon great occasions, consists of several parts.—*Cook's Sec. Voyage*, i., p. 100.

SAMOANS.

[The Samoans adorn themselves with scented oil, and garlands of sweet-smelling flowers, and shells; shell-armlets; combs worn behind the ear by the women. They dyed the hair a light brown, with lime. Bracelets of shells strung on cords, of sections of cocoa-nut shell, and strips of tortoise-shell bent round.]

Samoans decorate their hair with flowers.—*Erskine*, p. 51.

[The Samoan mats are fringed and ornamented with scarlet feathers inserted here and there.]

"The juice of the raspings of the bark of trees together with red clay, tumeric, and the soot of burnt candle-nut, furnish them [the Somoans] with colouring matter and varnish, with which they daub their native cloth in the form of squares, stripes, triangles, etc., but, with a few exceptions, perhaps, devoid of taste or regularity."—*Turner's Polynesia*, p. 203.

"The native cloth in Samoa . . . is coloured after a fashion in spots, stripes, circles, triangles, and other figures, laid on with the *thumb* or some other rude substitute for a brush. Red, black, brown, white, and yellow are the prevailing colours."—*Turner's Poly.*, p. 322.

The Samoans "do not paint their canoes, but decorate them with rows of white shells running along the middle of the deck at the bow and stern, and also along the upper part of the outrigger." Sometimes there is a figure-head—a figure of a man, or animal.—*Turner's Poly.*, p. 269.

"Now and then you see [in Samoa] a figure-head with some rude device of a human figure, a dog, a bird, or something else, which has from time immemorial been the 'coat of arms' of the particular village or district to which the canoe belongs."—*Turner's Poly.*, p. 269.

The songs accompanying the Samoan dances "are usually extemporaneous, relating to some recent occurrence." "These dances are usually performed in the fale-tele, where strangers are entertained. The inhabitants and their guests occupy different ends of the building, and alternately keep up the dancing and singing. Through the latter all news is known, occurrences related, and inquiries made and answered."—*U. S. Ex. Ex.*, ii., p. 135.

The Samoans beat time to their dances and chaunts by means of sticks on the mats.—*U. S. Ex. Ex.*, ii., p. 134.

In the Samoan dances "singing, clapping the hands, beating time on the floor mats, and drumming are the usual accompaniments. Their music on these occasions, is a monotonous chant of a line or two, repeated over and over again, with no variety beyond two or three notes. They seek variety rather in *time*. They begin slow and gradually increase, until at the end of ten or twenty minutes, they are full of excitement, the perspiration streaming down, and their tongues galloping over the rhyme at breathless speed. For a drum, they have two or three contrivances." Either a hollow piece of wood beat with a stick; or bamboos, arranged like a Pan's pipe, inclosed in a mat bag, and beat with a stick; or bamboos, closed at one end, and beat upon the ground.—*Turner's Polynesia*, p. 210.

[The Samoans have riddles.]

NEW ZEALANDERS.

The New Zealanders paint their bodies with red ochre.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 453.

New Zealanders paint their bodies with red and black pigment at funerals; also at feasts.—*Thomson's New Zealand*, i., p. 79.

The New Zealanders use red, black, and white colouring.—*Angas's Aust. and N. Zealand*, ii., p. 127.

The New Zealanders paint their faces for battles, feasts, and funeral ceremonies with red ochre. They put flowers in their ears, and ear-drops of green jade.—*Angas's Aust. and N. Zealand*, i., p. 327.

The New Zealand women stain their lips black.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 452.

The lips of both sexes of New Zealanders are generally dyed blue.—*Angas's Aust. and New Zealand*, i., p. 316.

The New Zealanders use hair-oil: one kind, got from the shark, had a most disagreeable odour.—*Angas's Aust. and N. Zealand*, i., p. 326.

The New Zealanders adorn their hair with feathers.—*Angas's Aust. and New Zealand*, i., p. 325.

New Zealanders insert a feather into the hole made in the cartilage of the nose, on important occasions.—*Thomson's N. Zealand*, i., p. 79.

Both sexes of the New Zealanders bore their ears; and put there ornaments of various kinds.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 456.

The New Zealanders carry suspended to their ears the nails and teeth of their deceased relations.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 457.

Ornaments in the New Zealanders' ears:—Pieces of green-jade, and serpentine, tiger-shark's teeth, flowers, white down of the albatross, wings of birds, teeth of relatives and friends.—*Thomson's N. Zealand*, i., p. 202.

The New Zealand women wear bracelets and anklets of bone, shells, &c.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 457.

Some of the New Zealand mats are covered with flax leaves rolled up and dyed at intervals, so as to resemble porcupine's quills. They rustle when the wearer moves.—*Angas's Aust. and N. Zealand*, i., p. 324.

The New Zealanders have decorated cloaks, with richly ornamented borders; the patterns of an angular character.—*Angas's Aust. and N. Zealand*, i., p. 323.

The New Zealanders make decorated borders to their cloth.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 455.

The New Zealanders have a war dance.—*Angas's Aust. and N. Zealand*, i., p. 329.

The musical instruments of the New Zealanders consist of a shell, and a pipe.—(*Cook*) *Hawkesworth's Voyages*, iii., p. 468.

Musical instruments of the New Zealanders:—A flute of bone or wood, which cannot produce more than 5 simple notes. A trumpet of wood, 7 feet long, producing one or two notes.—*Thomson's N. Zealand*, i., p. 195.

Songs accompany almost all the games of the New Zealanders.—*Angas's Aust. and New Zealanders*, i., p. 196.

Among the New Zealanders the song is partially differentiated from the dance, being accompanied in some cases merely by gesticulations.—*Angas's Aust. and N. Zealand*, i., p. 328.

Songs, solo and chorus, were an amusement among the New Zealanders in the evening.—*Thomson's N. Zealand*, i., p. 193.

"The metre of 'New Zealand' laments is simple and short, and without any rule for rythmical cadence but the poet's ear."—*Thomson's N. Zealand*, i., p. 165.

The spontaneous songs of the New Zealanders have generally an alternate rhythm.—*Thomson's N. Zealand*, i., p. 166.

The songs sung by the New Zealanders in their canoes had various measures, adapted for pulling heavy or for pulling light. They were modified by extemporaneous songs.—*Thomson's N. Zealand*, i., p. 136.

The New Zealanders made songs in praise of their deeds of valour.—*Cook's Last Voyage*, p. 64.

The New Zealanders have a war-song, in which the women join.—(*Cook*) *Hawkesworth's Voyages*, ii., p. 320.

The literature of the New Zealanders consists of—Laments, love songs, war or jeering songs, time chants (when people were working together), stories, fables, proverbs, riddles.—*Thomson's New Zealand*, i., p. 162.

"During wet weather, and in long winter nights, the New Zealanders amused themselves with stories."—*Thomson's New Zealand*, i., p. 167.

New Zealand Lament.

Composed by a young woman captured at the island of Tuhua, and carried away to a high hill near Rotorua, from which she could see her native place:—

"My regret is not to be expressed. Tears, like a spring, gush from my eyes. I wonder whatever is Te Kainku* doing: he who deserted me. Now I climb upon the ridge of Mount Parahaki, whence is clear the view of the island of Tuhua. I see with regret the lofty Tanmo, where dwells Tangiteruru.† If I were there the shark's tooth would hang from my ear. How fine, how beautiful should I look! But see, whose ship is that tacking? Is it yours, O Hu, you husband of Pohiwa,‡ sailing away on the tide to Europe?

"O Toru,§ pray give me some of your fine things: for beautiful are the clothes of the sea god.

"Enough of this, I must return to my rags, and to my nothing at all."—*Thomson's N. Zealand*, i., p. 164.

* Her lover.

† The name of a chief at Tuhua.

‡ Pohiwa's husband was in Europe, and she, having plenty of fine clothes, was the admiration of her countrymen.

§ Another name for Pohiwa.

DYAKS.

The Dyaks stain their teeth black.—*Boyle's Borneo*, p. 228.

The women of the Sea Dyaks stain their teeth black, and smear their lips with red juice.—*Brooke's Sarawak*, i., p. 67.

The ornaments of the Land Dyaks are "brass rings, necklaces of beads and sometimes of tiger-cats teeth, and very neat plaited rings of rattan, stained black."—*St. John's Far East*, ii., p. 140.

The women of the Adang Dyaks, northern interior, wear fillets of beads round their heads to keep back their hair.—*St. John's Far East*, ii., p. 109.

The Sea Dyak women wear 8 or 9 silver bracelets.—*Low's Sarawak*, p. 181.

The Dyak women decorate themselves with white shell armlets.—*Brooke's Sarawak*, i., p. 496.

Objects hanging from a Dyak's ear:—"Imprimis, a large brass ring, from which depended, by long chains of brass, two boar's tusks, one alligator's tooth, the upper part of a rhinoceros hornbill's beak, painted pink and yellow, three small brass rings, and two little bells."—*Boyle's Borneo*, p. 95.

In time of war the number of rings in each ear of the Sea Dyak varies from 6 or 8 to 14 or 18.—*Low's Sarawak*, p. 178.

The Kayan (Malanan, Borneo) men and women pierce their ears. In those of the men an animal's tooth is pushed, in those of the women heavy brass or leaden ornaments, so as sometimes to make the hole large enough for a man's hand to go through.—*Brooke's Sarawak*, ii. p. 224.

The dress of the women of some Dyak tribes consists of boots of brass wire from ankle to knee, a scant cloth round the middle, strings of brass rings, beads, and wires round the waist and up

to the breast, bead bracelets round the neck, and armlets of brass to correspond with the leggings. When mourning, these are cast off, and stained rattans used instead, to be replaced by the finery when a head is brought into the country.—*Brooke's Sarawak*, ii., p. 168.

At their feasts the Dyak women deck themselves with large agate beads; some of them will have their bodies cuirassed an inch thick with them before and behind. Their hair is ornamented with glass beads.—*Boyle's Borneo*, p. 245.

The female Dyaks when in full dress wear brass rings strung on rattans, and fastened round the body from below the waist up to the breast. Each female will have several hundreds of these. They have also flowers in their hair; and shell bracelets. —*Brooke's Sarawak*, ii., p. 73.

The Dyaks during war wear strings of the teeth of their enemies, or of wild beasts.—*Low's Sarawak*, p. 179.

The Dyaks sometimes adorn themselves for war with red and yellow clothes, and with brass wire on the arms and under the knees. In their ears they have a set of rings.—*Brooke's Sarawak*, i., p. 108.

The Dyaks paint their shields, and decorate them with scalps. —*Boyle's Borneo*, p. 303.

The different Kyan tribes are distinguished by the different patterns on their shields.—*Low's Sarawak*, p. 335.

The spears of the Land Dyaks are ornamented with tin foil, feathers, &c. On some of them are carved rude representations of the human figure, in high relief.—*Low's Sarawak*, p. 313.

The Kyans ornament their swords by patterns cut through the steel of the blade towards the point. Figures of the sun, moon, and stars of brass are also inlaid into the iron of the blade. The handle, of buck's horn, is beautifully carved, and ornamented with human hair, stained red. Their shields are ornamented with hair.—*Low's Sarawak*, p. 331.

The Sea Dyaks paint their boats red (ochre or pounded red seed) and white (lime made from sea-shells).—*St. John's Far East*, i., p. 70.

Each tribe of the Dyaks has peculiar strokes of the oars in which it delights, and by means of which it can be known in the dark.—*Low's Sarawak*, p. 223.

The Dyaks have gongs, drums, and a small instrument sounding like a symbol.—*Brooke's Sarawak*, i., p. 109.

The musical instruments of the Land Dyaks are—gongs, and an instrument made of a joint of bamboo, the outer rind being cut into strips, and raised above the surface of the cane by wedges; it is played by the fingers, like a harp. It gives a soft and melodious sound.—*Low's Sarawak*, p. 312.

The Muruts, Adang Dyaks in interior of north of Borneo, have a species of flute, made of two bamboos.—*St. John's Far East*, ii., p. 135.

The Kennowits, Borneo, have dances in which they give dramatical representations of the habits of the mias, and of the deer; also of fighting, head-hunting, &c.—*Boyle's Borneo*, p. 82.

The Kyans have a two stringed musical instrument, resembling a rough guitar.—*St. John's Far East*, i., p. 109.

There are many caves in Borneo, about each of which the Dyaks generally have a story.—*St. John's Far East*, i., p. 130.

JAVANS.

[Personal adornment of Javans:—Rings on the fingers, of iron, brass, or copper. "All classes, both of men and women, apply oils to their hair. The women frequently use scents in dressing it, and on state days ornament it with a great variety of flowers, diamond-headed pins, and other jewellery. Both sexes perfume their persons with different species of fragrant oils. . . In the houses of the higher orders incense of benjamin, and other odoriferous gums, is generally burnt." They cover the face, body, and limbs with yellow powder, on state occasions.]

The Javans *used* to wear a golden plate over the forehead, as well as a variety of gold ornaments round the neck and arms.—*Raffles*, i., p. 92.

"Although the Javans do not, at present, possess or practise any considerable skill in this art [stone-cutting], the extensive remains of edifices constructed in stone, and of idols carved from the same materials, afford abundant testimony that the arts of architecture, sculpture, and statuary in stone, at one time reached to a very high pitch in Java.—*Raffles*, i., p. 165.

"The antiquities of Java consist of ruins of edifices, and in particular of temples sacred to the former worship; images of deities found within them and scattered throughout the country, either sculptured in stone or cast in metal; inscriptions on stone and copper in ancient characters, and ancient coins." Also "numerous ancient coins in brass and copper, exhibiting various subjects in relief, and invariably with a hole in the middle for the convenience of stringing them."—*Raffles*, ii., p. 5.

The architectural remains of Java are of four descriptions; "1st, Large groups of small temples, of hewn stone, each occupied by a statue. 2d, Single temples of great size, of hewn stone, consisting of a series of inclosures, the whole occupying the summit of a hill, and without any concavity of excavation. 3d, Single temples, constructed of brick and mortar, with an excavation similar to the individual temples of the first class. And, 4th, Rude temples of hewn stone of more recent construction than any of the rest."—*Crawfurd's Hist. Ind. Arch.*, ii., p. 1195.

In Java, "the prevalence of vegetable decorations among the sculptures of the temples is remarkable. Delineations of animals are much less frequent. The most usual are the lion, the elephant, and the deer; the cow, singular enough to say, is never seen. In general it may be said, that both the plants and animals delineated are strangers to the island."—*Crawfurd's Hist. Ind. Arch.*, ii., p. 202.

"From the specimen of the casts in brass, copper, &c., which are occasionally dug up near many of the ruinous temples sacred to the ancient worship of the country, we may assert, that great proficiency was once attained in this art: like that, however, of stone-cutting, it has very much declined."—*Raffles*, i., p. 174.

"The dance with the Javans . . . consists of graceful attitudes of the body, and in the slow movement of the arms and legs, particularly of the former, even to the distinct motion of the hand and fingers." The dances are accompanied with slow and solemn music.—*Raffles*, i., p. 340.

Musical instruments of Javans:—A stringed instrument, resembling a violin; a trumpet; a bamboo instrument formed of several pipes, of different length, fixed into another bamboo, only in the ruder districts. The instrument is merely shaken. Drum. Gong. "The musical instruments of the Javans are peculiar. Several of them are necessary to compose a *gámelan*, set, or band: of these there are several varieties." Most of the instruments "resemble the *staccáto* or harmonica, and the sound is produced by the stroke of a hammer." The drum is struck with the open hand and fingers only. The *chalémpung* is a stringed instrument, with from ten to fifteen wires which are sounded with the finger, after the manner of the harp. A wind instrument of the nature of a flute sometimes introduced. A complete set of instruments comprises at least 17 different instruments. Some of the instruments have a compass of three octaves and a major third. Others contain a regular diatonic scale and nearly two octaves. "It is the harmony and pleasing sound of all the instruments united, that gives the music of Java its peculiar character among Asiatics. The sounds produced on some of the instruments are peculiarly rich." "The Javans do not note down or commit their music to writing." —*Raffles*.

The Javans have carried music "to a state of improvement, not only beyond their own progress in other arts, but much beyond, I think, that of all other people in so rude a state of society." Their "musical instruments are either *wind* instruments, or instruments of *percussion*. The two first are remarkably rude, and it is only in the last that the perfection of Javanese music is to be discovered."

"'The instruments,' he [Dr. Crotch] observes, "are all in the same kind of scale as that produced by the black keys of the piano-forte; in which scale so many of the Scots and Irish, all the Chinese, and some of the East Indian and North American airs of the greatest antiquity were composed. The result of my examination is a pretty strong conviction that all the real native music of Java . . . is composed in a common enharmonic scale . . . Some of the cadences remind us of Scots music for the bag-pipe; others in the minor key, have the flat seventh instead of the leading note or sharp seventh,—one of the indications of antiquity. In many of the airs the recurrence of the same passages is artful and ingenious. The irregularity of the rhythm or measure, and the reiteration of the same sound are characteristic of oriental music. The melodies are in general wild, plaintive and interesting."—*Crawfurd's Hist. Ind. Arch.*, i., pp. 332, 339.

When Javanese seamen are by themselves in a boat "they generally row to a chorus." "Some of their songs are very melodious."—*Earl's Eastern Seas*, p. 96.

"Javanese literature may be divided into lyrical compositions, or songs; romances founded on Hindu legends; romances founded on native story; histories of modern transactions; legal and ethical tracts, chiefly in prose; and compositions, chiefly on matters of jurisprudence and religion, founded on Arabic originals."—*Crawfurd's Hist. Ind. Arch.*, ii., p. 22.

"The literature of Java may be considered under the general heads of ancient and modern, the former and more important division consisting of compositions in the *Kâwi* language, which appear connected with the mythology and fabulous history of continental India." The literature treats of mythology, ethics, law (*e.g.* the institutions of Menu). Modern compositions:—Historical, relating to the period immediately antecedent to the establishment of Mahometanism, and histories and chronicles of still more modern date; works relating to the laws of intercourse, customs of the country, government, &c. Romances; some of them moral works of considerable length, written in allegory, and pointing out the duties of all classes.—*Raffles*, i., chap. vii.

The most popular and celebrated poem in Java is the *Bráta Yindha* (the holy war, or war of woe), written in the *Kaivi* or classic language. Its date is very ancient but not exactly known.

[Javan] literary compositions are almost invariably written in verse. The measures employed are of three classes:—1. Measures in which the *Kâwi* compositions are generally written; 2. High or ancient measures; 3. Five modern measures. "A complete stanza is termed a páda (literally a foot) . . . although rhyme is not used, the several measures of the" 2nd and 3rd kinds "are regulated by the terminating vowels of each line, which are fixed and determined, for each particular kind of verse, by the number of syllables in each line, the disposition of the long syllables, and the number of lines in each stanza."—*Raffles*, i., p. 398.

"The dramatic entertainments [of the Javans] are of two kinds; the *tópeng*, wherein the characters are represented by men, who except when performing before the sovereign wear masks; and the *wáyang*, in which they are represented by shadows," thrown by puppets on a screen. The subject is generally taken from the early history and fable. The manager recites the piece; the performers suiting the action to the word; if the performers are the puppets, the manager sets them in motion.—*Raffles*, i., p. 334.

SUMATRANS.

[Personal adornment of Sumatrans:—Perfumed hair oil. "To render their skin fine, smooth, and soft," the women "make use of a white cosmetic." The *Lámpongs*, when preparing for a dance, make fantastic spots with the fingers on the forehead, temples, and cheeks, of white, red, yellow, and other hues. The young women wear fillets and armlets. Rings of copper and shells among their hair. Tin ear-rings. (The unmarried Batta women will have as many as 50 in each ear.) Flowers used by the women both when in dress, and worn in undress. "The flowers worn in undress are, for the most part, strung in wreaths, and have a very neat and pretty effect, without any degree of gaudiness, being usually white or pale yellow, small, and frequently only half-blown."]

The Malays settled in Sumatra, are famous for the manufacture of gold and silver filigree.—*Marsden*, p. 176.

"High up the river of *Batu Bara* [Batta territory, Sumatra], which empties itself into the straits of Malacca, is found a large brick building, concerning the erection of which no tradition is preserved amongst the people. It is described as a square, or several squares, and at one corner is an extremely high pillar, supposed by them [the English residents] to have been designed for carrying a flag. Images, or reliefs, of human figures are carved in the walls, which they conceive to be Chinese (perhaps Hindu) idols. The bricks . . . are of a smaller size than those used by the English."—*Marsden*, p. 366.

Near *Tappanuli*, Batta territory, Sumatra, Mr. John Marsden "observed two old monuments in stone, one the figure of a man, the other of a man on an elephant; tolerably well executed, but they know not by whom, nor is there any among them who could do the same work now. The features were strongly *Batta*."—*Marsden*, p. 373.

"In the buildings of the *dusuns* [Sumatra villages] . . . the wood-work in front is carved, in the style of bas-relief, in a variety of uncouth ornaments and grotesque figures, not much unlike the Egyptian hieroglyphics, but certainly without any mystical or historical allusions."—*Marsden*, p. 59.

Sumatran dances "are performed either singly, or by two women, two men or with both mixed. Their motions and attitudes are usually slow, and too much forced to be graceful; approaching often to the lascivious, and not unfrequently the ludicrous . . . They keep time well, and the partners preserve a consistency with each other, though the figure and steps are *ad libitum*."—*Marsden*, p. 267.

Most of the musical instruments of the Sumatrans are borrowed from other nations,—a sort of harmonica, gong, Malayan flute. They have, however, a flute of their own, with three or four holes; also various instruments of the drum kind. "It is difficult to obtain a proper knowledge of their division of the scale, as they know nothing of it in theory. The interval we call an octave, seems to be divided with them into six tones, without any intermediate semitones, which must confine their music to one key. It consists in general of but few notes, and the third is the interval that most frequently occurs. . . . They are fond of playing the octave but scarcely use any other chord. The Sumatran tunes very much resemble, to my ear, those of the native Irish, and have usually, like them, a flat third."—*Marsden*, p. 195.

The Battas, Sumatra, have books on Astrology and divination, as well as books of legendary and mythological tales.—*Marsden*, p. 383.

MALAGASY.

The ornaments generally worn by the Malagasy are of gold, silver, ivory, bones, beads, or shells. "All classes are accustomed to wear necklaces, earrings, and rings on the fingers, with ornaments in the hair and on the forehead. Bracelets, chains and charms of various descriptions are used; but flowers . . . . . . they never wear by way of adornment."

Armlets, bracelets, and anklets of cotton or hemp, covered with small beads, are common. Various chains and rings of silver, and sometimes of gold, are worn round the waist, arms, &c. A silver ornament like a crocodile's tooth worn on various parts of the body. Bead necklaces. Breastplate of silver. Ring in the nostrils sometimes worn by the Sakalavas. Anoint their bodies with various oils and fats. Faces sometimes partly coloured with pink paint.—*Ellis's Hist. Madag.*, i., p. 283.

In Madagascar "the plaiting of the hair was, until very lately, considered by the natives as essential to personal beauty." Different tribes have different modes of wearing it.—*Ellis's Hist. Madag.*, i., p. 286.

The Malagasy have ornamented borders to their dresses.—*Ellis's Hist. Madag.*, i., p. 278, *&c.*

The Malagasy dye their sleeping mats black and various shades of red. But generally they are of one uniform colour. —*Ellis's Visits*, p. 150.

A species of war-dance in Madagascar: danced before the queen at the palace.—"Their movements were light and easy; but for the most part measured and slow, except in those passages which appeared designed to represent the more exciting movements of battle, the assault, the strife, the pursuit, and the triumph. . . . Even these movements . . . were restraining and moderate, according but little with the ideas we are accustomed to associate with the war-dance of the savage."—*Ellis's Visits*, p. 399.

"While the Malegaches are at war, their women sing and dance incessantly, throughout the whole day, and even during a part of the night. They imagine that these continued dances animate their husbands, and increase their vigour and courage. When the war is ended, they assemble, at sun-set, and renew their singing and dancing, which always begin with much noise, and the sound of various instruments. Their songs are either paneygrics or satires."—*Rochon. Pinkerton*, xvi., p. 747.

The martial feeling was cherished among the Malagasy by the women, who during a war, sing war-songs, "in the form of prayers and benedictions, for the safety and success of the king and the army, accompanied with imprecations upon the enemy." —*Ellis's Hist. Madag.*, i., p. 356.

Musical instruments of the Malagasy:—The *valika*, a "bamboo, having eight small slips cut from its rind between two of its joints, and then by means of small pieces of wood . . . elevated about a quarter of an inch." It is played by the hand. "The music thus produced is soft and plaintive; the tunes few, short, and extremely monotonous." The *lokanga*, formed of a string, stretched upon a piece of wood, and attached to the head of a hollowed calabash or gourd. *Drums*, made of untanned ox-hide, stretched upon a hollowed piece of wood. "They are chiefly used as an accompaniment to the females' clapping of hands and singing, and answer the purpose of assisting to keep the time."

"A few inferior fifes are also used."—*Ellis's Hist. Madag.*, i., p. 272.

The Malagasy used shells for horns.—*Drury*, p. 67.

[The Malagasy lokanga is a sort of guitar.]

The singing of the Malagasy sometimes loud but monotonous. It is sometimes accompanied by beating with a stick on a hollow bamboo.—*Ellis's Visits*, p. 299.

During singing the Malagasy females keep up a "constant and regular clapping of the hands, as if beating time to their notes."—*Ellis's Hist. Madag.*, i., p. 274.

The Malagasy songs "are principally composed of detached sentences. They are highly figurative, but not so highly sentimental. In general, they may rather be characterized as tame and insipid . . . . . Their festive songs are neither rhyme nor blank verse; yet they are not destitute of a sort of cadence, partly arising from the number of syllables admitted, and partly from the emphasis laid on corresponding stanzas. The characteristic feature of most Malagasy singing in chorus, is alternate recitation."—*Ellis's Hist. Madag.*, i., p. 274.

Malagasy song concerning the dead, by a travelling bard:—

"Vain man! observ'st thou not the dead?
The morning warmth from them has fled,
Their mid-day joy and toil are o'er,
Though near, they meet fond friends no more.
A gate of entrance to the tomb we see,
But a departure thence there ne'er will be.
The living waves his signal high,
But where's his dearest friends' reply?
Ah! where art thou thus doomed to die?
Vain man! observ'st thou not the dead?
Sweet words forsake their dreary bed,
There's none the mould'ring silk* around his fellow folds,
Or north or south again their visits gay beholds,

* The corpses are wrapt in silk.

Then shall re-echoing vales no longer cheer,
For them the hills no lofty signals rear.
Their shrouded heads unmoving lie,
Unknown the friends that o'er them sigh,
Ah! where are those thus doomed to die?
Vain man! observ'st thou not the dead?
No more their homeward path they tread.
The freeman lost may ransom'd be,
By silver's magic power set free;
But who these lost from death can buy?
Ah, where are those thus doomed to die?
Let me prefer true goodness to attain,
Or fool or wise I'm deem'd by transient fame.
New rice, my friends, your cheerful blessing, give,
So from Razafilahy* you thanks receive."†—*Ellis's Hist. Madag.*, i., p. 276.

The Malagasy have no written language. "A large amount, however, of current and prevailing thoughts and sentiments exists traditionally, and a portion of these has been committed to writing within the last few years. They consist of the *proverbial sayings* that have been handed down from time immemorial, and embody the principal part of the language; besides these, are native fables, legends, songs, enigmas, and the studied forms of address used on all solemn and public occasions, as, in the public assemblies, marriages, ordeals, funerals, &c."—*Ellis's Hist. Madag.*, i., p. 515.

* The bard's name. † The number of lines and syllables are the same as in the original.

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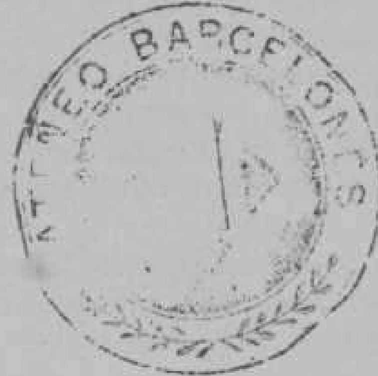

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