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NOTES ON WAITZ'S ANTHROPOLOGY.

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I HASTEN to express the satisfaction derived from the perusal of the Anthropological Society's valuable publication, the first volume of Professor Waitz's *Anthropology of Primitive Peoples*, in the excellent translation of Mr. J. Fred. Collingwood. My object in taking up my pen is not to criticise an author who quotes in one tome nearly 1000 authorities, but simply as a traveller to point out and rectify within the range of my personal experience where the learned Professor's citations are no longer of their original value. I anticipate a further necessity of revision in the future volumes, especially that in treating on Africa, and having observed that the confraternity of which I am a humble member, is expressly invited so to do in Pref. p. xv, I make no more apology, but plunge in *medias res*.

(P. 37.) Dr. Waitz does not entirely assent to D'Orbigny's assertion touching the shortening and thickening of the body trunk in High Peru. I have observed this peculiarity amongst the Mountain Affghans, and I appeal to all who have visited Tibet and Upper Mongolia if such is not notably the case, especially when comparing the natives of the plateaux with the Hindús of the plains—also in pre-historic times a Mongol race. Broca (p. 226) when classifying peoples according to physical character, rightly placed the Hindú among the Mongols. D'Omalius d'Halloy made the Hindú a mixture of white Aryan and black Aborigin (p. 232), but for the latter we must read Mongol.

(P. 40.) I may remark that the demureness of the Arab boy arises from his being so much in the society of his elders. Before determining that a Negro child runs earlier than that of a European, it is always necessary carefully to learn the age. I have mistaken Negro boys of nine for five years old.

As regards the assertion "that fecundity must be very great among the Negroes of Africa, may be inferred from the enormous losses which she has suffered (*without any perceptible diminution of its population*) by the agency of the slave trade," I have observed that the diminution wherever the slave trade was active, is still palpable. I may quote the western part of Guinea and the whole of the Slave or Benin Coast. Where now there are units there were hundreds in the days of Bosman and Barbot. Yet it is, I believe, acknowledged as a law, that after any great destruction of human life by famine, pestilence or war, the birth rate increases, and some writers have argued from this a providential and direct interference. The Negress, however, is rarely—unless exceptionally and out of Africa—the mother of many children; she is also seldom barren, and as she is never an old maid, the villages swarm with young ones.

The deficient fecundity of the Americans arises from uncertainty of food and the severe bodily drudgery of the women. I have observed the contrast of the nomade and the settled Indians, although the latter are apt to die of civilised diseases—catarrh, bronchitis, consumption, etc.

(P. 46.) With regard to American colour, I have often found the exposed skin to be of a deep copper, and the covered portions a clear olive, and have conjectured that the trivial term, "Red men" comes from the first impression made by the face. On the other hand (p. 47), I know many Europeans who have lived for a long time in Guinea, and who, with a fair amount of insolation, have not become copper-coloured: but Monrad has exaggerated the peculiarities of Guinea. I do not find the Negroes of the Gold Coast more gluttonous than their neighbours; indeed, they are mostly fish eaters. And if "Europeans who visit this region preserve their good appetite," which is not the case (p. 60), it is a pity to waste the blessing where we can get so little wherewith to gratify it.

(P. 42.) The rule given by Dr. Livingstone touching the Negro tint—of which D'Orbigny advocates the opposite—is that it is darkest in regions of damp heat. But descent greatly, if not wholly, modifies this; e.g. in Bonny Town, West Africa, once a great centre of slavery, there are many men light coloured as mulattoes. Yet the climate is what the Delta of the Niger alone can shew. I quote one of many, and shall return to the subject in commenting upon p. 172.

(P. 43.) I have never seen a Rohilla resembling an Icelander; they are magnificent animals, like the Spanish Contrabandista, some of them models of Jew-like beauty. Niquet certainly describes an Albino. The Affghans, east of the Indus, are mixed with Indian blood; those bordering on Iran with Persian, hence they "exhibit all shades of

colour." (P. 47.) I do not believe in a pure black Jew; in Aden, surrounded by a swarthy population, the very old Hebrew colony is light haired and fair skinned, as in Syria. (P. 48.) The Arabs of Yemen are often black; they have mixed for centuries with Africans, preferring black women as cooler in summer, and yellow women in winter, and are at present quasi-mulattoes. The straight Grecian-like noses in Yemen, came, I believe, from the Abyssinians, their old governors. There is a curious case of hereditary transmission (p. 85,) in El Yemen. The Shaykhs of the great Fazli tribe have invariably six fingers. So in Persia, if a Sayyid child—a descendant of the Prophet—be born without the upper eyelids being pink, it is not believed to be legitimate. This does not rest upon the old woman's fancy in England, that the face of the infant a few moments after its birth must express who is its father—which it does not.

(P. 51.) The Brinjari (not Bengari) is a low caste, the Rajput is the highest military caste in India, children of the Sun and children of the Moon. I regret to see Dr. Waitz quoting the "Erdkunde," Ritter's observation (p. 332) that the Oriental, and especially the Arab, is deficient in the perception of the beauties of nature, which distinguishes the European, is simply absurd. The *Golden Poem* of Lebid, an Arabic *Deserted Village*, is the most effective piece of the kind ever written, and it borrows all its interest from nature. Unhappily, Prof. Waitz (*loc. cit.*) somewhat endorses the opinion of the Erdkunde, by remarking that, among the "peoples of the South the sense for the really beautiful, for calm contemplation of the beauties of nature, is very defective." Let him read H. H. Wilson's Hindû Drama.

(P. 56.) The influence of climate upon character, so far from being exaggerated, has, I think, been greatly fined down. The Coast Negro is degraded by climate not isolated by the sea. (P. 341.) The African of the interior is a better man, because living in a purer atmosphere. Who can travel even through Northern Europe and not remark the excessive action of the organs of nutrition, the fondness for animal food, and the love of strong liquors. In the South, again, men are temperate, somewhat indolent, and all their predilections are for women and gambling. Something of this kind is conceded in p. 339.

(P. 66.) It is only necessary to see the Barabara and to recognise the intermixture between the Semite and the Hamite. The author of *Negroland of the Arabs* can believe anything, even that El Islam can alter the Negro's features; the only thing he cannot believe—like the learned Vossius, in that point only—is the existence of African intertropical snow-mountains.

Dr. Waitz finds fault with Köler for ascribing to individuals of a Negro tribe the same diversity of features as amongst Europeans, because they are not a mixed tribe. But Köler speaks of Bonny, than which there is no tribe, not even the English, more mixed. Moreover, the theory is carried too far by Humboldt and his followers. In Africa, as in other parts of the world, there are people with tribal and others with individual physiognomy. Some confusion comes from the difficulty of an uneducated eye in perceiving these differences, which to an *habitué* are most salient. The physiognomy of the Fernandian Islanders is *not* the same in all (p. 213). I will back my crew of seven Kru-men—a pure breed as any known—for diversity of stature, form, colour, and countenance, against any gig's white crew on the Coast of Africa. In p. 212, the Kru-men are spoken of as if not belonging to the Negro race, whereas they do; their "particularly well-shaped chins" retreat with the weakest of expression.

I would draw the attention of anthropologists to the brown accident of Negro (quoted from Lander, p. 86); I have seen these men amongst very dark tribes, as the Batanga, and even amongst the Kru-men; the features showing that there is no trace of European blood. To the unscientific observer it appears semi-Albinism.

I am puzzled to make out on what grounds (p. 93) Dr. Latham and Prof. Waitz (p. 208) limit the Negro region to between the Niger and Senegal and to a portion of Senaar, Kordofan, and Darfur—all the latter countries shewing a considerable Semitic innervation. About the mouth of the Niger, the Ibos and Ijos, for instance, are pure Negroes; already, on the Upper Niger, they begin to be modified; as is truly remarked by M. Müller (p. 221), "a rigid division of mankind is impossible." It is hardly possible to lay down the Negro habitat proper. Perhaps the nearest limits would be 10° N. and 10° S. The South African family reaches from the equator to Hot-tentotia, but near the line they are Negroes, near the Cape, Negroids. On the eastern coast, the whole of that zone of 20° is occupied by African Mongols, who shew clear traces of Arab, Somal, and Galla blood, and who have in parts traditions of being sprung from Persian ancestry.

With respect to the shortness and flatness of the Negro occiput, this is found amongst several Negro tribes. I may especially notice the Kru-men, in whom the transition from the occiput to the back is normally flatter than in most Europeans, even the Germanic races. When travelling in the United States, 1860, I could almost always diagnostise Germanity by the excessive flatness of the occiput, and the vespertilian projection of the ears when viewed *d tergo*; shewing what the phrenologist would call a deficiency of philoprogenitiveness. The

small and globular forehead, with uneven and knotty surface (quoted p. 94 from Blumenbach), is not constant, and I have observed it to be more common amongst women than in men. Again, the voice of the Negroes (p. 95), is in some tribes notably dulcet and musical; in my visit to Haran I have remarked the contrast between the beauties of that organ and the coarseness of the external development. It is, methinks, the black colour which chiefly sets off the African's teeth (p. 95); amongst tobacco and ashes chewing tribes, they soon become rusty fangs. The tuftiness of the hair (p. 96) is sporadic; often in the same tribe you see the "pepper-grain" growth and the broad cast, as on our own scalps. The enormous wigs of hair amongst the Denakil and Somal, the women of the Gold Coast, and the lakes of Dahome, seem to preserve about the same parallel of latitude. In the two former the blood is pure, in the two latter the largest wigs are found amongst the mulattoes. The "Fans," an unmixed tribe, have hair hanging to the shoulders; so in Ugogo, and in other parts of Central Africa. I am not aware that the Negro's shin is more tender than the European's (p. 97), but his head is harder, which induces me to prefer the former for assault—in all races the shin is a sore point. Many Negroes will stand with crossed legs, so as to rest firmly upon the extreme inner edge of both feet, which I defy any one present to do, although it is practised by the goatherds of Teneriffe, who are distant cousins of the Moroccan Shilha. The size of the genitals is typical of the Negro (p. 98), especially when contrasted with the Arab; it is the same with their horses. But the Negro parts when turgescient do not fulfil their promise. The Negro aroma (p. 100) can be distinguished, I believe, amongst all the pure tribes, and even those, like the Comoro Islanders, slightly mixed. The Arabs of South Africa consider it a shibboleth, and it is at once possible to distinguish between a Somal who has it not, and a Meawahili or a Zanzibar man who has it. Of course, amongst a cleanly and hard-working people, like the Kru-men, it is less sensible, but it is there. Exertion of body brings it out, and mental emotion, as amongst ferrets; during coition it is painfully developed. In Persia there is a peculiar name for the Jew smell, *bui shimit*. The incurving of the Negro's vertebral column (p. 105), is, I think, general, nor can it be attributed, as some have thought, to carrying burdens on the head.

The fatty cushions, or *steatopygia*, upon the glutei muscles, belong to almost all Negro tribes, but in women they are most remarkable, especially after the first child. In men they appear as rounded projections of the nates. The Somal are said to choose their wives by ranging them in line, and by picking her out who projects furthest

*à tergo*. Possibly it is a compensation for the long narrow African pelvis, and nothing can be more hateful to a Negro than a thin rumped woman; it is like a siccidity or thinness in Spanish eyes.

With regard to the proportion of male to female births, I have attempted to prove in the City of the Saints, that in the polygynic community the female influence preponderating, there is a great excess of female births, that in polyandry (as Mr. Dunlop of the Bengal Civil Service has shown, by the E. Indian Hill Stations), boys are greatly in excess of girls, and that in monogamy the proportions, without being fixed, are nearly evenly balanced.

If Capt. Landolph (p. 113) during long travels on the African coast, saw only one deformed Negro, he did not call on the king of Dahomey, who has a male and a female troop of hunchbacks.

There is no "enormous power of abstinence (p. 116) displayed in living for a week on water and salt." I have lived for seven days on water without any great loss of strength or energy; in fact, till all the adipose tissues are absorbed, hunger has little effect on some constitutions. And almost all sound men, methinks, might be benefited by an occasional long fast—total abstinence.

In the "Lake Regions" I have alluded to clay eating; these Africans prefer earth of dry or bed termite-hills. I am told that in some of the rivers of the Bight of Biafra, the mud from the bottom is fished up and chewed.

Fernando Po (p. 130) must be omitted from the list of tropical places where the European can neither live nor be acclimatised. The Spanish authorities have established a hospital and a sanitary station at Sta. Cecilia, about three miles and a half distant from Sta. Isabel, the lower town, and the result is admirable. The men go about all day in the thinnest of caps, and none but the mildest fevers are known. When—ah, when!—shall we follow their example?

It is not everywhere that the Negro enjoys better health in the rains (p. 133); at Fernando Po he dies of rheumatism, quinsy, etc., and it is fast becoming the opinion, that the rains, like the "dries," are not the deadly seasons in Africa, the worst periods being about the equinoxes, when changes of weather set in. I have no fear of travelling, even in West Africa, during the rains, and I spent the greater part of 1862 in so doing, by boat and on foot. Annabom is not rightly mentioned amongst the rainy places; the little volcano is exceptionally dry, and, I should say, salubrious.

(P. 134.) Not having visited the Fezzan, I cannot speak with authority. But if an Arab said to me, "I trust you don't feel cold (bárid)," he would be using an euphemistical term for "aguish," "feverish."

(P. 135.) The absence of R is by no means constant in Negro or

in South African languages; very few of them, however, have an R and an L equally well articulated, "and the presence of one generally argues the absence of the other." "Lallation," as it is called, is a rule in Africa rather than an exception.

(P. 137.) I am by no means of opinion that the civilised man is inferior to the savage in the perfection of the senses. Tracking is often quoted as an instance, and the local memory of savages is remembered. But the simple reason is, that the savage applies all his attention; the civilised, having other things to attend to, does not. Every sense can be sharpened by practice; but practice is rare in city communities. The English soldier can hardly see in the dark, because he is not accustomed to night work. Moreover, we overwork our senses,—as of sight,—by reading, and by using instruments. The power of smell is great in the Bedouin, because he lives in the purest air; it would be blunted by a few years in Cairo.

(P. 142.) I can make nothing of the strange assertion, that children born in Bonny Town remain blind ten days after birth. Many traders have seen babes very shortly after entering this world, and find their optics as wide awake as those of their parents, which is saying not a little. It is a popular error to suppose that "a great portion of the popular music in the United States comes from the Negroes; "Negro Melodies" are mostly composed by white men in New York.

(P. 145.) It is strange to assert that the Negroes have at all times been little liable to small-pox, a disease which may be traced back to Abyssinia about forty years before the birth of Mohammed. It desolates Central and Eastern Intertropical Africa, as I have mentioned in the "Lake Regions," and it has become endemic in many parts of Western Maritime Africa, especially on the Slave Coast, from the Volta River to Lagos. At this moment it is raging at the latter place, and Fernando Po has had a severe attack. Many Galla tribes destroy, like the Chili Indians, suspected patients; and I have reason to believe that in parts of Africa, small-pox, like syphilis in Persia, is propagated without contact.

(P. 151.) The "cruelty and barbarity of the Dutch boors on the Cape" is rapidly passing into a formula. But we have hitherto had only the accounts of their enemies, especially the missionaries, and I suspect that the proneness to exaggeration has been palmed upon the public. It is an unfair remark (p. 314) to suppose that the Boers, like the Bojesmans, could not distinguish between good and bad actions. Colonists, in their position, are often reduced to the *razzia* as their only safety. It is not a Corsican *vendetta*, but a preventive against it. It will perhaps appear that, despite its philanthropy, the English Government has wasted more lives of the enemy, and certainly more blood of its own servants, than the Boers ever did.

(P. 152.) It is scandalous to assert that the Arabs of Algiers are restrained from intoxication by love of money. They are Moslems, and nowhere in El Islam appear the disgraceful excesses of Christendom. The Arabs of the East African Coast will not sell ardent spirits to the natives. The Christian traders on the West African coast have made the traffic a curse far heavier than the slave export.

With respect to the extinction of so-called aboriginal races on the approach of so-called civilisation, I may state that the normal *modus agendi* is the improvident alienation by the former of the large tracts of land necessary for savage and barbarous existence.

(P. 155.) It is to be wished that the learned author had given his authority for the statement that "in South Arabia many marriages are unproductive." Polygamy is nowhere "prevalent among the mass of the population," being necessarily limited to the comparatively wealthy. I have before remarked that, in the polygamic community the ratio of female births is much increased, which greatly mitigates the social danger suggested in p. 299, and that such is not the case with the other two systems. Polygamy, therefore, which obviating the evils of romantic love, induces that unaffected and less passionate relation between the sexes, which in every way favours procreation, is best fitted for a thinly populated land; monogamy for one sufficiently stocked, and polyandry for an overcrowded region. And so reading prostitution for polyandry we find the system act, even in modern Europe. The author might have stated that, in p. 298, as regards the common assertion that where polygamy exists, conjugal fidelity is very lax, the reverse may be predicated with an equal amount of truth. I agree with the learned Professor (p. 299) in doubting the quantity of domestic dissension caused by polygamy.

It is worth while investigating whether in Europe, as amongst the Chippeways, sterility should not be looked upon (as a rule) as the consequence of incontinency. The various arts and contrivances, not to speak of operations and violent medicines, by which both sexes endeavour to avert the consequences of their indulgence, are well calculated to destroy the power of fecundity.

(P. 161.) The remark that, "where men eat each other the gods are generally bloodthirsty, and receive their share," is a fair comment upon the old poet's *Timor fecit deos*.

(P. 165.) I would transfer to all our Negro colonies the rule once prevalent amongst the whites in Australia—namely, that the natives cannot be valid witnesses in a court of law. After three years of service on the West Coast of Africa, I have met only two Negroes to whose oaths I would attach the slightest importance.

(P. 168.) The "Relapse-law" of Girou and others, like certain



theories touching the non-existence and disappearance of the hymen in the *Illobata virgo*, are charitable, and calculated to mitigate domestic dissensions. But can more be said in favour of these doctrines?

(P. 169.) It is true "that the Negro produces with a white woman a more Negro-like child than the white man with the Negress." So the true mule, whose sire is an ass, is notably more asinine than the rarer breed of reversed parents. I cannot agree on this point with the learned Dr. Pruner Bey. But as Dr. Waitz justly remarks, "the characters of mongrels are not constant." In Hindostan, the French produce with Hindú women children remarkable for grace and prettiness, where nothing can be less prepossessing than the English "half caste." In p. 349 the author endorses the usual theory that the mental capacity of mongrels is generally greater than that of the lower of the two races from which they sprang.

(P. 172.) Respecting the statement of M. d'Abbadie, that "among the Negroes of Abyssinia red and black individuals are seen in the same tribe," Dr. Waitz remarks that "they are probably mongrels, and the type is inconstant." As a rule, the contrary is distinctly the case. In almost all African tribes the jetty black complexion is a rarity and much admired, as a "dark man" was in England a century or two ago. The black brown is the general complexion, admitting of course many shades, and it corresponds with the bilious temperament in Europe. The red and yellow tints, which are so common as hardly to be called exceptional, are the xanthous and sanguine varieties of the Caucasian.

(P. 175.) It is well known that variety of colour and conformation, possibly the result of varied diet, distinguish domesticated and mixed animals of the lower order from their wild congeners, and I should not hesitate to extend this rule to the inferior races of mankind. In the head quarters of the Aryan race, Persia, and in the trans-Mesopotamian regions, from the classical ages, a remarkable similarity of face and form has co-existed with the highest psychical development.

(P. 178.) It would require many a page to state reasons, but I may generally register my distinct adhesion to the assertions of Messrs. Nott and Gliddon, that "a few drops of European blood produce a decided modification in the moral and physical character of the Negro." It is greatly to be desired (pp. 179-187) that the learned author would define what he means by "mulatto," "man of colour," and so forth.

(P. 181.) As regards Peru, the ill-advised liberality of that republic, which refuses to recognise the inferiority of the African to the European, has borne fruit as deadly as St. Domingo, where we see all the horrors of abolitionism duly carried out. Life and pro-

perty are safe in Chile; in Peru it is the reverse. We have permitted the Peruvians to murder with impunity a British minister at his own table, and the captain of an English man of war. And such is our charity, that we are now loud in abusing Spain, whose idea of Christian tolerance has not reached this exalted standard.

(P. 184.) With respect to the consequence of consanguineous marriages, a subject which has been much discussed by anthropologists, I may adduce a national instance of close alliance without any deterioration of blood. Amongst the Bedouin Arabs every man marries his cousin, and "daughter of my uncle" is a synonym for wife. If the girl prefer a stranger, the result will be a blood feud. Does any one pretend that the Arab race, which has preserved this custom from immemorial time, shows any degeneracy?

(P. 194.) I find no similarity between the old Egyptian and the Guanche skull; the latter, though oval and Caucasian, is larger; the bones are thicker, and the occiput is more highly developed. Moreover, the Guanche race had light yellow hair, still to be seen in its mummies. Engel (p. 225) was right to include in the same type or form of skull, a Guanche and a Bedouin; but in the latter there is, I think, less osseous matter. With respect to the remark (p. 204) that the black populations of the South Sea cannot be immigrants from Africa, because the Africans do not possess ships or perform sea voyages, it may be observed that the Guanche of Teneriffe are proved by language to be a distinctly Berber (Shilha) race. Berthelot, an incorrect observer, exaggerates when he asserts that the present inhabitants of the Canary Islands are physically and morally the ancient heathenry; yet, in face, figure, and disposition, there are distinct traces of mixture. I am astonished to see (pp. 253, 299, and 326) the learned professor apply the word "Guanche" to the inhabitants of the whole Archipelago, when all correct writers, who know its derivation, limit it to Teneriffe. The existence of polyandry in Caucasian Archipelago (p. 326) has been questioned by modern authorities.

(P. 211.) If M. Werne's description of the Southern Nilotic Dinkas be correct, that "the greater part of Europeans would resemble them if they were painted black," I should conclude the Dinkas to be a distinctly Negroid people. Superficial observers often make the same remark even amongst Negroes, but never I believe with strict propriety; the general differentiation around them is so great, that an exceptional likeness strikes them unduly. The same may be said of the "regular Grecian features" at Ashantee, and the Moorish aspect of the royal family at Dahome. But in the last two kingdoms there has been a great mixture of northern blood, especially from the Kong mountains. The mother of the present ruler of Abomey is a

Makhi woman, and the *History* of Mr. Dalzel shows another instance in the last century.

The Mandengas (or as Dr. Waitz writes the word here and p. 299, after an older and incorrect fashion, "Mandingos,") are called "Susu" in the Gambia River. I may hazard the conjecture that "Mandenga" is applied to a variety of tribes speaking very different dialects, and it is certain that some of them are pagans, whereas the majority are at present Muslim.

(P. 213.) The word "Edeeyah" or "Adiah" applied to the Fernandian Negro is a pure mistake introduced by Allen and Thomson, *Narrative of the Expedition of the River Niger*, and has been copied by subsequent writers, down to Mr. Winwood Reade's *Savage Africa*. Those islanders, who are divided into a multitude of clans, have no national name. The word Edeeyah probably arose from the salutation which they learned from the early Spanish colony, "Adios," "Arios," "Adias," "Aria." Their hair is by no means silky, and they are palpably descended from the "Bubya" tribe of the Camaroons Mountain, whose minimum distance is nineteen miles.

(P. 215.) I marvel to hear it asserted that "the Californians greatly resemble the Negroes of Guinea," having never seen the least likeness. The Utah and Californian tribes are merely poor specimens of the so-called Red race, which suggests, if anything, the Mongolian. How polysynthesis, the one great peculiarity of its thousand dialects, not to remark the vast variety of its cranial forms, which extends from Hudson's Bay to Patagonia, can be reconciled to the tongues of High Asia, must be left to future philologists, who may be able to reconcile the polysynthetic with the agglutinated.

(P. 224.) The remark that the Jews have everywhere lived as an excluded caste must be taken *cum grano*. In Abyssinia they were rather rulers than slaves, and the Falasha in parts still preserve a dignified independence.

(P. 246.) The great South African language should by no means be called "Kongo" (Congo); the Congoese dialects being perhaps the least typical.

(P. 256.) With respect to the baptism with water amongst the ancient pagans of Mexico, we may quote a similar coincidence still prevailing in the country of the Mpongwe or Gabons (West Africa). They place the new-born babe upon the ground, sprinkle it with water, and give it the best of advice, especially counselling the girls to tell "plenty lie".

With respect to part 2 of this valuable volume, devoted to "Psychological Investigation", I shall be more concise, chiefly because the subject is of exceeding diffuseness.

(P. 271.) "In Kordofan," we are told, "the birds are less shy if the sportsman appears in a dress different from that worn in the country." This is very exceptional. M. du Chaillu found it advisable to blacken his face when shooting in West Africa, and whilst hawking in Sindh I was obliged to wear a Baloch dress in order to keep the falcon upon my fist.

(P. 275.) One of the author's best remarks is, "Property on the soil, which a stranger must not enter without permission of the proprietor, seems to be sometimes more fixed among savage nations than we are inclined to believe." In a late volume upon the subject of Abeokuta, I have given a notable instance of this fact, in opposition to those who, by ignoring the right, would lay the foundation of endless future troubles.

(P. 277.) When the author asserts that "the religious element (which he simplifies to the conviction that certain invisible mysterious powers influence the phenomena of nature, including man and his fate), is nowhere entirely wanting"—a sentiment which some would transfer to the *sensus numinis*—he might give the reason. It is, methinks, this, that in the present age of the world, man, no longer actually primitive, has become sufficiently gregarious and numerous, to throw off the utter savagery which must have characterised the earlier stages of his psychical development. Analogically, we observe that the wildest tribes now existing, have for all religious ideas a few superstitious customs.

(P. 279.) The idea of "a departed soul returning to the earth" is far beyond the metaphysics of savage people. I have attempted, in the *Lake Regions of Central Africa*, to explain the Negro's ghost belief; an incarnate dread of death, a faith in presentity not in futurity, without the remotest connection with Shamanism, metempsychosis, immortality, or resurrection. This is stated with partial correctness in p. 372. I doubt, however, that a belief in spectres led to animal worship. It is purely an European idea which makes the savage (p. 368) "look at nature as a world of spirits." Both the idea and the word "spirit" are unknown to him beyond his organisation,—he merely attributes to "matter" powers which we transfer to "spirit".

(P. 297.) I can by no means agree with the assertion that "there is a natural moral feeling even amongst the rudest nations." It would be easy but tedious to prove that "conscience" is a thing of chronology and geography; and that there is no sin, no crime, however atrocious, which, in some part or at some time of the world, has not been held, or is not held, a virtue. Only two instances: petty larceny amongst the Spartans, cowardly murder among the Somal.

It might have been the case in 1731, it is not so now, that a girl at Whydah is more courted if she has had many lovers before mar-

riage. The virginal *primitia* there have, as elsewhere, the general factitious value.

It is also a scandal to assert that, "Chastity among Negroes only means that pregnant and menstruating women should abstain from illicit intercourse." During those periods they are unclean even to their husbands. The African's idea almost corresponds with ours, except that it is somewhat more instinctive and less complicated with considerations of "duty". It is perfectly true that the wife only, not the husband, can commit adultery. The *Trade and Travels in the Gulph of Guinea*, by Mr. Smith, is amusing from its simplicity, but its facts are to be distrusted.

(P. 301.) It is unfair to state that "The Fellah women (which also happens in other Mohammedan countries) have no hesitation in exposing every part of the body except the face." If a woman be seen in an unseemly state she will first cover her face; the act is instinctive with her and rational: you can remember her features, not her limbs. But Moslem women do not expose their persons more willingly than Christian women.

(P. 302.) It is true that flood-legends abound throughout the world, but local floods have also been common. Not only amongst "uncultured peoples," but even with tribes as far advanced as the Mpongwe of the Gaboon River, no two individuals will give the same account of their belief and of their "insipid traditions." A "cosmogony", in the strict sense of the word, is not so common amongst wild tribes as a kind of primitive history of the first supposed pair; this is recognised in p. 374. Certain legends originate from common descent; the adventures of the Hebrews about the head of the Red Sea, were doubtless taught to the present races by the early Christians.

(P. 305.) As regards the disputed question "whether the ideal of beauty is the same among all peoples," I have practically found that a woman who would be called pretty in Europe, would also be admired in Asia, Africa, and America. There are, of course, peculiarities which are appreciated by one race and disliked by others; but of the *tout ensemble* I can have no doubt. As the Negroes (pagans) have no devil, and nothing representing him, they cannot imagine him to be white. Travellers in A.D. 1730 need hardly be quoted upon such points in these days.

(P. 311.) If the influence of the Portuguese on the West Coast has ever obstructed the progress of the Liberian Republic, among the Negroes it has long ceased to do so.

(P. 315.) As regards the "morality of slaveholders in the United States," I believe it to be in every way equal to that of the non slaveholding community. Late events have somewhat opened the public eyes in Europe. Tardy justice to the Southern States is done in p. 333,

but the remark that "the descent of these Southrons is essentially the same as of the inhabitants of the Northern States," should be modified. The author does not do due honour to the Catholic Church, which stoutly, and from the first, stood up against the abuses of the slave export, and if the Congo missionaries preferred that Negroes should be sold to (not kidnapped by) Catholics rather than Protestants, they believed that the former would teach the true faith, and they knew that the latter would ill-use their victims more. As regards its being infamous in Java to seduce a man's mistress, not his wife, the same tenet has been and is held by many "men of honour" in Europe. The husband is defended by law, the "keeper" is not.

(P. 320.) Despite the arguments of J. G. Müller, there is every reason to doubt that human sacrifice in the olden times could be traced to cannibalism as its source. At present, in Ashantee and Dahomey, where man-immolation is the essence of the national religion, anthropophagy is unknown. Similarly mistaken is M. Müller's idea (p. 335) that the primitive man beholds in the animal a manifestation of the general power of nature. The savage reveres the beast, which like the bison feeds him, or like the tiger rends him.

(P. 337.) The learned author should have illustrated so paradoxical an assertion as "A nomadic pastoral life cannot be considered an advance compared with a fishing or hunting life." In the case which he quotes, the "Kaffirs", many tribes are beginning agriculture, of which as mere fishers or hunters they would never think. It is startling to meet with such a prediction as this (p. 340) in a philo-sophic work, "The interior of Asia seems destined for ever to remain the home of nomadic life."

(P. 343.) To what tribes does Dr. Waitz allude when he says, "The peoples of the Deccan, notwithstanding the favours of nature and their intercourse with the Hindoos, are but little civilised"? The population is Hindú and Moslem, the few and scattered savage tribes, like the Todas, are isolated and utterly unimportant.

(P. 354.) The learned author well shows how slavery, the great civilising agent of primitive races, gives to the few people that leisure which is requisite to secure for them a comfortable existence. I cannot, however, agree with him in his deduction, "This latter circumstance (leisure or comfort?) is, in some respects, rather an impediment than a help to civilisation; for however true it is that leisure is requisite for intellectual development, still in that leisure itself there is for the primitive man no impulse to serious mental activity." The contrary is the rule, and hence letters, beginning with the savage oratory, arose amongst the nations. Even in peoples so stationary as the Negro, so destitute of "individual great teachers of humanity,"—who we are assured in p. 363 emerge from every

people,—the free are, as a class, far superior to the serviles, and it is popularly remarked that African kings are a century in advance of their subjects.

(P. 358.) Proyard, 1776, is an obsolete author to quote upon the subject of Loango, where all the conditions of the country are now changed. About 1856 copper mines were discovered in the interior, and their produce forms the principal wealth of the coast. Neither there, nor on the lower Congo, can domestic cattle be bred, and the game has been well nigh killed out.

(P. 358.) The beneficial effects of despotism, as a primary necessary element in the development of society, are fairly stated. Few travellers will agree with Humboldt, that all races are equally destined for liberty. (P. 352.) "The remarkable fact that there is no instance of a free constitution in the torrid zone among peoples which possess any civilisation", presents a notable exception in the Village Republics of the Deccan. In the legal language of Java, unlawful wounding is called "wounding the king," or "regicide": the same is the case in Dahome.

(P. 365.) Too much attention cannot be given to this assertion. "THE INTERCOURSE WITH A FOREIGN COUNTRY MAY BECOME A CURSE, IF THE NATIVES ARE PROVIDED WITH BRANDY, FIRE-ARMS, AND SIMILAR ARTICLES, WHICH LEAD TO THEIR DESTRUCTION." The English trade with the oil rivers of the Biafran Bight, to mention no other places, is, I believe, a greater curse to the country, a more effectually demoralising agent, and a greater disgrace to a civilised people than any evil that ever prevailed amongst the aborigines. The Christian merchants of Zanzibar have inflicted the same miseries upon the East African coast: the Moslem Arabs would have held themselves disgraced by such a traffic. We could understand this paralysis of the moral sense if the trade were carried on by "the refuse of European society with primitive nations." Unhappily, it is under the direction of men who read their Bibles and who go to church. Against such fatal influences, the now flourishing palm oil trade, which we are told (p. 367) will effect much to "raise the Negro," is utterly powerless. For odious depravity and degradation, I will match the people of Old Calabar against the world.

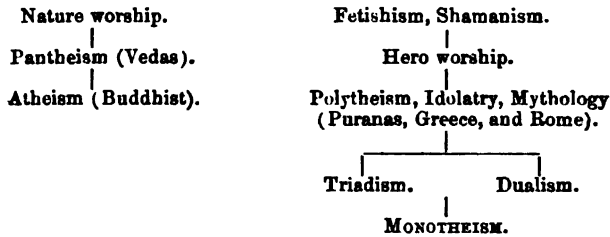
(P. 366.) Rajah Brooke's complete success at Sarawak,\* concerning which, in a footnote, the author suspends judgment, proves how dependent is peaceable and friendly intercourse between European colonists and savage nations upon the personal character of the first governor.

(P. 370.) After long experience in fasting, I doubt whether it can,

\* We are informed that a communication on this subject will shortly be laid before the Anthropological Society of London.—ED.

without medicines or other influences, induce the ecstatic condition into which the North American priest throws himself.

(Pp. 368, 379.) According to the learned author, the Genesis of religion stands thus: 1. A raw unsystematic polytheism; 2. Hero-worship; 3. Idol worship; 4. Theistical religion. I would propose the following genealogical tree, beginning with the three primitive, and ending with the three theistical faiths:—



With the concluding remarks of the learned author, upon the subject of civilisation and the destiny of humanity, I fully agree, and would express my gratitude to him for placing the subject so clearly and sharply before his readers.

It will not, I hope, be considered hypercritical to remark that the term *Naturvölker*, aptly translated "primitive peoples," should not be rendered "peoples in a state of nature" (p. 292), nor give rise to such a term as the "natural man" (p. 288), instead of uncivilised man (p. 285). To man there is no state of nature, hence all states are natural to him; it is natural to him to live, in a palace as in a cave, to sit upon a sofa, as upon the ground. Nor can any crime—infanticide, cannibalism, or sodomy—be properly termed "unnatural", because all have formed part, not only of human practice, but also to some extent of human religions.

Dr. Waitz has been severe upon the American school, represented by Agassiz, Morton, Nott, Gliddon, and others. Upon this point, however, our Society has, I believe, expressed its opinion.

But I cannot repress my astonishment at the manner in which the learned professor of Marburg treats the subject of El Islam. P. 376 contains more errors than perhaps any author of the last century has made. I deny that the religion has, more than any others, been an incubus on intellectual and moral progress: this is a characteristic accident of all faiths, and man must progress by warping them to his purposes, or by overthrowing them. I deny that its professors will always remain inferior to Christian peoples: the latter are superior intellectually, the Moslems in morality and manly dignity. It is curious to read in these days that the Moslem dictum of immortality promises sensual enjoyments to the faithful: these are the rewards of the ignorant and



benighted faithful; others will enter into a state described quite as vaguely as by any of the Gospels. The belief in predestination at once imparts submission to Fate, and quickens, not deadens, mental and corporeal efforts. It may be my Nasib or Kazá to escape such and such a danger, or to succeed in such and such an enterprise by such and such means as may suggest themselves, and I act accordingly. Yet (p. 325) it is owned that Abyssinian Christians are far beneath the Moslems in industry and honesty, showing that the race of man modifies faith at least as much as faith influences races. In p. 375 we find it admitted that El Islam, more intelligible to the Negro (and Negroid), and more compatible with his culture in Abyssinia, gains on Christianity. In page 388 we find Mr. M. Martin quoted to the effect that no Indian has ever become a true Christian. Even Voltaire,\* by no means the most exact of men, never made such a blunder (repeated in p. 317) as to ascribe to the Moslems a doctrine that women possess no souls. Old Christian authorities, who looked at marriage only from a sexual point of view, have seriously doubted the fact; the Moslems never. It was a silly scandal spread centuries ago to rouse one half of humanity against El Islam, the first and greatest reformation of the corrupted faith called Christianity; and its effects have endured till this day. No Arab refuses to use a knife or a spoon; those who object to forks are of the same *trompe* as the many devout Christians who look upon science as a something unholy. It is new to assert that the Arabs in Africa are but little superior in intellectual culture to many heathen peoples: El Islam orders a school to be built by every one who erects a mosque; it will be well when England learns the lesson. The faith of the Koran is, of all theistical faiths, the most nobly tolerant, as all practically acquainted with it are aware. Such observers as Lady M. W. Montague never found that women in Muslim countries want liberty, or hold an undignified position: the idea seems burned into the European brain, but it is simply absurd, the effect of misrepresentation and a most superficial study. The Muslimah is certainly guarded from temptation; and when she falls into it she is deservedly punished. The Christian woman is exposed to every risk, and placed upon a comfortless eminence, that publicity may deter her from yielding. Which process is the more logical? It is, alas! not only Turks, Syrians, and Arabs who believe

\* Voltaire, *Dictionnaire Philosophique*, sub voce Alooran, "Il n'est pas vrai qu'il exclue du paradis les femmes." It is instructive to compare this article with the above mentioned page of Dr. Waitz; and I venture to hope that, in another edition, these errors will be corrected. In page 377, we are told that the Count d'Escayrac de Lanture is an eloquent eulogist of the Mohammedan religion; the reason being that that traveller has experience and no prejudices.

that they fulfil every duty by prayers and ceremony. Lastly, to quote the most extraordinary error of all, the idea of attributing to El Islam an "eudæmonistic colouring" is diametrically opposed to fact. Mohammed strove stoutly against asceticism, the bane of oriental systems, but he strove in vain: the characteristic of El Islam is a peculiar gloom.

With respect to the orthography of proper names, I find that both the author and the translator have preserved the forms used by the authorities from whom they borrow; and, indeed, to have done otherwise would have caused a great increase of labour without proportionate advantage. We find, therefore, such forms as Kaffirs (p. 45, for Kafirs or Caffres), Tudas (p. 45, for Todas), Yarriba (p. 60, for Yoruba), Barabra (p. 60, for Barabara), Tschego (p. 91, for Nchigo), Papaws (p. 100, for Popos), Cunka (p. 105, for Cankey or Kankei), St. Thomas and Annabon (p. 133, for San Thomè and Annobow), Camanchses and Riccarees (p. 141, for Komanches and Arikaris), Yebus (p. 242, for Jebus or Ijebus), Sowaheili (p. 254, for Sowahili), Apollonia (p. 299, for Appolonia).

On the other hand, I think it to be regretted that the excellent translator should have preserved such palpable Germanisms as Jemen (p. 48, for Yemen), Maniok (p. 59, for Manioc), Schoschonies (p. 62, for Shoshonis), Adamaua (p. 209, for Adamawa), Vindjha (p. 252, for Vindya), Schamanism (p. 303, for Shamanism), and Cawries (p. 367, for Cowries). Amongst the errors and misprints must be reckoned Botokudes (p. 55) and Botocudes (p. 215) for Botucudos, the word being derived from *botuque*, Port. a bung; Dentreasteaux (p. 295, for D'Entrecasteaux) and De Barras (p. 326, for De Barros). Finally, in p. 257, "twirling," should be substituted for whirling, and, in p. 335, bison for buffalo.

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#### BAIN ON THE SENSES AND THE INTELLECT.\*

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ONE portion of Professor Bain's great work on the human mind has, after an interval of nine years, reached a second edition. We are in doubt whether we ought to congratulate him on the fact, or condole with him on the delay. But, all things considered, we believe we may congratulate him, and we do so most sincerely. It seems hard, at first sight, that the second edition of a sensation novel should spring

\* The Senses and the Intellect. By Alexander Bain, M.A. Second Edition. London: Longman and Co.