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A ZULU BRIDE'S TROUSSEAU

THE .

IVING ACES OF MANKIND

AN RAP WATER CARRIER

A POPULAR ILLUSTRATED ACCOUNT OF THE CUSTOMS, HABITS, PURSUITS, FEASTS & CEREMONIES OF THE RACES OF MANKIND THROUGHOUT THE WORLD

EMINENT SPECIALISTS

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VOL. I

WITH 410 ILLUSTRATIONS AND 13 COLOURED PLATES

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PUBLISHERS' NOTE

THE Publishers of The Living Races of Mankind desire to acknowledge with thanks the assistance of those who have generously lent photographs for use in the work, and they have endeavoured to acknowledge such help in the body of the book. They would state, however, that for the interesting picture of the Mugesu chief on page 376 they are indebted to the Rev. John B. Purvis, whose name unfortunately was omitted in connection with the photograph. They specially desire to mention the Rev. H. N. Hutchinson, who edited the first edition of this work, and who collected many of the photographs used in the present issue.

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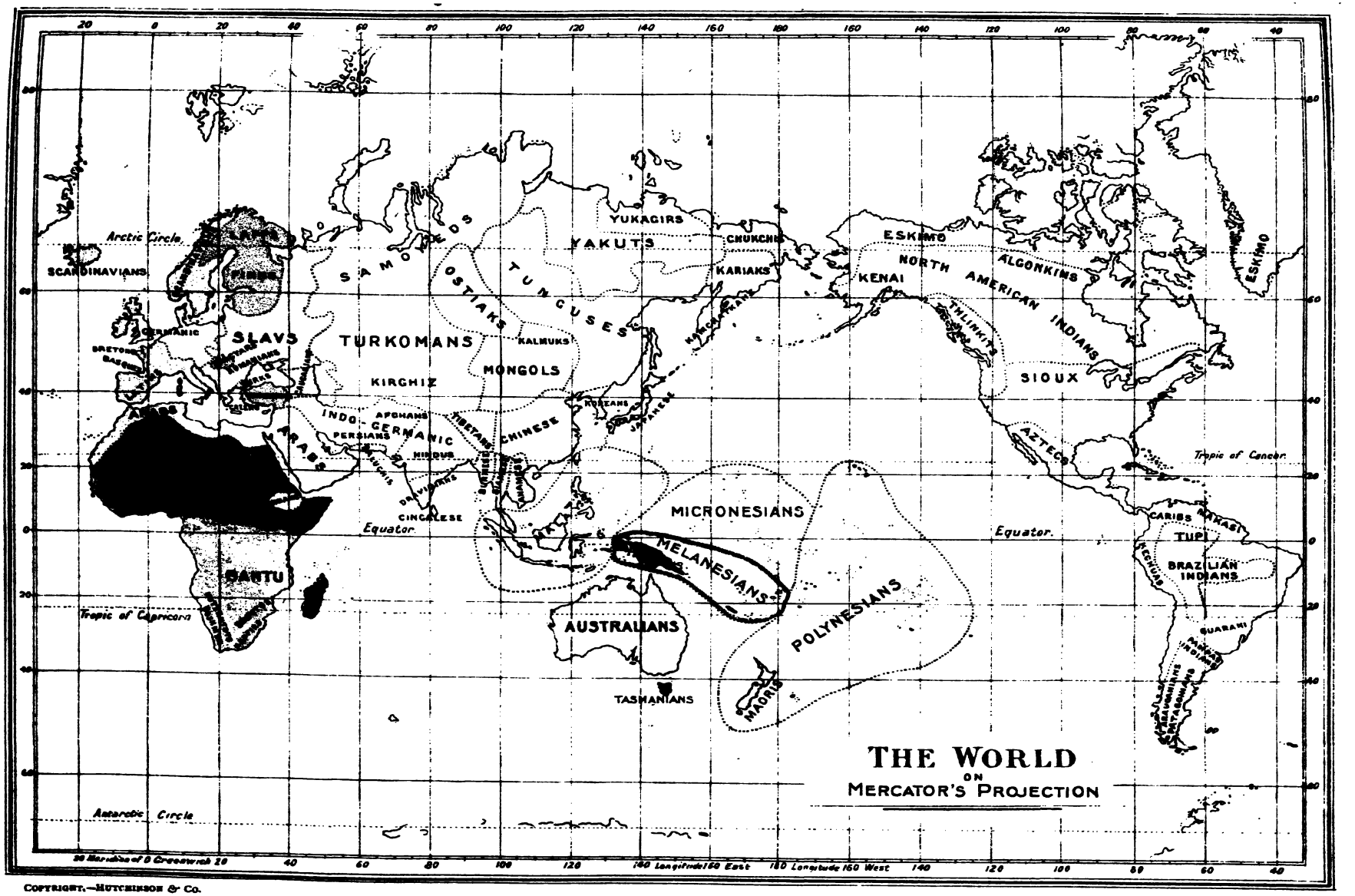

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Orange indicates a mixture of the Caucasian and Mongoloid types, purple of the Caucasian and Negroid, and green of the Negroid and Mongoloid.
No account is taken of modern immigration and colonisation by Caucasians, or of the importation of Negroes into America.

INTRODUCTION

THE THREE TYPES OF MANKIND

From the Anthropological Collection in the Musée de Paris.

PROFILE OF ALSATIAN GYPSY MAN
To show the physiognomy and hair characteristic of the Caucasian type.

IF the proper study of mankind be man, the science of anthropology (in the widest sense of the term), and more especially that branch of it known as ethnography, which constitutes the main subject of this book, ought to be the most interesting section in the whole range of biology. Anthropology proper—that is to say, the comparative study of the bodily form and proportions of the different races of mankind—has, however, the reputation of being a dry and difficult—not to say repellent—science, mainly concerned with measuring and comparing the relative proportions of skulls and bones; and to a great extent this is a perfectly true conception of the state of the case.

Although such details are of the very highest importance in their proper place, a large amount of information with regard to the leading characteristics of the different living races of mankind may be acquired without their assistance; and this information it is the object of the present work to supply in the most popular and interesting manner possible—namely, by actual photographs of the races themselves (collected from all parts of the world), accompanied by descriptive letterpress of their physical features, clothing, ornaments, food, dwellings, weapons, habits and customs, especially those connected with birth, marriage, and death; their modes of thought and mental characteristics; not omitting their games, sports, and pastimes. It is essential, however, to a right understanding of the subject that a few preliminary paragraphs should be devoted to a consideration of the three leading types, or stocks, into which the human race is obviously divisible.

These three primary types, which have been in existence throughout the historic period and are probably of much greater antiquity, are familiar to all of us under the respective designations of the white man, the yellow or red man, and the Negro or black man. Since, however, certain races, such as the Somalis, who are obviously not Negroes, are some of the blackest of all people, while, on the other hand, the Bushmen of the Cape, who are as clearly of the Negro type, are as yellow as Malays, something more than this simple colour classification is essential if matters are to be put on a satisfactory and scientific basis.

From the Anthropological Collection in the Musée de Paris.

FULL-FACE VIEW OF THE GYPSY SHOWN IN THE PRECEDING FIGURE.

Photo by Mr. J. Madsen] *[Copenhagen*

PROFILE OF A CHINESE MAN

To exhibit the flat type of face and long straight hair distinctive of the Mongolian type.

not infrequently a matter of extreme difficulty to denote in which division a particular race should be classed.

The Caucasian, or white, type, of which we give two photographs of an Alsatian gypsy as a characteristic representative, is primarily characterised by the light colour of the skin (although, as already mentioned, in certain instances this may be as dark as in a Negro, or even darker). More important, however, is the character of the hair, which is well developed on the face of the male, and on the head is soft and either straight or wavy, its colour varying from the lightest blonde or the brightest auburn to raven-black. Typically the face should form a narrow oval, with the cheeks receding and the middle line prominent; while the nose should be slender and projecting, the eyes with moderate-sized openings, the lips delicate and not unduly full, and the jaws (as compared with the nose) receding.

As regards other characteristics, it must suffice to say that, although the form of the skull varies, yet as a general rule

For want of better designations, the three main types are now usually termed by anthropologists (1) the Caucasian, or white; (2) the Mongolian, or yellow; and (3) the Ethiopian, Negroid, or black—the first being characteristically European, the second Asiatic, and the third African, although it is not for one moment to be supposed that either is confined to its respective continent, or that (with the practical exception of the Caucasian) it occupies the whole of such continent. The three types, as severally represented by a fair-haired and blue-eyed Scandinavian, a Chinaman, and a West African Negro, are so absolutely distinct that, if we had to do only with such pure-bred and characteristic phases, naturalists would have no hesitation in regarding them as separate species, differentiated by characteristics as important as those which divide the chimpanzee from the gorilla. And it is quite probable that they really are distinct species. But, as matters now stand, we find - probably to a great extent from mutual crossing—almost every kind of gradation from one type to the other, so that it is

Photo by Mr. J. Madsen] *[Copenhagen.*

FULL-FACE VIEW OF THE PRECEDING FIGURE.

the relative proportion of length to breadth, or *vice versâ*, is not excessive; while the teeth are comparatively small, and the "wisdom-tooth," or last molar, of small dimensions in comparison with the two teeth immediately in advance.

Following a scheme proposed by the late Professor Huxley, it will suffice to divide the Caucasian type into two modifications, although some modern anthropologists recognise more. The first group is that of the fair or blonde Caucasians, characterised by their light hair, eyes (frequently blue or grey), and complexion. They specially inhabit Northern Europe, such as Scandinavia, Scotland, and Northern Germany; but, more or less mingled with the next group, their type may be recognised even in Northern Africa and Afghanistan; while, as the result of crossing with the Mongolian stock, they have given rise to some of the races of Northern Europe and Asia, such as Lapps, Finns, and some of the Siberian tribes.

Photo by W. Hermann [*Cape Town.*

FULL FACE OF A SOUTH AFRICAN BUSHMAN BOY
To exhibit the Negro type of feature and hair.

In marked contrast to the fair group are the black or brunette Caucasians with their black hair and eyes, and a skin varying in colour from white through different shades of swarthy olive to black. In this section is included the bulk of the population of the south of Europe, Northern Africa, and South-west Asia; so that the races commonly known as Aryan, Semitic, and Hamitic come under this designation. Among the lower types of the group are classed the so-called Dravidian tribes of India, such as the Gonds and Todas, some of which may perhaps have an intermixture of Negro (Negrito) blood, as well as the Veddas of Ceylon, the Toalas of Celebes, the hairy Ainu of Japan, and the Mantzi of China.

Photo by W. Hermann [*Cape Town.*

PROFILE OF THE BUSHMAN BOY SHOWN IN THE PRECEDING FIGURE.

Whether the aborigines of Australia, who are broadly distinguished from the Negro type by the nature of their hair, should find a place among the lower grades of Caucasians has been a moot point. In certain structural features Australians undoubtedly show some approximation to the Negro type; their somewhat thick and pouting lips, projecting jaws, large teeth, and long skulls being paralleled among the latter. The eyes are also deeply set in the head, and there is little or no calf to the leg; while in their prominent brow-ridges they

Photo by Messrs. Sarasin.

FULL FACE OF A MALE CEYLON VEDDA
To exhibit characteristics of the low Caucasian type.

approximate to the Melanesian rather than to the African Negro.

Too much importance must not be attached to the dark colour of their skin, which, like that of Negroes, is yellow or brown in the infant and child. On the other hand, their hair is of the wavy, as distinguished from the frizzly, type, the beard and moustache are well developed in the men, while in their general expression of countenance as well as in disposition these people are utterly unlike Negroes, and recall the low Caucasian types of Asia. It has been attempted to explain the character of the hair by regarding these people as the product of a cross between the Tasmanians (Melanesians) and some low Caucasian stock; but there is little doubt that they are mainly a pure-bred race, and, if so, there can be no hesitation in classing them as of Caucasian origin, and allied to the Veddas of Ceylon and the Toalas of Celebes.

Great difference of opinion has likewise prevailed with regard to the relationships of the natives of the islands of those portions of Oceania known as Polynesia and Micronesia, together with New Zealand. All these people, variously known as brown Polynesians, Mahoris, Kanakas, and Maoris, have been regarded as allied to the Malays, and consequently as belonging to the Mongol stock; but they have really nothing whatever in common with Malays, while they are much more like Europeans, so that the probability is that they really belong to the Caucasian branch.

Turning to the second of the three primary types—namely, the Mongolian, or yellow—we find this characterised in its most representative form by the yellow or brownish colour of the skin; the long, coarse, lank black hair of the scalp, which is as straight and cylindrical in section as that of a horse's tail; the scanty beard and moustache of the men, which is very late in appearance; the broad, flat face, with projecting cheek-bones; the small and slightly prominent nose, and the deeply sunken eyes, with their slit-like aperture, which, owing to the presence of a fold of skin, runs somewhat obliquely from the outer to the inner angle. These narrow oblique eyes and the flat face are the most striking peculiarities of the Mongolian face to Europeans, as are the "great staring eyes" of the latter to the Japanese.

The photographs of a Chinese man on page ii exhibit these features in a characteristic manner. As a rule, the skull is of medium relative length, and the teeth are of moderate size. A sluggish and somewhat sullen disposition, coupled with great endurance, frugal and temperate habits, and a marked tendency to cruelty and indifference to physical pain, are characteristic of the Mongolian type.

Photo by Messrs. Sarasin.

PROFILE OF A MALE CEYLON VEDDA.

Photos by William Lindt [*Melbourne.*

PROFILE AND FULL-FACE VIEW OF A MALE AUSTRALIAN

Exhibiting the Caucasian type of hair, but an inferior cast of physiognom[illegible]upled with the deep [illegible]otch at the root of the nose characteristic of this ra[illegible]

The typical Mongols are inhabitants of Northern and Central Asia, and are divided into a northern, or Mongolo-Altaic, and a southern group. The former includes the inhabitants of Mongolia and the Altai; and it is to this branch that the Japanese are said to be most nearly related, at least in language. It is from this stock that is derived such admixture of Mongolian blood as is possessed by Lapps, Finns, Magyars, and Turks. In the second branch is grouped the bulk of the population of Tibet, China, Siam, and Burma. The Malays and their immediate relatives form a third and somewhat less typical branch of the Mongolian stock.

It is a matter of some doubt whether the indigenous inhabitants of America should be regarded as forming an aberrant branch of the Mongolian stock, or as constituting a fourth primary stock by themselves. Although in features the American Indians depart widely from the Mongolian type, yet they have similar hair and a somewhat similar complexion; and as they appear to be intimately related to the Eskimo, who are almost certainly Mongols, it seems preferable to adopt the former alternative and admit only three primary types of mankind.

Of the Ethiopian, or Negro, type (which is apparently on the whole the lowest of the three), the most characteristic feature is perhaps the frizzly, or so-called woolly, nature of the hair, which is always black, and generally grows, as shown in the photograph of a Bushman on page iii, from a number of distinct tufts, in what is known as the "peppercorn" fashion. The reason for this peculiar feature is to be found in the fact that each hair has an elliptical section, which causes it to be closely rolled up on itself. Only perfectly cylindrical hair, like that of Mongolians, is straight; the waviness of the hair of most Europeans being due to a slightly elliptical cross-section.

This frizzly hair is accompanied by a dark, and often nearly black, complexion, although in the Bushman it is a kind of tawny colour. The head is almost invariably of the elongated type, the cheek-bones are small and retreating, and the eyes are widely open and prominent. A moderate or scanty development of the beard and moustache is

distinctive of the men. Perhaps, however, the most characteristic features of the Negro physiognomy are to be found in the form of the nose, lips, and jaws. The nose is of the "squab" type, being very broad, flattened, and expanded looking, indeed, almost as if it had been knocked out of its proper shape by a blow. The lips are very thick and everted: and the jaws project far in advance of the general plane of the face; while the teeth are relatively large, the last, or "wisdom" tooth, being often as large as, or even larger than, either of the two teeth immediately in advance. A long fore-arm, slight development of the calf of the leg, and a projecting heel and flat foot are other distinctive physical features of the Negro type. Sensuous, indolent, improvident, fitful, passionate, and cruel, although frequently affectionate and faithful, is the not very flattering character which has been given to the Negro.

CROWN VIEW OF A SHORT (SOUTH EUROPEAN) SKULL.

The typical representatives of the Ethiopian type are the Negroes of Africa south of the equator; the indigenous tribes of Northern Africa being either a mixture of the Negro and the dark Caucasian type or more or less pure representatives of the latter. In Ethiopian Africa we have one great linguistic branch represented by the Bantu, of which the Kafirs are a southern offshoot, and a second by the Bushmen and the nearly related but cross-bred Hottentots. The Bantu are perhaps the higher, and certainly the dominant type, before whom the Bushmen and Hottentots tend to disappear, and are indeed now verging on extinction. The tufted character of the hair is better shown in Bushmen and Hottentots than in any other African race. The African pigmies, or Negrillos, may perhaps be regarded as a third sub-type, although they seem to grade more or less completely into true Negroes. They form the only exception to the rule that the Negro skull is of the long type.

A very distinct section of this group is formed by the Oceanic Negroes or Melanesians, which include the "mop-headed" Papuans and most of the natives of the area in the Western Pacific now generally known as Melanesia. This chain of islands extends eastwards and southwards from New Guinea to New Caledonia; but the Melanesian Negroes are also represented in Tasmania and Fiji, although in the latter islands they are only found in a pure state in the mountains of the interior (where they are known as Kai Colos), the coast population having become mixed owing to extensive crossing with other races.

CROWN VIEW OF A LONG (FIJIAN) SKULL.

The Kai Colos are remarkable as the people possessing the longest and narrowest skulls in the world. This extreme development of the elongated type is illustrated in the accompanying figures, where the skull of a Fijian is contrasted with that of a South European, representing the short and broad type. The relations of the longitudinal to the transverse diameter (known as the cephalic index) forms a convenient method of comparing skulls of these two types, as well as those which are more or less intermediate in this respect. If the longitudinal diameter be taken at 100, the transverse measurement will vary from about 62 in a Kai Colo Fijian to as much as 98 in a Mongol. A skull of the

latter type thus very nearly approaches a circle; but, under normal conditions, in no case is the transverse diameter equal to or larger than the longitudinal. In most races a medium type of skull is the rule.

By permission of Professor Keane.

ARDI, LAST OF THE KALANGS,
A low type of the human race from Java.

Reverting to the Melanesian Negroes, it may be mentioned that these are chiefly distinguished anatomically from their African cousins by the fact that in the men the skull generally shows beetling prominences above the sockets for the eyes, which are lacking in the latter. Then, too, and more especially in New Guinea and the adjacent islands, the nose is less flattened and expanded, and may even be decidedly prominent, while the whole skull is generally loftier and narrower. Still, it is possible to pick out skulls of Melanesians which are practically indistinguishable from those of some African Negroes.

The fourth and last representatives of the Negro stock, and thus of the human race in general, are typified by the Andaman Islanders, who are characterised by their short stature and round heads. For these and other tribes of round-headed Asiatic Negroes, who are nearly always of smaller stature than the Melanesian, or Oceanic, Negroes, the name Negrito has been very generally adopted by anthropologists.

Photo by Dr. R. W. Shufeldt.

HAIRY BURMESE MAN.

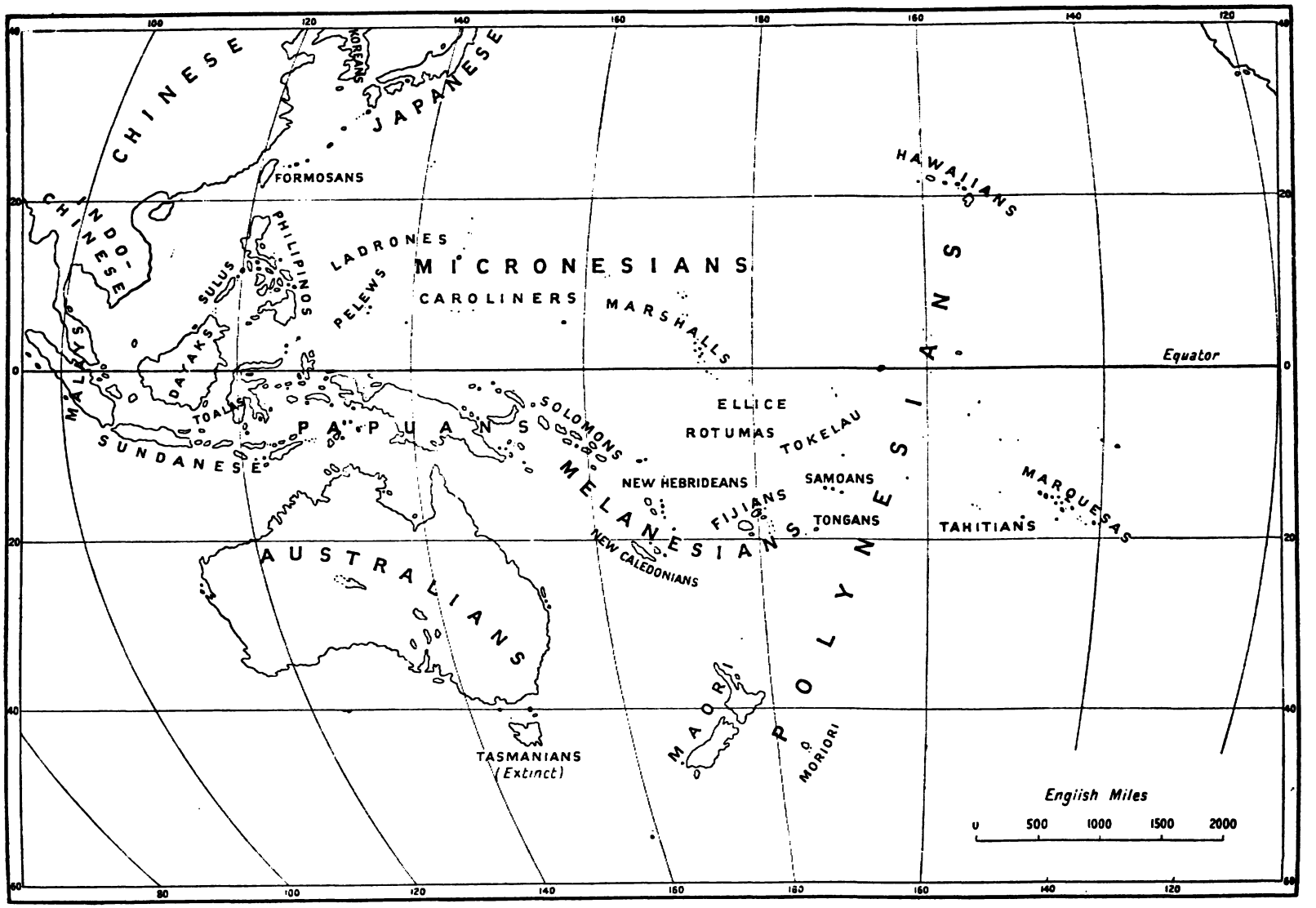
To the same group belong the Samangs and Sakais of the Malay Peninsula, and the Negro-like people among the natives of the island of Luzon in the Philippines. The Negrito element in this part of South-eastern Asia has, however, been to a great extent mingled with an infusion of Malay blood, and thus more or less completely obscured. It probably exists to a certain extent in New Guinea, where these diminutive round-headed people appear to merge into the taller long-headed Papuans.

Although Negritos exhibit very clearly such marked Negro characteristics as the frizzly hair and the relative proportions of the segments of the limbs, yet they differ in many respects, especially in regard to the features of the skull and the face, from both the African and the Oceanic type of Negro, and thus evidently constitute a perfectly distinct group by themselves.

R. Lydekker.

Photo by Mr J. J. Lister] *[St. John's College, Cambridge.*

A TONGAN WOMAN, WITH SCARLET HIBISCUS BLOSSOMS IN HER HAIR.



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MAP SHOWING THE DISTRIBUTION OF THE OCEANIC RACES.

[By A. H. Keane.

By permission of Admiral Sir Cyprian Bridge, G.C.B.

NATIVES OF YAP, WESTERN CAROLINE GROUP, WITH PIECES OF STONE MONEY.

THE LIVING RACES OF MANKIND

CHAPTER I

POLYNESIA AND MICRONESIA

I. POLYNESIA

TONGA—TAHITI—SAMOA—MARQUESA ISLANDS—HAWAII, OR SANDWICH ISLANDS

IF on a map of the world we draw in a south-westerly direction a line from the left of Hawaii to the left of New Zealand so as to leave on its left the Gilbert and western portion of the Fiji groups, and on its right the Ellice group, we shall have roughly demarcated the distributional areas of the typical representatives of two broadly marked sections of the human race.

To the south of the equator (if we leave Australia out of consideration) will lie on the left or west of the line the islands inhabited by the mop-headed and frizzly haired Papuans and Melanesians, or, in other words, the Oceanic Negroes, while to the right will be the home of the brown, straight, or wavy haired races variously known as Polynesians, Eastern Polynesians, Mahoris, Sawaioris, or Kanakas, together with the Maoris of New Zealand and the Morioris of Chatham Island.

North of the equator the Sandwich Islands, or Hawaii, also come within the domain of Polynesia proper; but the Gilbert, or Kingsmill, group forms a kind of transition between the domain of the typical Polynesians and their relatives the Micronesians, whose range extends westwards to include the Caroline and Marianne groups, and who show characters connecting them with the Eastern Polynesians on the one hand, and with the Melanesians on the other.

Fiji, again, forms a kind of no-man's-land between the Polynesian and the Melanesian domains, the Eastern Fijians being more or less pure Polynesians, while the

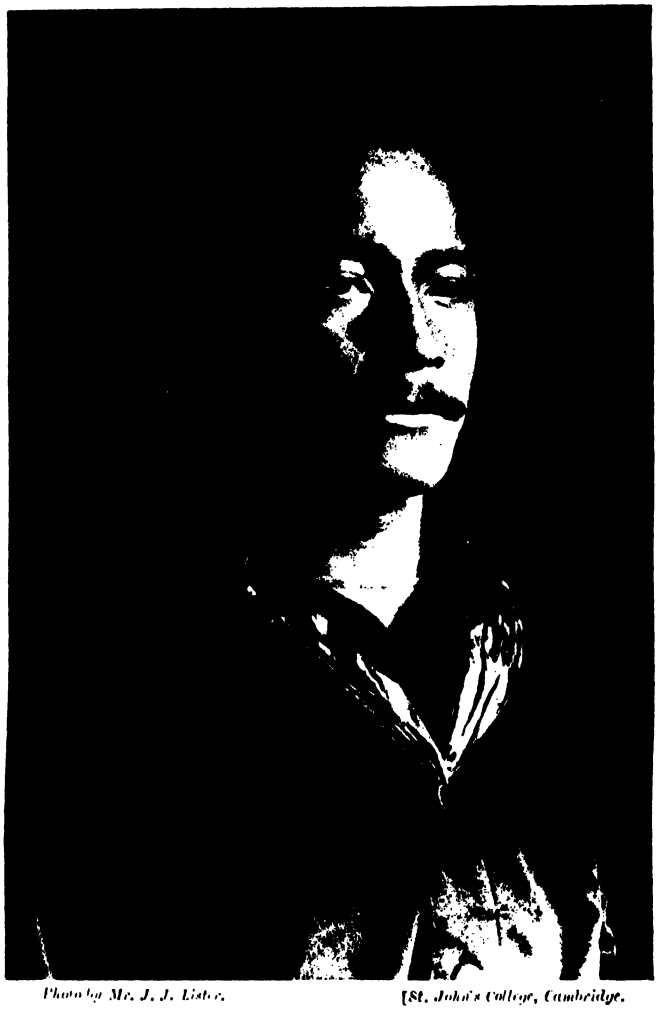


Photo by Mr. J. J. Lister. [*St. John's College, Cambridge.*

A YOUNG CHIEFTAIN OF THE TONGA ISLANDERS, IN EUROPEAN COSTUME.

inhabitants of the western islands of the group, and more especially the mountaineers of the interior, are typical Melanesians.

Although in the wider sense the term "Polynesian" includes the Western Polynesians, or Micronesians, it is typically represented by the Eastern Polynesians; and of these the inhabitants of Eastern Fiji, of the Tonga or Friendly Islands, of Samoa (Navigator group), of Tahiti or Otaheite (Society group), of the Marquesas, of Hawaii or the Sandwich Islands, and of Easter Island (the most easterly of all the islands), are some of the most characteristic and best known members. Other important centres are the Harvey or Cook Islands and the Tuamota group. A Polynesian element is also recognisable in some of the islands of the New Hebrides group, while there may be smaller traces of it in the Loyalty Islands and New Caledonia.

Despite the fact that the Polynesian type displays comparatively little variation throughout the large area from Hawaii in the north to New Zealand in the south—a similarity which may be explained by the constant migrations of these people from island to island—it is perfectly clear that the Polynesians do not represent an originally distinct and primitive stock. On the contrary, they are evidently a somewhat mixed and modified type; and, as noticed in the Introduction, there has been much discussion among anthropologists as to which of the three primitive branches of the human race they present the closest approximation.

Although they show little or no trace of the typical Mongol cast of countenance, they have been regarded by some authorities as derived from the Mongol stock; the intermixture of a Melanesian element, which has undoubtedly taken place, being held sufficient for their want of resemblance to Malays and other undoubted Mongols, from whom they differ by their superior height, the not uncommon aquiline contour of the nose, and the frequent tendency to waviness in the hair. From these and other differences from the Malay type many observers are of opinion that we should regard the Polynesians as being of Caucasian origin, with an admixture of Melanesian blood, and it is probable that this is the true explanation.

Whatever be their origin, it may be admitted that the Polynesians are immigrants (probably at no very distant epoch) from the north-west into Oceania, and that they

Photo by Thomas Andrew] *[Apia, Samoa.*

A MAID OF THE VILLAGE, SUENGA, SAMOA.

form an exceedingly fine and handsome race of mankind, presenting in many cases a marked and decided approximation to the European type of physiognomy.

In stature the Polynesians are decidedly tall, the men averaging 5 ft. 11 in. or even 6 ft.: and the skull approaches the broad and short type, thus differing markedly from that of the long-headed Papuans and other Melanesians. In contrast to the latter, Polynesians show but slight prominence in the region of the eyebrows, while their cheek-bones are moderately projecting, and the nose is comparatively straight and narrow. Their hair is mostly black and straight, although sometimes wavy, and quite different from the frizzly hair of the Melanesians. In complexion they are light brown, of a shade approaching cinnamon or *café-au-lait*, but this is in some cases so light as almost to come under the designation of white. An indolent and languorous expression, especially in the women, is very characteristic of Polynesians, who, although naturally more lively, more intelligent, and more imaginative than their Melanesian neighbours, are also more inclined to be dissolute and immoral in their habits. They also show a more decided tendency to obesity.

Photo by Josiah Martin [*Auckland, New Zealand.*

A TONGAN GIRL WEARING SKIRT OF NATIVE CLOTH, AND WITH HIBISCUS FLOWERS IN HER HAIR.

The tendency to laziness and immorality appears to have been increased rather than diminished by contact with European civilisation. Nevertheless, in spite of these drawbacks, nearly every European who has visited the South Sea Islands comes away impressed with a strong sense of the charm attaching to these simple people, who delight in adorning themselves with garlands of scarlet hibiscus and other gorgeous tropical flowers, and with necklaces and girdles of the brilliant-hued shells of these lovely islands. Writing of the natives of Tahiti, Darwin expressed himself as follows:

"I was pleased with nothing so much as with the inhabitants. There is a mildness in the expression of their countenances which at once banishes the idea of a savage; and an intelligence which shows that they are advancing in civilisation. The common people when working keep the upper part of the body quite naked, and it is then that the Tahitians are seen to advantage. They are very tall, broad shouldered, athletic, and well-proportioned. . . . Most of the men are tattooed, and the ornaments

by permission of Commander Gratton.

TONGAN GIRLS MAKING KAVA IN THE BOWL.

follow the curvature of the body so gracefully that they have a very elegant effect. One common pattern, varying in its details, is somewhat like the crown of a palm-tree."

When the Eastern Polynesians were visited by Cook and other early navigators, they formed communities entirely isolated from other nations, and free from a number of diseases by which, when introduced by Europeans, they were subsequently decimated. Although, as shown by the remnants of irrigation works in Tahiti, the inhabitants of the northern volcanic islands of this part of Oceania were expert agriculturists, the vegetable food of the natives of the southern coral islands was formed by bread-fruit, yams, and cocoanuts. This was, however, largely supplemented by fish.

The natives of all the islands were indeed thoroughly accustomed to the water, being expert swimmers, skilled fishermen, and bold navigators, passing from island to island in their light outrigger canoes, or in the larger double canoes connected together by a transverse platform, and carrying a large triangular sail of matting. In the art of plaiting—notably the strings of sinnet, a plaited cord made from cocoanut fibre—they were unsurpassed; and they were adepts in making a kind of cloth from the beaten bark of the paper-mulberry tree, which was ornamented with printed coloured patterns. From this cloth, known in Tahiti as *tapa* and in Hawaii as *kapa*, was made the outer petticoat-like garment of the women.

Fire was obtained by rubbing a blunt-pointed stick of the light and white hibiscus wood in a groove of a larger stick of the same. Exclusive of Micronesia, and with the exception of the Tonga Islands and Easter Island, pottery was unknown among them. Stone adzes and hatchets mounted in wooden handles, together with various articles made from mother-of-pearl, served as their tools; and for weapons they employed clubs, short spears, and slings, bows and arrows being, as we shall see later, originally unknown, as were likewise shields. Although the natives of Easter Island, who were also remarkable for making the well-known gigantic images, employed

Photo by Colonel Stuart-Wortley.

A FAMILY GROUP OF TAHITIANS IN THE ORIGINAL NATIVE DRESS.

a kind of picture-writing, this was quite unknown to the inhabitants of the other islands of Polynesia.

Very characteristic of Polynesia is *kava*, which formed the drink of all the islanders, and was prepared, as we shall see below, with special ceremonies; indeed, it may almost be regarded as a kind of religious cult. The custom of *tabu*—that is to say, the prohibition to make any use of a certain animate or inanimate object—although now common to Melanesia, New Zealand, and Australia, is generally considered to be of Polynesian origin. Tattooing, as we have seen, attained a considerable development in some of the islands, but was nowhere so highly developed as among the Maori.

In Samoa and Tonga, and probably some of the other islands, it was the custom for the men to be tattooed with blue from the waist to some distance above the knee, giving them the appearance of wearing knickerbockers when they went into war with the smallest possible modicum of real clothing As a rule the women were tattooed only on the hands, although in Fiji this sex was alone tattooed. In the Marquesas, as shown in one of our illustrations, the legs were often tattooed.

As regards their religion, it appears that all the Polynesians were worshippers of the sun and moon; but in addition to these the Hawaiians had numerous gods connected with the active volcanoes of their islands, of whom the chief was Pelé. Images of these gods, to whom food and human sacrifices were offered, were set up on large structures known as *morai*. Moreover, both animate as well as inanimate objects were believed to possess souls or spirits, to which reverence was paid, and since ancestor-worship was also practised, the religion of the Polynesians may be regarded as of an essentially pantheistic type.

Dances, such as the *taa-taa* of the Tonga Islanders, formed a prominent feature in all religious ceremonies; and games of various descriptions were also much in vogue. Infanticide was prevalent throughout Oceania; and the practice of putting aged people to death by strangling, which obtained in Fiji and most if not all the other islands, was a common Polynesian custom, designed apparently to promote the prevalence of youth among the population.

Almost from their very first contact with Europeans, the natives of Polynesia began to change the habits and customs inherited from their forefathers. Missionaries from Europe appeared early in the field, and their efforts have not only resulted in the substitution of Christianity for the primitive religion, but have also introduced great modifications in the dress of the natives, and have likewise led to the abandonment of the original ceremonial dances.

Unfortunately, their well-meaning endeavours to abolish the old pagan rites led to the destruction of the ancient images of the gods of Hawaii before a sufficiently large and representative series had been secured for European museums. With the change in their religion the islanders gradually replaced their original stone adzes and

axes by implements of European manufacture; and in like manner have abandoned the old practice of obtaining fire by means of friction in favour of lucifer matches. When these several changes took place it is now of course exceedingly difficult to ascertain, more especially as they were in most cases more or less gradual. It may be mentioned, however, that whereas at the date of Darwin's visit during the cruise of the *Beagle*, in 1833, the natives were still in the habit of obtaining fire by friction, at the time when Moseley landed from the *Challenger* at Tongatabu, in the early 'seventies, this method was only resorted to in cases of necessity, and the use of matches had become almost universal. In all probability, as Moseley anticipated, this method has now become altogether obsolete and forgotten.

The use of stone implements had likewise completely ceased at the time of the visit of the *Challenger* in 1873, and specimens were even then to be obtained only with comparative difficulty. These primitive adzes and axes were in fact regarded by the natives in the light of curiosities, the Tonganese calling them *tokia Tonga*, that is to say, Tongan adzes, while by the Hawaiians they were termed *pohaku koi*, or stone adzes. The Tongan stone adzes, it may be mentioned, were all of simple shape, and did not show the complex curved surfaces characteristic of those of Tahiti and some of the other islands.

Changes in the original native dress have likewise been introduced; and in many of the photographs of Polynesians now taken the people are portrayed not infrequently in costumes approximating to the European type. To the women a loin-cloth and the petticoat-like *tapa* appeared all that was necessary in the way of clothing; but Moseley stated that at the time of the *Challenger's* cruise the missionaries had compelled the Tonga women, under pain of a fine, to cover their bosoms, this being effected by means of a flap of cloth thrown up in front.

Photo by Thomas Andrew] [*Apia, Samoa.*

TONGA ISLANDERS PLAYING THEIR FAVOURITE GAME OF LAFO.

Photo by Colonel Stuart-Wortley.

A LITTLE TAHITIAN PRINCESS.

Although simplicity, not to say scantiness, of attire was characteristic of most Polynesians on ordinary occasions, there were more elaborate ceremonial dresses in at least some of the islands for the chiefs and priests. In Samoa, the men, who generally wore a kind of apron of dracæna leaves, donned on ceremonial occasions a long and flowing robe; and the dancers as well as the *taupaus* dressed themselves in tall helmets or mitres. The feather-cloaks of the Hawaiian chiefs, which took years to make and were of great value, were covered with the beautiful yellow plumage of the now extinct mamo bird, and were splendid garments.

Fortunately a number of interesting accounts have come down to us of the Polynesians in the days when they were still more or less unaffected by intercourse with Europeans. Foremost among these is, of course, the description especially of Tahiti (Otaheite), Tonga, and Hawaii, given in *Cook's Voyages*, although many things which would now be of great interest are not mentioned. William Ellis, a missionary to Hawaii and Tahiti, published in 1826 a *Narrative of a Tour through Hawaii*, illustrated with some extremely interesting coloured plates; while nearly thirty years later he gave to the world his *Polynesian Researches*, in four volumes. Perhaps the most valuable of all the early accounts of these islands is the one contributed by W. Mariner, who had long been resident in Tonga, which was edited by J. Martin, and published in London in 1818 under the title of *An Account of the Natives of the Tonga Islands*. From the details given in this volume we are better acquainted with the Tonganese while still in a comparatively unaltered state than with any other of the Polynesians. *Fiji and the Fijians*, by Williams, is a work of much later date (1870), but still contains large stores of valuable information. As already incidentally mentioned, numerous notes on the Polynesians will be found in Darwin's *Naturalist's Voyage round the World* and in Moseley's *Naturalist on the "Challenger"*; and there are many other accounts of voyages in the South Seas containing references to these islanders, among which may be specially mentioned *Sunshine and Surf*, by Douglas Hall and Lord Alfred Osborne, published in 1901, and Miss Bird's *Hawaiian Archipelago*.

Photo by Thomas Andrew [*Apia, Samoa.*

THREE SAMOAN GIRLS WEARING SHELL NECKLACES.

With this wealth of information about an extremely interesting and attractive race of people, the compiler of a popular account suffers rather from an *embarras du richesses* than from lack of material.

By permission of Commander Greatorex.

A SAMOAN CHIEF, VRAILA.

The wavy type of hair, characteristic of Polynesians, is particularly well shown.

Cook's account of the Tonga or Friendly Islanders, as given in an abbreviated edition of his three voyages, is as follows: –

"They are so whimsical in their fashions of wearing their hair that it is difficult to say which is most in vogue. Some have none on one side of the head, when it remains long on the other side; others have only a part of it cut short; some have parted with the whole, except a single lock on one side; others permit it to grow to its full length, without any of these mutilations. The women usually wear it short. The beards of the men are cut short; and both sexes strip the hair from the arm-pits.

"The men are stained with a deep blue colour from the middle of the belly to half-way down the thighs. This is effected with a flat bone instrument full of fine teeth, which by a stroke of a bit of stick introduces the juice of *dooe-dooe* into the skin, by which means indelible marks are made. Lines and figures are thus traced, which in some are very elegant. The women have only some small lines thus imprinted in the inside of their hands. As a mark of distinction, their kings are exempted from this custom. . . .

"The dress of both sexes is the same, consisting of a piece of cloth, or matting, about two yards in breadth and two and a half yards in length; it is double before, and, like a petticoat, hangs down to the middle of the leg. That part of the garment which is above the girdle is plaited into several folds, which extended is sufficient to draw up and wrap round the shoulders. This, as to form, is the general dress; but the fine matting and long pieces of cloth are worn only by the superior class of people.

"The inferior sort are contented with small pieces, and very often have only a covering made of the leaves of plants, or the *maro*, a narrow piece of cloth or matting,

Photo by Thomas Andrew. [*Apia, Samoa.*

A GROUP OF SAMOANS, INCLUDING THE WELL-KNOWN REBEL MATAAFA (THE STANDING FIGURE).

like a sash. They pass this between the thighs and round the waist. It is seldom used but by the men. In their *haivas*, or grand entertainments, they have various dresses, which, though the same in form, are embellished more or less with red feathers.

"The ornaments worn by those of either sex are the same. Those which are most common are necklaces made of the fruit of the pandanus and various sweet-smelling flowers, known by the general name of *kahulla*. Others consist of small shells, sharks' teeth, the wing and leg bones of birds, etc., all of which are pendent upon the breast. In this manner they often wear a polished mother-of-pearl shell, or a ring, on the upper part of the arm; rings of tortoise-shell on the fingers; and several of these joined together, formed into bracelets, on the wrists.

Photo by Josiah Martin [*Auckland, New Zealand.*

A SAMOAN WOMAN IN ORIGINAL NATIVE COSTUME.

"Two holes are perforated in the lobes of the ears, in which they wear cylindrical pieces of ivory, of the length of three inches, introduced at one hole and drawn out at the other; or bits of reed filled with a yellow pigment. . . .

"Personal cleanliness is their delight, to produce which they bathe frequently in the ponds. Though the water has an intolerable stench in most of them, they always prefer them to the sea; and they are so sensible that their skin is injured with salt water, that when they are obliged to bathe in the sea, they have fresh water to pour over them to wash off its bad effects."

In this connection it may be observed that Polynesians have never any hesitation in bathing immediately after a heavy meal. It may also be added that necklaces of small polished teeth of the cachalot, or sperm-whale (as shown in one of our illustrations), form a favourite ornament of these islanders; and that they are loth to part with these necklaces. Mother-of-pearl is cut by the natives of the Marquesas into small plates with very finely serrated edges, which are used as cymbals or clappers on occasions of mourning.

So abundant were the natural products of the country, that the labour demanded from the men in order to procure a sufficiency of food was more a kind of relaxation

By permission of Admiral Sir Cyprian Bridge, G.C.B.

A GROUP OF SAMOAN DANCING WOMEN IN FULL COSTUME,

Showing the head-dress of the chief performer. The sitting figures are merely wearing shell-necklaces and flowers in their hair.

than severe toil. Both the mulberry-bark cloth and the fine mats were made by the women alone; but the building of houses and the manufacture of weapons and tools, and the construction of canoes, were the work of the men. The canoes, of which the largest would carry as many as fifty men, were entirely shaped and dug out by means of the aforesaid adzes of smooth black stone, aided by augers made of sharks' teeth, and rasps made of fish-skin stretched on wood. Except shells, which served for knives, they had no other tools.

"Their cordage," to quote again from Cook's narrative, "is made of the fibres of the cocoanut husk, which, though not above ten inches long, they plait about the size of a quill to whatever length is required, and roll it up in balls, from which the ropes of a larger size are made by twisting several of these together. Their fishing lines are as strong and even as our best cord. Their small hooks consist entirely of pearl-shell, but the large ones are only covered with it on the back, and the points of both are in general of tortoise-shell."

The furniture of their houses consisted only of a bundle or two of cloth, a few gourds, some cocoanut shells, baskets of various sizes, in which were kept their tools, fish-hooks, combs, etc., certain wooden stools used for pillows, or neck-rests, and two or three wooden bowls in which *kava* was made. The "pillow-stools" were about a couple of feet in length by four or five inches in height and four in width, and were made of polished dark hard wood sometimes inlaid with cachalot ivory. Their special use was to prevent the elaborately dressed hair of their owners being disarranged during sleep—a most remarkable instance of the sacrifice of comfort for the sake of fashion on the part of a primitive people.

As the drinking of *kava* formed, and still forms, a most essential and important feature in all Polynesian ceremonies, religious or otherwise, and as the beverage is also consumed on ordinary occasions several times a day, a paragraph or two may be devoted to an account of the mode of preparation of this compound. The word *kava*, which is common to Fiji, the Tonga group, and certain other Polynesian islands, although in Samoa, Tahiti, and Hawaii it is replaced by *ava*, designates not only the beverage, but the root of the species of pepper from which it is prepared, and likewise the pepper-plant itself. At the *kava* parties in Mariner's time (the first decade of the nineteenth century) hundreds, or even thousands, of Tonganese were accustomed to assemble; and these were all arranged in regular rows according to their rank and importance. When all were ready, the first part of the programme was the chewing of the *kava* root, preparatory to the making of the infusion.

According to Mariner's account, young persons with good teeth, among whom might frequently be women, volunteered to act as *kava* chewers. The root was chewed in about two minutes, being kept remarkably dry during the process, and when ready was taken out of the mouth by the hand and placed on a piece of plantain-leaf. Eventually it was all deposited in a single *kava* bowl, which is about a yard in diameter and a foot in depth, and the process of making the infusion took place. To describe this in detail, and likewise the ceremonies connected with serving it out, would, however, occupy too much of our space; and the reader who is desirous of further information on the subject may be referred to Mariner's detailed account. The following description of modern *kava* drinking in Samoa may, however, be quoted from *Sunshine and Surf*:—

"All the time the *kava* was being mixed the chiefs, who were sitting round in a circle, chanted old historic songs of their nation. After it is mixed it is strained with native strainers, which look like bunches of hay. These they dip into the bowl, and bring out, the same as you would a sponge. When all is ready the chiefs clap their hands loudly, then other girls step forward with half cocoanut shells in their hands, into which the *kava* is poured. . . . The name of the principal guest is thereupon shouted out by the chiefs, and the girl goes toward him, stands like a statue in front of him with the *kava* held high over her head, and then with a graceful sweep she brings the bowl down to a level with his knees, when the recipient takes it, and must drink it at one draught."

Photo by Thomas Andrew [*Apia, Samoa.*

THE TAUPAU, OR HOSTESS, OF IVA SAVAII, SAMOA,
Wearing necklace of cachalot's teeth and head-dress of flax and mother-of-pearl plaques.

It is stated by the authors of the work from which this quotation is taken that in Samoa and all the other islands the *kava* must be made by virgins; but this was certainly not the case in Tonga in Mariner's time. At the time of the *Challenger's* visit to Tonga *kava* was made by grating instead of chewing the root; and in Samoa chewing survives only in the less civilised districts of the interior.

Here it may be mentioned that in Samoa hospitality to strangers is a very serious and important duty. To such an extent is this carried, that each village appoints a chief's daughter to act for a certain period as the *taupau* of the community—that is to say, as the village hostess. The *taupau* has a house of considerable size provided for her, in which, with the aid of a bevy of attendant girls, constituting her *ovaluma*, she has to dispense hospitality at the public charge to strangers. This custom is peculiar to Samoa, where it is stated to be contrary to etiquette for a native to kill his pigs and fowls for his own enjoyment, as they should be reserved for the entertainment of strangers. This is, perhaps, carrying the sentiment of hospitality a little too far!

A very important feature in the old Polynesian life was the doctrine of *tabu*, or taboo—a word which, in the form of a verb, has been incorporated in our own language. According to Mariner, *tabu* has several shades of signification. It may mean, for example, sacred or consecrated to a god; while, on the other hand, it also signifies prohibited or forbidden, and is applied not only to the thing forbidden, but to the prohibition itself, and in sacred matters frequently also to the person breaking the prohibition. If, for instance, a plot of ground or a house were consecrated to a god, either by express dedication or by the burial of a chief, it became *tabu*; as did also a canoe which was consecrated in order to ensure a safe voyage. Fighting in such consecrated spots, as well as those who fought there, was likewise *tabu*; and freedom in the latter case could only be obtained by a special atonement. If a man thieved or touched a superior chief or relation or anything belonging to either, or if a person touched the body of a deceased chief, he became *tabu*, and could only obtain relief by the lapse of time or by some special expiation. Moreover, certain kinds of food, such as turtle and one species of fish, were also under the ban of *tabu*, and might not be eaten until a portion had been offered to the gods; and any kind of food might become *tabu* by special prohibition. Nor does even this by any means exhaust the scope and possibilities of this tremendous ban.

Photo by Kinsey & Co. [*Sydney.*

SAMOANS IN FESTIVAL COSTUME.

Passing over several other old-time ceremonies, a few words may be devoted to that of *tao-tao*, or

Photo by Thomas Andrew] [*Apia, Samoa.*

A SAMOAN BELLE, WEARING NECKLACES OF TEETH AND SHELLS.
The wavy European-like hair is well shown.

tow-tow, which was an offering of yams, cocoanuts, and other vegetable products to Alo-Alo (the god of weather) in particular, but also to the gods in general, to ensure weather propitious to the crops. In Tonga, according to Mariner's narrative, in the early part of November, when the yams were approaching maturity, a collection of various vegetables and fruits was brought to a *malai* (or piece of ground before a large house, or chief's grave), where the ceremony took place; repetitions occurring every ten days some seven or eight times in succession. After certain bouts of wrestling and boxing, a deputation of nine or ten men from the priest of Alo-Alo, dressed in mats and garlands of leaves, arrived with a young girl, to represent the wife of the god, and took their places before the offering. Prayers were then recited, and the fruit, etc., was divided among the gods and the principal chiefs. Pugilistic contests were then resumed, and carried on with such vigour that at times they could only be stopped by the intervention of the king.

Women sometimes engaged in these contests, and Cook mentions having seen fifteen hundred women on each side in one such *tao-tao*. The duty of the girl representing Alo-Alo's wife, who was always a chief's daughter, consisted merely in being present at each ceremony.

The execrable practice of sacrificing young children to the gods was for the purpose of procuring the restoration to health of sick relatives. Widows were also strangled at their husbands' funerals; but, as a rule, only the chief's wife was thus sacrificed. The custom was common to Tonga, Fiji, and many of the other islands.

Photo by Kerry & Co. [*Sydney.*

A GROUP OF SAMOAN GIRLS MAKING KAVA.

The necklaces worn are different from those of the Tongan girls shown on page 5.

Photo by Thos. Andrew *Apia, Samoa.*

A SAMOAN CHIEF IN FULL CEREMONIAL COSTUME

Funeral ceremonies, as among most savage peoples, were very elaborate, and in the case of the king, or of the still higher chief known in Tonga as the *tuitonga*, the ritual was of a very prolonged and remarkable nature—so remarkable indeed, in regard to certain details in the case of the *tuitonga*, that it cannot be fully described here. It must suffice to state that the *tuitonga* was buried in a *fytoka*, or burial-place, similar to those in which the other chiefs were entered, and that the funeral took place the day after the death. Every individual living in the Friendly Isles had his or her head shaved on such an occasion; and in the grave were deposited some of the most valued possessions of the departed chieftain, such as beads, fine mats, and cachalot's teeth. The mourning garb consisted of old ragged mats, with leaves of the ifi-tree worn as garlands—these mats being worn for three months, while the leaves were retained for a month longer. The *tabu* for touching the body of a deceased *tuitonga*, or anything that he wore at the time of death, lasted for at least ten months, and in the case of near relations for fifteen months. For at least a month every man in the islands ceased to shave his beard, and at night oiled only his body and not his head. The women mourners remained in the *fytoka* for about two months, night and day, with only short intervals off duty.

Photo by Kerry & Co. [*Sydney.*

A YOUNG SAMOAN GIRL.

Although the hair is frizzed somewhat after the Papuan type, it is seen to be of the wavy, and not of the frizzly, type.

Special interest attaches to the *morai*, or burial-places of the chiefs and princes in Hawaii, on account of the images of Pelé and the other gods of those islands they contained. Unfortunately, from an ethnographic point of view at any rate, most of these burial-places and the contained images were destroyed, apparently at the instigation of the missionaries, in the summer of 1819; but, for some reason or other, those at Honaunan, which was a favourite residence of the kings of Hawaii, were spared. Ellis described one of these as follows:—

"The principal object that attracted our attention was the Hare o Keave (the House of Keave), a sacred depository of the bones of departed kings and princes, probably erected for the reception of the bones of the king whose name it bears, and who reigned in Hawaii about eight generations back. It is a compact building, twenty-four feet by sixteen, constructed with the most durable timber, and thatched with ti-leaves, standing on a bed of lava that runs out a considerable distance into the sea. It is surrounded by a strong fence or paling, leaving an area in the front and at each end about twenty-four feet wide. The pavement is of smooth fragments of lava, laid down with considerable skill.

"Several rudely carved male and female images of wood were placed on the outside of the enclosure: some on low pedestals under the shade of an adjacent tree, others on high posts on the jutting rocks that hung over the edge of the water.

"A number stood on the fence at unequal distances all around; but the principal assemblage of these frightful representatives of their former deities was at the south-east end of the enclosed space, where, forming a semi-circle, twelve of them stood in grim array, as if perpetual guardians of 'the mighty dead' reposing in the house adjoining. A pile of stones was neatly laid up in the form of a crescent, about three feet wide, and two feet higher than the pavement, and in this pile the images were fixed. They stood on small pedestals, three or four feet high, though some were placed on pillars, eight or ten feet in height, and curiously

Photo by Kerry & Co. [*Sydney.*

TYPICAL SCENE IN A SAMOAN VILLAGE AND ITS SURROUNDINGS.

carved. The principal idol stood in the centre, the others on either hand; the most powerful being placed nearest to him: he was not so large as some of the others, but distinguished by the variety and superior carvings of his body, and especially of his head. Once they had evidently been clothed, but now they appeared in the most indigent nakedness. A few tattered shreds round the neck of one that stood on the left-hand side of the door, rotted by the rain and bleached by the sun, were all that remained of numerous and gaudy garments, with which their votaries had formerly arrayed them. A large pile of broken calabashes and cocoanut shells lay in the centre, and a considerable heap of dried, and partly rotten, wreaths of flowers, branches of shrubs and bushes, and fragments of *tapa* (the accumulated offerings of former days), formed an unsightly mound before each of the images.

"The horrid stare of these idols, the tattered garments upon some of them, and

Photo by Josiah Martin] [*Auckland, New Zealand.*

A SAMOAN WOMAN WEARING A COLLAR OF CACHALOTS' TEETH AND THE CEREMONIAL HEAD-DRESS OF TOW AND MOTHER-OF-PEARL.

Photo by Thomas Andrew [*Apia, Samoa.*

A SAMOAN GIRL, WITH CHAPLET OF HIBISCUS FLOWER.

the heaps of rotting offerings before them, seemed to us no improper emblems of the system they were designed to support, distinguished alike by its cruelty, folly, and wretchedness."

Of the broken images within this enclosure some were of carved wood, while others were made of red feathers, and had huge mouths armed with sharks' teeth and great goggle eyes of mother-of-pearl. A few specimens of the heads of these red-feather gods are preserved in the British Museum; but, as already mentioned, such objects are rare in collections, owing to the misguided zeal of the early missionaries in bringing about their destruction.

Ellis, for instance, took occasion to rejoice over the fact that the great idols which stood in the *heiau*, or temple, called Bukohola had been destroyed before his time. This temple, which was built about 1790, when the Sandwich Islands were conquered by a chieftain named Tamehameka, originally contained one of the huge idols crowned with a helmet, and covered with red feathers. When this idol was installed, vast offerings of dogs, pigs, and fruit are reported to have been presented, and no less than eleven human beings immolated.

In Ellis's picture of the "Hare o Keave" are shown not only obviously human-like gods, but also a number of wooden posts, near the summits of which are carved out crescent-shaped objects, surmounted by straight continuations of the post themselves. Now the gods are all shown with their mouths wide open, so that their faces are somewhat crescent-like; and, as has been pointed out by Moseley, if they are compared with the posts, there can be little doubt that the latter are also intended as a kind of conventional representation of gods.

A further inference is that some curious hook-like ornaments made from cachalot-teeth by the ancient Hawaiians are likewise intended for symbols of the gods then in use; the crescent-headed posts were probably draped with red cloth and ornaments, by which they were made to look more like real images.

On state occasions each of the chiefs of Hawaii had a long, slender rod, ornamented for the upper half of its length with the shining white feathers of the tropic bird held behind his chair by an attendant. At entertainments throughout Polynesia, as shown in a plate in Ellis's book, drums formed the most important musical instrument. There were also, however, as described by Cook in Tahiti, reeds or pipes, not unlike the ancient classic syrinx: and the Polynesians likewise possessed flutes, each made of a joint of bamboo about 18 in. in length, with a single hole near each end, and four holes elsewhere. Only two of the middle and one of the terminal holes were used in playing: the method being to close the left nostril with the left hand and to blow into the terminal hole through the right nostril, the forefinger of the right hand being applied to the lowest hole on the right, and the middle finger of the left hand to the first hole on the same side. In this manner, with only three notes, a pleasing though simple music was produced.

As already mentioned, the original warlike weapons of the Polynesians were clubs, spears, and darts. The clubs were often beautifully carved and were made from the hard and heavy red iron-wood, which was stained black. In some cases, as in those from the Marquesas, the flattened and expanded head showed on each side a crescent-like curve intended to represent a human face, of which each eye was formed by a miniature carved head, surrounded by an aureole, and the nose by a rather larger head of similar style. The handle was bound round with twine, containing at intervals locks of human hair. Other much larger spears, 8 or 10 ft. in length, had flattened oar-like heads with finely festooned margins. Although they were never then employed in warfare, Cook

[Photo by Kerry & Co., Sydney.

A SAMOAN CANOE, WITH OUTRIGGER AND ITS OCCUPANTS.

stated that the Tongans used bows and arrows for shooting at birds, rats, and marks. It appears, however, from Mariner's narrative that shortly after the great explorer's last visit the Tongans had considerable intercourse with the warlike Fijians, from whom they learned to make much stouter bows and arrows, which they used in war, and also more formidable spears, and a better method of throwing those weapons.

They also acquired the practice of painting their faces, and the use of a special dress in war; by both of which the appearance was supposed to be more terrifying. The art and practice of war itself they likewise acquired to a great extent from the Fijians: certain evolutions which were described by Cook as being of a warlike description being in reality more in the nature of games or dances. Cannibalism, of which Cook could find only slight traces, was in the main another innovation on their original customs introduced from Fiji into the Tonga Islands, where in war-time it was subsequently practised to a large extent. It appears, however, to be an old custom among the Marquesa Islanders, who long remained the most barbarous and savage of all the Eastern Polynesians.

Brief reference must be made to *lafo*, a favourite game among the Tongans, which consisted of pitching beans upon a mat, with endeavours to strike off others previously thrown there. Our illustration (page 7) shows this game as played at Vavau. In Hawaii the favourite game was *lala*, in which the object was to throw a wheel-shaped stone as far as possible. Immense sums, and even the persons of the players, were staked on this game. There were also games akin to spillekins and draughts in some of the islands.

Photo by Thomas Andrew [*Apia, Samoa*

A SAMOAN GIRL IN MODERN COSTUME.

Were sufficient space available, a great deal more might be written about the manners and customs of the Polynesians at the date of their early intercourse with Europeans, and also with regard to their weapons, implements, and utensils; but we must pass on to a few considerations connected with their present condition.

When Polynesia was first discovered, most of the inhabited islands were fully populated, and, as we learn from Cook's account, the great popular assemblages were attended by many thousands of people in the larger islands. Intercourse with Europeans has had the

By permission of the Professor of Anthropology, Paris

A MARQUESA WOMAN WITH THE LOWER PART OF THE LEGS FULLY TATTOOED.

usual effects; and in most of the islands the population of pure-bred natives has been steadily diminishing from Cook's time to the present day, although the decrease is nothing like so rapid as it was in the old days, when the introduction from Europe of diseases previously unknown swept off thousands. Moreover, in many of the islands a large foreign population has grown up, which cannot but make its influence felt in still further tending to diminish the number of pure-bred aborigines, and which will perhaps lead to their eventual extermination.

In Hawaii, for instance, which now belongs to the United States, the census of 1896 showed that out of the 109,020 inhabitants, only 31,019 were aborigines, or 28 per cent. of the population, whereas in 1890 there were 34,436 Hawaiians, constituting 38 per cent. of the total population. In Cook's time the population of Hawaii, which consisted practically altogether of natives, was estimated at no less than 300,000. Again, in the Marquesas, which, like Tahiti, belong to France, the native population in the census of 1894 was given as only 4,304, against 5,246 in 1887. Tuberculosis, it is said, has been the chief agent in this diminution of numbers. Considerable differences exist in the estimates given of the population of the Tonga group. Moseley, in his "*Challenger*" *Notes*, stated, for instance, that the number of islanders in the whole group was only about 8,000, while in the first edition of this work it is given as 17,000. A more trustworthy estimate seems to be 25,000, and this number appears to have been comparatively constant for some years. The Samoans, who are put down at 35,000, also seem to remain stationary in point of numbers. In the Harvey or Cook group the number of indigenous Polynesians is given at 8,000, while the Tuamota Islands contain 7,000 natives, and the remaining smaller groups less than 2,000 each. As in no instance does the population show any sign of increase, while

in most of the islands it is rapidly diminishing, there cannot be much doubt as to what will be the ultimate fate of the Polynesian race.

At the present day the population in most of the islands of Eastern Polynesia is Christian and chiefly Protestant, although many of the legends of the old mythology have become engrafted on the Christian belief. Fishing and, in some of the islands, especially Tahiti, diving for pearl oysters, afford occupation to a considerable percentage of the population; but it seems to be admitted on all hands that Christianity and civilisation, in ensuring peace, have not tended to the promotion of habits of industry and enterprise, but on the contrary have led to a decided increase of dissipation. Despite the fact that in Hawaii and Samoa parliamentary institutions have been established, there seems but little chance that any branch of the Eastern Polynesians will ever form a progressive and dominant community.

Although in a strictly scientific treatise on anthropology or ethnology the subject would be left severely alone, in a popular work like the present it is scarcely possible to leave Eastern Polynesia without a few words in regard to the well-known colony on Pitcairn Island, in the Law Archipelago. In the year 1790 this small island was occupied by the remnant of the mutinous crew of the British vessel *Bounty*—namely, nine British sailors, together with six male and twelve female natives of Tahiti. It was not long before quarrels broke out, which resulted in the little colony being reduced to a single seaman and the Tahitian women and three children. Under the rule of this solitary Englishman the Pitcairn colony gradually increased and prospered, till when visited by Captain Beechey in H.M.S. *Blossom* in the year 1825 it was found to consist of sixty-six individuals, who were living in a contented and law-abiding condition, altogether free from vice. By 1878 the number had increased to ninety, and in 1904 it was about ninety-five. In the latter year the community met with a severe loss, owing to the foundering of a schooner in which they were accustomed to

By pe *of Anthropology, Paris.*

THE ROYAL FAMILY OF VAHITAI, TAOUATA (MARQUESA GROUP).

Photo by the Davey Photo Co.] [*Honolulu, Hawaii.*

A HAWAIIAN YOUTH, HONOLULU, WHO MIGHT WELL PASS FOR A EUROPEAN.

trade with Tahiti. Previous to this loss some of the members of the Pitcairn colony were accustomed to pay periodical visits to the Society Islands, where they performed good service as missionaries.

Much interest attaches to the origin of the brown Polynesians, or Kanakas—that is to say, of the true Polynesians and their near relatives the Micronesians. Some writers, inclusive of Dr. R. Semon, author of that charming work, *In the Australian Bush*, regard the Polynesians as near relatives of the Melanesians, but this is not the view of many of the most distinguished anthropologists, as it is not our own. To those who would connect the Polynesians with the Malays, the route of migration of the former would of course have been across the Malay Archipelago eastwards and southwards to Oceania. On the other hand, such a route would not commend itself to those who, like Dr. Alfred Russel Wallace and ourselves, are inclined to attribute a Caucasian origin to the Kanakas; and on this hypothesis it seems necessary to look for a more northern starting-point.

In his interesting and suggestive *Studies Scientific and Social* Dr. Wallace has, indeed, pointed out that at a time when the whole eastern coast of tropical and subtropical Asia appears to have been populated by various Caucasian races, which, as testified by the Ainus of the present day, extended to Japan and its outlying islands, it is quite legitimate to suppose that occasionally canoes would be carried out to sea by tempests, and that in this manner a Caucasian population would slowly but surely spread farther and yet farther from the continent. If Japan be taken as a probable starting-point for the migration—and its enormous extent of coast-line,

Photo by Mr. William Rau [*Philadelphia.*

A NATIVE FEAST IN THE SANDWICH ISLANDS, SHOWING THE CHARACTERISTIC VESSELS.

together with its numerous land-locked seas and straits, would naturally lead to its inhabitants becoming bold and venturesome navigators — the Bonin Islands, and after these the Ladrones and the Carolines, might become peopled in this manner, since for at least half the year north-westerly winds and gales are prevalent between Japan and the northern tropic.

When once the Ladrones and the Carolines had become inhabited by immigrants from the north, in the course of time, perhaps when these islands were over-populated, a further eastward migration, either by design or by accident, or by both together, would almost surely occur, and lead to the Marshall group. From the latter group an almost continued series of archipelagoes and islets extends eastwards by way of the Gilbert and Ellice groups to Tonga and Samoa, which are the first large, mountainous, and fertile islands to be met with in this direction perfectly suited to supply all the essentials of a thoroughly enjoyable existence in a delightful climate. Thus much is pure hypothesis, but we know, as a matter of fact, that after the Tongan and Samoan groups had become well populated they formed starting-points whence expeditions sailed to colonise, firstly the Sandwich Islands, and subsequently New Zealand. And this fact goes a long way in giving probability to the theory of earlier migrations from the north and west to Tonga and Samoa.

Photo by the Davey Photo Co. [*Honolulu, Ha*

A NATIVE SHRIMPER, HAWAII, WITH HIS NET.

This colonising of Hawaii and New Zealand affords indisputable evidence that the Kanakas originally had a considerable amount of enterprise and love of adventure in their nature, which may itself be further evidence in favour of their Caucasian ancestry. In the enervating climate of Tonga and Samoa this bold and enterprising spirit may, indeed, to a great extent have become dormant; but it clearly revived and redeveloped in the more bracing climatic conditions of New Zealand, as the Maoris in their prime were a splendid and warlike race, which might have had a great future if there had been room for expansion.

In their fondness for games of skill and chance, and especially in their recklessness and extravagance in betting on the results of such games, the Polynesians recall the Malays, from whom, however, they differ essentially in respect to their bright and cheerful disposition and total absence of all reserve, as they also do in their physical characteristics. It would perhaps be a bold stretch of imagination to say that this fondness for games and for betting is a trait connecting the Kanakas with some of the races of Western Europe; but it is distinctly noteworthy that, unlike many other

Eastern races, these people take kindly to such European games as cricket, which is reported to have been introduced with considerable success into Tonga and Samoa. Robert Louis Stevenson said that cricket matches used to be played by whole villages, some hundreds on a side, so that a game sometimes lasted for weeks! At length the waste of time and cost of entertaining the visitors reached such a pitch that the chiefs interfered.

The perfect good humour and good feeling with which the wrestling and boxing matches were conducted in the old heathen days during the semi-religious festival of the *tao-tao* is another trait in which the Kanakas assimilate themselves to Englishmen. The combatants were arranged, for instance, in regular sides, and fought with great pluck and determination, always observing the golden rule that no one must on any account show temper or sulk. Thus a man who had been knocked down,

Photo by H. W. Henshaw] *[Hilo, Hawaii.*

A SANDWICH ISLANDER CARRYING CALABASHES ON A POLE.

would get up smiling, even though he might be suffering agonies from a broken arm or a fractured limb.

These and other estimable traits have (in spite of their low sense of morality) endeared Polynesians to almost all who have come into intimate connection with them; and it speaks volumes for the Samoans that they should have gained, as they undoubtedly did, the love and affection of a man of the stamp of Robert Louis Stevenson, who was unquestionably much attached to his dusky associates.

The kindly character, affection, and resourcefulness of the Tonga Islanders (who, by the way, have all been now converted to Christianity by the efforts of the Wesleyans, who established a mission among them so long ago as the year 1826) cannot be better exemplified than by the following affecting story told by the late Rev. J. G. Wood:—

Many years ago, runs the tale, a young chief, while engaged in diving for turtle,

Photo by the Davey Photo Co.] [*Honolulu, Hawaii.*

A HULA DANCER, HONOLULU, HAWAII.

The wavy type of hair is beautifully displayed.

From photographs taken during the cruise of H.M.S. "Challenger." Published by Hogarth & Son, Edinburgh. Gover

MALE AND FEMALE HAWAIIANS SHOWN IN FULL FACE.

discovered a sea-cave, the locality of which he kept a profound secret, in case he might require it as a place of retreat in order to avoid the enmity of the principal chief of the island, to whom he had a great aversion. As it happened, a second minor chief was plotting a revolt against this same superior chieftain, who had the character of being a cruel and relentless tyrant. This second sub-chief, together with all his family, was betrayed by an informer and condemned to death by the paramount lord. Among his family was a lovely maiden to whom the first minor chief was deeply attached, although, as she was already betrothed, he was too honourable to disclose his passion. The condemnation of the family was, however, the opportunity of the patient lover, who came and told her of the fatal decree, assuring her at the same time of a safe asylum, if only she would trust to his affection and honour.

Nothing loth, for the attachment was mutual, she entered her lover's canoe, which was forthwith steered for the secret cavern, where she remained for a long time in concealment, well supplied with food and water by her faithful cavalier. The next thing was for the lover to plan an expedition with certain other families to Fiji; the project being kept a secret from all but those immediately concerned. When the start was made, a friend suggested that the lover should take with him a bride, to which he replied that he would find one on the way. On nearing the cave, he suddenly dived from his canoe, returning in a short time with his lovely wife, who was regarded by his astonished companions as a sea-goddess.

II. MICRONESIA

GILBERT OR KINGSMILL GROUPS—PELEW, MARSHALL, AND CAROLINE ISLANDS

LIMITATIONS of space admit of only a very brief notice of the Western Polynesians, or Micronesians —that is to say, the inhabitants of the part of Oceania lying north of the equator between Hawaii to the eastward and the Philippines to the westward. The chief islands lying within this area, which is commonly designated Micronesia, are the Ladrone or Marianne, the Caroline, the Marshall, and the Gilbert or Kingsmill groups: but the Pelew Islands, lying off the Philippines, may likewise be included. The population of the Gilbert group was recently given as 35,000, that of the Marshall group as 12,000, and that of the Caroline Islands as 22,000. From the Eastern Polynesians the inhabitants are chiefly distinguished, in respect to physical characteristics, by their shorter stature, the greater development of hair on the face, and the more elongated contour of the head, the latter feature indicating an approximation to their Melanesian neighbours of the islands to the south-west.

PROFILE OF "BOB," A NATIVE OF TARAWA, KINGSMILL OR GILBERT GROUP.

This and the next photograph are of special value as showing the same individual full face and profile.

In addition to these physical features, the Micronesians are, however, distinguished from their Eastern Polynesian relatives by certain sociological peculiarities. For instance, whereas the typical Polynesian islanders employed sharks' teeth only for their saws, or as personal ornaments, the Micronesians make use of them, when fixed in wooden handles, as weapons of attack.

Against such terrible weapons these islanders, and more especially the inhabitants of the Gilbert or Kingsmill group, have devised an efficient protection in the form of dresses woven from cocoanut fibre, such armour being peculiar to the Micronesians. Like the Samoans, the Gilbert Islanders are able to ward off arrows in an extremely adroit manner by means of clubs or cudgels, without the assistance of shields, which are unknown to them.

Some of the Micronesians are further characterised by the employment of stone money, which is quite unknown among the Eastern Polynesians. This peculiar type of currency appears to attain its highest development in the islands constituting, or in the neighbourhood of, the Pelew group. The Pelew Islanders themselves, for instance, employ as currency beads of obsidian or porcelain, or prisms of terra-cotta, which are reckoned of great value, although it is quite unknown how they were imported into the country or whence they came.

FULL FACE OF "BOB," A NATIVE OF TARAWA, KINGSMILL OR GILBERT GROUP.

One tribe is reported to possess only a single terra-cotta prism, which is accordingly regarded as of immense value, although it is difficult to see how it can serve the purpose of a medium of exchange.

In the neighbouring island of Yap the place of money is taken by huge blocks of aragonite, a mineral with the same composition as ordinary calcspar, which has to be sought for and exported from the Pelews. The greater the size of the blocks of this "stone money" the greater their value, so that fifty-pound notes are represented by huge, unwieldy millstones of such dimensions that it requires a couple of men to carry them.

As might be supposed, these blocks appear to be employed rather as concrete representations of the wealth of their owner than as actual mediums of exchange, and, as shown in the illustration at the head of this chapter (page 1), they are commonly exhibited before the huts of the more wealthy islanders.

Photo by F. Deakers Poore.

GILBERT ISLAND WOMAN, SHOWING METHOD OF CARRYING CHILD.

Our other illustrations of Micronesians include full-face and profile views of a young Gilbert Islander, a photograph of the mode of carrying children followed in the Gilbert group, and one of a Caroline Island hut.

R. LYDEKKER.

By permission of Admiral Sir Cyprian Bridge, K.C.B.

SCENE IN YAP, WESTERN CAROLINE GROUP, SHOWING NATIVE HOUSE, GIRL, AND CHILDREN.

CHAPTER II

MELANESIA AND NEW GUINEA

THAT portion of Oceania which lies to the westward of Samoa and the Tonga group, and forms a fringe of islands encircling one side of the Coral Sea, has received the appropriate designation of Melanesia from the fact of its being the home of a race of dark brown or black aborigines, who, although formerly confused with the tall light brown Polynesians of the more easterly islands of the South Pacific, are now considered to be nearly related to the Negroes of Africa, and have in consequence been designated Oceanic Negroes. The more important islands included in Melanesia comprise Fiji (which contains a coast population of Polynesians), New Caledonia, the Loyalty group, the New Hebrides, the Solomon group, the Bismarck Archipelago (New Ireland and New Britain), the Louisiades, the Admiralty group, and New Guinea, or Papua, together with the Aru and Ké islands, lying off the western coast of the latter, and the numerous small islands of Torres Straits. Farther west, in Ceram, Gilolo, and even Timor, the majority of the population seems to be of similar type; but still farther in the same direction we come to unmistakable Malays.

The name "Papuan" (derived from the Malay *Orang-Papuwah* —*i.e.* woolly or frizzly haired people) properly belongs, of course, to the natives of Papua, or New Guinea, and the adjacent islets, and it is on the whole preferable that it should be

Photo by Josiah Martin [*Auckland, New Zealand.*

A MELANESIAN FIJIAN, WITH THE HAIR DRESSED IN NATIVE FASHION.

employed only in this restricted signification, although it is sometimes made to include the inhabitants of the entire area. On the other hand, the title "Melanesians," which refers primarily to the natives of the more eastern islands (who form a sub-race easily distinguishable in most cases from the true Papuans), may be employed either in this narrower sense or as the collective designation for the natives of all the islands, and thus as equivalent to the term "Oceanic Negroes."

Melanesians resemble African Negroes (and no other people save the Negritos of Asia) in possessing dark, and generally black, frizzly hair, quite unlike the wavy locks of Australians or pure-bred Polynesians, or the lank tresses of the Malays. There are, however, certain minor differences by which the hair of a Melanesian may be distinguished from that of an African; the former being more like wool. The mop-heads of the

Photo by Henry King [*Sydney.*

A FIJIAN HOUSE AND ITS INHABITANTS, ALL OF WHOM ARE OF THE MELANESIAN TYPE.

true Papuans, which are carefully frizzled out with a kind of fork-like comb, are, indeed, very characteristic of the race; although it is by no means every man who possesses this capillary adornment in its full development. Unlike the Polynesians, the Melanesians grow good beards (which may, however, be artificially plucked out), and the body is somewhat more hairy.

The skin is generally deep blackish brown, and the head, as in true Negroes, is of a more or less elongated form; the latter feature distinguishing these people from the round-headed Negritos. The Kai Colo mountaineers of the interior of Fiji have, indeed, longer skulls than almost any other people; one of these being shown in the illustration on page vi of the Introduction. The heavy, beetling brows of a Melanesian, which appear as prominent ridges in the skull, distinguish these people from African Negroes, in which they are feebly developed.

TWO FIJIAN PRINCESSES (ADI THAKOMBAU AND HER SISTER LITIA) WITH THE HAIR DRESSED IN EUROPEAN STYLE.

[Photo by Horace King] [Sinlay.
A FIJIAN FISHER-GIRL IN FULL DRESS.

As regards the general physiognomy, the nose is never so broad and flat as in the African Negroes, nor are the jaws so protruding or the lips so thick and so much everted. In the true Papuans, indeed, the nose, although broad and depressed at the base, is a prominent feature, frequently showing an aquiline contour, and being of great length, with the tip concealing the nostrils and overhanging the upper lip. The face is of elongated form, and the whole cast of countenance is somewhat Semitic. The average height varies in different parts of the coast from 5 ft. 2 in. to 5 ft. 8 in. On the other hand, the true Melanesians have large, square, or lozenge-shaped faces, with a straight nose. In general they are taller and also longer-headed than the Papuans; the climax in both cases occurring among the Fijians, who are sometimes over 6 ft. in height.

In manners the Papuans and Melanesians are utterly unlike the reserved and undemonstrative Malay, and resemble to a considerable extent Negroes. From Polynesians they differ materially by the circumstance that they have always been acquainted with the art of making pottery, and by their universal use of the bow and arrow both in war and sport. Among the Polynesians the latter weapon is employed only in a limited degree, and not improbably is of comparatively late introduction.

Although some authorities notably Dr. R. Semon (who believes Polynesians to be nearly related to Melanesians, with an admixture of Malay blood), refuse to credit the relationship, the general consensus of opinion among anthropologists points to an intimate kinship between Melanesians and Negroes. In his *Studies, Scientific and Social*, Dr. A. R. Wallace, for instance, writes as follows on the subject:-

"If we look over the surface of the globe for the nearest allies of the Papuans,

we find them undoubtedly in Equatorial and Southern Africa, where alone there is an extensive and varied race of dark-coloured frizzly haired people. The connecting links are found in the dwarfish, woolly haired tribes of the Philippines, the Malay Peninsula, and the Andaman Islands; and, taking these altogether, we may well suppose them to represent one of the earliest, but not probably the most primitive type of man."

If physical resemblances such as are found between Melanesians and Negroes be not indicative of generic affinity, it is hard indeed to discover what value is to be attached to any anthropological characters.

R. Lydekker.

FIJI ISLANDS

Fiji, or, correctly, Viti, is the title of a large group of islands more than two hundred in number, and situated about 300 miles in a north-easterly direction from Samoa, and about 250 miles from the Friendly Islands in the south-east. They contain some 7,435 square miles, and have a population estimated in 1903 at 121,000. The two most important islands are Viti Levu and Vanua Levu.

The natives are a finer race than the western Melanesians, a large percentage showing the dark skin and frizzly hair of true Melanesians, but at the same time exhibiting a considerable mixture of Tongan and Samoan blood. At a first glance it is difficult to determine their affinities, but they may safely be said to be mainly Melanesians, exhibiting, as they do, most of the features and characters of that race.

Before the British occupation (1874) the Fijians had a rudely organised government under the hereditary chiefs of the various tribes, who possessed very considerable power. A very large number are now Christians; but at no distant date they believed that at death the chiefs assumed the form of a serpent. They built enormous temples, set up on raised terraces, and surrounded generally by a moat or trellised bamboo fence. Their houses are much better built than the abodes of most Melanesians, being oblong in shape, and having two or more entrances, closed by heavy, well-made fibre mats. They are constructed of wood and laced palm-leaves, which are latticed together, and have a profusion of *tapa* and other mats strewn on the floors. The villages were

Photo by Henry King] [*Sydney.*

FIJIANS PERFORMING A WAR-DANCE WITH CLUBS.

Photo by Thomas Andrew [Samoa.

A FIJIAN GIRL.

Exhibits the broad nose and thick lips which proclaim affinity with the Negro type.

formerly strongly fortified, with mounds of earth banked up to a considerable height and topped with stones.

In pre-Christian times the Fijians were pronounced cannibals, often killing their wives and children to satisfy their desire for human flesh. On the death of a chief, many of his wives were sometimes buried alive with the corpse; and at the building of a house for a chief, a slave was buried alive at the base of each post. Occasionally, indeed, natives would voluntarily submit to be buried alive, in order to join their friends in another world; the Fijians having always had a belief in a future state.

Fijian weapons consist of clubs, spears, slings, and bows and arrows, all being of a larger type than those of other Western Pacific islanders, presumably on account of the greater physical strength of the people themselves, all of whom are above the average height, with refined and intelligent features.

Constant intercourse with the Samoans has taught the Fijians many arts. Their carvings, for instance, are better executed than any others in Oceania; and in basket-making and weaving, as well as in the manufacture of all kinds of pottery, they are far in advance of the other islanders. In pottery-making, after the clay has been shaped to the requisite form and baked, it is covered with a solution of mangrove-bark, which produces a rich brown colour, and at the same time gives a glaze.

As regards religion, Fijians worshipped numerous gods, among whom the god of war was the one to whom most devotion was paid. Weapons which had won their owners victories were set up and reverenced, and there were also many forms of *tabu*. There is but one language throughout the whole group. As in the other islands, there are numerous dances, performed with much solemnity and cleverness, the dancers going through innumerable figures with considerable dexterity. Such dances were once always performed at festivals in which a wife was killed and eaten, or slaves treated in like manner: some slight excuse, such as the building of a house or canoe, being sufficient occasion. Fijians are, however, of such a high intellectual standard, that with the advent of Europeans these degraded practices almost entirely disappeared, and the natives raised themselves well above the ordinary standard of the South Pacific islanders.

On the death of a relation it was customary to cut off the little finger; but this

From a photo by Josiah Martin, Auckland, New Zealand.

A WOMAN OF FIJI IN NATIVE DRESS.

was sometimes supplemented by shaving the head and covering the face with a black sticky substance resembling tar, procured from the bark of a tree. Although Fijians wear but little covering, they are more modest than other Melanesians, and they are more moral than their Polynesian neighbours.

Fijians cultivate sugar-cane, cotton, maize, coffee, arrowroot, and tobacco. Cocoa-nuts are also extensively grown, the kernel of the nut being dried in the sun or smoked under grass sheds, and then cut up and sold to the traders as *copra*, which is exported, and finally finds its way to Europe, for the manufacture of oil.

Albinos are occasionally seen, whose pink skin and weak eyes contrast strangely with the dark brown bodies of their relations. Occasionally, when a woman gives birth to a child, both mother and infant are smeared with a black sticky product from bark, as a precaution and safeguard against the evil spirits which are believed by the natives of these islands to be ever hovering near ready to do such mischief as they can.

On some of the higher mountains remains of stone walls are still to be seen which served as strongholds in time of war.

The Fijians spend a great deal of their time upon their hair, which, being stiff and frizzly, stands out straight, and is allowed to grow to a height of about 12 in., and is kept well combed and trimmed. Lime is extensively used in staining the hair from its original colour to all shades of brown, until the bleaching process leaves it almost white.

Like Samoans, Fijians are excessively fond of flowers, frangipani and hibiscus being the favourites. These are strung on to narrow strips of cane and made into wreaths worn on the head, or long chains strung over the shoulders or round the neck. They also wear necklaces made of the teeth of the cachalot. An intoxicating beverage, not unlike *kava*, is made from the root of a tree.

Girls are betrothed at an early age, and in the event of the youth dying to whom they are given, his brother or next of kin becomes the affianced bridegroom. It sometimes happens, however, that the latter refuses to carry out the contract; in which event he is obliged to pay a heavy indemnity, or a fight ensues, in which many lives may be lost.

Fijians have come well under the influence of missionaries of late years, and they have been extensively trained as native teachers and sent to various parts of Oceania.

The Kai Colos, or mountaineers of the interior, are, as already mentioned, Melanesians with an extremely long type of skull.

Photo by Henry King [*Sydney.*

A FIJIAN WOMAN AND CHILD,
Showing the method of carrying infants.

NEW CALEDONIA

NEW CALEDONIA, which lies at the extreme south of Melanesia, not far from the New Hebrides, runs north-west by south-east for about 240 miles, with an average width of 30 miles. It was discovered by Captain Cook in the years 1774-5, and in 1853 was taken over by the French, by whom it has been used ever since as a penal settlement. The inhabitants include both Melanesians and Polynesians, some having the dark skin, frizzly hair, broad nose, prominent eyebrows, and retreating forehead of the former, while others show the lighter brown colour, straight hair, and more refined features of the latter race.

The women are regarded in a better light than is usual in Melanesian countries,

Photo by Henry King. [*Sydney.*

A GRASS HOUSE IN FIJI.

probably on account of their having intermarried with the Polynesians to such an extent that many are half-breeds showing the features of both types. New Caledonians are of a light-hearted and friendly disposition among themselves, and generally also to strangers with whom they come into contact. They are, nevertheless, a warlike people on the occasions of tribal disputes, which were once of frequent occurrence. On such occasions, when a herald of war was sent, his features were entirely hidden by a mask of *tapa* (native cloth), and on entering the village of the tribe against which war was to be waged, he hurled his spear into the centre of the house set apart as a kind of council chamber, and then, after taking it up, cast into the midst of the people money, by way of payment for any damage he might have done, after which he instantly took his departure.

Like all Melanesians, the natives wear little or no clothing. Their weapons are stone axes, clubs, spears, and slings, but bows and arrows are unknown. The New Caledonians are bold and fearless, and have on more than one occasion risen up in revolt against the French since the occupation of their island by the latter, and have not been subdued without the loss of a considerable amount of blood on both sides. The child of a chief becomes a chief at birth, although the father continues to exercise his authority as regent until the son attains a certain age and years of discretion.

The houses are built in the form of bee-hives, with a narrow entrance hole, and are not partitioned off inside. They have a central pole rising some height above the top, on which are carved grotesque figures, while charms are also hung on them to act as a fetish in driving away evil spirits. The carvings which decorate these poles and other parts of the houses are somewhat similar, although far inferior in execution to those of the Maoris. The cultivated crops include yams, sugar-cane, bananas, maize, sago, and coffee; and bread-fruit grows abundantly in the wild state.

New Caledonians are most superstitious, and believe that there are many spirits, evil or otherwise, who occasionally take up their abode in the bodies of living persons. To get rid of these, gourds filled with certain beads and personal trinkets are hung in trees, by which means the spirits are supposed to be driven away. Although cannibalism was common, of late years, since the arrival of their European masters, the practice of killing human beings for food has decreased, if indeed it has not entirely disappeared.

A large trade is carried on by means of shell-money, axes, woven mats, etc. Among amusements there is a dance similar in nature to the Maori *hakka*, but more primitive. Insects, grubs, and grasshoppers are eaten as appetising morsels. The natives also eat a particular kind of earth found in certain districts, which contains a small portion of copper. Owing to the introduction of a certain alcoholic drink manufactured by themselves, and the prevalent epidemics, the New Caledonians are fast disappear-

Photo by Josiah Martin [*Auckland, New Zealand.*

A FIJIAN WEARING "OLD-DEVIL BREASTPLATE."

ing, and the time is well within sight when they will share the fate of the aborigines of Tasmania.

NEW HEBRIDES

The New Hebrides, which consist of nearly forty islands, were discovered by the Spanish explorer Quiros, who regarded them as part of a southern continent, although this idea was dispelled by Bougainville, who sailed round them in 1767-8. In 1774 Captain Cook visited the group, and after mapping most of the islands, named them the New Hebrides. They rise perpendicularly from the sea to a height of from 800 to 5,000 ft., and have a total area of about 5,000 square miles. The climate is moist, and although in most of the islands water is obtainable, there are some in which the natives have to depend almost entirely upon cocoanuts for drink. The population numbers about 140,000, of whom the majority are frizzly haired Melanesians, although some islands are inhabited by pure Polynesians.

Photo by Hoa Qui Koog [*Sydney.*

A FIJIAN WARRIOR,

Armed with club, and wearing an abnormally developed boar's tusk, caused to grow in this shape by breaking off its fellow in the upper jaw.

Despite several missions established, the natives, who confess themselves to be cannibals, must be regarded with suspicion, and numerous murders have even lately been perpetrated, the natives of Tanna being especially fierce cannibals, and by far the most daring of the whole group.

There are no recognised chiefs among these people, and, unlike what obtains in most islands in the South Pacific, there is not much regard for property, so that the tribes are at continual war with one another. As weapons the natives use spears, bows and arrows, and clubs, and they possess canoes, although these are carelessly and clumsily made. There exists a custom of infant betrothal, parents often giving their children in marriage at a tender age, when they receive presents from the other family. The houses are low and badly built. Speaking generally, it may be said that the natives are of a most treacherous disposition, and will often, under the cloak of friendliness, resort to the most bloodthirsty and sudden attacks.

SOLOMON ISLANDS

The Solomon Islands, which were discovered and named by the Spanish explorer Mendana in 1567, extend for a distance of over 600 miles N.W. and S.E. off the south-east coast of New Guinea. The natives are pure-bred Melanesians, and are a finely proportioned race, although perhaps slightly under the average height. They are considerably darker than the inhabitants of the Bismarck Archipelago. Each island of the group has its own particular language. Solomon Islanders are notorious head-hunters, and are constantly at war with one another, head-hunting raids being organised against neighbouring islands, when every canoe is manned for the purpose. These canoes, or, as they are called, *tomakos*, are magnificently constructed, the upper parts and joints being fitted and kept together without the aid of a nail of any

By permission of Messrs. W. A. Mansell & Co.] *[Oxford Street, London.*

A SOLOMON ISLAND WOMAN IN NATIVE DRESS.

description, and the planks laced together with rattan and clamped with wedges of wood, the whole being caulked with a kind of native resin. Each canoe is exquisitely decorated with carvings, and inlaid from stem to stern with quaint designs in mother-of-pearl, the prow being generally surmounted by a human skull—a fitting figure-head for such a vessel. As they are capable of holding about forty men, they form dangerous and formidable vessels.

The native houses are long and low, thatched with the leaves of the sago-palm, and daubed with earth and clay. As they seldom have apertures, they are quite dark within. At the rear of a chief's house is invariably a kind of temple, designated a *tabu* house, where trophies of war are deposited, and on which no one is supposed to look. Here, gleaming through the dank grass, may be perceived large collections of human skulls, the gruesome trophies of many victories, or the remains of endless feasts.

On the south coast of Ysabel Island the natives, for the sake of protection against their enemies, live in houses built in the branches of the highest trees, and reached by bamboo ladders. To the traveller these aërial villages present the appearance of a huge rookery. Outside each house, and some 90 ft. from the ground, is arranged a platform among the leaves, on which is placed an enormous boulder taken from the sea-shore, and weighing several hundredweights. This is meant as a protection against the intrusion of any hostile tribe, for on the approach of an enemy it would be rolled off the platform, crashing through the branches and taking with it the invaders in its downward flight. How these enormous stones were hauled to such a height it is impossible to say, and the natives themselves do not seem to know. Little children are able to swing from branch to branch, as they pass from house to house in these strange towns in the tree-tops.

There is a curious custom in these islands of enlarging the lobes of the ears. When a child is born, the ears are at once pierced with a large thorn, which is thrust through

Photo by Kerry & Co. [*Sydney.*

A VIEW IN TREASURY ISLAND, SOLOMON GROUP,
Showing native house and fishing-nets.

Photo by Vice-Admiral Sir William Acland, Bart., C.V.O.

A MOURNING-PARTY AT THE GRAVE OF A CHIEF IN THE NEW HEBRIDES.

to the thicker end. After a time it is replaced by a larger one, and in course of years the lobes are stretched to such an extent that it becomes possible for the owner to pass them over his head. In some districts when a woman is about to become a mother she goes off into the densest forest, where she remains alone until a few days after the infant is born. Her food is brought by some friend belonging to her village and deposited at a spot previously agreed upon, and this she fetches to her lair in the silence of the night. Should any one of a curious disposition happen to penetrate into her self-imposed seclusion and look upon her and her offspring, the woman would immediately kill and devour the latter, returning to her village after a day or two, and taking up her usual avocation as though nothing unusual had occurred.

The island of Bougainville is peopled by a race of the wildest and most dangerous cannibals to be met with in the whole group, whose savagery is unbounded. For ever on the warpath, they practise every conceivable kind of treachery to enable them to obtain another head or to eat another victim. Sometimes men are seen with ugly open cuts, but seldom, if ever, are these wounds to be found in front, being generally in that portion of the body presented to the foe when in the act of running away. If there be sufficient distance for them to be out of the range of one another's arrows, the combatants will sometimes make a formidable stand, but so soon as the stronger side, in a moment of forgetfulness, advances, there is sure to be a stampede, and it is on these occasions the wounds in the back are received. When the young men are eligible for marriage they place on their heads a conical structure made from the leaves of the sago-palm, and laced together with fibres, the hair being plaited and crammed inside, where it remains for a period of two years. At the end of the prescribed time the hair has grown to such an extent that the cap is entirely filled, and it has to be cut off in order to remove the covering, which is then hung up intact

as a kind of fetish. Among the coast people of these islands it is customary to throw their dead into the sea weighted with a large mass of coral.

Like all natives, the Solomon Islanders are fond of dancing. The natives of Buka, the most northern island of the group, are of finer physique than those of the other islands. Darker in colour, they tattoo their faces in circular designs with the sharp edge of a clam-shell. They are daring, ferocious, and warlike, and have even been known to attack passing ships of considerable size. The men are better-looking than the women, although sometimes the young girls have fairly well-favoured features.

Yams, taros, bananas, and bread-fruit form the staple food of the islanders, but on the coast the people subsist largely on molluses and fish, with which the reefs and shallows abound, and many different modes are employed in procuring them. Pigs, said to have been introduced by Cook, abound, but it is only on special occasions, such as the return of a successful party of head-hunting maraunders or on the death of a chief, or perhaps on the occasion of a visit of a friendly tribe, that one is killed and eaten.

By permission of Admiral Sir Cyprian A. G. Bridge, G.C.B.

MAHIRA ISLAND WOMEN, SOLOMON GROUP.

The method generally used for cooking food is by taking several stones and building them into a kind of cairn. A fire is then kindled within, and the articles to be cooked buried in the ashes, the whole being covered with taro or banana leaves, so that in a short time the food is thoroughly baked. Salt water, when obtainable, is much used for cooking purposes; and bamboos containing this commodity find their way for many miles into the interior. Occasionally, indeed, when the inland mountain people are on unfriendly terms with the coast natives, salt water is carried in this way and left beneath certain trees at known spots in the forest: when the people for whom it is intended come down and fetch it away, leaving something, generally in the shape of food unobtainable on the coast, in exchange. Cocoanuts are eaten extensively; and a liquid taken from the tree is fermented and manufactured into an intoxicating beverage.

The weapons of the Solomon Islanders consist of spears and bows and arrows. The former, tipped and barbed with human bone cleverly inserted, are of formidable appearance, generally about 10 ft. in length. They are occasionally poisoned. The arrows, which are fashioned not unlike the spears, are beautifully carved, hours of laborious work being spent on each.

The majority of natives wear no clothing whatever, and even those who don a narrow band of fibre use the scantiest possible quantity. Many ornaments are, however, worn both by men as well as by women, pearl-shell and pigs' teeth being the most favoured. Beautifully finished arm-rings are made from the shell of the clam, by rubbing them

[Imperial Series. W. H. Mitchell & Co.] [Oxford Stores, London.

A SOLOMON ISLANDER, WITH HAIR FRIZZED OUT IN FATUAN FASHION, CARRYING SPEARS

The Negro type of countenance is very strongly pronounced

down on sandstone, and these are greatly prized, and are parted with only by very great inducement.

Polygamy is universally practised, and the natives are generally immoral. The Solomon Islanders have many distinctly different languages in different islands of their domain. The neighbouring islands of Santa Cruz are noteworthy on account of possessing a feather currency, and also for the large sea-going canoes used by the natives. The villages are surrounded by stone fences, and may contain 400 inhabitants.

BISMARCK ARCHIPELAGO

The Bismarck Archipelago consists of a group of islands lying off the north-east coast of New Guinea, and owned by Germany: they comprise New Britain, New Ireland, New Hanover, Duke of York, and other smaller islands. New Britain is angular in shape, and lies between New Ireland and New Guinea: its western portion is little known. The natives are a warlike race, constantly fighting with one another. The women are capable of carrying enormous weights, slung in baskets of plaited palm-leaves upon their backs, and suspended by a narrow band of fibre across their foreheads. So great are these weights that they often make a deep indentation on the forehead. In these baskets may be found the carcasses of pigs and dogs, yams, taros, and betel-nuts; these being generally surmounted by a huge bunch of bananas, and the whole carried daily for miles to market.

The natives use shell-money, consisting of small cowrie-shells only found in a certain district, which are strung together on narrow strips of cane, and called *dewarra*; a fathom of this shell-money being valued at about 2*s*. The price of a pig is 7 fathoms; the value of a woman in some districts being slightly less. The men wear no clothing whatever; and in some districts the women are likewise nude. The chiefs possess considerable power, and often keep slaves to fatten and eat, all the "Bismarckians" being cannibals.

From a photo by the Bishop of Tasmania. By permission.

A GROUP OF WOMEN AND CHILDREN OF PORT ADAM, SOLOMON ISLANDS.

In the hair are worn ornaments of parrots' and various other gaudily coloured feathers; this headgear imparting a weird appearance. The natives also wear necklets about 3 in. deep, made of small teeth, which are bored and strung together; these are very valuable and difficult to procure.

The principal weapon is a long spear, tipped with a claw of the cassowary, and surrounded with feathers and carvings in quaint designs: but there are also stone-headed clubs and slings, and in the use of the latter the natives are exceedingly expert. The coast natives assemble nearly every day to hold markets, at which they exchange merchandise amongst themselves and various articles of commerce with those from the interior. Tattooing is not much in favour, but occasionally a chief will disfigure himself in this way; and I have seen a wealthy native at one of the markets with his upper lip slit, and each half sewn to either nostril, such "ornament" being considered to add materially to his beauty. Lime is much used for smearing the face and head.

Photo by Capt. Cayley Webster.

A SOLOMON ISLANDER (SON OF A CHIEF) FROM RUBIANA LAGOON,
Wearing rings in the enlarged holes of the ears.

Feasts and dances are common, often taking several months to prepare, and being generally held after the death of some native of importance. For such ceremonies great branches of brightly coloured crotons and hibiscus are festooned from tree to tree at the village where the entertainment is given. Natives gather from all parts and from neighbouring islands, some to witness, others to take an active part in the festivities, covering themselves with red clay, and decorating their heads and limbs with parrot and eagle feathers, and presenting a savage though picturesque appearance. Large screens of fern and palm are erected for the purpose of hiding the performers from view when not actually going through their evolutions. At the dismal sound of the many tom-toms each tribe comes forward, and in its turn performs its special form of dance. The fierce and wild noises and extraordinary contortions of body and features impart to the onlooker a strange sensation of awe. The chief of every tribe generally designs his own tribal dance, but if he is not sufficiently intelligent he purchases one from a neighbouring warrior. The women squat on one side of the forest arena, but as a rule exhibit little interest in the performance, generally chewing betel, and indulging in gossip, and even occasionally falling asleep, to be awakened by some terrific whoop telling of the termination of one part of the performance. The men are ranged opposite the women, and applaud the different figures vociferously, sometimes rolling on the ground and shouting for joy in their excitement.

At these ceremonies tribe after tribe comes forward throughout the day to execute

its dance, but to the uneducated eye none of these seem to vary much, and there is no change in the so-called music by which they are accompanied. Facing the spectators, usually several thousands in number, another huge screen is erected, some 50 ft. in height, on which is hung the portable property of the chief who gives the festival. Innumerable coils of *dewarra* are ranged side by side, and cause envy in the minds of visitors, and let every one know the wealth of the chief. These coils compose 250 fathoms of shell-money each, and are laced and plaited round with rattan, until they resemble in size and shape a ship's life-buoy; each coil being worth £25. Other trophies, such as spears and scalps and skulls of vanquished enemies, are also exhibited.

Photo by Capt. Cooley Webster.

A WOMAN OF THE SOLOMON ISLANDS.
The expression is one of abject terror.

Another interesting institution, called *duk-duk*, prevails in the group. Dating back several hundreds of years, it was later used by a celebrated chief to frighten the people into giving up their possessions. It appears that originally certain men had outlawed themselves by committing a crime against their tribe, and as they were thus debarred from obtaining food, they conceived the idea of covering themselves with leaves sewn into grotesque and weird shapes. Disguised in this way they repaired to neighbouring villages, making their appearance from the forest suddenly with strange noises, and frightening the people to such an extent by the sounds they caused to issue through the spiral head-covering that food was willingly given in order that they might take their departure. This ruse proved so uniformly successful in working upon the fears of the superstitious savages that eventually a certain chief, more intellectual and tyrannical than the rest, arrogated to himself the right of instituting a kind of body-guard whom he dressed up in this manner, hunting down his enemies and pillaging their villages with the greatest success and impunity. Any woman who dared to cast but a look at these dreaded monsters was instantly put to death: so that on the first warning of the approach of these devil-like apparitions the females fled in abject terror, secreting themselves in the densest undergrowth they could find.

Photo by T. Andrew [illegible] *Sawyer.*

A SOLOMON ISLAND WOMAN WITH FILLET OF EGG-COWRIES ON THE FOREHEAD.

The dwellings of these islanders are low, and built of bamboo, with thatched roofs of palm-leaves. The dead are buried in some of these huts, which are generally deserted for some time afterwards. The natives of New Ireland, like those of New Britain, are great fishermen, and

use seine nets successfully. They are slightly darker than the other islanders. In New Hanover, situated to the north of New Ireland, the women wear a head-dress resembling a fool's cap, and consisting of banana-leaves sewn together with native thread and pressed down over the eyes.

ADMIRALTY ISLANDS

Discovered by the explorer Schouten in 1615, and a century later visited by De Carteret, these islands were very little known until 1875, when H.M.S. *Challenger* steamed through the group. The natives build huge canoes, in which they go many miles to sea. These are constructed in the usual way, with enormous unwieldy outriggers; and having sails of matting and fibre, are capable of travelling 5 or 6 knots an hour in a fair wind, each carrying about forty men. Some of the islands are thickly populated, St. Gabriel being particularly so. The natives are true Melanesians, showing the strong Semitic features so often seen in Melanesia. They chew betel continuously, and wear but few ornaments, those they have consisting of shell-armlets and necklaces of teeth and human bones. A piece of wood, about 1½ ft. in length, ornamentally carved, and decorated abundantly with feathers, is sometimes worn on the nape of the neck and fastened with fibre round the neck; but this is only on the occasion of the setting out of a war-expedition against some other island.

Some years ago the shell known as the white egg constituted their sole dress; and, strangely enough, although the fashion has now changed, and a small piece of native fibre-cloth, wound round the loins and hanging down in front, is substituted, the shell is still carried in the basket which is always slung on the left arm. The hair of the men is allowed to grow to a considerable length, tied at the top in a huge bunch, from which several parrot's feathers stream; a number of pronged bamboo combs,

From a photo by the Bishop of Tasmania. By permission.

SANTA CRUZ ISLANDERS WITH FEATHER-MONEY.

The money is made of long coils of bark covered with crimson feathers.

tipped with long feathers, being worn at the sides and front of the head. Although their brows are overhanging and flat, the natives are generally animated and intelligent. They appear at first glance to be friendly, but are of a most excitable nature, always shouting and screaming, and, in reality, for ever on the look-out for a favourable opportunity to take the stranger unawares, and thus add one more head to their collection. The seemingly unarmed native is far more dangerous than he looks; for although he may lay down his spear immediately he is asked, he always carries, stuck through his matted hair, an obsidian-tipped dagger, about 12 in. in length, with a handle fashioned after the style of one of the combs.

Photo by Henry King [*Sydney.*

A SOLOMON ISLANDER WEARING FILLET OF EGG COWRIES, ORNAMENTS IN THE EARS, AND ARMLETS.

Belts about 8 in. in width are plaited in quaint designs of yellow and black grasses, and worn round the waist with a most uncomfortably tight appearance. The women load the lobes of their ears with small carved pieces of tortoise-shell and human teeth. The natives are exceedingly clever at carving bowls, which are made in great variety. They are born traders, and will haggle over a piece of tortoise-shell or an arm-ring to such an extent that an exchange sometimes takes a week to accomplish. Their faces are generally smeared with a mixture of red clay and ochre. Tattooing is extensively practised, the women especially being covered with queer devices, and they all show numerous round scars, burnt into their bodies in rows. On the legs are woven grass bands, so tightly that the flesh grows right over them, and must occasion considerable pain. The dress of the women is made of hundreds of small shells, each of which is rounded, bored, and strung together in wonderful devices and patterns, and shaped like a small apron. At the bottom it is decorated with variously coloured feathers, attached to small oblong shells in the form of tassels: and the noise occasioned by these chinking together as the wearer moves along can be heard at a considerable distance. Their cleverness as workmen is well shown in the manufacture of fish-hooks. A piece of pearl-shell is taken, about 2 or 3 in. in length, and ground down to resemble a fish: several notches are then cut at one end, by means of which a piece of tortoise-shell, rounded and pointed to the fineness of a needle, can be bound on with hemp—this barb curving outwards towards the shaft; and the whole being bound to a hemp line and trawled from the stern of a canoe.

Apparently the only weapons are spears and daggers, both made from the volcanic rock resembling thick green glass called obsidian. This is worked into a triangular form, carrying a sharp point, and having the wavy shape of a tongue of fire, about

Photo by Capt. Cayley Webster.

SOLOMON ISLANDS: A PARTY OF SLAVES TIED TOGETHER ON THE WAY TO SLAUGHTER.

The victims are often eaten ceremonial rites feast heathenish Future life is evident

Photo by Capt. Cayley Webster.

A NEW BRITAIN WOMAN CARRYING CHILD.

12 in. in length. The head is fitted into the hard wood of the spear with resin; the shaft being decorated with designs of nude men, etc.

NEW GUINEA

If we except Australia, Papua, or New Guinea, is the largest island in the world, extending for a distance of 1,306 miles, with the middle portion about 380 miles in width, and having an area of about 315,000 square miles. Named by the Spanish navigator Villalobos, or one of his officers, in 1545, it is very mountainous, and has an irregular coast-line. It is divided into three portions, the northern being owned by Holland, the west and south-west by Great Britain, and the east by Germany. There are two seasons, wet and dry; but there is an abundant supply of water throughout the year. Vegetation is profuse, and dense and impenetrable forests cover most of the land. Fever lurks everywhere, and seizes Europeans without warning.

The inhabitants are the typical Papuans, although they comprise many distinct sub-races. Semitic features are very prevalent. The men are finely built, their height averaging about 5 ft. 7 in. Their only clothing consists of a piece of stringy fibre wound round the loins, and the tightness with which these fibres are tied round the body would be painful to Europeans. The women are smaller in stature than the men, and, if possible, more hideous in appearance, although occasionally young girls possess passable features. Their clothing consists of a diminutive bunch of grass strung to a fibre and tied round the waist.

The villages, as a rule, are small, consisting only of a few houses nestling together amidst a grove of cocoanut-palms, and surrounded by a trellised fence; but occasionally among large tribes the villages assume considerable proportions, with the houses ranged on each side of a broad walk, kept scrupulously clean by the slaves and women. The houses themselves are thatched with the leaves of the sago-palm, entrance being effected by the aid of a tree-trunk placed in position, with notches to serve the purpose of steps. This forms a lean-to, the opening to the interior being just large enough to permit of the owner crawling in and out. The houses are all more or less carved, and in many instances this form of decoration is exceedingly well done. As a rule, the largest building in the village is the "young men's house," which generally stands a little apart from the rest, and is covered with designs carved by its occupants.

Notwithstanding the universal chewing of betel, the natives smoke a kind of tobacco indigenous to the country, which they dry in the sun, and cram into a long

piece of bamboo called a *bau-bau*. Smoking is practised even by the merest infant, who will remove the pipe from his mouth to indulge in the natural food obtained from his mother. Women are in the habit of suckling young pigs as well as their children, often carrying one of each under their arms, and appearing to care more for the welfare of the former than the latter, presumably on account of its greater market value.

The natives of the interior are of a lower type than those of the coasts, speaking different languages, and building their houses of a few split bamboos lashed together, and thatched with banana-leaves. Their clothing is of an even scantier description, and their heads are usually ornamented with the plumes of the great bird-of-paradise and cassowary feathers.

The natives have a belief that every living thing can speak, and they are always expecting the trees, fish, plants, etc., to talk in their own language. A curious native belief in regard to the numerous small islands along the coast is that there once lived a wicked woman, the wife of a great chief, who was always eating, till one day she became very ill and threw up her food, first in one place and then in another, forming the islands, which sprang up as they are now seen.

Now and then a friendly tribe will pay their neighbours a visit, and on these occasions a great *sing-sing* takes place, presents being given at the end of the performance. In the centre of the village, on these occasions, ranged in a long line, are several heaps of large and beautifully constructed earthen pots. On the top of each heap the chief, when all are assembled, proceeds to place various other articles, such as grass-clothing for the women, and ornaments, spears, etc., for the men. Having distributed all the presents, he solemnly goes down the line, and, striking the first heap with a long rattan carried in his hand, he calls out the name or names of

Photo by Capt. Cayley Webster.

THE WIVES AND FAMILY OF THE CHIEF OF A CANNIBAL TRIBE IN NEW BRITAIN.

Photo by Capt. Cayley Webster.

A NEW BRITAIN MAN,
With his hair dressed and wearing a collar of basket-work.

the visitors for whom it is intended, at the same time saying a few appropriate words. This is repeated at each heap until the last and by far the most valuable one is reached, when he makes a very elaborate speech entirely addressed to the visiting chief for whom the present is intended. This accomplished, enormous bowls are filled with pieces of roast pig, dog, and occasionally human flesh, as well as yams, taros, and sago, covered with scraped cocoanut. This savoury mixture is presented to the visitors, who generally fall-to literally with tooth and nail, for not only do their hands meet in the concoction, but now and then their feet are also introduced in their struggle for the choicest morsels. On the occasion of such festivities it is invariably the visitors who perform the dances, some of which take months to learn.

Among the legends of the coast people, generally told by the old men, is one that many years ago strangers arrived in big ships and fought the natives, carrying away their chiefs and a number of their women and children. These they still believe to be alive, and are continually asking newcomers if they have heard any tidings of them. When questioned as to their whereabouts, I said that wherever it was their ancestors had gone to, it was quite certain that they were dead long ago, whereupon I was scornfully told that I knew nothing at all about the matter. Were not they themselves alive, and their fathers had told them of their chiefs' capture? So had not the chiefs themselves told their children, and therefore why did not they, the children, come back? Many were the messages given me by these simple people to carry to the imaginary ones, all of which I faithfully promised to deliver if ever I had the chance; and many were the pieces of fibre tied round my wrists—the native means of remembering a message—on my departure.

In some of the neighbouring islands when an influential chief dies, the body for many days remains laid out on a bamboo stage inside the principal house of the village, where it is visited by innumerable people, who come for miles to take part in the death-rites and lamentations. Doleful songs are sung, and tom-toms beaten unceasingly day and night. When the day arrives for the last rite to be performed, the body, which has by that time become inflated to a huge size, is taken out of the house and laid upon another bamboo frame raised about 3 ft. from the ground, when a disgusting ceremony is performed.

The native weapons consist of spears, bows and arrows, clubs, slings, and stone axes, the latter being often beautifully made, and taking a number of years to fashion into the requisite shape. The canoes are large and unwieldy, with enormous

Photo by Capt. Cayley Webster.

A NEW BRITAIN WOMAN,
Displaying the frizzly type of hair in great perfection.

Photo by W. Lindt] [*Melbourne.*

A DOBO OR TREE-HOUSE FOR UNMARRIED WOMEN IN MELANESIA

In some places such tree-houses serve as refuges against marauding tribes. They are common on the New Guinea Coast.

Photo by Rev. W. G. Lawes. [*New Guinea.*

KOIARI CHIEFS (LOHIA), NEW GUINEA.

outriggers, and generally carrying two masts and matting sails.

In certain districts the men sharpen their teeth to points resembling dogs' teeth, and such tribes are invariably ferocious cannibals. Tattooing is freely practised, especially among the women, who, from the time they are little children until there is no more space left, are continually being subjected to the ordeal. The *modus operandi* is as follows: Stretched flat upon the ground, circular and zigzag lines, all denoting some legend, are scored around the breasts. A small piece of stick is used some 8 in. in length, attached to the point of which, and at right angles to it, is a long thorn resembling a sharp darning needle. The operator, after sketching the desired design upon the body in charcoal and some black sticky substance obtained from the bark of a certain tree, with a second and smaller weighted stick in the other hand strikes the implement which has been placed upon the stretched portion of skin until it has been sufficiently pricked and blood flows copiously. The extract is then rubbed in and the whole caked over with clay, which remains on for some days.

It is curious to note the existence throughout New Guinea of unmistakable evidence of the natives having once been associated with a European race, a number of their words being European, as, for instance, *lenco* (Portuguese for "handkerchief"), which is used by certain Papuans to indicate a piece of native cloth made from the bark of a tree, which is wrapped round the head.

Polygamy is practised, and wives are bought and sold like so much property. Girls become mature at a very early age, and are often the mothers of large families before they attain their seventeenth year. Characteristics and customs naturally vary to a considerable extent where a race varies so much as it does in Papua. In some districts the natives are treacherous to a degree, obtrusive, and intractable, whilst in others they are apparently from the first friendly, easily dealt with, and even genial. Nevertheless, they are never to be thoroughly trusted for a moment, since they are constantly on the look-out for an opportunity, no matter how long they may have to wait for it, to strike unawares. Among a people showing little or no civilisation it is astonishing that the rights of one man should be scrupulously respected by another; and a native owning anything, be it a cocoanut-tree or an implement, has only to put his mark or *tabu* upon it to secure it absolutely from the hands of any covetous person. As to religion, Papuans have none, but there exists

Photo by Rev. W. G. Lawes. [*New Guinea.*

A PAIR OF NEW GUINEA BOYS,
Wearing necklaces of shells and teeth

among them a belief as to the existence of a certain spirit who generally is supposed to dwell in the mountains; and this superstition is a constant source of abject terror to every native in the island.

H. Cayley Webster.

As a supplement to the foregoing account of the Papuans by Captain Cayley Webster, the following extracts from a series of notes on New Guinea, communicated to *The East and the West* for January 1905 by the Rev. Copland King, a missionary to the country, cannot fail to prove of general interest.

The author states that he never came across a native who could be called a chief. It is true, indeed, that there may be a man of considerable age in a village who exercises authority over the other inhabitants, but the acceptance of his authority is voluntary by the latter. The system of life is largely of the communal type: the village itself constituting the unit of government, and owning a certain extent of land for agriculture and horticulture.

In preparing land for cultivation, in constructing irrigation canals (an art in which the natives display great proficiency), and also in hunting, the whole community works together for the common good. When a hunt is ended, each man claims the animal he was the first to spear. Not a little remarkable is the circumstance that once or so in a season a "ladies' day" in the matter of hunting is set apart. On the conclusion of the day's sport all the wallabies (small kangaroos) that have been killed are collected together in a certain chosen spot. Next there will be a sham fight between the men and the women, the latter defending the village against the attacking huntsmen: after which the entire "bag" of wallaby will be handed over to the defenders, the attackers gallantly refusing to take any share of the booty. The courtesy is returned by the women during the fishing season, which comes somewhat later.

Photo by Rev. W. G. Lawes] *[New Guinea.*

A TRIPLET OF NEW GUINEA GIRLS,
Showing the native coiffure.

In every village there is a division into families; each of which lives on and cultivates its specially inherited plot of ground. The remarkable feature is that each family traces its relationship and its descent through the maternal instead of through the paternal side. Moreover, each family claims a connection with some particular kind of animal, which is known as its spirit

Photo by Rev. W. Lawes, New Guinea.

A NATIVE OF SOUTH NEW GUINEA, WITH FACE ORNAMENT.

(*bariawa*); this animal, which may be either a mammal, a bird, or a reptile, corresponding to the totem of the North American Indians, and being termed the father or the grandfather of the family. Its flesh is strictly prohibited to all members of the family it represents.

"Marriage within the family," to quote Mr. King's own words, "is strictly prohibited. All of the same generation in the one family call themselves brothers and sisters, and the older generation are all uncles and aunts to the younger one. All families are not equally separated. Some, known by different names, have certain duties towards each other. A death feast, for instance, is partaken of by a kindred family, but not the family of the deceased. It is paid back to the deceased's family afterwards. . . . In addition to this matriarchal system, the father has, of course, some rights over his children, and he may bequeath certain kinds of personal property to them, but not property which has come to him as a member of his family. The mother's brother has more parental authority than the father; but it should be noted that all a man's brothers are counted fathers to his son. All a man's brother's children are his son's brothers and sisters, but his sisters are called aunts. On the other side, all a woman's sisters are her child's mothers, and all her nephews and nieces are his brothers and sisters too."

The observations of Mr. King in regard to marriage are of special interest, not only because they give much fuller details than are furnished in Captain Webster's account, but because they differ in one important respect from the latter—a difference which may perhaps be explained by differences in the customs of the districts where the observations were severally recorded. Captain Webster, for instance, states that polygamy is practised among the natives of New Guinea, in a manner suggesting its universal prevalence and practice in the country. On the other hand, Mr. King writes as follows on this point:

Photo by Rev. W. G. Lawes, New Guinea.

A NEW GUINEA GIRL BEFORE MARRIAGE.

"There is a certain amount of polygamy, but it does not complicate relationships so much as might be expected. Sometimes the first wife has no children, and she has no objection to her husband taking another woman and rearing a family. Sometimes the second woman is a widow, who would have no one to do the heavy plantation work for her if she remained in her widowhood."

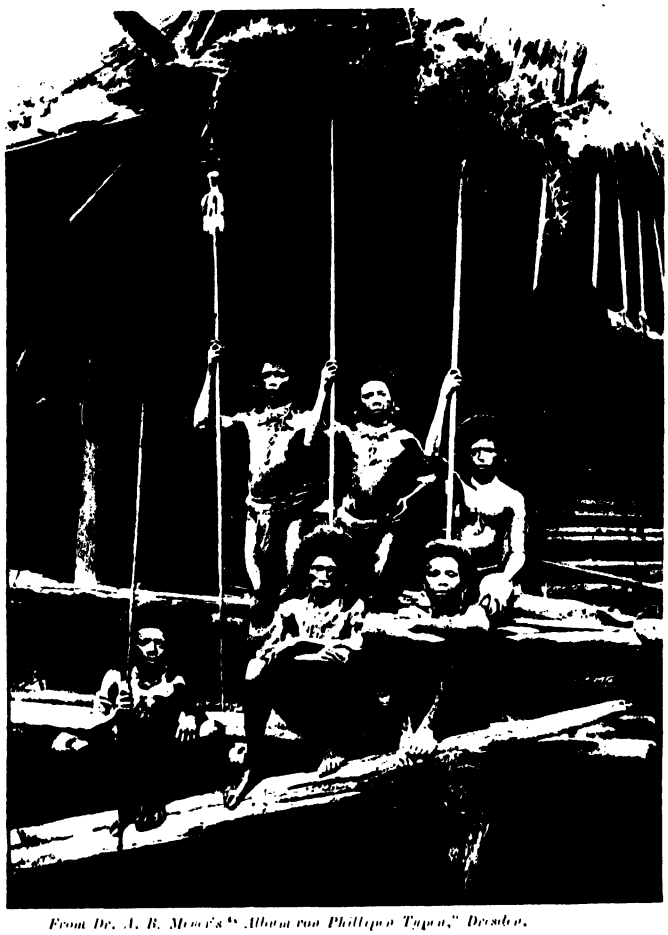
After a young man has been duly initiated, continues the author in a later passage, he considers himself entitled to look forward to matrimony; and if one has not already been provided by his parents, he is allowed to choose a wife for himself. When negotiations between the parents of the bride and bridegroom have commenced, the girl's mother will give a piece of ordinary boy's clothing to the prospective husband, a present which will be returned by the bridegroom's mother giving a palm-leaf skirt for the girl. After one or

Photo by W. Lindt] [*Melbourne.*

A GROUP OF PAPUANS FROM KAPA-KAPA, NEW GUINEA.

Photo by W. Lindt] [*Melbourne.*

A PAPUAN HOUSE AND ITS INHABITANTS.



From Dr. A. B. Meyer's "Album von Philippo Tapoa," Dresden.

PAPUANS OF SIAR, EAST NEW GUINEA.

two other exchanges of a somewhat similar nature, the families proceed to make complimentary gifts of food: the bridegroom offering a meal to the parents of the bride, after which a similar present is made to the bridegroom's family. Finally, the young man, accompanied by a friend, who may be the girl's brother, proceeds in the evening to the home of the bride, and takes her home to his mother's house; this constituting the marriage, even if none of the aforesaid preliminaries have been observed. The next day the newly married pair go in company to the village gardens, where the bride sets to work without further ado on her husband's plot of ground. As a rule, husband and wife live a happy and affectionate life, spending part of their time in that portion of the village where the parents of the husband and the rest in the neighbourhood where the parents of the wife reside. This is, of course, before they build a house for themselves; a business which is not undertaken till some considerable time after the marriage.

Owing to the early age at which Papuan marriages take place, it is in many cases not unusual for two or three years to elapse before the first child is born. For some months previous to the interesting event, the prospective mother will have been living in seclusion, under strict rules as regards diet, etc. Meat is entirely forbidden; and, curiously enough, the wife is permitted to do nothing which would cause her to handle string, as it is supposed to be of the utmost importance that she must keep entirely free from anything suggestive of entanglement. More remarkable still is the circumstance that, in a greatly modified degree, these rules extend to a certain extent to the husband: thus reminding us of that remarkable custom prevalent among some nations where the husband takes to his bed, in place of the wife, after the birth of a child. The chief restrictions imposed on the prospective father are that he must not carry any heavy weights, or either his food or his digging-stick; while he is also prohibited from wearing one particular kind of dress. These restrictions and regulations, it should be mentioned, apply only to the advent of the first-born child: matters in the case of other events of the same nature being allowed to take their own course. It may be added that throughout New Guinea all married persons treat their relations by marriage with a large amount of reserve and restraint. The son-in-law, for example, never on any account mentions the name of his father-in-law, while the daughter-in-law observes the same reticence in regard to her mother-in-law. Stranger still is the fact that the husband and wife dare not even mention each other's names.

Photo by W. Lindt. [*Melbourne.*

MORTUARY PLATFORM IN NEW GUINEA.

The body is usually thus exposed until complete decay sets in.

Mr. King's description of the customs connected with death and burial in New Guinea is so touching and pathetic that it would be a pity to spoil it by paraphrasing or much abbreviation, and we therefore give it in his own words:—

"Gradually the old man sinks down into his grave; as his powers fail him he tries to recover them by making presents to the mountain doctors, who come and perform their ceremonies over him; but it is of no use, and he and his people at last realise that he has but a few more hours to live. Tenderly watched by his women-folk, he waits quietly for the great change. Then during the last gasps the women begin wailing, and when the head drops back and the eyes become fixed the whole village takes up the cry. For a young man in the prime of life, for an old man not too old to have lost his grip on the events of the village, the wailing is terrible. The body is oiled and decorated with ornaments. The people hold it in their arms and cry out the dead man's name in his face. . . . His betel-nut knife is rattled in his face, and his relations go half mad with grief. Meanwhile, the grave is being dug; formerly close to the houses in the village, now in the burial-ground not far away. It is about 4 ft. deep, and the measurement is taken of the man crouched up with his knees to his chin. Then cocoanut-leaf mats are placed in it, and the sides are also covered, and pandanus (screw-palm) leaf mats are put in. When everything is ready, the body is carried to the grave, and placed on its side, with the legs crouched up. Ornaments are placed around the neck, and sometimes lime and food are put in the grave. The mother or the wife tries to throw herself into the grave, and is held back by force by sympathising friends. The wailing is at its noisiest; but the body is covered over with mats, and then earth is quickly pulled in on top until the grave is filled."

R. LYDEKKER.

Photo by W. Lindt] *[Melbourne.*

NATIVES ON THE BEACH AT KAPA-KAPA, NEW GUINEA.

Photo by Josiah Martin *Auckland, New Zealand.*

A MAORI LADY IN FULL DRESS.

With greenstone ornaments and club.

CHAPTER III

NEW ZEALAND, TASMANIA, AND AUSTRALIA

I. NEW ZEALAND AND CHATHAM ISLAND

A WELL-CHARACTERISED branch of the Polynesian race is formed by the Maori (or Maoris, as they are commonly called) of New Zealand. These people do not, however, appear to be pure Polynesians, but rather Polynesians with a decided admixture of Melanesian blood; and whether this mingling of races took place before or after the arrival of the Maori in New Zealand is one of the unsolved problems of ethnology. Maoris, according to their own tradition, were immigrants into New Zealand from Polynesia, apparently from an island known as Hawaiiki, which is probably identical with Savaii, or Savaiiki, in the Samoa or Navigator group. By adding up the number of generations mentioned in the aforesaid traditions it has been estimated that the date of the colonisation of New Zealand by the Maoris was approximately between five and six hundred years ago -that is to say, during the fourteenth century. Even the names of the two great canoes in which the voyage from Polynesia was made are preserved, and there is also a tradition to the effect that these canoes were built at Raratonga, in the Hervey or Cook group, to the language of which island the Maori speech is stated to make the nearest approximation. Whether, when they reached New Zealand (where they first occupied the north island), the Maoris found it tenanted by a Melanesian race (from whom they derived their infusion of Melanesian blood), cannot be determined. No traces of such a pre-Maori occupation of the islands have, however, been detected. And it may be added

Photo by H. D. Ulmer

A MAORI GIRL OF WANGANUI, WITH MATTING SKIRT.

that if a Melanesian population had preceded the Maori colonisation, it is probable that the former would have exterminated the fauna of moas, or giant flightless birds, which existed in the islands at the latter date, seeing that the Maoris themselves appear to have made a clean sweep of these birds within a period of about a couple of centuries after their arrival. There is accordingly considerable probability that the Melanesian element in the Maori race antedates the arrival of the original immigrants from Polynesia.

The Maoris, who are now restricted to the north island and the northern half of the south island, have vastly diminished in number since the first colonisation of their country in the year 1840 by the British, when they were estimated at about 120,000. In sixteen years the number had fallen to a little over one-half of this (65,000), while in 1891 there was a further diminution to 41,933, and again in 1896 to 39,830. But these numbers by no means show the true facts of the case, for in the last two instances they include a large percentage of half-castes; in addition to which the returns for 1896 took cognisance of over a couple of thousand half-castes living among the European community. It is manifest, therefore, that not only is the Maori population of New Zealand steadily diminishing as a whole, but also that the remnant is rapidly tending to lose its native originality, and becoming more or less civilised and mixed with Europeans. The native belief that the pure-bred Maori is destined to succumb under the competition and dominating power of the European is therefore only too likely to be realised—possibly before the close of the present century. Unlike the Mongol stock, the Polynesian race, wherever it be located, seems indeed unable to withstand contact with Europeans, shrivelling up and drying like a forest flower when exposed to the glare of the desert sun.

Photo by Josiah Martin [*Auckland, New Zealand.*

A MAORI MOTHER CARRYING HER CHILD.

While many Maoris preserve the commanding stature, straight or wavy hair, and comparatively fair complexion of a typical Polynesian, others display a much darker skin, a tendency to a frizzled character in the hair, and either the long aquiline nose of the Papuan or the broad and coarse nasal organ of the true Melanesian—all the latter features being indicative of a strain of Melanesian blood. Some of the Maori-European half-castes, especially women, are singularly handsome people; and now that tattooing has been practically abandoned, we are able to judge of the physiognomy of the whole race in a manner which in the old days was impossible. In pure Maoris the beard is well developed, though in the old days it was pulled out. The hair never turns grey.

The practice of tattooing—an inherited Polynesian custom which attained an unparalleled and most artistic development in these more southern islands; the marvellous carving, showing an elaborate arrangement of spiral patterns of the same general character as those employed in tattooing; and their wonderful traditions, the persistence of which is truly remarkable, may be said to form the three most striking features of Maori sociology.

Photo by Hes] [*Thames, New Zealand.*

A MAORI GIRL WITH MATTING DRESS.

The dress of the true Maori is simplicity itself, consisting of a long mat, dyed of various colours, and made of the fibres of the so-called New Zealand flax. The mat was wrapped round the body from the neck to the ankles in a graceful and becoming fashion. The Polynesian fondness for feathers as an article of male adornment is retained by the Maoris, who employ for this purpose the plumage of several of the larger native birds. Cloaks were made out of dogs' skins, and worn by the chiefs. *Moko*, or tattooing, in the case of the men extended to the whole of the face and portions of the body, but among the women it was restricted to the chin. *Tabu*, or *tapu*, was another custom the Maoris brought with them from Polynesia, and extended and developed among themselves.

The Maoris were originally divided into a number of tribes and sub-tribes, severally presided over by chiefs of higher and lower rank. The head chief, or *ariki*, of each tribe was alone permitted to carry or wear implements or ornaments of the precious and semi-sacred green stone commonly called jade. Nobles (*rangatira*), yeomen, and slaves formed the three grades of society in the old days. To the women and slaves fell the real hard work of the community (which, by the way, was in a much more advanced stage of development when New Zealand was first opened up than in Polynesia); your high-caste Maori gentleman being essentially a warrior, who bestirred himself only when an expedition in one of the great war-canoes or on land was in progress.

Contrary to what obtained in the old Polynesian fatherland, vegetable products in sufficient quantity could be obtained only by the proverbial sweat of the brow; and the women and slaves were consequently compelled to cultivate that variety of the yam known as the sweet potato, taro, and gourds. In addition to these, fern-roots and the

Photo by Muir & Moodie [Dunedin.

A MAORI GREETING (TE HONGI).

When meeting after an interval, two persons rub their noses together, and utter a strange, dog-like howl.

Photo by Muir & Moodie [*Dendix.*

MAORIS BATHING IN A HOT-POOL.

roots and fruits of certain other plants were eaten. Fish was procured alike from river and sea: and the domestic dog, which appears to have been brought by the original settlers from Polynesia, afforded no inconsiderable meat supply. In the old days, as we learn both from their traditions and from the deserted cooking-places, where charred bones have remained to our own times, the Maoris subsisted largely on the flesh of moas, which must have afforded a huge supply, when we recollect that many of these birds were as large as ostriches, while others surpassed them in size. Then, too, moas' eggs must have been an abundant article of diet. Unfortunately, one more kind of animal food remains to be mentioned—namely, human flesh; but perhaps some slight excuse for resort to this revolting diet may be found in the extermination of the moas, when it is highly probable that the Maoris found themselves suddenly deprived of a food supply to which they had been accustomed from the time of their arrival in their southern home. Upon this practice of cannibalism became engrafted in due course the belief that it led to the absorption by the person practising it of the good qualities, such as personal courage, of his enemy. At least we may infer this development to have taken place among the Maoris themselves, as the belief does not appear to have existed among the Polynesians, few of whom, moreover, were cannibals. As has been well said, however, the practice must also be looked upon as an expressive symbol of the victor's complete triumph over his enemy.

Maoris in the old days lived in villages each of which was either protected by a high palisade, or was near a palisaded fort, or *pa*. The low houses, which were undivided, were made of reeds on wooden frames, those of the chiefs being the largest. They were used only as sleeping-places. Of the original Maori code of morals perhaps the less said the better: indeed, almost the only good thing that can be affirmed in regard to it is that chastity was strictly enjoined on the women after marriage. Like Japanese and

Photo by Josiah Martin [*Auckland, New Zealand.*

A MAORI LADY IN FULL DRESS.

Chinese, Maoris, before they were christianised, preferred death to what they considered shame; so that suicide, which was frequently resorted to on very slight pretexts, was regarded as an honourable determination to the earthly career. In the schools Maori children are as apt in receiving instruction as their European fellow-scholars: and, moreover, do not in a short time display that marked falling off in receptive brain-power which marks the children of inferior races after a certain age. Still, Maoris, like Polynesians in general, do not exhibit any signs of special intellectual development—not even among individuals—which can be taken as suggestive of a future for the race. As might have been expected from their dexterity in managing their canoes—some of which were of great length—and from their proficiency in swimming, the Maoris make good sailors, and, when sperm-whaling was in full swing in the South Seas, they were not infrequently employed on English vessels as harpooners, or in some other equally suitable capacity.

The following anecdote of the daring of one of these Maoris is taken from the *History of New Zealand* by Dr. A. S. Thomson. "One morning," writes the narrator, "a lone whale was seen on the placid Pacific: the boat was pulled up to it, and the New Zealander, balancing himself on the gunwale, darted the harpoon at the creature and missed. After several hours' chase, under a tropical sun, the whale was approached a second time, and the New Zealander darted two harpoons at him, but again missed. Then the bitterest disappointment arose among the tired boat's crew, which they expressed in curses deep and loud. These taunts maddened the Maori: and no sooner was the boat again pulled up to the whale than he bounded on the animal's back, and for one dizzy second was seen there. The next, all was foam and fury, and both were out of sight. The men in the boat shoved off, flung over a line as fast as they could, while ahead nothing was seen but a red whirlpool of blood and brine. Presently a dark object swam out, the line began to straighten, then smoke round the loggerhead, and the boat sped like an arrow through the water. They were fast, and the whale was running. But where was the New Zealander? His brown head was on the boat's gunwale, and he was hauled aboard in the very midst of the mad bubbles that burst under the bows."

Among the weapons of the Maoris may be mentioned *meres*, or flat clubs with a hole at the handle end, made of stone, bone, or wood. The greenstone *meres* of the chiefs were ground into shape out of rough blocks by rubbing them on a slab of sandstone with water, the hole being drilled by means of fine sand and a weighted wooden drill. Two generations of workers were, it is said, often required to finish one of these beautiful weapons. The *waha-ika* is a halberd-shaped weapon, pointed at the lower end, which was chiefly used by the chiefs to direct the movements of their

Photo by Hen] [*Thames, New Zealand.*

A MAORI YOUTH, CARRYING THE FLAT GREENSTONE (NEPHRITE) CLUB, OR "MERE."

men. On the other hand, the *tai-aha*, or *hane*, was used either as a weapon or as a sign of office and rank—a Maori orator walking with one of these in his hand when addressing an audience. The carved tip represents a protruded human tongue.

In mourning the Maoris wore a special black cap. It was the custom to place the bodies of the dead either in small houses specially prepared for their reception, or in the fork of a tree, until the flesh had decayed from the bones. In about a year the latter were taken to their final resting-place, which was generally a deep chasm or water-hole, but more rarely a cavern. The exact locality of the interment was kept a secret, known only to a few, lest an enemy should carry off the remains.

Photo by Herr Dittmer.

A YOUNG MAORI GIRL.

Lastly, our limits of space admit of but very brief reference to the Moriori of Chatham Island, a small island lying to the east of New Zealand. According to their own traditions, the Morioris reached their home direct from Hawaiiki; so that they are not degraded Maoris, but form a special branch of the Polynesian race. Never numerous, in the year 1838 two years previous to the first colonisation of New Zealand—a party of Ngatitawa were landed by a whaler on the island, the members of which slaughtered most of the Moriori and enslaved the rest. A few years ago the Moriori were stated to be reduced to fifty.

II. TASMANIA

Since the indigenous inhabitants of Tasmania—or, as it was originally called, Van Diemen's Land—are now as extinct as the dodo, it is perhaps somewhat straining matters that they should be assigned a place among "The Living Races of Mankind." Nevertheless, to omit them would make a great gap in the history and distribution of the races of this part of the world, for the presence of true Melanesians, or Oceanic Negroes (as the Tasmanians undoubtedly were), in the great island to the south of Australia, while the aborigines of the Australian mainland itself are of a totally different type, presents one of the most remarkable ethnographical phenomena in the world. The complete extermination, within a period of less than a century, of the whole Tasmanian race, as the result of contact with Europeans, is also one of the saddest and most humiliating episodes in the world's history.

Photo by Herr Dittmer.

MAORI NOSE-RUBBING (TE HONGI).

Tasmania was discovered in 1642 by

Tasman, who named the island after Marie Van Diemen, the daughter of the then Governor of the Dutch East Indies; but from that time it appears to have been left alone till the visit in 1772 of Marion du Fresne, who was the first European to meet the aborigines. Five years later Cook, during his third voyage, established friendly relations with the islanders, whom he described as quite naked and wearing no ornaments, with a jet black skin and woolly hair.

To quote the words of the illustrious nagivator himself in regard to the Tasmanians, we find it stated that: "They were quite naked and wore no ornaments, unless we consider as such, and as proof of their love of finery, some large punctures or ridges raised on different parts of their bodies, some in straight and others in curved lines. They were of the common stature, and rather slender. Their skin was black, and also their hair, which was as woolly as that of any native of Guinea; but they were not distinguished by remarkably thick lips or flat noses. On the contrary, their features were far from being disagreeable; they had pretty good eyes, and their teeth were tolerably even but very dirty. Most of them had their hair and beards smeared with a red ointment, and some had their faces also painted with the same composition." They lived, it is added later on in the same narrative, "like beasts of the forest, in roving parties, without arts of any kind, sleeping in summer like dogs, under the hollow sides of trees, or in the wattled huts made with the low branches of evergreen shrubs, stuck in the ground at small distances from each other, and meeting together at the top." A few interesting observations in regard to the character of these people are recorded by Dr. Anderson, the surgeon to Captain Cook's vessels. According to this observer, the Tasmanians at this early stage of their intercourse with Europeans, which eventually proved their destruction, "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." He adds, "Their not expressing that surprise which one might have expected from their seeing men so much unlike themselves, and things to

By permission of Messrs. Mansell & Co.

A YOUNG MAORI GIRL OF STEWART ISLAND, NEW ZEALAND GROUP.

Photo by Josiah Martin [*Auckland, New Zealand.*

A MAORI CHIEF, WITH ELABORATELY TATTOOED FACE, AND FEATHER CLOAK.

which, we were well assured, they had hitherto been utter strangers, their indifference for our presents, and their general inattention, were sufficient proof of their not possessing any acuteness of understanding."

Cook's stay in Van Diemen's Land was of four days' duration, and throughout his brief sojourn, it is gratifying to mention, all his relations with the natives were of the most friendly nature. After Cook's visit European voyagers began to make their appearance on the coast of Van Diemen's Land with steadily increasing frequency. The most important of these visits, from our present point of view, that is to say, as having furnished us with observations in regard to the appearance, condition, and manners and customs of the aborigines while still in their primitive and unsophisticated state, were those of Captain Bligh in the year 1788, and of the French Commanders Bruni d'Entrecasteaux in 1792, and Baudin in 1802. The two French captains were respectively accompanied by the celebrated naturalists Labillardière and Péron, both of whom gave descriptions of the natives. Of these descriptions the one left by Péron is by far the fullest and most detailed, and it is also accompanied by portraits of the Tasmanians, although, most unfortunately, these must apparently be regarded to a great extent in the light of caricatures rather than authentic and trustworthy likenesses. Bass, and likewise Captains Flinders and Collins, also visited the island previous to its settlement by the British in the year 1803; but their opportunities of communication with the natives were extremely limited, and they have in consequence furnished no accounts of any importance.

The estimate of the number of the aborigines living in the island when it was colonised by the British ranges between 4,000 and 7,000, so that the country was always sparsely populated. By the year 1830 the entire native population seems to have diminished to little more than 300, although this was not suspected at the time by the colonists. After a further large reduction, the survivors were induced to leave the mainland and to establish themselves on Flinders Island, in Bass Strait. Here the sorry remnant, but little more than a couple of hundred in number, of a once

Photo by Muir & Moodie [*Dunedin.*

PA, OR MAORI VILLAGE ON THE WANGANUI RIVER.

Photo by Muir & Moodie [*Dunedin.*

A MAORI HOUSEHOLD, WITH WOODEN IMAGE.

Notice the fine carved work to the left, so highly characteristic of Maori decorative art.

comparatively numerous and prosperous race was clothed, fed, and educated at Government expense. The climate of the island was, however, unfavourable to these children of nature, while the absence of the exercise and excitement of the chase and home-sickness soon told so fatally upon them that by the autumn of 1847 there were only forty-four survivors, of whom twelve were men. Seeing how hopeless was their condition, the Government permitted the party to return to the mainland and take possession of a reserve near Hobart; but even this change made no improvement in matters, and in 1854 there were only three men, eleven women, and two boys remaining. The last man, William Lanney, who had been a sailor, died in March, 1869, and the last woman, Truganina, in June, 1876. It is by the busts of Truganina and her husband, Wouraddy, that the features of the Tasmanians are best known to the present generation.

From the accounts which have come down to us, it appears that the Tasmanians were some of the lowest representatives of the human race. In place of having fixed settlements, they wandered from spot to spot as their fancy or the chase took them, sleeping either in the open air or under rude shelters of bark or boughs. Despite the inclemency at certain seasons of the climate, they generally went about without clothing of any description, although sometimes they wore the skin of a wallaby or an opossum across their shoulders. A rude kind of tattooing, and girdles of sinew or fibre to which shells, teeth, bones, etc., might be suspended, constituted their chief decorations, if we except the mixture of grease and red ochre with which their hair was anointed.

They were unacquainted with domesticated animals, never cultivated the ground, and had no pottery. Indeed, their only vessels for holding water consisted of pieces of bark or shell, so that their cooking had to be done by roasting in the embers of their fires. Nothing edible seems to have come amiss to them in the way of food: but there is no evidence that they ever practised cannibalism. Fire-sticks, or burning torches of vegetable fibre, were invariably carried during journeys, which it was the business of the women to keep alight: but it seems that a method of obtaining fire was known, although this was probably difficult. A long wooden spear, sharpened and hardened at the end with fire, and the *waddy*, a short stick, which was employed either as a club or as a missile, formed their sole implements. Neither were their domestic implements of a much more advanced type, consisting as they did merely of rude stone axes and knives, and of fishing-nets and baskets roughly made of twisted vegetable fibre: the small bone from the leg of the kangaroo serving the purposes of a needle and an awl. Although they used logs, rough rafts, and bark canoes for crossing rivers and estuaries, they had no seaworthy vessels, and were thus completely cut off from communication with the natives of the Australian mainland, who in this respect were in the same predicament.

Photo by Muir & Moodie [*Donadio.*

A MAORI, WITH WEAPON.

Although the total number of these

people seems to have been always small, they were nevertheless split up into many small tribes, among whom combats, albeit of a not very fatal or sanguinary nature, were not uncommon. With Europeans, on the other hand, there was from the very first a merciless death struggle.

The men employed themselves with hunting and fishing; while to the women fell the lot of attending to domestic affairs, digging for roots, searching for shell-fish or eggs, and making the nets and baskets. Chiefdom and caste seem to have been alike wanting, although some energetic man would for a short time assume the leadership of the tribe. Dancing was a favourite amusement: but as to social customs in general, we are almost wholly in the dark, although it is stated that polygamy was either unknown or rarely practised. Of their language a vocabulary and some phrases have been preserved.

Photo by J. W. Beattie [*Hobart, Tasmania.*

THREE TASMANIANS IN EUROPEAN DRESS.

As regards the physical characteristics of the Tasmanians, our information is fairly full and satisfactory. Although these people were almost certainly Melanesians, their complete isolation from other races, probably for a very long period, led to the development of special characteristics, by means of which, collectively, they can be distinguished from all other types. In point of size they were far inferior to the Eastern Polynesians, the average height of a number of men being only 5 ft. 3¾ in., and that of a still larger series of women only 4 ft. 11¼ in. It should, however, be mentioned that these measurements were taken from the waning remnant of the race not many years before it was finally wiped out, and that consequently in the heyday of their prosperity these people may have presented a somewhat higher average of size.

In colour the skin was very dark brown or chocolate, sometimes approaching black, and the hair, which was also black or extremely dark brown, was of the finely curled, or frizzly, Melanesian and Negro type. When allowed to grow long, as was the case among the men, it took the form of thin corkscrew-like ringlets, so that, after being coated with the favourite dressing of grease and ochre, it looked like a red-stringed mop. Among the women, on the other hand, the hair was generally shaved or singed

off. The beard and whiskers of the men were well developed, and of the same frizzly type as the scalp-hair. Heavy, beetling brows, of the characteristic Melanesian type, overshadowed the small but piercing eyes. Negro-like features were displayed by the broad, short, and more or less flattened nose, of which the upper part was deeply sunk beneath the ridge connecting the eyes, while the lower portion was extremely wide, and occupied fully one-third the width of the whole countenance, the nostrils being large and open. Although the mouth was wide, with thick, projecting lips, these features were by no means so strongly pronounced as in the Negroes of Ethiopia. As a rule the chin was small and insignificant. The skull, which is of a somewhat elongated type, shows a relatively small brain-space, a low forehead, projecting jaws, and very large teeth, all of which are features characteristic of the Negro, or perhaps we should rather say of a low type. Of the few Tasmanian skulls in existence several have the frontal bone divided by a suture, or joint, forming a continuation of the line of the nose—a peculiarity very rare among Europeans, although by no means uncommon among Melanesians.

That the Tasmanians were an offshoot of the pure Melanesian stock is, as already mentioned, most probable, although some writers regard them as more nearly related to the Negrito stock. Whether, however, they reached their island home directly from Melanesia—that is to say, from the New Hebrides or New Caledonia—by sea, or whether they came by way of Australia, is uncertain, although the probability would seem to be in favour of the latter alternative, in which case it would follow that the Oceanic Negroes, or Melanesians, originally populated not only New Guinea, Melanesia, and Tasmania, but likewise the great Australian mainland.

According to the best authorities, it is believed that the religion of the ancient Tasmanians came under the designation of "animism." They believed, for example, that the shadow of a man was his ghost, and that the echo of his voice, reverberating from some steep cliff or forest in the neighbourhood, was that same spirit speaking. The existence of a future state formed an essential part of their religious belief: and the souls of the departed, as in the old Greek legend of the Hesperides, or Islands of the Blest, were believed to dwell in some distant part of the present world. Consequently, when the Tasmanians first beheld Europeans, they seem to have believed (as did also the Australians) that they saw in the flesh, if we may so express ourselves, the spirits of their departed ancestors and relatives.

From a water-colour drawing by Mr. T. Bock.

A YOUNG TASMANIAN MAN.

The late Dr. Robert Brown has summarised the religious beliefs of these people, subsequent to their intercourse with Europeans, in the following characteristic passage:—

"They believed in a spirit who could, especially during the night, hurt or annoy them, and beyond this their mythology was limited. They also believed in a world beyond the grave, where they were better fed and led a somewhat easier life than in the present one—where stockmen who set spring-guns for them were unknown, and where neither mutton impregnated with strychnine, nor flour with arsenic, was put in their way when they were hungry. They had great confidence in the power of amulets. The most valued of these was a bone

Photo by J. W. Beattie] [*Hobart, Tasmania.*

A MAN OF THE KANGAROO POINT TRIBE OF TASMANIANS, WITH THE HAIR (AS IN THE LAST FIGURE) CLOSELY CROPPED.

From a water-colour drawing by Mr. T. Bock.

A TASMANIAN MAN WITH THE HAIR LONG AND DRESSED WITH OCHRE.

from either the skull or the arm of their deceased relatives, to be sewn up in a piece of skin; this was sovereign against sickness or premature death."

Unfortunately, the number of specimens of the skeletons and skulls of the Tasmanians, preserved in our collections, is comparatively small, and, to a certain extent, inadequate. Among the most prized treasures of the Natural History Branch of the British Museum at South Kensington is a splendid skeleton of a male Tasmanian, and also the imperfect skull of a second individual. The convicts who so ruthlessly aided in the extermination of the race would indeed have been surprised to learn that even the bones of one of the despised "black-fellows" would eventually be cheap at £100 sterling!

III. AUSTRALIA

Among all the numerous questions connected with the origin and relationships of the various aboriginal branches of the human race, none has proved a greater puzzle to anthropologists than the ancestry and affinities of the natives of Australia the blacks, as they are called by the white people, who in the old days did their best to make these people share the fate of the Tasmanians. To put it broadly, the question, as stated in the Introduction, is whether the Australian aborigines should be regarded as near relatives of their former neighbours the Tasmanians (from whom they were completely isolated), and therefore a member of the great Negro branch of the human race, or whether they belong to a totally different branch that is to say, to the Caucasian stock. Basing their conclusions on many undoubted resemblances between the Australian and the Negro, such as the large teeth, projecting jaws, protruding lips, and squab nose, and putting aside the essential differences in the character of the hair of the former from that of the latter (a difference which was held to be accounted for by crossing), many celebrated anthropologists have regarded the aborigines of Australia as the descendants of a Negro-like people. In the year 1893, however, Dr. A. R. Wallace, the well-known explorer and evolutionist, pointed out in an article contributed to *Stanford's Handbook to Australia* the many resemblances presented by these people to the Veddas, Todas, and Ainus of Asia, and came to the conclusion that they were really a low Caucasian type, this view being more fully elaborated in his *Studies Scientific and Social.* In 1898 the same conclusion was independently reached by the present writer in an article communicated

to *Knowledge*: and it is also adopted, as the result of personal acquaintance with these people, by Dr. R. Semon in his interesting work entitled *In the Australian Bush.*

Physically, Australians may be described as muscular people, of medium height, rather above than below the average, with slender limbs and rather large heads. The broad but low forehead is characterised by its overhanging brows and the very deep notch separating them from the rest of the nose: the nose itself, as in most of the lower races, being very broad at the nostrils, flat, and often convex, while the mouth is large and the lips are thick and pouting, although less so than in the Negro. The skull is markedly elongated. In colour Australians are a deep copper or chocolate-brown, the sooty black of the Negro's skin being quite unknown among them. The hair, which has nothing in common either with the frizzly type characteristic of the Negro group or with the long, straight locks of the Mongol, is generally more or less waved and black in colour, although it may be a very deep auburn. A very characteristic feature of the race is the abundant development of the whiskers and beard in the men. As Dr. Wallace well remarks, these characters collectively give to the face as a whole an appearance recalling that of the coarser and more sensual type of Western Europeans, and at the same time totally remove the Australians from all resemblance to the beardless Malays and Polynesians or to the frizzly haired Papuans and Melanesians. Not infrequently (as in the photograph on page 87) there is a considerable growth of hair on the body, more especially on the chest and the back, and the children are much lighter-coloured than the adults, and have a growth of soft furry hair on the neck and the back. Among the tribes of Central Australia it has been noticed that in some of the children the colour of the hair is tawny, or almost tow-coloured, and that

Photo by J. W. Beattie [*Hobart, Tasmania.*

A GROUP OF SOME OF THE LAST OF THE TASMANIANS IN EUROPEAN GARB.

Photo by Kerry & Co. [*Sydney.*

A NATIVE OF ETHERIDGE RIVER, AUSTRALIA, WEARING FILLET AND ARMLETS.

whenever this type of coloration existed it was most marked at the tips of the hairs, although in some instances it extended to the roots. Some observers have been impressed by the decidedly Jewish cast of countenance presented by many of the men, this being due in great measure to the pronounced character of the curve of the nose, although it is heightened by the long, full beard and the extent of forehead displayed, the latter feature being brought about by plucking out the hair of the upper part of the forehead.

Although the Australians are undoubtedly of a very low grade of intellectual development, yet they have many exceedingly complex social customs, while their children have been known in missionary schools to learn to read and write more rapidly and with greater facility than European children, although arithmetic appears to be altogether beyond the pale of their intelligence. Indeed, throughout the various native Australian dialects there are generally special words only for the figures 1 and 2, and it is but seldom that the figures 3 and 4 have designations of their own—2 and 1 being used to designate 3, and 2 and 2 to indicate 4.

All the Australian languages, or dialects, are of what is known as the agglutinative type—that is to say, the various forms of words are produced by the addition of syllables, or suffixes—a feature almost unparalleled among either the Malay or the Papuan languages, in which such additions are made usually by prefixes. In disposition the Australians are utterly unlike either Malays or Negroes and Melanesians, and come in this respect much nearer to the lower types of Europeans or of Caucasian Asiatics.

Again, whereas all Malays, Papuans and Melanesians, and Polynesians are in a greater or less degree tillers of the soil and likewise builders of houses, the natives of Australia do neither the one nor the other. Further, as Dr. Wallace observes, the pottery of the Malays and Papuans, the bows and arrows of the Papuans and other Melanesians, and the well-made and frequently elaborately constructed canoes of all these natives of Oceania, are entirely unknown to the Australians, who may consequently be regarded as a savage people showing only the very smallest tendency towards material civilisation. Mention may be made in this place, for what it is worth, that the Australians and certain of the primitive Caucasian tribes of Southern India are almost the only peoples in the world who possess that remarkable weapon, the boomerang—the boomerang of the Indian tribes lacking, however, the return flight of

the Australian weapon. The other races who used this weapon were the ancient Egyptians and Abyssinians.

Again, the dingo, or Australian domesticated dog, which has run wild in some districts—although it was perhaps re-introduced into the country with the progenitors of the present natives—appears to be very closely related to the indigenous pariah dogs of India. And as these latter form a domesticated breed evidently of great antiquity, the evidence may point to an early immigration into Australia of aboriginal tribes from Asia accompanied by dogs.

In his original essay, published in 1893, Dr. Wallace commented on the marked approximation presented by the Australian to the Ainu of Japan, who is indisputably a low Caucasian, but somewhat more hairy, of a much lighter colour, with more refined features, and showing much greater advance in the scale of material civilisation. In the more expanded form given to this essay in 1900, not only was this view fully maintained, but further comparison was made between the Australians and the Veddas of Ceylon, who, together with the Toalas of Celebes, are undoubtedly primitive Caucasians, although living in a state of complete savagery.

A low or degraded condition of life is thus definitely shown to be compatible with the high Caucasian type, and the inference consequently is that the Australians likewise belong to that type, of which they are the lowest living representatives.

As the point is one of considerable interest and importance, we may conclude our remarks on this part of our subject with the following quotation from Dr. Semon's *In the Australian Bush*:—

"There are, however, other reasons for supposing that Australians and Dravidians

By permission of Mrs. Lulu Fisher, Queensland.

A PARTY OF WYNDHAM ABORIGINALS, WEST AUSTRALIA.

[primitive Indian tribes] have sprung from a common branch of the human race. According to the comprehensive inquiries into this matter by Fritz and Paul Sarasin, the Vedda tribes of India and Ceylon would appear to represent a side-growth of this main branch, which we might designate as pre-Dravidian. When they separated from the main branch, the latter stood on a low level, and since then they have made no progress worth mentioning. The Caucasians have undoubtedly sprung from the Dravidians, and thus we may look upon the low Australian natives as more nearly allied to ourselves than the comparatively civilised Malays, Mongols, or Negroes. Several observers have already stated that the physical features of the Australians, in spite of their so-called ugliness and coarseness, may be decidedly compared to the lower Caucasian type, and a glance at the portraits in this book [or in the volume now before the reader], representing pure-blooded Australians only, will prove my assertion."

It may be added that, in the opinion of some observers, certain South Australian tribes are nearly related to the pre-historic inhabitants of Western Europe, as typified by the well-known Neanderthal skull, which indicates a race of very low grade. If this be so, we may regard Dravidians, Veddas, and Australians as alike derived from the Neanderthal people: the Australians alone having retained the low type of skull characteristic of their pre-historic forefathers. In this connection it should be borne in mind that the wavy Caucasian type of hair is almost certainly older and more primitive than the frizzly locks of the Negro, seeing that it is the former which comes nearest in structure to the hair of the man-like apes.

That the Australians are a primitive type, and not the degraded descendants of a higher stock, is, in the opinion of Dr. Semon, indisputable; and this view receives strong support from the nature of their physical structure and peculiarities.

Photo by Kerry & Co. [*Sydney.*

A WOMAN, OR "GIN," OF THE WORKI TRIBE, GILBERT RIVER, AUSTRALIA.

On the other hand, it has been suggested that previously to the advent of the ancestors of its present inhabitants, Australia may have been populated by races akin to the Tasmanians and Melanesians; and that it is an infusion of the blood of the latter with a Caucasian stock that has given rise to the present low grade of the Australians. Without denying the possibility of the presence of a slight strain of Melanesian blood, the absence of all trace of the frizzly Negro hair (which is most remarkably persistent in cross-bred races) leads us to conclude that this infusion is so small as to be practically a negligible quantity.

Leaving now the problem of the relationships and affinities of the Australians, we pass on to the more generally interesting subjects of their manners and customs, mode of life, pursuits, and such like.

At the time when Australia was first brought into contact with Europeans, it has been estimated that its indigenous native population numbered something about 150,000. The European diseases and

vices introduced by the convicts and the lower class of settlers, as well as the occupation of the more fertile parts of the country by the colonists, soon, however, made a marked decrease in the numbers of the aborigines. In the interior of the continent the effects of the European invasion have, however, been much less marked, and are likely long to continue so; nevertheless the number of natives fell from about 35,000 in the middle of the nineteenth century to 21,710 in 1901. Still, as Dr. Wallace remarks, there is some probability that long after the much higher Polynesians and Maoris have completely disappeared, the degraded Australian will still survive and flourish.

Photo by Kerry & Co. [*Sydney.*

AUSTRALIAN NATIVES MAKING FIRE.

In many parts of the continent, notably in Western Australia, where they have recently been described as living in a condition little, if at all, removed from practical slavery, the aborigines of Australia have been considerably modified by contact with European civilisation from their original state. In the heart of the Central Australian desert they have, on the other hand, retained to this day most of their original traits and customs; and of these tribes we have excellent accounts by Dr. E. C. Stirling and Mr. F. J. Gillen in the *Report of the Horn Scientific Expedition to Central Australia*, published in 1896. Here it may be mentioned that throughout Australia the natives were originally divided into a number of tribes, and that Dr. Stirling's account refers to the Arunta tribe of South Central Australia, which is divided into a number of sub-tribes, many or all of which are further subdivided into still smaller groups.

The essential characteristic of a native of Australia is perhaps that he is, before all things, a hunter, and that he must day by day bring in a supply of food from the bush or perish. He is thus, from the necessity of the case, in Dr. Semon's opinion, the very finest hunter and tracker in the world, far ahead of even the Gonds of Central India, who enjoy a great reputation in this respect. And it is to the nature of their diet, which is chiefly animal, and their active habits, that the same observer attributes the characteristic leanness and poorly developed calves of Australians in general. The flesh of the various kinds of marsupials, coupled with that of the succulent echidna or egg-laying anteater (for he will have nothing to do with the platypus or duck-bill), forms the *pièce de résistance* in the *menu* of an Australian; but birds, snakes, and lizards, the eggs of both birds and reptiles, crayfish, and shell-fish of different descriptions are

Photo by Mr. R. Phillips] [*Bristol.*

A NATIVE PAIR FROM THE RIVER ENDEAVOUR, NORTH QUEENSLAND.

also largely eaten. The vegetable food comprises roots, funguses, palm-nuts, grass-seeds, a few poor kinds of fruit, honey, sweet resin, and the manna of the gum-trees. As there is no cultivation, cocoanuts, yams, bananas, etc., are quite unknown to the native, as are also rice, sago, etc. Consequently his diet lacks all the elements which tend to make flesh and fat; and it is noteworthy that when natives enter the service of Europeans and obtain farinaceous food, they at once tend to put on flesh and to develop respectable calves to their legs. It should be mentioned, however, that according to Dr. Stirling the members of the Arunta tribe are better off in the latter respect than are most of their kindred. Sad to relate, the wilder and more savage tribes of natives are not averse to cannibalism—a fat Chinaman affording, it is said, a particularly grateful dish. Naturally such incessant hunting produces in the native Australians great powers of endurance, although the agility of these people is not specially remarkable. With or without the aid of a rattan rope, the men climb the tall trunks of the gum-trees and casuarinas in search of the koala and the miscalled opossum; and it is, in fact, their province to procure all kinds of animal food, while it is the duty of the women to search for vegetable products suitable for food.

When uninfluenced by civilisation it is the general practice for both sexes to go about almost naked, although the females of some of the northern tribes are (or were) in the habit of wearing diminutive aprons of native manufacture. In the neighbourhood of European stations it has, however, become the practice for the women, and more especially the younger ones, to cover themselves with such fragmentary and miscellaneous garments as they may be able to obtain. As a rule, the men habitually wear a conventional covering either in the form of a small fan-shaped tassel made of hair-string or of a piece of shell.

From being constantly anointed with a mixture of grease and red ochre, the skin becomes supple and glossy with a brick-red tinge of varying intensity; and, apart from ceremonial occasions, the face and body are frequently smeared with rude patterns in red or yellow ochre, pipe-clay, or charcoal, a common device being a band of one of these substances passing across the bridge of the nose and some distance on to the cheeks.

The men wear the hair long and caked into rope-like tangles by the admixture of ochre, grease, and dirt; while among the women the hair, which barely reaches the shoulders, is less caked into coils, unless by means of dirt, and is kept in place by a band or ring. In the men, on the other hand, it is often pressed back from the forehead to form a kind of chignon at the back of the head, and may have a tuft of eagle's plumes or other feathers by way of ornament. A mixture of white earth in the hair of the women is a sign of mourning: and more rarely the same may be noticed in the beards of the men.

From Stirling and Gillen's "Tribes of Central Australia." By permission.

AN OLD MAN OF THE ARUNTA TRIBE, CENTRAL AUSTRALIA.

Very generally the septum of the nose is perforated in early infancy by means of an awl-like piece of bone, and the hole thus made may either be maintained in its original condition or may have stuck through it some so-called ornament, such as a slender bone or, if the wearer be a great dandy, the white tip of the tail of the rabbit-bandicoot.

Another sacrifice to fashion is the practice of knocking out one or two of the middle front teeth in the upper jaw. This fashion was once universal, but according to Dr. Stirling is now on the decline in all parts of the country. The operation is performed in youth by placing against the condemned tooth one end of a stick, which is then struck smartly at the opposite end with a stone.

Marking the body with scars—miscalled tattooing—is likewise a favourite practice among the natives of Australia, one district where this practice is especially cultivated being Port Darwin. The wounds of which the scars are the sequel are inflicted about the time of puberty at the voluntary desire of the individual forming the subject of the operation. The scars consist of raised cicatrised ridges, usually prominently elevated above the general surface of the skin, but sometimes so low and narrow as to be well-nigh inconspicuous. They are in the form of straight lines of varying length, crescents, or small circles. It has been reported that different tribes are distinguished by the form of the scar-marks, but Dr. Stirling was unable to satisfy himself of the truth of this statement, although he was led to believe that there was a certain amount of difference in the markings of the two sexes; the men, in Central Australia at any rate, being more extensively scarred than the women. The most usual pattern is a number of parallel transverse bars across the chest and lower part of the front of the body, there being generally few, if any, on the back. In the women the bars are fewer and shorter than in the men. The operation was originally performed with a small and sharp flake of hard stone, but now that bottles are procurable without much difficulty, a similarly shaped flake of glass is preferred.

By permission of Mr. John Bagot, Adelaide.

A NATIVE OF COOPER'S CREEK, WITH EUROPEAN AXE.

Putting aside certain paintings discovered by the late Sir George Grey in caverns in the north-western part of the country, which are certainly the work of (probably shipwrecked) strangers, the artistic and manufacturing powers of the aboriginal Australians are extremely crude and limited. Except, indeed, in districts where they have more or less communication with Europeans, these people

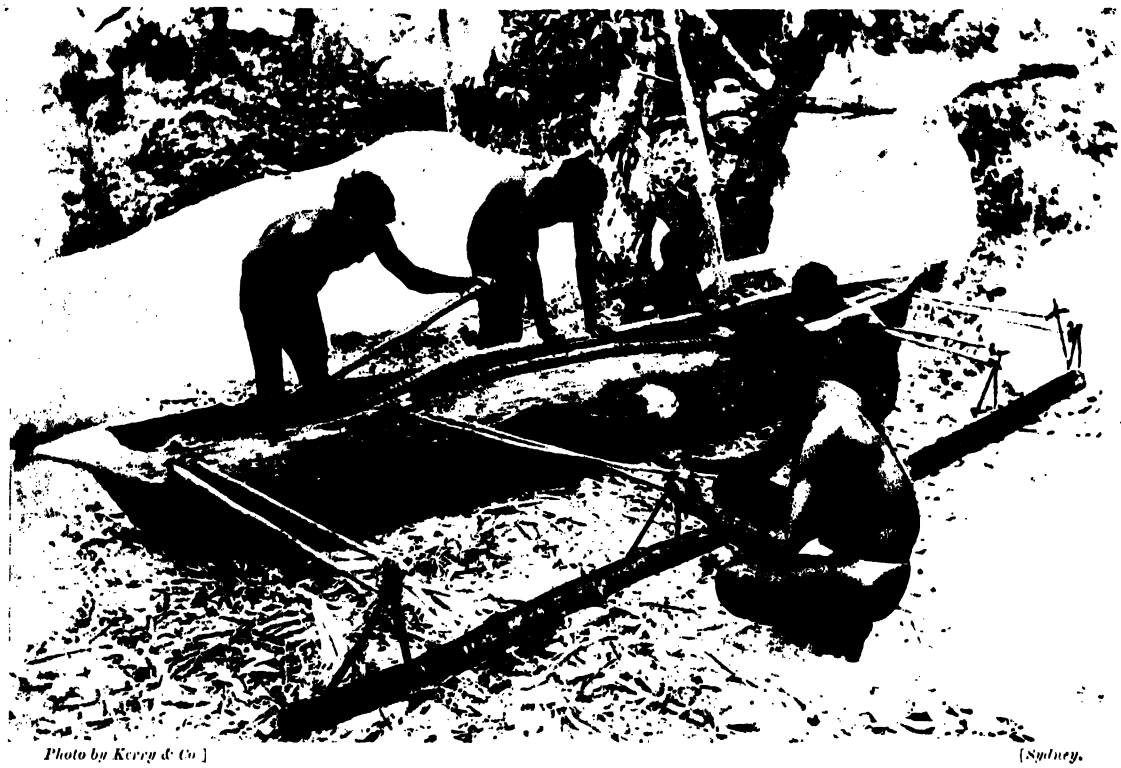


Photo by Kerry & Co. [*Sydney.*

AUSTRALIAN NATIVES MAKING A "DUG-OUT" CANOE.

may be said to be still living in the stone age, and in a phase of that age in which great crudeness and imperfection in the treatment of the materials available are highly conspicuous. For example, the Papuans are likewise still in the stone age, but their weapons and implements are incomparably superior in every way to those of the Australians. Stone, shell, bone, wood, the sinews of animals, and the fibres of various vegetables form the sole raw materials with which the native Australian had to work before Europeans brought him glass and iron.

Apart from the boomerang, which is his great triumph in the way of invention, the Australian has three chief weapons—the spear, the club, and the shield—all of which are used with remarkable skill; the spear, which is of two kinds, the one simple, and the other with a single barb, being generally hurled from a throwing-stick, by means of which the carrying and penetrating power is greatly augmented. Indeed, such is the impetus of the discharge, and such the accuracy of the aim, that an expert spearman is stated to be able to hit a mark of the size of the hand at a distance of fifty yards. Dr. Semon even puts the distance for accurate aiming at twenty yards more, but this is not admitted by Dr. Stirling. A native generally carries from one to three spears, which he uses both for hunting and in war. The spear-thrower, or *amera*, is generally a broad leaf-shaped instrument, which may be used in several other ways than its legitimate mode of employment. The wooden club (*djabir*), which is also used alike in war and in the chase, is generally a cylindrical bar of hard wood about 4 ft. in length and a couple of inches in diameter, with bluntly conical ends. It may be employed either to deliver a blow while held in the hand or as a missile, and in both modes of use is a most efficient weapon in the hands of an expert. From this club there is an almost complete transition by means of various types of throwing-sticks, of which some are cylindrical and others flattened,

Photo by Mr. R. Phillips [*Bristol.*

MAN AND WOMAN FROM THE ENDEAVOUR RIVER DISTRICT, NORTH QUEENSLAND.

to that characteristic Australian missile the boomerang.

In the opinion of Dr. Semon, the boomerang in its typical form that is to say, with the property of returning in the air in a parabolic curve to the thrower—is an Australian invention; and the discovery of such a weapon is indeed quite likely to have been made by people who habitually kill game by throwing any stick that comes handy. "Probably the genuine boomerang," writes Dr. Semon, "derives its origin from such a chance weapon, its finder discovering that a flat stick which had acquired a certain twist of its plane curve by shrinking, showed two wonderful qualities: Firstly, it did not fly in a straight direction, but returned to the thrower in an elliptical curve; and secondly, it had the power of rising gradually in its flight. Both qualities arise from the fact that the stick, in consequence of its peculiar twist, is turned off from its original track by the resistance of the air, and that at every rotation. The lateral deviation produces its elliptical track, the vertical one makes it rise above its original direction, a thing impossible in any other missile. The upward deviation counteracts the law of gravity, to which, of course, also the boomerang is subject, and keeps it long suspended in the air, thus enabling it to clear an enormous space. In this upward deviation, and in the consequent possibility of shooting to a distance of several hundred feet, consists the superiority of the genuine boomerang and its elliptical track over other missiles with a level plane, which fly in a straight line, like the trombash of Abyssinians and many war-boomerangs of Australians. The main advantage of the boomerang is not, however, its returning to the starting-point, but its flying farther and higher than any other hand weapon."

The rough, ill-shapen, oblong shields, decorated (if decorated it can be called) at times with streaks or patches of pigment, call for nothing more than passing mention; and the same may be said of the coarse reed baskets and mats which serve ordinary domestic purposes. Of more interest are the stone axes or adzes, which appear, like everything of suitable form and size, to be employed at times by their owners as missiles. Generally these axes, which are made of the stone known as nephrite, are very roughly worked, and far inferior in this respect to the polished implements of the Papuans. The natives of certain districts in Victoria and of Hanover Bay have acquired the art of neatly finishing and polishing their axes, although none of them have risen to the height of perforating the stone in order to afford a better method of attaching it to the handle. A common type of adze consists of an oval pebble, roughly sharpened at one end and fixed in the bight of a rattan, of which the two ends are brought into apposition and bound together with twine.

According to their own traditions, there was a time when the natives of Australia were unacquainted with fire: and some ethnologists have been led to suppose that they never knew the art of making fire by friction. Dr. Stirling states, however, that, although he never saw them used for this purpose, many of the soft-wood shields of the Central Australians display charred grooves, which were evidently the results of efforts to produce fire by the ploughing method of friction. With the rotatory or drill method none of the Australian aborigines appear to be acquainted.

As might be expected, some difference of opinion obtains as to the mental powers and capacities of the Australians. Dr. Semon is, however, very emphatic in maintaining their inferiority in this respect, stating that their intelligence is far below that of any savage people that have come under his notice. They have absolutely no thought for, or capacity for providing for, the future; this being no doubt correlated with their complete ignorance of agriculture—a pursuit which is essentially one dependent upon future results. When Australian children are taught in the missionary schools alongside those of Europeans, the two for a short period, as in reading and writing, make fairly equal progress; but after a time the white child shoots far ahead of his black fellow-scholar, and henceforth the intellectual difference between the two keeps on extending till finally there is no comparison between them. The absolute incapacity of the native Australian for arithmetic and his extremely limited powers of counting have been already mentioned.

All the brain-power of the Australian black (whether he ever uses the whole of his brain is more than doubtful, and a portion of it probably lies fallow) is indeed concentrated on tracking and hunting, in which, as stated above, he is *facile princeps* among mankind. This power, coupled with his skill in using his own weapons, puts, as Dr. Semon well remarks, every Australian wild animal absolutely at the mercy of the native hunter. Among the characteristic traits of these expert hunters may be mentioned the remarkably acute power of observation, a highly developed

Photo by Kerry & Co. [*Sydney.*

WARRIOR OF THE WORKI TRIBE, GILBERT RIVER DISTRICT.

Photo by Kerry & Co. [*Sydney.*
AN OLD MAN OF THE DARLING RIVER DISTRICT.

sense of locality, a strong memory, and the faculty of drawing inferences from apparently insignificant and wholly obscure indications as to the whereabouts and condition of the quarry.

It is a great error, therefore (to paraphrase from Dr. Semon's book), to regard the aboriginal Australians as a race of half-starved savages struggling to maintain a precarious existence under the most adverse and untoward conditions. On the contrary, they show the very opposite of this; and in most of the wilder districts where natives still remain game is so abundant that every man can procure as much meat for himself and his family as is required with comparatively little difficulty. Under the head of "game" are included, of course, not only kangaroos and emus, but all the smaller kinds of marsupials, which are detected and dragged from their hiding-places with unerring discrimination by the keen-eyed native. Nor is this all, for in addition to fair stalking and tracking, the wily native attracts birds within reach by mimicking their calls, employs decoys, either living or artificial, frightens water-fowl into the toils of cleverly arranged nets by imitating the attack-cry of their feathered foes, and entraps the fleet and wary kangaroo in hecatombs by driving it, with the aid of cunningly planned bush-fires, straight into the hands of his concealed companions.

Neither do fish—either fresh-water or marine—escape the attentions of these all-pursuing children of nature. Wholesale destruction is accomplished by shutting off small estuaries or bays by means of weirs of faggots, and then driving the fish into a corner and hauling them out at leisure. For catching individual fish or small shoals hand-nets are employed; while in the case of large and sluggish species like the barramundi, or so-called Dawson salmon, the fish are pursued beneath the surface of the water by diving, and taken either in small nets or seized bodily with the hands and arms.

With this low state of development and intellect in everything save hunting, it is not surprising to find that the Australian language (which, as already said, is of the agglutinative type) is of a comparatively low grade of evolution. All the various dialects have a strong family resemblance, and clearly belong to one common language or group of languages, and are quite unlike the tongue of any other race, although in the northern districts there seems to be some infusion of a Papuan element. Despite its undeveloped and inelastic state, the Australian language cannot be described as by any means ugly or dissonant. That it should be poor in abstract terms, and thus lack words for animal and plant, as collective expressions, is no matter for wonder. It is, however, very remarkable that, while the natives are perfectly well acquainted with the different species of allied groups of animals, yet they have no distinctive names for them; they lack, in fact, the capacity for indicating by words differences

Photo by W. Lindt] [*Melbourne.*

AN AUSTRALIAN WOMAN AND HER CHILDREN.

which are perfectly apparent to them by sight. It is true, as has been well remarked, that a similar deficiency characterises the language of the lower orders in many, or all, European countries; but then these people have not such intimate relations with the wild animals of their respective countries as are cultivated by the aboriginal Australian.

Very characteristic of Australians is gesture-language, or sign-language, this being probably common to all the tribes, although at one time it was supposed to be restricted to a few. By sign-language we mean, of course, a system of indicating objects and persons, and simple ideas connected therewith, merely by movements of the fingers and hands, without any sort of assistance from articulate language. We have, it is scarcely needful to say, the rudiments of such a sign-language existing among ourselves, especially in the lower classes, and the Australian mode of dumb conversation is merely a greater development of the same faculty. Dr. Stirling writes of having frequently witnessed this mode of conversation being carried on by the natives as they marched by the side of his party, or as they sat together round the camp-fire; this silent mode of communication being apparently continuous and perfectly well understood among all those by whom it was being conducted.

Although attempts have been made to show that the natives of Australia possessed some sort of religion of their own, the general opinion at the present day inclines to the view that this is a misconception. It is true, indeed, that the members of the Wawurong tribes on the Yarra River recognise a being known as Pundgyl or Bunjil, who has a wife, son, and brother; while the Narrengeri tribe on the Murray River reverence (if we may use the term) Nurunderi, a kind of ancestor-god. But neither of these appears to be deities in our sense of the term, despite the fact that the missionaries have taken Bunjil as the best type obtainable of the idea of a supreme, omnipotent being; and it appears that before coming in contact with

Photo by Mr. R. Phillips] *[Bristol.*

NATIVES OF ENDEAVOUR RIVER DISTRICT, NORTH QUEENSLAND.

missionaries the natives were unacquainted with anything in the nature of worship, prayer, thanksgiving, or sacrifice. In this respect the Australians stand, indeed, almost if not quite alone among savages.

That a people showing such a complete absence of religious ideas, and possessing, moreover, no definite conception of the future and its needs, even in earthly matters, and likewise having nothing in the way of permanent buildings or even dwelling-places, should afford but poor pabulum for the reception of Christian teachings was only to be expected. And as a matter of fact, so unsuccessful have the missionaries been in instilling the rudiments of religion (one cannot say converting) into the natives, that in many parts of the country, as in Queensland, the blacks have been left to themselves, while missionary efforts have been pushed with energy and success among the Papuans on the other side of Torres Straits.

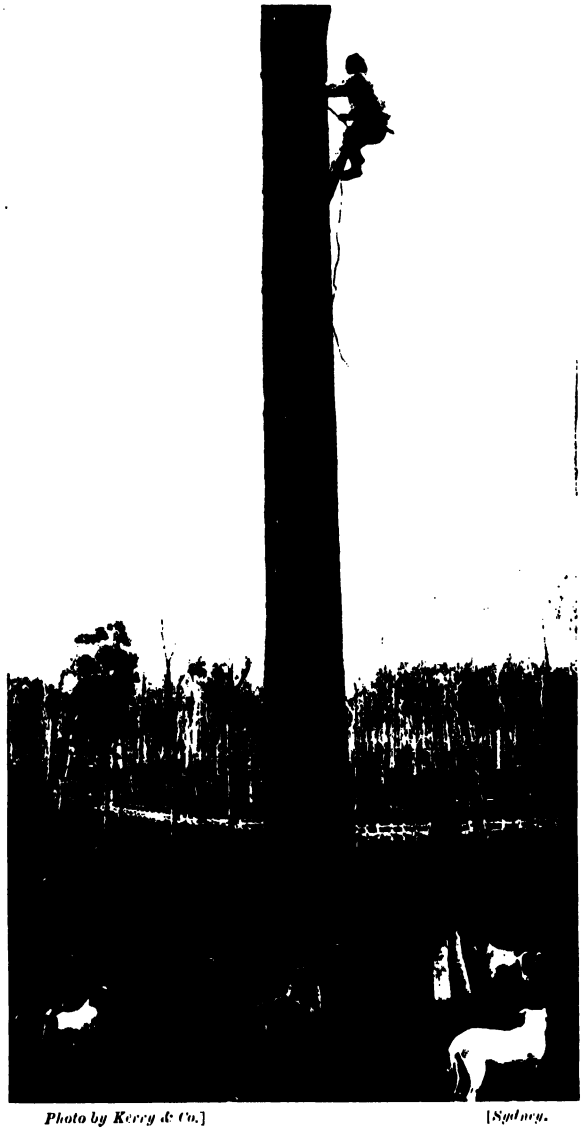


Photo by Kerry & Co. [*Sydney.*

TREE-CLIMBING IN AUSTRALIA BY A "BLACK-FELLOW."

Despite their lack of anything approaching a true system of religion, all the Australian natives appear to have some kind of a belief in ghosts, as will be apparent from the following quotation from Dr. Semon's book, in which reference is also made to the burial customs of the aborigines.

"There does exist, however," writes the author of *In the Australian Bush*, "a general belief in ghosts, in the spirits of the deceased who have not received the right order of burial, or who have been bewitched by sorcerers. This I have experienced among the blacks I have known. Their fear of ghosts showed itself particularly in their unwillingness to leave the surroundings of the fire at night, and in their strictly refraining from nocturnal hunting. The belief in the ghosts of the dead that have been inadequately buried has led to a very elaborately developed system of sepulchral ceremonies, which is, however, different in different places. In Central Queensland the corpses are first dried whole in hollow trees, and the bones buried later on in the ground or within their trunks. Some tribes erect wooden scaffolds to prevent dingos and other animals from disturbing the drying corpses. Sometimes the dead are mummified by smoke, and carried about by the wandering tribe before they are buried. When this takes place, they generally encase the bodies or bones in bark. In some parts of South-west Australia the dead are burnt. In many places we find it to be the custom that parts of the bodies of the dead are eaten by their relatives—a revolting practice, decidedly the result of superstition. Besides spirits, they also generally believe

in sorcery and witchcraft. Illness and death do not appear as natural phenomena, but as the consequence of having been bewitched by strange tribes."

Throughout Australia the natives are described by most of those who have come into contact with them as extremely acquisitive and greedy, clamouring for everything that attracts their attention, and, if not obtaining it as a gift, doing their best to gain possession of it by theft. Sir T. L. Mitchell, in his account of *Three Expeditions into the Interior of Australia*, published in 1838, gives the following graphic description of his experiences with a party of natives in the neighbourhood of Rankin's Range:

"Some natives," he writes, "followed us, and at length came very boldly up to the head of the column. They were found to be very greedy, coveting everything they saw. They continually held out their hands for every article, repeating in an authoritative tone the word 'Occa,' which undoubtedly meant 'Give.' I had not been in their presence one minute before their chief, a very stout fellow, drew forth my pocket-handkerchief; while a boy took my Kater's compass from the other pocket, and was on the point of running off with it. I had given a clasp-knife to the chief, when another was most importunate for a tomahawk. Observing that he carried a curious stone one, I offered to exchange one of ours for it, to which he at length reluctantly agreed. I left them at last, disgusted with their greediness, and determined henceforth to admit no more such specimens of wild men to any familiarity with my clothes, pockets, or accoutrements. They paid no attention whatever to my questions about the river. When the party moved on they followed, and when I halted and rode back they ran off, thus alternately retiring and returning, and calling to the men. At last I galloped my horse at them, whereupon they disappeared altogether into the bush."

A very similar account is given by the same great explorer of the manners and

Photo by Kerry & Co. [*Sydney.*

AN AUSTRALIAN WAR DANCE.

customs of the natives of the Darling River district. Early one morning in July the blacks came up to the camp in alarmingly strong numbers, and it was found advisable to forcibly eject one tall, powerful fellow from the neighbourhood of the stores. An old man, who had just received a knife as a present, promptly proceeded to use the same for cutting off a piece of tent-rope, with which he endeavoured to decamp.

Photo by W. Lindt [*Melbourne.*

"GEEDAH" AND "COMALI," KING AND QUEEN OF PRINCE OF WALES ISLAND, TORRES STRAITS, AUSTRALIA.

"One strange native," continues Sir Thomas, "arrived, after many cooys, from a distance, whereupon the chief of the fishing tribe (whom we styled King Peter) led him to us, and introduced him with the usual ceremonies. At length I found, to my great regret, King Peter's hand in my pocket, pulling at my handkerchief several times, although I had given him a tomahawk and a breast-plate. They began to see (as I hoped) that they could not easily get more from us. I perceived a messenger despatched across the river, and asked King Peter by gesture and looks the object of that man's mission, when he made signs that others would come to dance. It was clear that they had sent for another tribe.

"Still, their numbers did not exceed sixty, though gathered along the river bank for many miles back; and my men, with twelve muskets, were strong enough when kept together; but this could not be, and it was a time of considerable anxiety with us all. About noon the whole tribe took to the river, with the exception of the two old men, the tall man, and their two gins [wives]. They had followed us far, gathering the tribes and leading them forward to pilfer; but the ceremony they went through when the others had gone was most incomprehensible, and seemed to express no good intentions. The two old men, moving slowly in opposite directions, made an extensive circuit of our camp, the one waving a green branch over his head, and occasionally shaking it violently at us, and throwing dust towards us, now and then sitting down and rubbing himself over with dust. The other took the band from his head and waved it in gestures as furious, occasionally throwing dust also.

"When they met, after having paced half round this circuit, they turned their backs on each other, waving their branches as they faced about, then shaking them at us, and afterwards again rubbing themselves with dust. On completing their circuit

they coolly resumed their seats at a fire some little way from our camp. An hour or two after this ceremony, I observed them seated at a fire made close to our tents, and on going out of mine they called to me, upon which I went down and sat with them as usual, rather curious to know the meaning of the extraordinary ceremony we had witnessed. I could not, however, discover any change in their demeanour: they merely examined my boots and clothes as if they thought them already their own. Meanwhile, King Peter and his tribe were much more sensibly occupied in the river catching the fish."

These Darling natives are, it appears from the continuation of Sir T. Mitchell's account, most expert fishermen, and subsist almost entirely upon the results of their skill in the gentle art. Their mode of capture was for the chief to stand erect in his canoe, while nine young men, armed with short spears, went up the river, and a similar number down stream, until, at a given signal from the chief, they all sprang simultaneously into the water, to return to the starting by alternate bouts of diving and swimming. The divers transfixed with their spears such fish as they encountered, and threw them to their friends on the banks, who in their turn captured numbers of the frightened fishes which took refuge in the adjacent beds of weeds. In this manner they speared with astonishing despatch a great number of fishes, but the largest specimens were struck by the chief from his canoe with a long barbed spear. After a short time the young men in the water, which was very cold, were relieved by an equal number of their comrades; the former arranging themselves round a blazing fire, which had been lighted and kept by the gins on the bank. The death of the fish in the practised hands of their captors was almost instantaneous, being produced merely by holding them by the tail with the gills immersed in the water.

Photo by R. Phillips [*Bristol.*

MEMBERS OF THE NORMANBY TRIBE OF AUSTRALIANS IN MOURNING.
The bodies and faces are daubed with clay.

To return to the events narrated by Sir T. Mitchell, it appears that an encounter, largely owing to the inconsiderate conduct of some of the Europeans, took place next day, in course of which several were killed or wounded on both sides. In commenting on the encounter, the explorer made the following remarks with regard to the conduct of the natives on this and other occasions:

"We met frequently with instances of natives receiving from us all they could want on one day, and then approaching us with the most unequivocal demonstrations of hostility and enmity on the next. Indeed, it seemed impossible in any manner to conciliate these people when united in a body as these then were. We wanted nothing, asked nothing: on the contrary, we gave them presents of articles the most desirable to them; and yet they beset us as keenly and with as little remorse as wild beasts seek their prey."

It is important to bear in mind that these highly unfavoural comments on the character and manners of the aborigines were made in quite the early days of Australian history, and, moreover, in a previously unexplored district, where few if any of the inhabitants had probably ever before come into contact with Europeans.

Photo by Henry King. Sydney.

A PARTY OF QUEENSLAND NATIVES CARRYING SPEARS AND SHIELDS.

On the other hand, it is only fair to record that there is not absolute uniformity of opinion among residents or explorers in Australia as to the unmitigated badness and thievish propensities of the "black-fellow." For instance, in a little book published in the sixties under the title of *Bush Wanderings of a Naturalist*, the author, who writes under the name of an "Old Bushman," takes up the cudgels in defence of the character of the native with considerable vigour.

"I cannot help thinking," he writes, "that the character of the Australian aborigines has been much maligned by those writers who have described them as but one degree removed from the brute. It is true that they possess inherently all the bad qualities of the savage, and where is the wild man whose character is not marked by ferocity, treachery, or cunning? But they have also many good attributes which might shame the white man. I always found them honest, and fond of the truth; and although they will ask for anything they fancy, just as if they had a right to it, I never knew them steal. They are a manly, independent race certainly not cowards. It would be impossible to make a slave of an Australian black; and they always seemed to me to possess a degree of savage intelligence superior to that of many other wild men. . . . The black's opinion of the white man is pithy and laconic,—'big one foot, white fellow, all same working bullock.'

"No improvements or alterations seem to surprise the natives. The Australian native, unlike his neighbour the New Zealander, makes no endeavour to keep pace with the times. To be content is his natural desire. The easier he can get his bread the better he likes it; and if he can obtain sufficient food for the day, he cares little about the morrow. Nor is this to be wondered at, when he has been accustomed from his birth to lead a careless, wandering life in a country where nature has so liberally supplied him with food, and where the climate is such that a 'bush-gunny' will shelter him in the most inclement weather."

Perhaps the blackest spot in the social history of the aboriginal Australians is the treatment meted out to the female sex: a treatment which it would be a libel to say degrades the race to the level of the beasts, and which is said to be only equalled

Photo by Kerry & Co. [*Sydney.*

AUSTRALIANS OF THE MIA-MIA TRIBE.

Although the dress is of European type, the rude native huts have not been discarded.

among mankind by the natives of Tierra del Fuego, the Bushmen being far above the Australian blacks in this respect.

As has been well remarked, the accounts we read of the manner in which the Australian treats his womankind destroy at a single stroke the old-time stories of the "noble savage," and make us marvel, not so much at the evil passions and brutality which still exist in the world, but at the extent to which civilised man has been able to raise himself. Terrible words indeed are those in which Mr. Brough Smyth, in his work on the aborigines of Victoria, relates how marriages are arranged and carried out in that part of the island continent.

Photo by Henry King [*Sydney*

A QUEENSLAND NATIVE WEARING FOREHEAD ORNAMENT AND PIN IN NO

When the daughter in a family is about thirteen or fourteen years of age, her father makes arrangements with some one much older that she shall be his wife: and she is accordingly handed over without further ado to one whom she may have never seen or whom she may positively detest. Such a thing as love is of course absolutely unknown and out of the question. When the transfer of the chattel (for she is nothing more) takes place, the father comes fully armed, with spear or club, or both together; while the unfortunate maiden begs, with tears and sobs, to be released from the enthralment. All, however, without avail; for should she refuse to obey the parental behests, she is promptly struck—perhaps again and again with one of the weapons. Scream and struggle as she may, supported by the agonised mother, who takes her full share in the fray, the end is the same; and the future bridegroom (suitor he cannot be called) eventually takes possession of his unwilling bride. If the newly wedded wife attempt to escape from a life-long slavery by running away, her husband, who

previously dragged her by the hair to what passes for his home, takes the same summary and effective steps to enforce obedience as were used by her father; and the wedding night is usually proclaimed by the persistent shrieks and yells of the unwilling bride.

While such revolting barbarism prevails in regard to the bridal arrangements, it is not a little remarkable that the most stringent regulations exist as to the limitations within which members of one tribe or sub-tribe may marry with those of another. These class-marriages, as they are called, are of an exceedingly intricate nature, and are stated to be not so much for the purpose of preventing the marriage of closely related persons, but for the proper disposal of the available store of food; for in Australia the husband fares differently from the wife, and the food of both is distinct from that apportioned to the children.

To discuss such a complicated system here would obviously be out of place, and it must accordingly suffice to give an example of how the system works, taken from Dr. Stirling's account of class-marriages among the members of the Arunta tribe. These people, it should be mentioned in the first place, are divided into two main groups or sections, which do not, however, appear to have definite names, and do not seem to constitute a barrier imposing restrictions in regard to marriage between their members. It has been found convenient to designate these main divisions "phratries," and the minor divisions "sub-phratries," or totem clans. Among the Aruntas the four sub-phratries are respectively known as Pultarra, Panunga, Purula, and Kumarra. The arrangements in regard to marriage among these four groups may be tabulated as

A male	may marry a female	and the children are
Pultarra	Kumarra	Panunga.
Panunga	Purula	Pultarra.
Purula	Panunga	Kumarra.
Kumarra	Pultarra	Purula.

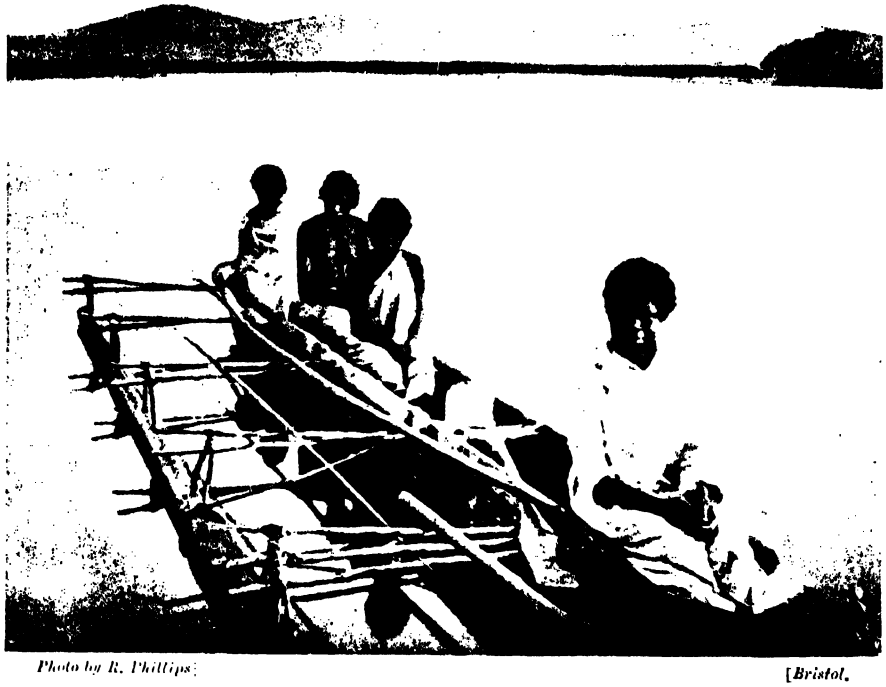


Photo by R. Phillips. [*Bristol.*

A NATIVE CHIEFTAINESS (AMILIN PANKI) IN CANOE, WITH THREE OF HER ROWERS, ENDEAVOUR RIVER, NORTH QUEENSLAND.

Extraordinary pains are taken by every native when about to marry to ascertain that his proposed wife is not within the prohibited degree of kinship.

"Wherever these class divisions exist," writes Dr. Stirling, "the laws arising out of them have extraordinary force and are, in general, implicitly obeyed, whether in respect of actual marriage, illicit connections, or social relations. Infraction of them is a sin of the highest gravity.

Seldom, indeed, are they broken, or, if so broken, rarely is the offence persisted in for long, in the face of scandalised public opinion, nor does it escape actual punishment. Nowhere in Australia, I believe, are the laws arising out of these divisions more strongly in force than in the tribe [Arunta] of which I write."

An important feature in native Australian life is formed by the regularly organised dances, or dancing festivals, which take place from time to time among all the tribes, and are universally termed "corroborees" by the European settlers, probably from the corruption of some native designation. In many districts, at all events, an important distinction is to be drawn between ordinary corroborees, which may be regarded as impromptu dances got up as occasion may arise, either for the amusement of the performers themselves or in honour of visitors or guests of high rank, and, on the other hand, performances of the same general type, but having some important significance and object, such as an invocation to procure a sufficiency of food, or as an accompaniment to what may be called the sacred rites of these people.

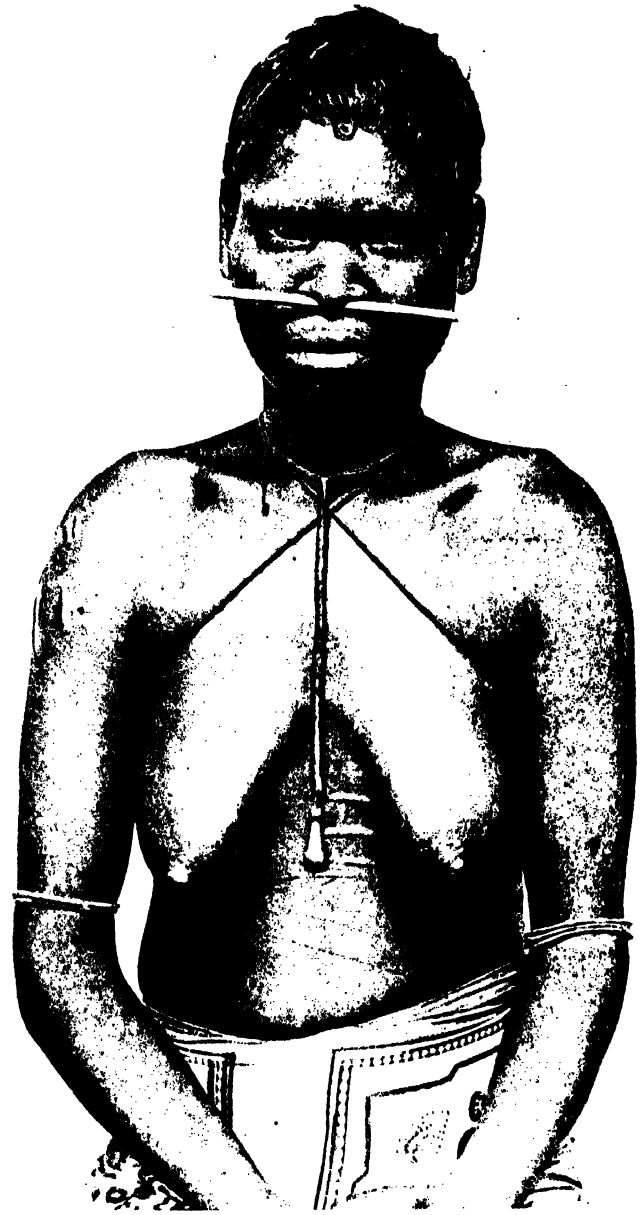


Photo by Henry King [*Sydney.*

A QUEENSLAND WOMAN WEARING NOSE-PIN AND APRON.

As regards the ordinary corroborees of dancing and singing, the following account is summarised from the one given by Dr. Stirling.

Even these performances, although simpler than those organised for some special very elaborate nature, embracing several distinct types, each having a name of its own, and requiring distinctive and appropriate costumes. Each, moreover, has its own recognised and definite series of figures in the dances, which are severally accompanied by special chants or choruses. The corroboree described by Dr. Stirling is called by the Aruntas the *atnumokita*, or dance of the forked stick.

Photo by Kerry & Co. [*Sydney*

A WARRIOR IN FIGHTING TRIM, TWEED RIVER DISTRICT.

The central feature of this performance is the *ainuma*, a forked pole of some 14 or 15 ft. in height, which is painted red and ornamented with spots and oblique or horizontal bars of yellow and white. After this pole has been erected at one end of a space measuring about 20 by 10 yards, which has been carefully cleared from grass and rubbish, the performers proceed to decorate themselves according to prescribed rule and custom.

The decorations on the bodies of the performers display a considerable range of variation in character and style, according to the nature of the corroboree itself. Generally speaking, it may be said that they consist of patterns marked on the front and the back either in red, yellow, black, or white pigments mingled with grease, or of the down of the portulaca flower, which may be either white or coloured, or with the downy feathers of certain birds; the down in each instance being made to adhere to the skin with blood extracted from the arms of the performers. Elaborate headpieces, which are constructed anew on each occasion, form an important feature in the ceremonial. The framework of these consists of the terminal twigs of certain shrubs, which are tied together by means of native fur-string so as to form a conical cap of variable height, the ends which constitute the margin of the portion worn on the head being all trimmed to the same level. In some cases, however, the head-dress is of a depressed form, like one half of a cocoanut shell, rather than conical. When the helmet is of the conical type, a plume of emu feathers, bound together with grass, is thrust into the midst of the bunch formed by the tips of the twigs constituting the summit of the cone. Occasionally, however, the helmets lack these plumes. When the helmet is donned, the upper portion, or in some instances the whole, of the face of the wearer is covered with portulaca or bird down, fixed by the same method as that on the body. The eyes are, of course, left free, but the down is continued from the face on to the greater part of the helmet, the lower margin of which is in consequence entirely concealed, the whole effect being to convert the entire face and helmet into one long continuous mask. Each corroboree has, however, its own distinctive style of head-dress, variations being caused by differences in the height of the helmet, by the presence or absence of the terminal plume or by differences in the shape of the same, by modifications in the pattern in which the down is arranged, or, finally, by the addition of various supple-

mentary appendages. In any case, the final result is of a decidedly grotesque and striking nature.

"After these various preparations," writes the narrator, "which occupied the greater part of the day, the corroboree began at about eight o'clock in the evening. At the eastern end of the cleared space, the forked pole being at the western, was seated a group of about forty women, children, and old men, mostly naked; and in the midst of the group several small fires were kept burning for warmth's sake in the keen night air. These individuals constituted the singing chorus, the men also beating time by the concussion of two boomerangs, and the women adding an accompaniment of low, hollow-toned clapping sounds, similar to those emitted by striking the cupped hands together.

"The actual performers in the corroboree on this occasion were ten, a small number when compared to that which takes part in a more regularly organised entertainment. All these were decorated after the manner described, and wore, besides, as anklets, bunches of green eucalyptus branches, leaves uppermost, which were tied on with strands of the bast of bark. . . . In their hands they carried thin wands, about 5 ft. long, coloured with spiral markings of red and white. As is usual, the performance consisted of a series of advancing and retreating movements executed with the peculiar stamping step common to all the corroborees that I have seen; this was done in such excellent time as to produce only one simultaneous loud impact of the feet upon the ground. The scene was illuminated with the light of burning branches, which were from time to time added to adjacent fires by members of the chorus group."

After several of these advancing and retreating movements had been executed, a woman from the chorus proceeded towards the dancers and took up a position near the pole, whereupon a man from among the dancers went out into the darkness towards the south, and a second man from the chorus towards the north. The women and children next retired a short distance, but on the return, after a few minutes, of the man from the north, resumed their places. Soon afterwards the man to the south was heard advancing towards the performance ground, yelling at the top of his voice, each yell being answered by a couplet chanted by the chorus, the voices and accompaniment gradually dying away to absolute silence. The man from the south having resumed his place among the dancers, the advancing and receding movements of the whole body of performers in transverse rows were resumed; these were again followed by similar movements on the part of one, two, three, or four of the performers at a time, every figure being accompanied by its appropriate chant, repeated over and over again, and invariably dying away into silence.

Of performances of this nature savage and half-civilised people seem never to weary, and in this particular instance the corroboree was continued till early morning, to be repeated the next evening, and not finishing till the third night.

R. Lydekker.

Photo by B. Woodward [*Perth Museum, W.A.*

WOMEN OF WESTERN AUSTRALIA.

CHAPTER IV

THE MALAY PENINSULA AND ISLANDS

JAVA, SUMATRA, BORNEO, CELEBES

WITH the area collectively known as Malaysia we come to our first representatives of the Mongolian or yellow branch of the human species, the leading characteristics of which have been given in the Introduction. To imagine, however, that all the natives of this area belong to the Mongolian stock would be entirely erroneous, since several parts are inhabited by members of the Negro stock, such as the Semangs and Jakuns of the Malay Peninsula; and it is indeed probable that these Negritos, as they are collectively called, represent the aborigines of Malaysia, who have been to a great degree exterminated, and everywhere held in subjection by the Malays and their kindred. Moreover, in the interior of Celebes is found a race, the Toalas, apparently nearly related to the Caucasian Veddas of Ceylon. By the older ethnographers it was the custom to call all the Mongoloid tribes of the area under consideration Malays; but that term properly belongs only to the Mohammedan natives of the Malay Peninsula and elsewhere, and it is now a general practice to employ the term "Indonesians" for those natives of the islands of the archipelago who are neither Negritos nor Mohammedan Malays. Still, the use of the name "Malay" in the more extended sense will frequently be found convenient. Indonesians are generally much alike, but the Mohammedan Malays are usually somewhat taller and also shorter-headed, although they show considerable variation in type. Indeed many writers do not regard the Malays (that is the Malays of the Peninsula Menangkabau in Sumatra, as well as the Javanese, Sundanese, and the so-called coast Malays of the other islands) as a pure race at all, but a mixture of Indonesians with Burmese, Negritos, Chinese, etc.; while others regard Indonesians as Caucasians.

By permission of Professor A. H. Keane.

MALAY WOMEN POUNDING RICE, PAHANG, MALAY PENINSULA.

Before proceeding to survey the people of Malaysia according to their geographical distribution, brief mention may be made of a few of the more

Photo by T. Wai.

THREE LADIES OF THE ROYAL FAMILY OF PERAK, MALAY PENINSULA
Exhibits the full dress costume of females of high rank

interesting stocks, and their mutual relationships. The aforesaid Semangs of the Malay Peninsula are beyond all doubt Negritos, and, on the whole, of fairly pure stock: their complexion being dark, and the hair of the woolly or frizzly type: while as regards their mode of life, these people are pure nomads, practising no form of agriculture, although their wanderings are in general limited to a comparatively small area. As a rule, they are not found to the south of the Perak River, although a few occasionally cross over. On the other hand, the Jakuns (see page 112), who inhabit Johore, Malacca, and the southern districts of Pahang, are clearly a mixed race derived from Malay and Negrito stocks, although in most cases showing more of the latter than of the former. While some of them are almost pygmies, many of the men not exceeding 4 ft. 6 in. in height, the stature of the race as a whole displays a great amount of variation; and both tall and short types are frequently to be seen in the same tribe. Like the Semangs, these nomad, jungle-dwelling people are disappearing, being now reduced in Johore to a few thousand, and even these, from contact with other races, are fast losing their most distinctive and interesting features. Curiously enough, when engaged in searching for camphor-trees in the primeval forest, they employ a special language, the *pantang-kapur*, now fast falling into disuse, as they have a superstition that the spirit presiding over these trees will cause the camphor to disappear if the ordinary, everyday tongue is spoken.

The Sakais of the Malay Peninsula are likewise a people of mixed origin, the Malay character in some instances predominating over the Negrito type, while in other cases the reverse of this holds good. For example, according to Mr. Annandale, two tribes classed as Sakais are so closely related to the Semang stock that the wisdom of separating them from the latter may be doubtful. They are, indeed, practically Semangs with a slight admixture of Malay or Sakai blood, if it be legitimate to speak of a Sakai race, which is doubtful: and

By permission of Professor A. H. Keane.

A GROUP OF MALAYS OF DIFFERENT RANKS.
The seated figures are playing a game.

some of their photographs published by Mr. Annandale show frizzly hair and more or less clearly marked Negrito-like features. Sakais of the Pô-Klô tribe are peculiar in using bows and arrows, like the Semangs; although in common with other Sakais and Malays, they also employ the blow-tube. By contact with Malays many Sakais are gradually losing their distinctive traits: and those who have frizzly hair try to disguise it either by cutting it off or by plastering it down with oil. Sakais practise agriculture to a large extent.

As an example of pure Indonesians, brief reference may be made to the natives of the Mentawi group of islands, off the west coast of Sumatra, who differ markedly from their Malay neighbours; the cast of features being far less Mongol-like while the hair is often very curly. Their weapons are bows and poisoned arrows, and a short heavy dagger, called *palité*, is worn on the right side. The sole garment of the men is a girdle of bark-cloth; while the women wear a cape and skirt of banana-leaves. Both sexes decorate their hair with flowers and ferns, and wear mother-of-pearl ornaments; and when out of doors don high peaked hats of palm-spathes or calamus-leaves. Their bodies are tattooed with figures of animals and patterns; the pigment being a mixture of sugar-cane juice and lamp-black. The Mentawi, like their Nassau neighbours (see illustration on page 117), are pure Indonesians.

Taking Malays and Indo-

Photo by L. Wray.

A SEMANG (NEGRITO) WOMAN OF KNALA KENERING, UPPER PERAK.

The roughness of the skin on the arm and certain other parts of the body is abnormal, and is due to a common disease.

Photo by Dr. W. A. Abbott.

WOMEN OF THE JAKUNS OF KLAGIONG.

Althe e-like, the hai

nesians collectively, they may be roughly characterised as follows: The colour of the skin is a light reddish brown, with a more or less marked tinge of olive; and the hair is invariably of the long, straight, black Mongolian type, while the beard is but little developed, and there is little or no hair on the chest and arms. The stature is considerably below the European standard; while the hands are relatively small and delicate. A tendency to breadth and flatness is conspicuous in the face; the black eyes are only slightly, if at all, oblique; but Mongolian features are clearly exhibited by the high and prominent cheek-bones. Although small and not prominent, the nose is straight and well-shaped, with the tip somewhat rounded, and the nostrils broad and slightly exposed. The rather large mouth has broad and well-cut lips devoid of any tendency to protrude. Young people are good-looking, but the same cannot be said of their elders.

"In character," writes Dr. A. R. Wallace, who passed many years among these people, "the Malay [in the wider sense of the term] 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 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."

Those of our readers who desire fuller information with regard to the natives of the Malay Peninsula (both Malay and Negrito), should consult the section on anthropology in Messrs. Annandale and Robinson's *Fasciculi Malayenses*, now in course of publication.

R. Lydekker.

THE MALAY PENINSULA

The Malay Peninsula is the long, narrow ·k of land in the extreme south of Asia, with Borneo on the east, and Sumatra on the south and west; and has an area of about 66,000 square miles, and a population estimated in 1904 at 1,700,000. It is divided into a number of states, all of which are tributary either to Great Britain or to Siam. The inhabitants comprise at least three distinct types—namely, Siamese, Malays, and Negritos, the latter, when pure-blooded, showing the thick grizzly hair so utterly foreign to the Mongolian type. The Siamese, who live in the north, have intermarried considerably with their Malay neighbours; but there is no intercourse between either Siamese or Malays and the Negrito Semangs or with the Sakais. There is no doubt that the Negritos and Indonesians had at one time entirely distinct languages of their own, but their long association with the Malays has caused them to speak the latter language almost universally. These "Orang-Benua," or "Men of

Photo by L. Wray.

THREE SEMANGS (NEGRITOS) OF KNALA KENERING, UPPER PERAK.
The Negro-like features and hair are noticeable.

the Country," as they are called by the Malays, number about 15,000, and are divided into Sakais and Semangs, and these again into numerous tribes. They are uncivilised, and live chiefly by hunting. The Semang always calls himself after the place where he was born.

Among the Semangs the dress of the men is the T-bandage, consisting of a small piece of *kain* (cloth) made from the bark of a tree, wound several times round the loins and drawn through their legs, with the end hanging down in front. The women in the interior wear but little save a few ornaments, but in the more frequented parts of the country they have taken to the *sarong* of the Malays, from whom they purchase these garments. Their ornaments consist of bracelets, necklaces, and ear-rings made of almost anything, from the small cowrie-shell to an old Malay bronze coin. Like the natives of the Solomon Islands, the Semangs sometimes wear a pin of clam-shell, or the quill of a porcupine, through the septum of the nose. The hair is generally worn in the mop style, except when intercourse with their more civilised neighbours necessitates its being tied in a knot at the back of the head after the Kling or Malay fashion. The principal weapon is the *sumpitan*, or long wooden tube, used as a blow-pipe, with the aid of which a poisoned dart is shot with great precision.

Like all natives, these people have certain dances peculiar to their race; but these are of a primitive description, and rarely, if ever, well executed, the gesticulations made throughout each performance being invariably the same, and always to the same droning noise made by the men, and the monotonous beatings of drums made from the trunks of small trees hollowed out, with the skin of a snake, deer, or monkey stretched across the ends. Their houses, which are badly built, with several posts for supports, are chiefly constructed of bamboo, with partitions of bark and roofs of *atap* (leaves of a palm). On the floor are spread mats of leaves sewn

Photo by A. D. Machado.

JAKUNS FROM THE INTERIOR OF BATU PAHAT, JOHORE, MALAY PENINSULA.

Photo by Mr. Leonard Wray] *[Perak Museum.*

Collection of the late Sir Hugh Low.

SAKAI WOMEN OF BATU PIPIS, PERAK, MALAY PENINSULA.

The difference in the hair of these women, one frizzly and the other straight, indicates the mixed origin of the Sakais.

Photo by G. R. Lambert & Co. [*Singapore.*

A JAVAN HAJI, OR ONE WHO HAS MADE THE PILGRIMAGE TO MECCA.

together, on the top of which is spread earth. Besides dances, there is also a kind of song which the men sing for hours together: but, like the dances, it is monotonous and continually repeated.

As to religion, Sakais worship spirits of all kinds, said to live in the depths of the forest or upon the highest mountains. At death everything they possess is buried with them, and their houses are entirely destroyed, the other members of the family taking their departure to another spot, and there building a new house and planting a new garden. They grow considerable quantities of sugar-cane, bananas, and tapioca, surrounding their cultivated plots with a high fence to prevent the ravages of the wild pigs, so numerous throughout the country.

Malays predominate, however, throughout the peninsula, and speak two distinct dialects of the Malay language—namely, the High Malay, used by the princes and rajas, and Low Malay, employed by the population generally. The physical characteristics of these people having been already noticed, need not be recapitulated. It may be mentioned, however, that the *sarong* is the characteristic Malay dress, and the *kris* the distinctive Malay weapon.

Certain states in the peninsula—namely, Perak, Selangor, Pahang, and Negri Sembilan—are called protected states. The state of Johore, situated at the extreme southern end of the peninsula, although governed by a sultan and independent, is under a treaty to accept a representative of the British Government; but so long as affairs are carried out in a quiet and equitable manner it is unlikely that any change will be required. The palace of the sultan is built in the usual style of such Eastern residences, containing a large number of reception halls, each from 80 to 100 ft. in length. One wing is entirely set apart for unmarried men, and the whole is luxuriously furnished, although perhaps a little too gorgeously for European taste. In the grounds, which are extensive and well laid out, is the *Bali Besar*, a building erected especially for the marriage ceremony of the present sultan. It is built in the shape of a cross, floored with

Photo by G. R. Lambert & Co. [*Singapore.*

JAVANESE WOMAN.

Photo by Russell & Sons] [*Crystal Palace.*

FOUR JAVAN WOMEN.

Showing the elaborate nature of the full-dress costume of players or dancers.

white marble, and has massive stone pillars from end to end. In the centre is a raised daïs, on which the bridegroom underwent his part of the nuptial ceremony.

The marriage of a Malay prince is, indeed, of a most gorgeous character, and takes about three weeks to accomplish, the preliminary ceremony being principally noteworthy for the absence of the bride. During this, several passages from the Koran are read over by the high priest to the bridegroom, who stands alone upon the daïs surrounded by an enormous retinue and numerous guests. A few minutes suffice for this portion of the proceedings, after which the bridegroom returns to the palace, where he is guarded by sixteen women, as, according to the Mohammedan rite, a whole week must elapse before he is again allowed out. At the end of this incarceration the second and by far the most imposing part of the ceremony takes place. When the bridegroom has had the palms of his hands and his nails and feet dyed a brilliant red with henna, according to Malay custom, a large procession is formed, in which the royal *kris-panjang* bearers take a prominent part, and the whole cortége proceeds through the town, eventually again reaching the palace, where a reception of the courtiers is held. One of the most essential parts of a Malay royal wedding is the bath, which is built up to resemble a covered band-stand perched upon a monument; at the top, and covered by a golden dome, is a fountain, manipulated in such a way as to throw water over the whole structure, thus drenching every one who is assembled in the vicinity. The concluding part of the ceremony is the overcoming of the bride's attendants in order to reach the bride herself, who does not appear during the whole ceremony.

After his own last rite has been performed by the high priest, the bridegroom repairs to the *istana zarah*, or palace of the bride, accompanied by all his attendants

and guests, where all the doors are found to be barred and zealously guarded by the ladies of the harem, for, according to custom, a tax is levied before a Malay bridegroom can gain admittance to his bride, whose features he is never yet supposed to have beheld. All the guests are invited to help to pay the tax, and many are the gold pieces thrown over the doors to the eager women within. By this means door after door is opened, until all are passed, when at the top of a staircase stands the bride awaiting her expectant husband. She is not, however, even yet reached, since between her and the bridegroom are posted on the stairs fully a hundred females, through whom he and his friends have to force their way. This, of course, is eventually accomplished, and the two together repair to a double-seated throne, where they receive the personal congratulations of all present, who in their turn are presented with small marriage favours, after which a magnificent feast takes place and the usual Malay festivities are carried far on into the night.

Malays have numerous kinds of dances, all of which represent some ancient legend, and are usually participated in only by men. Plays performed in the native theatres sometimes last fully three weeks.

The Malays are clever weavers, and manufacture to a great extent their own cloth. It is the ambition of every Malay girl to possess a gold ornament, and these are obtained from native usurers on a kind of hire system, a great number of years being sometimes necessary to finally pay all that is owing for these treasures.

All Malays have a belief that when they die they will return to earth in the form of a wild beast; and sometimes when a leopard or tiger is captured, a girl may be seen lingering near the cage in which the animal is confined in deep conversation with the occupant, earnestly believing it to be the returned soul of her dead lover or parent, or other relation.

Photo by C. B. Kloss.

AN ARMED NATIVE OF NIAS ISLAND, OFF THE WEST SUMATRAN COAST.

These people appear to be akin to the Battas.

JAVA

JAVA, situated to the south of Borneo, is the most valuable possession of Holland in the East Indies, and its history is too well known throughout the civilised world to need description, although it may be mentioned that early in the last century it was for some years in the possession of Great Britain, when Sir Stamford Raffles was appointed Governor. After a few years, however, during which much was done to improve the chief town, many of the larger buildings remaining to-day, it was once more handed over to Holland.

The population of Java consists of Javanese, Malays, Sundanese, Madurese, Chinese,

Photo by Dr. W. A. Abbott.

A MAN OF BILLITON ISLAND, BETWEEN SUMATRA AND BORNEO.

and Arabs, and numbered in 1900 nearly 29,000,000 souls, making it one of the most thickly populated islands in the world.

Among the various customs of the natives of the Malay type the *wayang*, or performance in the theatre, is pre-eminent. In addition to this there is the *gamelang*, or dancing woman, who, with her attendant musician, may be seen throughout the island. Women of this class wear an extraordinary headgear of metal hair-pins, they have bare arms, and carry a long and narrow piece of native fabric which they manipulate into graceful curves as they move and bend their bodies to the sound of the drum and the stringed instruments by which they are invariably accompanied. At the *wayang* these *gamelang* women present a certain degree of charm notwithstanding their screaming and harsh-toned recitatives, which at the same time add to the mystery of the whole representation.

The actors at the native theatres perform representations of ancient legends, wearing masks varying in colour and design according to the nature of the persons represented. For instance, should the representation of a god be intended, they are painted blue; for a devil or evil spirit, red; for giants or distinguished people the colour used is white. These plays last for a considerable time, one performance sometimes running into several weeks before it is finished. The actors do not speak their parts, but, listening to some person carefully concealed from view of the audience, they gesticulate according to words gabbled at a furious rate from a book, each succeeding part appearing to the eye of a European only a repetition of the preceding. The spectators of these strange exhibitions comprise members of all classes, from the highest raja to the lowest coolie; and well-dressed high-caste Javanese, redolent of cocoanut-oil and ablaze with jewels, especially the diamond-sprays of which they are so fond, may be seen, for instance, not far from the lowliest menial wearing only an apology for a *sarong* (loin-cloth). Some will be asleep, and others engaged in earnest conversation, but scarcely one pays the slightest attention to the performance.

Of the numerous Hindu temples in different parts of Java, those of Boro-Budur, in the centre of the island, are by far the most important. These were built in the eighth century in purely Buddhist style, and during the time Java was under English rule the large temple was cleared by removing the soil which had been heaped up against it by the last worshippers of Buddha in Java. There are many terraces and galleries with balustrades surrounding the pile; and within are some thousands of bas-reliefs and 450 images. Tier above tier of these galleries and images mount up one above the other, until on the fifth and topmost tier sits Buddha himself, a huge and magnificently carved image.

The Javanese are clever weavers; and throughout the country in the veranda of almost every native house in all the *kampongs* (villages) women may be seen daily

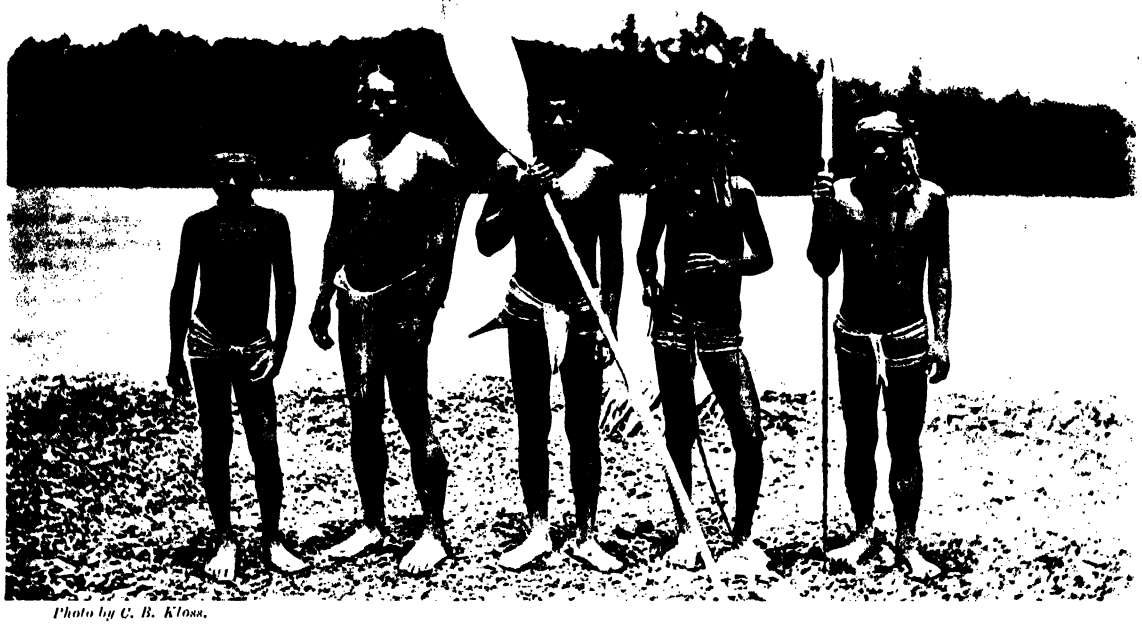


Photo by C. B. Kloss.

NATIVES OF SOUTH PAGAI ISLAND, NASSAU GROUP, OFF SUMATRA.
These people are pure Indonesians.

Photo by A. D. Machado.

SAKAIS OF ULU JELAI DISTRICT, IN THE INTERIOR OF PAHANG, TOWARDS THE PERAK BOUNDARY.
The long hair of some of the women is clearly not of the Negrito type.

Photo by G. R. Lambert & Co. [*Singapore.*

ACHENESE MAN AND WOMAN OF NORTH SUMATRA.
The man is wearing a *kris*.

weaving the native cloth which they ultimately wear in the form of *sarongs* and other garments. These cloths are dyed in various colours and with quaint designs; each colour being obtained by dipping the cloth in the particular dye required, and afterwards waxing over that portion every time the garment is dipped. The women of the small island of Bali, lying immediately east of Java, are exceptionally beautiful, having an erect carriage and wearing flowing black *sarongs*. They present a striking contrast to their under-sized pure-bred Javanese sisters. East of Bali follows Lombok with over 430,000 inhabitants, of whom 400,000 are Moslem Sasaks, as the aborigines are called, most of the rest Hindu Balinese. About 1750 the Sasaks were conquered by the Balinese, and these in their turn by the Dutch in 1893-4, when the reigning raja was captured and his palace destroyed. The remains of this building are still to be seen; and it must have been one of the most remarkable buildings in the East, the raja having been one of the richest of all the Dutch East Indian potentates. In the grounds is a swimming-bath nearly a mile in circumference, and in the centre of which, beneath a richly carved circular canopy, and reached by a state canoe, is a small resting lounge where the raja was in the habit of reclining to view the daily ablutions of the many hundred women who constituted his harem. The custom of self-immolation is practised in this island by the women, who often suffer themselves to be burned after the death of their husbands. They have, however, the choice of allowing themselves to be either burned or "krissed" that is, disembowelled by the Javanese dagger; but the former alternative is the one more rarely adopted. At one of these horrible spectacles the proceedings were as follows: The *gusti* (headman) of Ampanan having died and left three wives, one of these determined to allow herself to be krissed in his honour. She was still young and beautiful; and the people told me that a woman who would thus suffer herself to be killed had indeed loved her husband. She intended to accompany him on his long journey to the gods, and hoped to be his favourite in the other world. The day after the death of the *gusti*, after taking many baths, and clothing herself in the richest manner, she spent the day with her friends, eating and drinking and chewing *siri* (betel-nut with lime and pepper-leaves) and also praying. Near the middle of the space before the house two scaffoldings of bamboo had been erected, 6 ft. long and 3 ft. above the ground, beneath which a small pit had been dug. In a small house at one side, and opposite these frameworks, were two others entirely similar. At four o'clock in the afternoon men brought out the corpse of the *gusti* wrapped in linen and placed it on the left of the two central platforms. A priest of Mataram now removed the cloth from the body, while a number of young persons hastened to screen it from

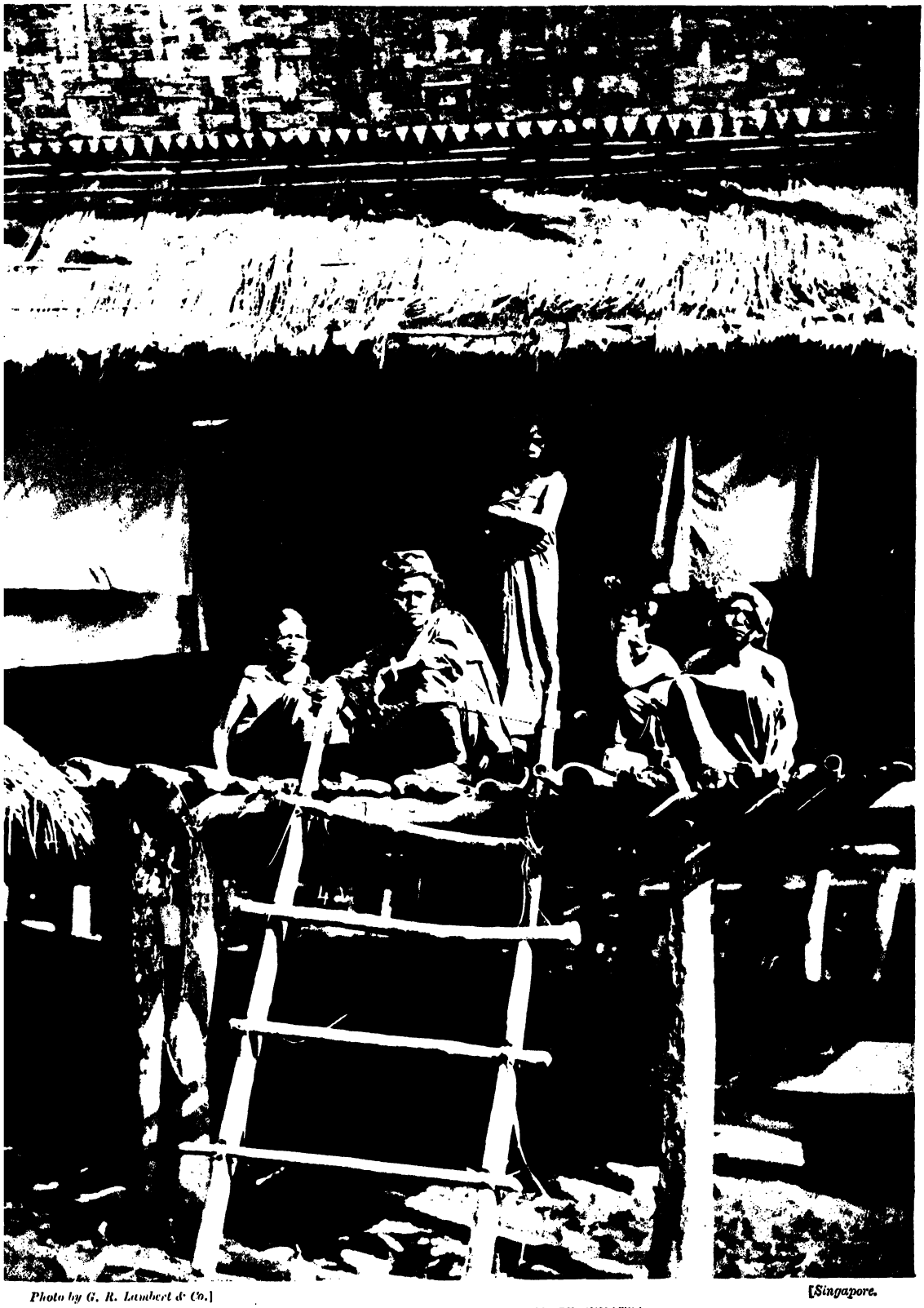


Photo by G. R. Lambert & Co.] [*Singapore.*

A GROUP OF BATTAS FROM THE INTERIOR OF SUMATRA.

the public gaze. Attendants next threw water over the corpse, washed, and covered it with frangipani flowers. They then brought a white net; when the priest took a bowl filled with water on which he strewed more flowers. He first sprinkled the body with the water and then poured it through the net on the body, at the same time singing and making various mystical and symbolical motions: afterwards powdering it with flour of coloured rice and chopped flowers, and placing it on dry mats.

Women next appeared with the wife, who had her arms crossed, and was draped only with a piece of white cloth, her hair being crowned with flowers. Quiet, and betraying neither fear nor regret, she placed herself before the body of her husband, raised her arms above her head, and made a prayer in silence. Women next approached and presented her with small bunches of kembang, spatii, and other flowers, which she took one by one between the fingers of her hands and raised above her head. Soon after the women took them away again, and dried them. On receiving and giving back each bunch the wife turned each time a little to the right, so that by the time she had received and given back the whole she had turned right round. She then leaned over the corpse, and having kissed it on the head and elsewhere, resumed her place. After her ornaments had been taken off she crossed her arms on her breast, and two women took her by the arms. Her brother, placing himself before her, then asked with a soft voice if she was determined to die, and when she gave the sign of assent with her eyes and head, he asked forgiveness. Immediately he drew his *kris* and stabbed her on the left side of the breast, but not deeply enough, whereon another man approached and buried his *kris* to the hilt in the breast of the unfortunate woman, who sank at once without a cry.

Photo by C. B. Kloss.

A PADUNG MALAY, SUMATRA,
Climbing a tree by the aid of a rattan rope (*tali ambat*), for the purpose of obtaining dammar-gum (cat's-eye resin) by tapping the sap.

SUMATRA

Sumatra, which extends from north-west to south-east for a distance of 1,047 miles, with a breadth of nearly 300 miles and an area of nearly 180,000 square miles, is owned by Holland, although the northern part, inhabited by the Achenese under the Sultan of Achen, has never acknowledged the dominion, and in consequence a desultory war has been waged since 1878, in which the natives have in many instances been victorious. The natives are for the most part Malays, and number over 3,000,000. They have many tribal dialects; and in the interior of the island there are still a few tribes of Negritos. Besides these there are the Battas, who occupy the extreme north-eastern portion of the island, and are well known as breeders of a small sturdy race of pony, which is much sought after. Of this breed the stallions are extensively sold, and exported to every part of the Dutch Indies, but the mares are never allowed to leave the country, by which means the breed is retained by its original owners. The Battas differ considerably from Malays, having heavy bushy eyebrows and elongated eyes. They inhabit the interior of Sumatra, and are Indonesians.

Photo by Dr. Charles Hose.

ORANG BUKIT WOMAN, BARAM DISTRICT, SARAWAK.

The inhabitants of the island generally are considered to be tolerably well civilised, and all wear garments of cloth. They cultivate the soil to a great extent, growing coffee, tea, and rice. The Battas have a knowledge of letters, using bamboo and palm-leaves, with which they keep up a regular correspondence, the forks of trees serving as their "letter-boxes." The charge of cannibalism brought against the Battas is only too well founded. The Kubus of Sumatra are a low Caucasian race allied to the Veddas of Ceylon and the Toalas of Celebes.

BORNEO

Borneo, which is second to New Guinea in size, is bisected by the equator, and is situated nearly in the centre of the Eastern Archipelago. It was discovered by the Portuguese in the sixteenth century, and has an area of 290,000 square miles. With the exception of a territory in the north, called Saba (British North Borneo), Sarawak in the north-west, and Brunei, which adjoins the other two, the whole of the island is owned by the Dutch.

A mixed population inhabits the island, consisting of Malays, Dyaks, Chinese, Kayans, Kenyahs, Klemantans, and Bugis, the number being nearly 3,000,000. The Dyaks are the latest comers, and the Indonesians, who are the oldest inhabitants, may be regarded as the aborigines of the country. The Dyaks are divided into numerous tribes, named after trees, rivers, mountains, etc. There are numerous dialectical differences in their language, although, in all probability, at some early date they all spoke one common tongue. Dyaks are occasionally as light in colour as the Chinese. Their clothing consists of a small *sirat*, or loin-cloth. Necklaces, leg and arm ornaments, hoops of rattan, or, when procurable, brass, are coiled round their bodies, and enormous ear-rings are worn. Dyaks chew the betel-nut to a great extent.

Their houses are much larger than the usual native abodes, many families residing under one roof. Some villages, as in New Guinea, have a young man's house, set apart for the use of bachelors and strangers.

Dyaks use the *sumpitan* (blow-pipe) very little, but the Klemantans, Kayans, and Kenyahs with its aid can discharge a shaft with precision to a considerable distance. Their other weapons consist of spears and a kind of sword. Like the natives of the Solomon Islands, the Dyaks are head-hunters, raiding expeditions for this purpose being very prevalent. The greater number of heads a man obtains, the greater his importance in the tribe; so much so, indeed, that it is impossible for any man to take part in certain festivities, or acquire any important privileges, until he is in possession of a certain number of heads of vanquished enemies. Yet they bear a better character than the Malays, being more truthful, honest, and unsuspicious. Now that they have intermarried so much with their Malay neighbours, they have in some few instances adopted a form of the Mohammedan religion, although, in reality, their own worship seems to be that of a certain superior being, to whom they offer sacrifices in the shape of every kind of personal property, and even go so far as to kill their fellows for the purpose of appeasing the wrath of the great unknown. At the same time, they acknowledge the existence of an evil spirit, to whom also they offer conciliatory sacrifices whenever anything goes wrong.

Photo by Dr. Charles Hose.

KENYAHS OF THE BARAM DISTRICT, SARAWAK, Ascertaining the date by means of the sun's shadow.

The dead are always buried with much ceremony and lamentation, both from relations and strangers, the latter of whom are sometimes paid for the purpose. Their burial-grounds are always about half a mile away from the villages, and the corpse is deposited in haste: as the mourners, being very superstitious, are terribly frightened of ghosts, and take their departure as quickly as possible from the place.

CELEBES

Celebes, which forms one of the islands of the Sunda group, and is situated on the

Photo by Dr. Charles Hose.

DYAK WOMEN SINGING, WITH HEADS OF THEIR ENEMIES, REJANG DISTRICT, SARAWAK.

west of Borneo and east of the Moluccas, contains about 70,000 square miles. Once an English possession, it is now owned by the Dutch, who took possession about two centuries ago, turning out the Portuguese, who were evidently the discoverers. There is a population of about 1,870,000 people, so far as can be ascertained, although hardly anything is known of large portions of the interior. Formerly the natives included Malays, Mandars, Bugis, and Papuans. The latter, known as Alfurs, or mountain people, are all but exterminated, although traces of their presence in large numbers may be found, as the admixture of these dark-skinned people with the Malays is easily recognised. In addition to all the above are the Indonesian Toalas.

The Bugis at one time occupied only the southern districts of the island, but they have now spread over a considerable area. The Malays, who may have exterminated some of the other races, are scattered from north to south. There are numerous tribes, governed by their respective rajas, who appear to be all but omnipotent. The Bugis are advanced in civilisation, and are maritime traders of considerable importance, building praus (*padewakan*), or native ships, of 70 or 80 tons burden. In these odd-shaped craft, with their strange turned-up sterns, unwieldy in appearance, and apparently incapable and unseaworthy, they carry on an enormous trade; sailing, without the aid of chart, compass, or sextant, as far as Sumatra in the west, to New Guinea and the neighbouring islands in the east; going with one monsoon and returning with the other. For miles along the beach, beneath the waving palms, may be seen the houses of the coast natives, built on tall piles, sometimes far out in the water. Many lofty bamboo scaffoldings everywhere rise from the sea, and are used to watch the position of the many shoals of fish as they enter the bay; and the weird sound of the drum, by which the native prau-owners make known their arrival or departure, is continually heard.

Photo by Dr. Charles Hose.

A DYAK, BARAM DISTRICT, SARAWAK, BORNEO.

The Bugis have indeed been the instruments of the intercourse which has drawn the links so close between the Moluccas and Papua; and have furthered trade and civilisation extensively, since they have settled in the different countries to which they have sailed, building their own villages apart from the other natives, and appointing their own chiefs who rule them with their own laws. They are extremely energetic, and in this respect contrast strongly with the Malays, although, like them, they are of a proud and vindictive disposition, never forgetting an affront, and perpetrating revenge no matter how long they may have to wait its accomplishment.

The Mandars, who dwell in the west, speak an entirely different language, and practise paganism. The Makassars, who occupy the south and west, are governed by the Raja of Goa, a potentate possessing considerable wealth and influence throughout the length and breadth of his domain, and whose residence is situated within a mile of the town of Makassar, which is now the Dutch capital. These people have a language of their own, although a number of Malay words have been introduced. They hold the Dutch in a certain amount of subjection, in so much as it is not possible for the latter to enter the Goa territory, which bounds almost the town, without a special permit from the raja. The Alfurs are cannibals and head-hunters, ornamenting their houses with trophies of war and skulls of vanquished enemies; and on the death of each chief it is compulsory to obtain two more with which to decorate his grave. It has been stated that the dead are buried in stone coffins hollowed out sufficiently to contain the body, and then covered with a lid, on which are carved figures of men and women, generally in a sitting posture.

Photo by G. R. Lambert & Co. [*Singapore.*

A YOUNG DYAK MAN IN FULL DRESS, BORNEO.

Their clothing consists of cloth, similar in appearance and manufacture to the Samoan *tapa*, made by beating out the bark of a certain tree with stones, until it becomes very thin, when it is covered with a solution of another bark extract, which makes it waterproof. On this they paint grotesque figures and symbols, and thus turn out a serviceable article.

Of the islands near Celebes, Ternate, Buru, Ceram, and Ambon (or Amboyna) are the most important. These are inhabited by two or three distinct races of people, Malays, Papuans, and Pre-Malays, besides whom are the descendants of the early Portuguese navigators and settlers, locally called *orang-sirani* (Christians). The women, as is generally the case among people with a mixture of European blood, are finer-featured than the pure-blooded native; and all don the sombre black, wearing one *sarong* in wide folds round the body, whilst another is placed round the head and shoulders, and is held up by the left hand.

Photo by Dr. Charles Hose.

KENYAH WOMEN POUNDING RICE, SARAWAK.

The natives of these islands are light-hearted and excitable; they are excessively fond of *arak*, and also make a fermented beverage from the juice of the sugar-palm, called *sagwar*. They speak a mixture of Portuguese and Malay, many of their words being of the former language, notwithstanding that it is more than 250 years since the Portuguese left the island, and that there is not a single native living who has any idea that his language is partly European.

They display great fondness for appearing in the Dutch law-courts, and are continually bringing actions against one another, for imaginary grievances.

H. Cayley Webster.

A few years ago the well-known travellers, the brothers Sarasin, discovered among Bugis of South Celebes certain members of a primitive race who call themselves Toalas. On inquiry the travellers learnt from the Raja of Lamontjong that wild Toalas existed in the interior of the country: and in the western mountain chain of South Central Celebes they eventually found these people more nearly in their aboriginal condition.

In general appearance Toalas differ widely from the Bugis, and are evidently a more primitive race. Although their stature is small, they cannot be described as dwarfs, or pygmies: and they are, in fact, very similar in height to the Veddas of Ceylon, to whom they present an extraordinary similarity in personal appearance. Their hair is generally wavy, although in some cases it exhibits a tendency to be crinkled, but even then is not of the characteristic frizzly Negro and Melanesian type. In the colour of their skins the Toalas are distinctly darker than the Bugis, although not so dark as the Veddas. So far as could be ascertained from the measurement of living individuals, their skulls are smaller and longer than those of the Bugis, who are markedly round-

Photo by Dr. Charles Hose.

A DYAK GIRL AT HER SPINNING WHEEL.

headed. Their bodily form is light and graceful, the nose is broad and flat, although of considerable depth at the root, the lips are full and thick, and there is a moustache and beard. They belong to the group of Caucasian Indonesians.

From Dr. A. B. Meyer's "Album von Celebes Typen," Dresden.

A CELEBES (BUGI) WOMAN.

As regards their manners and customs, it appears that all the Toalas seen had acquired a certain amount of Bugi culture, although the extent of this varies. All were clothed in Bugi fashion, and some were in the habit of cutting their hair and trimming their beards. They crowd into small houses built in the Malay fashion on piles; and while some grow maize, others depend entirely for food on the cocoanut palm. Those who practise agriculture, dig the ground with large and clumsy spades. In the neighbourhood of all their houses are to be found the remains of caves, which show evident signs of having been inhabited, and were clearly ancestral dwelling-places. Occasionally these caves are still inhabited by the Toalas, and Messrs. Sarasin were fortunate enough to discover two thus used. One of these was much larger than the other, and both contained wooden platforms supported on posts; the smaller cave affording accommodation for five inhabitants. The travellers were told that only five years previous to their visit many of the caves were still inhabited; but that the people had lately deserted them and taken to house-building, an epidemic having apparently been the main cause of this change. It was also ascertained that none of the Toalas now live exclusively by hunting, for the very good reason that the edible wild animals of this part of the country have been well nigh exterminated by the Bugis.

At the present time all the Toalas in the neighbourhood of Lamontjong are more or less civilised. It is probable, however, that in the interior of the mountain districts some may be met with who still live in caves, and have not yet taken to building pile-dwellings, as was the custom a few years ago with their more civilised relatives in the Lamontjong district.

Formerly there was little intercourse between the Toalas and the Bugis, although some of the former were enslaved by the latter. Now, however, the Toalas are protected by the Raja of Lamontjong and live under a headman of their own, called the Balisao. It was found that this Balisao knew how to count, although he had some difficulty in doing this correctly. Indeed, with few exceptions, all the Toalas could count to a certain extent. They never fight among themselves, although they are liable to be impressed for military service by the King of Boni. They know nothing of days or months, neither have they any knowledge of the arts, although they possess a primitive kind of musical instrument. In the course of conversation with an old priest, the travellers were told that Toalas and Bugis formerly kept apart, and never intruded on each other's territories. Originally Toalas dwelt in caves, where they sat on the ground, having no knowledge of the way to make the wooden platforms they now use. They were naked, but knew how to make rude garments. Their weapons consisted of sharpened bamboos, and they knew nothing of either the bow and arrows or the blow-pipe. Fire was obtained by friction with two bamboos. Each man had only one wife.

Messrs. Sarasin discovered in a cave a number of chipped stone implements,

including spear-heads and arrow-heads, scrapers, and adzes, very like the palæolithic implements of Europe; and these, it is evident, were in common use at a recent date. Of pottery there was no trace. Summing up the evidence, Messrs. Sarasin conclude that the Toalas are the aborigines of Celebes, and once formed the entire population of that island. They were cave-dwellers, and lived, like Veddas, by hunting with the bow and arrow. Their weapons and implements were entirely of the chipped, or palæolithic, type; and no traces of the later polished, or neolithic, implements have been detected. Accordingly, the Toalas bring the palæolithic age into direct connection with the age of iron, that metal having been introduced among them by the Bugis within the last century. A lost relic of the stone age is preserved in their throwing-clubs, and a boomerang is said to have been discovered, which may have belonged to the Toalas, since that weapon is unknown to the Bugis.

If, as seems probable, the Toalas are really related to the Veddas of Ceylon, we shall have a most important link between those people and the aborigines of Australia. On the view that the latter are primitive Caucasians (as are undoubtedly the Veddas), it is probable that they reached their present home from the mainland of Asia by way of the Malay Islands. One of the difficulties connected with this view has been the absence of native tribes showing affinities with Veddas on the one hand and Australians on the other in those islands. This difficulty seems removed by the discovery of the Toalas. It is, moreover, by no means improbable that the Kubus of Sumatra, who are also a primitive people, form another link in the chain. If, then, the relationship of the Toalas to the Veddas be confirmed, we shall have presumptive evidence that the aboriginal Australians are the descendants of a primitive Asiatic people, who migrated eastwards at an early epoch.

R. Lydekker.

Photo. by C. B. Kloss.

BUGIS OF CELEBES.

CHAPTER V

THE PHILIPPINE ISLANDS

THERE is no group of islands on the face of the globe at the present time which is peopled by a greater number of racial tribes and stocks, or where race mixture has taken place more thoroughly, or for a greater length of time, than in the Philippines. This commingling of tribes and races varies, however, in different parts of the archipelago, depending upon the nature of the country; the attitude of some tribes toward each other: the insular separation of others; the disinclination of some to intermingle; and, finally, through the numerous invasions of other East Indian and Oriental peoples, with influxes of Indo-Europeans coming from several of the countries of Europe and America. Anthropologists entertain different opinions as to the origin of most of the native inhabitants of the Philippines, although only two theories worthy of consideration have been advanced. Some contend that all the off-lying islands of Asia were once connected to the mainland, and that the aboriginal races inhabited the entire area. Through subsequent subsidence, many islands were formed in time, thus isolating the people who inhabited them. In the case of the second theory, it is best exemplified in the present distribution of the Negritos, who, it is believed, occupy their present areas through migration from one island to another. This latter opinion is the one generally entertained.

The introduction of Indo-European stock dates from the Spanish invasion of over three centuries ago, since which time there has been added a mixture of Portuguese, British, Mexicans, Peruvians, and some others; and, finally, after 1898, a very numerous accession of Americans. The majority of the immigrants centred in or about the city of Manila, or sparsely elsewhere on the

From Dr. A. B. Meyer's "Album von Philippen Typen," Dresden.

A NEGRITO WOMAN OF LUZON, PHILIPPINE ISLANDS.
The frizzly hair and Negro nose are well shown.

Photo by Martin. By permission of Prof. Albert Ernest Jenks, Chief of the Ethnological Survey, Manila.

A FILIPINO, WITH THE CHARACTERISTIC HEAD-DRESS.

island of Luzon, and a few other points throughout the archipelago. For many generations thousands of Chinese have invaded various regions, and being principally of the male sex, have naturally inter-married with the native races. At various times many Japanese have settled in Luzon, and perhaps elsewhere: while many Malays have migrated to different islands of the group and are thus responsible for the production of other half-castes. Owing to the fact that at present some thirty-two native races are represented, which, although they have remained pure-blooded in various localities, in other cases have inter-married, a most extraordinary development of half-castes is to be seen in certain localities.

It is hardly necessary to say that the habits, customs, and religions of the people are as different as the people themselves. As a rule, among the natives we find the usual amount of superstition and spirit-worship; and not a few of them, where they have come in contact with the various people who have invaded their islands for several centuries past, have been influenced by the divers faiths of the invaders, and so we meet with Filipinos who have received the ordinary veneering of Christianity, Mohammedanism, and perhaps other religions.

With such a history as this, and with such a conglomeration of races, it is not difficult for one to picture to the mind scenes in the streets and dwellings of modern Manila. In all particulars, it is as good an example as can be found of the engrafting of the new upon the ancient and effete civilisation of the past. The Americans, regardless of any sentiment for the state of things they found, simply purged the town, and erected buildings, as they are constructed in America. These made a strong contrast with the old relics of Spain, England, and such structures as the natives and other tribes were responsible for erecting. So, too, with the people: for in no cosmopolitan city in the world, or very few of them at least, can one meet with such an extraordinary association of people, or a more interesting display of dress and customs. Some white material is the favourite clothing for the American citizens and the Europeans, while the dressed or semi-dressed half-castes and natives wear garments of gay colours and bizarre patterns; and there are also the uniforms of the soldiery, and the well-known garbs of the Japanese and Chinese.

Any authoritative map will inform the reader of the extent and position of the Philippine Archipelago, composed as it is of some 3,100 islands, varying greatly in size and outline. The latter, however, is in all cases very irregular, thus giving rise to an infinite number of bays and inlets of every description. The islands have been peopled by early Malayan stock, drawn principally from Java, Sumatra, and the Malay Peninsula.

"In northern Luzon," writes Mr. A. E. Jenks, "is the Igorot, a typical primitive Malayan. He is a muscular, smooth-faced, brown man, of a type between the delicate and the coarse. In Mindoro the Mangiyan is found, an especially lowly Malayan, who may prove to be a true savage in culture. In Mindanao is the slender, delicate, smooth-faced brown man, of which the Lubano, in the western part, is typical. There

From Dr. A. B. Meyer's "Album von Philippen Typen," Dresden.

A LUZON NEGRITO WITH SPEAR.

The frizzly hair is characteristic of the race, but the narrow eyes may be an individual peculiarity.

are the Bagobo and the extensive Manobo of Eastern Mindanao in the neighbourhood of the Gulf of Davao, the latter people following the Agusan River practically to the north coast of Mindanao. In south-eastern Mindanao, in the vicinity of Mount Apo and also north of the Gulf of Davao, are the Ata. They are a scattered people, and evidently a Negrito and primitive Malayan mixture. In Nueva Vizcaya, Nueva Ecija, Isabela, and perhaps Principe, of Luzon, are the Ibilao. They are a slender, delicate, bearded people, with an artistic nature quite different from any other now known in the island, but somewhat like that of the Ata of Mindanao. Their artistic wood-productions suggest the incised work of distant dwellers of the Pacific, as that of the people of New Guinea, Fiji, or the Hervey Islands. The seven so-called Christian tribes, occupying considerable areas in the coast-lands and low plains of most of the larger islands of the archipelago, represent migration to the archipelago subsequent to those of the Igorot and comparable tribes.

Photo by Martin. By permission of Prof. Albert Ernest Jenks, Chief of the Ethnological Survey, Manila.

MAK'-LAN, A BONTOC WARRIOR OF THE PHILIPPINES.
Note the difference in the hair from that of the Negritos on the opposite page.

"The last migrations of brown men into the archipelago are historic. The Spaniard discovered the inward flow of the large Samal Moro group after his arrival in the sixteenth century. The movement of this nomadic 'sea-gipsy' Samal has not ceased to-day, but continues to flow in and out among the small southern islands.

"Besides the peoples here cited there are a score of others scattered about the archipelago, representing many grades of primitive culture, but those mentioned are sufficient to suggest that the islands have been very effective in gathering up and holding divers groups of primitive men."

The total population of the archipelago is probably over 6,000,000, but of these nearly 60,000 are Chinese, while the census of 1903 gives 180,000 Igorots, and the number now probably exceeds that figure. The customs, habits, physical features, dress, superstitions, and ceremonies of all these numerous races and groups differ in most instances very considerably, though they have not a few characteristics in common.

The Negritos, also known as Aëta, when of pure blood have almost black skins. The men average not over 4 ft. 6 in. in height, and have frizzly hair, a short, flat nose, roundish eyes, and abnormally long arms. Their physique, however, is fine, their chests are broad, the limbs well proportioned, and their bodies as a whole muscular. Young females have good figures, but they deteriorate after marriage. All have large heads in

proportion to the rest of the body, while their feet are frequently spreading and deformed.

By way of ornament they sharpen their teeth, and raise great scars on their bodies; while they have little pride in their dress and personal appearance. The men wear, as a rule, only a breech-cloth, and the women rarely more than a short skirt to the knees. The latter also adorn themselves with seed-necklaces, and sometimes beads, curious combs, feathers, flowers in the pierced ears, and similar objects. It is the men only who wear boars' bristles on their legs, which they claim give them greater powers of endurance.

Photo by Diamond. By permission of Mr. William Allen Reed.

NEGRITO GIRLS OF ZAMBALES, PHILIPPINE ISLANDS.

The one on the right of the picture is wearing a necklace of dried berries.

Negritos are but very primitive agriculturists, though they grow tobacco, rice, and vegetables. They also make traps to catch game. Their bows, arrows, and spears are well made, but they know very little about making anything else. Their music and musical instruments are of a very simple sort, while they have a variety of games and dances, as the potato, bee, torture, lover's, and duel dances. A curious marriage ceremony obtains among them, and both polygamy and divorce are recognised. They bury their dead, after wrapping the body in a mat, but no ceremony is performed. As a people they are good-natured, affectionate, moral in their way, and know nothing of slavery or of drunkenness.

"The mathematical knowledge of the Negritos," writes Mr. Reed, "is naturally small. They count on their fingers and toes, beginning always with the thumb and great toe. If the things they are counting are more than twenty, they go through the process again, but never repeat the fingers without first counting the toes. To add they use rice or small stones."

Not only do the Igorots differ in every way from Negritos, but the racial branches of the Igorots differ widely among themselves. For instance, the Bontoc Igorot province adjoins that of the Quiangan district, both people being known as Igorots. Yet the differences are very decided, for not only are their languages entirely different, but likewise their political and social institutions, and the character and arrangement of their dwellings. Both tribes are, however, inveterate head-hunters, though the Bontocs use a battle-axe to obtain the trophy, while the men of Quiangan employ a long knife. The people of Quiangan are famous for their fine wood-carving, but the Bontoc Igorot has no special talent in that direction.

R. W. SHUFELDT.

CHAPTER VI

JAPAN AND KOREA

I. JAPAN

JAPAN and the Japanese were first made known to Europe towards the close of the thirteenth century, when the Venetian traveller Marco Polo brought to Europe stories of islands far from the continent of Asia, inhabited by a highly civilised people and rich in gold. It was to find these islands that Columbus started on the voyage which resulted in the discovery of America. Nothing definite was known of them, however, until they were discovered three centuries later by the Portuguese, who, soon followed by the Dutch, established a trade with their inhabitants. The endeavours of Portuguese and Spanish missionaries to introduce Christianity caused their expulsion, the massacre of the natives converted to Christianity, and the closing of the empire to foreign intercourse. An exception was made in favour of the Dutch, who were allowed to maintain a small trading factory on an island in the harbour of Nagasaki, where they lived practically as prisoners but reaped enormous profits. For 250 years Japan's only intercourse with the outside world was through this factory. This isolation was broken by Commodore Perry with a powerful fleet of warships in 1854, and within the course of a few years Japan entered into treaty relations with the United States, Great Britain, and other great Powers of the world.

Photo by Martin. By permission of Prof. Albert Ernest Jenks, Chief of the Ethnological Survey, Manila.

A BONTOC IGOROT MAN OF THE PHILIPPINES, ELABORATELY TATTOOED ON THE CHEST AND ARMS.

The social state foreigners found in Japan was that of the early middle ages of Europe. The entire country was divided into a large number of semi-independent principalities, each ruled by a feudal chief. The central government was administered by an official

From Dr. Charles Hose's Collection.

JAPANESE PEASANT-GIRLS TAKING TEA AT A WAYSIDE REST.

styled the Shogun. The legitimate sovereign, in whose name and on whose behalf the Shogun ruled, had no active part in the administration, and lived in the inland capital of Kioto, in a seclusion so sacred that not even the Shogun himself could behold him.

The people passed their lives under the most stern rules that could be founded on either the laws or customs of feudalism. They soon, however, learned the lessons which European intercourse taught them—their incapacity to defend themselves with their primitive weapons against invaders armed with modern engines of war, and the certainty that, unless they could defend themselves, they must in time fall a prey to the great nations of the West. They have ever been a highly receptive nation. Though among the proudest on earth, they have never refused to learn, once they had satisfied themselves that what they could learn from others was superior to anything they possessed themselves. The study of Western civilisation was embarked upon with the enthusiastic ambition to make their country the equal of the greatest nations of the world, both in military power and in commercial and industrial prosperity. The reform was carried through with earnest thoroughness and such marvellous success in little over thirty years, that Japan has now fully established her position as one of the great Powers of the world.

Divested of their mythological legends and reviewed by the light of modern science, the Japanese islands appear to have been originally occupied by an aboriginal race, whose only representatives are now found among the Ainu, who still survive in a few scattered villages of the northern island. The Japanese of the present day are composed of two classes, both sprung from Mongol Tartars. The ancestors of both passed at long intervals from the continent by way of Korea, the first landing in the province of

Idzumo, and gradually spreading over the main island, in which that province lies. These, with a considerable mixture of Ainu blood, were the progenitors of the present inhabitants of the northern part of the empire and of the majority of the labouring classes everywhere. They are characterised by broad flat faces, high cheek-bones, large mouths, horizontal eyes, and robust bodies. The second, consisting of more civilised Tartars than the first, landed in the island of Kiusiu. All the aristocratic classes and many of the humbler inhabitants in the southern portions of the empire are their descendants, and they present well-defined distinctions of their own, which can be recognised even by the European visitor at the present day. Their build is slighter but better proportioned. Their noses are aquiline, faces oval, mouths small, and eyes oblique. Both races in common possess the strict Mongol attributes of yellow skins, straight coarse hair, and broad skulls. Both have, in the lapse of ages, largely intermingled, and there are many gradations of the distinguishing characteristics among the modern people.

The character of the Japanese of the present day has been largely influenced by Shintoism, Buddhism, Feudalism, and Western civilisation. Shintoism, or the Path of the Gods, is their own national religion. Its foundation is the belief in the divine makers of Japan and the heavenly ancestry of the Emperor. From this belief indirectly springs the worship of their own individual ancestors on the part of every family.

Photo by Messrs. Kajima & Soeo.

A PRETTY GROUP OF JAPANESE GIRLS OF THE MERCHANT CLASS.

Buddhism was introduced into Japan from China in the sixth century of the Christian era, and quickly gained an immense influence, serving as the means of introducing the ancient system of Chinese civilisation, with its written language and literature, art, science, and system of government. From Buddhism the Japanese have acquired the fortitude which enables them to meet with calmness every incident of life, to bear physical pain with braveness, and to face death in its most terrible forms without a tremor.

Feudalism became an established institution at an early stage in the national history, and was brought to perfection by the founder of the Tokugawa dynasty, and while Japan was under the sway of his family it bound the people with iron fetters. Under that system the people were divided into four classes—soldiers, farmers, artisans, and traders—all members of each class being compelled to follow the occupation of their fathers. The first comprised the lords of the feudal principalities and their armed clansmen. These were the Samurai, the hereditary fighting class, whose profession was that of arms. The remaining three classes, fourteen-fifteenths of the whole mass, who ranked among themselves in the order in which they have been named, were hewers of wood and drawers of water, whose duty it was to minister to the luxury and comfort and provide for the necessities of the Samurai. They had no voice even in the most petty affairs of local government: their lives, liberty, and property were always at the disposal of the soldiers; and they were serfs, bound to the soil, in everything but

AN ELABORATELY TATTOOED JAPANESE MAN

Tattooing of this complexity and high coloration was typical of many men not in combat in Japan

From Dr. Charles Hom's Collection.

AN AGED JAPANESE DOCTOR IN FULL-DRESS COSTUME.

name. The lowest in the social scale were the traders, who produced nothing and whose sole object in life was that of gain.

European clothing is worn to some extent, and in court circles, Government offices, and the army and navy it is obligatory. But the people, as a whole, adhere to the same class of houses in which their ancestors were content to live, and to their picturesque silk and cotton clothing. Their houses are built entirely of wood, with solid frames, heavy overhanging roofs of shingle or tiles, open both in front and rear, with walls, where these exist, composed only of thin layers of lath and plaster. Nearly all are one-storied and unpainted, but, like everything else in the house, the woodwork is maintained in spotless cleanliness; the whole house is divided in the interior and shut off, front and rear, when not open from the outside, only by paper slides.

The furniture is simplicity itself—no tables or chairs, and, with the exception of a chest of drawers in which the best dresses of the ladies, together with their mirrors and other toilet articles, are stowed away, none of the host of articles considered essential to European comfort. The floors are covered with snow-white mats, of the uniform size of 6 ft. by 3 ft., stuffed with fine straw, each bordered with a silk or cotton hem, the whole fitting tightly and compactly so as to make a thick and solid carpet, shutting off every draught from the flimsy floors, but not too hard for purposes of rest or sleep. Thick wadded quilts are spread upon these at night to make a bed, and in the daytime folded and stowed away in cupboards. A few pictures may be hung upon the walls. Here and there in a recess a vase of bronze or bamboo may stand, filled with flowers; but no matter what artistic treasures the owner may possess, there is no display of them *en masse*. Serving and cooking utensils are few and simple.

A COURT NOBLE IN ANCIENT DRESS.

Warmth in winter is provided by a charcoal brazier, which ends the catalogue of the contents of an ordinary Japanese house, whether it be that of the nobleman or of the peasant. A wide field is, however, left for the display of wealth and luxuries. The woodwork in the noble's mansion is carved with the same delicate skill that is lavished on ivory works of art; the sliding screens covered with the best products from the brushes of the most celebrated artists; the mats as finely woven as cambric; the serving utensils of lacquer inlaid with gold; the sleeping quilts of the finest silk; and the charcoal braziers the highest triumphs of the skill of the workers in bronze. In artistic metallurgy the Japanese have always shown themselves, both in design and execution, able to rival the best artists of France and Italy. From such articles there is a series of gradations to the contents of the peasant's cottage, the whole outfit of which may be bought for a few pounds; although every article, even the commonest of daily

use, in its shape, materials, and finish reflects the artistic taste inborn in the entire population.

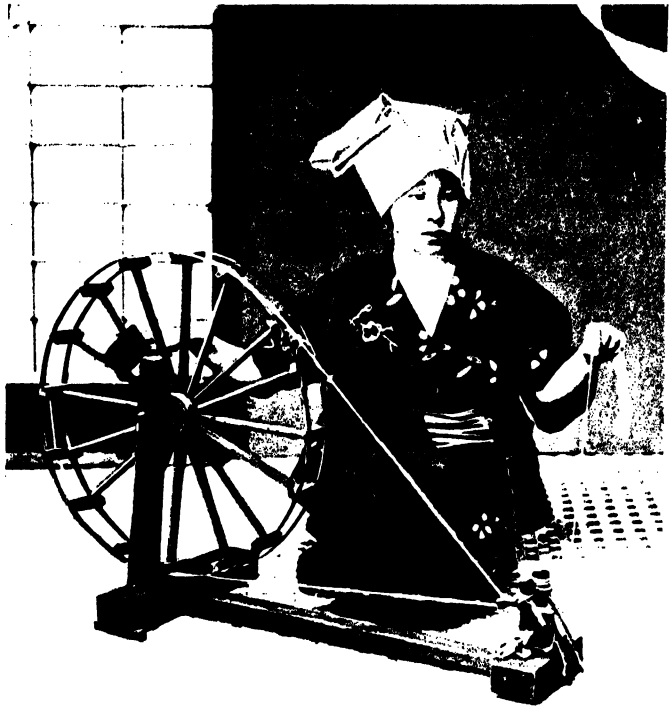
The greatest domestic institution in Japan is the bath. Every Japanese, without distinction of sex, when the day's work is over, takes a hot bath at a temperature of about 110° Fahrenheit, remaining for from five to thirty minutes plunged to the neck in the water, which is heated and maintained at its high temperature by a copper tube, filled with red-hot charcoal, fixed in the side of the bath.

The principal article of dress for both sexes is the kimono, a loose gown something like a dressing-gown, but with wide flowing sleeves, folded across the chest from left to right. The main difference between the summer and winter dress lies in the number of kimonos that are worn at one time, though some are thickly padded for use in winter and others of the lightest unlined cotton for summer.

A JAPANESE LADY IN WALKING COSTUME.

The features are very typical

The dress of a Japanese gentleman consists of a loin-cloth of white cotton, a silk or cotton shirt, over which one or more kimonos according to the season are worn, the last being held in place by a sash called the obi, or belt, folded two or three times round the waist, from which are hung a purse, pipe, and a tobacco-pouch. The kimono may be made of cotton or silk, the obi is generally of brocade, and the predominant colours are varied shades of blue or brown. Over the kimono when out of doors, and always on formal occasions, is worn a loose-fitting coat called the haori, made of black crêpe and embroidered with the owner's crest, if he has one; the costume being completed by white quilted socks, reaching to the ankle, and either straw sandals or high wooden clogs. The latter may be entirely of the plainest wood or lacquered and lined on the upper part with plaited straw. In the socks there is a separate partition for the big toe, and the clog is held in place by a latchet passing over the front of the foot and between the big and the next toe. Hats were practically unknown in the everyday life of old Japan, but both men and women wore in the depths of winter a dark blue muffler, which completely enveloped the head, leaving



From Dr. Charles Hose's Collection.
JAPANESE PEASANT GIRL SPINNING COTTON AT HER WHEEL.

only the eyes visible. At the present day the straw or felt hat of Europe has become an almost universal addition to the native costume, not adding, it must be admitted, to its grace. The kimono falling to the ankles and enveloping the legs is an obstacle to free movement, and is therefore not worn by the labouring classes when working, its place being taken by a short coat of blue or black cotton, marked on the front or back with the sign of the owner's trade or of his own residence, a front of the same material covering the chest down to the waist, and fastened with cross-bands behind the back, tight-fitting drawers of white cotton in summer and dark cloth in winter, and gaiters, also of dark cloth.

The dress of the women does not present the striking differences in shape from that of the stronger sex universal in Europe. The women have the same socks and clogs, the same shirt, kimono, and coat; the materials perhaps finer, the colours brighter. The great difference between the two is the obi. That of the men is narrow, seldom exceeding a width of 3 in., and held in place by the outer end being passed under the preceding folds. That of the women is fully 1 ft. in width—it is 8 ft. in length, and after being wound round the body is tied in a huge bow in the small of the back, a bustle being inserted beneath to give it substance and the bow secured by the obidome, or belt-fastener, a string of silk passed around its knot. The obi is the joy of a Japanese belle's heart, and her greatest pride in dress lies in the richness of its brocade or satin materials and the daintiness of its bow. The dress of women of all classes varies little in form, except that female agricultural labourers, toiling in the rice-fields, wear gaiters and drawers differing in no essentials from those of the men. In hygienic qualities the dress both of men and women is admirably adapted to local conditions. It is free and easy, and with one exception, mentioned below, in the case of the women, it involves no constraint of any part of the body.

The men of Japan have proved themselves to be among the bravest in the world; they are also intelligent, industrious, determined, ambitious, enduring, loyal, filial, and patriotic. Their vices, however, are numerous and glaring. Licentiousness, insobriety, and gambling are prevalent characteristics of all ranks. The Government is a model in its unimpeachable honesty and uprightness; but the people individually have not yet begun to acquire even the rudiments of commercial honesty, nor learned that there are occasions when honesty may be the most profitable policy; and it is far from an unjustifiable or exaggerated accusation to say that as traders the Japanese are the most untrustworthy in observing engagements in the world. In this respect the Japanese, with their rigidly incorrupt Government and their unscrupulous traders, present a curious contrast to the Chinese. The Government of China is as corrupt as it is rotten, and

peculation is universal among all officials from the highest to the lowest: but the individual Chinese trader is honest to the uttermost fraction, and once his word is given, the bargain is faithfully kept to its most minute detail, even if it involves the ruin of himself and family. Cruelty is a marked attribute of the Japanese. Even at the present day, cruelty to animals is as universal as it is revolting: but wife-beating and cruelty to children are unknown. Children are treated with the utmost tenderness: they are the pride of the parents' hearts as the future conservers of the family line; and everything that can be done is done to make their lives joyous.

Whatever may be the faults and vices of the men in Japan, they are more than condoned by the graces and virtues of the women. Gentle dainty ways, soft pleasing voices, faithfulness, devotion, purity and kindness, patience and humility, infinite tact and good breeding, and courage are universally characteristic qualities of Japanese women. Their training has not fitted them to become the intellectual equals and companions of men, though several of the brightest names in the fields of Japanese literature are those of women.

Within recent years, some attempt has been made to elevate them and to give them the opportunity of a higher education, but their great duty in life was, and is, comprised in submissiveness to their fathers while children, to their husbands while wives, and to their eldest sons while widows. This submissiveness comprises absolute and unquestioning obedience in every detail of life. Obedience is due, not only to the husband, but to his parents. For them she is to forsake her own, and is always to render to them, as to her husband, even if they treat her with cruelty or neglect, the most reverential service. Her daily duties are to wait upon them, to order her household so that their comforts may be unbroken and all their wants satisfied. To that end she must rise early, go to bed late, and sacrifice all pleasure out of doors or rest within, even the observation of religious duties. No matter what her merits, she is never to

A KITCHEN-GIRL AND A JAPANESE VEGETABLE HAWKER WITH HIS BURDEN.
The large hat, which affords protection both from sun and rain, is noticeable.

display pride, while she is to accept rebukes for failings with humility. No matter what her husband's conduct may be, she must never be jealous, never remonstrate unless in the gentlest and humblest of tones. Her only experience of authority in life is when she becomes a mother-in-law, when she rigidly exacts the same degree of humility and obedience which she herself had to show to her husband's mother in the earlier days of her married life.

A Japanese writer has enumerated the qualities that form the ideal of a beautiful woman among his countrymen. "She is to possess a body not much exceeding 5 ft. in height, with comparatively fair skin and proportionally well-developed limbs; a head covered with long, thick, and jet-black hair; an oval face with a straight nose, high and narrow; rather large eyes, with large deep brown pupils and thick eyelashes; a small mouth, hiding behind its red but not thin lips even rows of small white teeth; ears not altogether small; and long, thick eyebrows, forming two horizontal but slightly curved lines, with a space left between them and the eyes."

This description might with little variation be applied to some European beauties, but it is applicable to all in Japan, where the European varieties of complexion, eyes, and hair are never seen, where even the standard of height is almost uniform. Europeans have admitted the winsome attractions of the women of Japan: but it is at the same time difficult to specify the particular attributes in which those attractions lie. Many of them are no doubt due to gracefulness of dress, winning manners, and gentle smiles. When analysed, the only striking features in their faces that command attention are the eyes and teeth—the soft gentle brownness of the former, the pearly whiteness and regularity of the latter. The jet-black hair, if long and thick, is also coarse, and, while arranged with exquisite taste, its attractions are not enhanced by the unguents necessary to keep it tidy, as it is only dressed once every three or four days. The Japanese woman has none of the dignified graceful carriage of the European. The tightly fitting skirts of her kimono, bound closely round the hips by the obi, render her gait awkward and shuffling. She is incapable of taking part in any active physical exercise; a female acrobat was never heard of, and the dancing of the geishas, the professional dancing and music girls, is merely graceful artistic posturing.

Photo by Messrs. Kajima & Suwa.

A JAPANESE DOCTOR AND PATIENT.

The training and position of women have had their effect on the marriage customs. A husband may occasionally choose a wife for himself; but a woman never selects her husband. As a child she has owed the most profound submission to her parents, and when she reaches womanhood her obedience is extended to the acceptance of whatever husband her father may select. Even in the rare cases in which the husband selects his own wife, there is no courtship and no direct making or declaration of love. All is managed by the parents or professional marriage-brokers. In number the male population somewhat exceeds the female, and one result of the marriage system is that

From Dr. Charles Hose's Collection.

A JAPANESE BEAUTY.

Although the eyes show the Mongol obliquity, they are wider open than usual.

there are no old maids. A husband is found for every woman, no matter what her position in life, as soon as she arrives at maturity, and it is rare to find a maiden even in the early twenties.

When the time for the marriage of a son or daughter has come, the services of the broker (*nakudo*, or middleman) are requisitioned by the parents, and he receives either a special commission to enter into negotiation with a particular family or a general one to seek an eligible partner in any quarter. All the preliminary details are arranged, through the broker, by the parents on both sides, without a thought of the wishes of the children who are so vitally interested, and it is only when these details are settled that the young couple even see each other. A meeting is held of both families, presided over by the broker; in spring or summer it may be made the occasion of a picnic to some spot celebrated for its display of the particular flowers of the season, in late autumn or winter for a day's enjoyment at the theatre. At this meeting the young couple go through what is called the *mi-ai* (seeing and meeting).

Theoretically, if either is dissatisfied with the other, the arrangement may go no farther, but in practice the woman never dreams of aught but acceptance of the lot her father has approved. Rejection of the suit is the prerogative of the man. If he is satisfied, the betrothal is formally ratified by the intended husband sending certain prescribed presents of food and clothing to his bride, and the marriage ceremony rapidly follows. There is no waiting for the time when the husband will be in a position to maintain a wife, as their home is to be in the house of the husband's parents.

In Japan most things are done in the opposite way to the European practice. A horse is mounted and the saddle fastened from the right side. In the stable he stands in the reverse position to what he does with us. A book commences where ours ends,

Photo by Prince Gagarine] [*Beyrout.*

MIDDLE-CLASS JAPANESE EXAMINING SWORDS AT AN EXHIBITION.

and the text is printed in vertical instead of horizontal lines. A seaman reefs his sails horizontally instead of vertically. A surname comes in advance of what corresponds to our Christian name. In a tradesman's bill or ledgers, the amounts are written first and the items last. The roof is the first part of a house to be constructed, and the best rooms are in the rear instead of the front. White clothing is worn by both men and women as the outward manifestation of the deepest mourning. The motion of the hand which in Europe warns off is in Japan an invitation to approach. A carpenter planes and saws towards himself. When staying at a hotel, it is the landlord who is tipped and not the servants, and the tip is given on arrival instead of on departure. A distinguished servant of the state is elevated in rank after death, not in lifetime. A lawyer accepts the highest office on the judicial bench to gain the experience and reputation which may enable him to acquire an extensive practice at the bar. Finally, the marriage ceremony is celebrated in the home of the bridegroom late in the evening.

THREE JAPANESE LADIES IN A GARDEN.

The ceremony is simplicity itself. A propitious day is chosen, and in the evening the bride is carried to her new home, where she is received by her own and her husband's father. Her trousseau has been sent in advance, and it is in her new house that she arrays herself in her wedding garment (a white silk robe), a white veil of floss-silk covering the features, the mourning white being adopted to show that henceforth she is dead to her own people. Both bridegroom and bride then withdraw into a private room where, in the presence only of the middleman and his wife and two young girls acting as cupholders, they solemnly pledge each other three times from each of three wine-cups. This is the whole ceremony. The young couple, now man and wife, the wife having first changed her white to ordinary clothing, return to the room where their relatives and friends are assembled, receive their congratulations, and a feast follows. Religious rites have no place in any part of the proceedings. The only legal formality is the registration of the marriage in the registry office. The newly wedded wife at once enters on her duties in her new home, without any honeymoon, and life begins amidst a family of complete strangers, with a husband whose chief duty is not towards her but to his own people.

Divorce is as simple as marriage, being purely a matter of mutual consent. No intervention of courts of law is required, and all that has to be done is to register the divorce in the same registry as that in which the marriage was recorded. Formerly the

A JAPANESE DANCER OR ACTRESS.

ratio of divorces to marriages was as 1 to 3, but in recent years it has fallen to 1 to 5. In 1901 the round numbers throughout the entire empire were 64,000 divorces to 378,000 marriages. Four years earlier the numbers were 124,000 divorces to 365,000 marriages.

Funerals may be celebrated according to either Buddhist or Shintoist rites. In both the utmost veneration is shown to the corpse; in both watching and praying in the house are continuously practised from the moment of death till the funeral is over; both are conducted in the most lavishly costly manner, but as it is the custom for the entire circle of relatives and friends to contribute according to their means towards the expenses, the family is not impoverished by the outlay. With the Buddhists, the body, wrapped in a white cloth, is placed in a sitting posture, with head between the knees, in a round or square coffin, this posture being that of a Buddhist in religious meditation. On the day of the funeral the mourners assemble in the best room of the house, where prayers are recited by the priest and incense burned before the coffin by the priest and mourners. The coffin is then carried to the cemetery by bearers clad in dark blue coats, accompanied by attendants bearing stands of flowers and flags with inscriptions commemorative of the virtues of the dead. In the cemetery more prayers are recited by the priest, and the body is then either cremated or interred, the ashes in the former case being gathered and enclosed in an urn, which is subsequently interred.

The funerals of the middle and lower classes are generally conducted according to Buddhist rites, those of the upper classes according to the rites of Shintoism. The coffin in the latter case, made of the finest and whitest wood, is one in which the body reclines at full length. The body, after being washed and clothed in new garments, is placed by the nearest relatives in the coffin, which is then closed. Offerings of flowers and food are placed before it. Finally, the procession, comprising standard-, torch- and flower-bearers dressed in white, numerous priests, and mourners, proceeds on foot to the cemetery, where the coffin is lowered into a grave by eight men.

Mourning, testified by clothing, fasting, and by frequent visits to the grave, is observed for periods varying from thirteen months in regard to clothing and fifty days' fasting in the case of the loss of parents or a husband, to seven and three days respectively in that of distant relations. In every household there is one corner where stands the family altar, before which are daily placed offerings of food, supposed to be partaken of by every absent member of the family. Though there is no visible return from death, the departed is not altogether lost, and the same household rites are daily observed for him as though his absence were but temporary. Once every year in the late part of the month of August a festival lasting three days is observed, when the souls of the dead are supposed to return simultaneously to earth. Special preparations are made in every house, the best rooms being set apart, and offerings of food prepared for the reception of the returning spirits. The graves are newly

A BOUT AT WRESTLING BY A PAIR OF JAPANESE PROFESSIONALS

decorated, and at night illuminated with lanterns. On the last night bonfires are lighted to illuminate the way back to spirit-land in all the cemeteries, which then become a blaze of illumination. In the southern port of Nagasaki, boats made of plaited straw, varying in size according to the means of the family, are prepared, hung with lanterns and provided with food. These are launched late at night, their sails are spread, and the spirits of the dead embark and return to their ethereal existence. Most of the boats quickly perish, but they have often been seen by ships many days afterwards far out in the open sea.

We have previously mentioned the Ainu as the aborigines of Japan. In doing so we made a concession to theories accepted by scientific authorities until recent years. Late researches have, however, proved that the Ainu were themselves immigrants, who passed into Hokkaido (Yezo) from the Kurile Islands, the long chain of islands stretching from the north of Hokkaido to the southern point of Kamchatka, and ultimately reached and colonised the main island of the empire. In doing so they dispossessed, just as they themselves were in later ages dispossessed by the Japanese, the true primeval inhabitants, the Koro-pok-guru, a term which means literally "people having depressions," or, in other words, people who live in holes in the ground. The same race are described as Kobito, or dwarfs, in Japanese works. Numerous traces of the habitations of the Koro-pok-guru have been excavated, sufficient to prove that they dwelt in huts built over holes dug in the earth. Fragments of their pottery, stone weapons and implements, and also bones, presenting radical differences of structure from those of the Ainu, have been found, proving their existence as a fairly numerous race; and though much value cannot be attached to unwritten tradition extending over more than two score centuries, the Ainu still tell tales of dwarfs, only 3 ft. or 4 ft. in height, who inhabited the land prior to their own ancestors, and lived in huts built over holes in the ground.

From Dr. Charles Hose's Collection.

A JAPANESE COOLIE IN RAINCOAT OFF DUTY.

With them we need not further concern ourselves, as they are no longer a living race; but the Ainu, both as an interesting study in ethnology and as an integral though distinct and insignificant element in the present population of Japan, merit some notice. They are interesting also in the contrast they present to the Japanese. While the latter are civilised and yearly increasing in number, the Ainu are sunk in the rudest barbarism, a decaying race, that until lately were yearly declining in number so fast that their total extinction seemed to be within view. They present all the characteristics of subservience only to be found in a people who have for generations been ground beneath the feet of merciless task-masters.

As a race the Ainu are physically superior to the Japanese. The average height of the men is 5 ft. 4 in. and of the women 5 ft. 2 in., as compared with the respective Japanese averages of 5 ft. 2 in. and 4 ft. 6 in. Their complexions are fairer, scarcely darker than that of an Italian; their features more

From Prof. Longford's Collection.

JAPANESE LADIES IN JINRICKSHAWS DRAWN BY COOLIES.

regular; their frames more strongly built; their chests broader; their hands and feet larger; and arms and legs more muscular. Their foreheads are unusually high, their eyes large, and their appearance at first sight conveys the impression both of intellect and physical beauty, although the latter is marred in the case of the women by the custom of tattooing the face in a circle round the mouth. The shortest acquaintance quickly engenders a very different estimate. The impression of physical beauty is smothered by the evidence of dirtiness: that of intellect by the manifestation of ignorance and superstition.

The Ainu men are more hairy than perhaps any other race. The hair on the head, both of men and women, though in neither case allowed to grow to great length, is abundant, and the men universally have full moustaches and beards, the latter often extending almost to the waist. The entire body, chest, shoulders, and back, as well as the arms and legs, are completely covered with hair of more or less thickness, almost completely obscuring the skin beneath. It was this feature which procured for them from their Japanese conquerors the contemptuous epithet of "Aino," by which they are generally known in Europe. The latter word means "half-breed," and was used by the Japanese because they affected to believe that the hairiness of the Ainu, even more striking to the smooth-skinned Japanese than to ourselves, could only be owing to their original descent from the union of a man and a dog. The true term "Ainu" means "man."

Next to their hairiness, the most prominent characteristic of the Ainu is their dirtiness. Japanese are the greatest bathers in the world. The Ainu are precisely the reverse, as the only occasions on which they wash are festivals, few and far between, and funerals, and their ablutions are limited to perfunctory cleansing of the hands and faces. Their bodies are never washed, not even on the hottest summer day. The same

From Dr. Charles Hose's Collection.

A JAPANESE TEA-PARTY.

remark may be extended to their clothes, and as they eat with their fingers and wipe them after a dinner of fish on their sleeves, the result is not pleasant.

Drink has played havoc with the Ainu, who have certainly received every encouragement to cultivate this vice from the Japanese immigrants. Drunkenness is universal, and is, they say, the supreme happiness for which man is made. Even the women share in it; and so deeply is the habit engrained, that its cure seems hopeless. The only bar to its gratification is the inability to provide the means. When *saké* can be obtained, it is used so long as it lasts. Unrestrained tyranny on the part of the Japanese masters, generations ago, made the Ainu spiritless, abject, and melancholy, and the iron has sunk too deeply to enable them ever to recover the courage and independence of their ancestors.

The lives of such a people are necessarily rude and simple. Their dress (that of men and women being alike both in form and material) is a coarse, hard cloth, spun from the inner bark of the elm, fashioned into a long robe with full sleeves, and sometimes elaborately embroidered. In winter, deer and bear skins are worn. Both men and women wear ear-rings, sometimes made only from wood or a piece of red flannel, but at the present day more frequently of beads purchased from Japanese traders. Their food consists of meat—either beef, venison, or bear—but any flesh that can be obtained, even that of the horse, fox, wolf or badger, is not disdained. They are also large fish-eaters, and as both the seas and rivers of Hokkaido teem with fish, it is the main article of their diet. Millet and some vegetables are cultivated, all the labour of the fields being done by the women, the men never condescending to any occupations but those of hunting and fishing. It is their function to provide the animal, the women's the vegetable food.

An Ainu village is not an imposing sight, and the contrast is great which it presents to the well-kept and substantial houses of the Japanese. The houses are constructed of earth and thatched with reeds. The largest seldom exceeds 20 ft. square and there are no internal divisions. The floors are spread with rush mats, and these, with the exception of the cooking and eating utensils, constitute the only furniture. Each house has two doors, one unglazed window—merely a hole in the side of the house always facing eastwards,—and another hole in the roof to permit of the escape of smoke. Gloom, dirt, and squalor are the pervading characteristics of the whole. In front of many of the houses a large cage of stout wooden poles, raised a few feet from the ground, may be seen, sometimes tenanted by a young bear.

Bear-hunting is considered by the Ainu to be the noblest of occupations, and the flesh of the bear the greatest delicacy that can be placed before a man. Before setting out on the hunt, prayers are offered to the gods for help, and thanks afterwards given if the hunt is successful. The greatest good fortune is when a young cub is captured alive. It is brought home, nursed, and tended with the greatest care, greater than is bestowed even on a child: at first allowed to live in the family huts, but subsequently placed in the cage. There it is kept, always well fed and cared for, until maturity, when a great feast is held, to which the whole village is invited, and to which all come arrayed in their best clothes and washed. The bear is let loose, and after long-continued baiting is finally choked, a stout pole being laid across the neck and pressed to the earth, every child in the village contributing its help by sitting on the pole. A grand carousal follows, in which the flesh is eaten and every one drinks himself into a state of insensibility, the women following the example of the men as far as the supply permits.

Formosa, an island about half the size of Ireland, lying partly within and partly outside the Tropic of Cancer, is the most southern portion of the dominions of the Emperor of Japan, to whom it was ceded by China in 1895. It is separated from the east coast of China by straits varying in width from two hundred to ninety miles, which are perhaps the most storm-swept of the stormy Eastern seas. The western half of the island consists entirely of low alluvial plains, inhabited by Chinese colonists, who have brought with them the habits of patient industry which characterised them in their own homes, and have made this part of the island one of the richest agricultural granaries in the world. The eastern half is covered from end to end with forest-clad mountains, varying from 8,000 to 14,000 ft. in height, which rise precipitously from the plains in the centre of the island, and on the eastern coast face the sea with a range of cliffs forming a wall of granite, towering sheer from the sea to a height of from

From Dr. Charles Hose's Collection.

THREE JAPANESE FARM-LABOURERS WEARING THEIR CHARACTERISTIC GRASS-RAINCOATS.

A GROUP OF AINU MEN.

The long, shaggy, and profuse beards mark the strong contrast between these aboriginal people and the Japanese.

5,000 to 7,000 ft. There are many beautiful spots in the island, rich in tropical vegetation; but its natural beauties are hardly such as to justify the name of beautiful island, Ilha Formosa, first bestowed by Portuguese adventurers in the sixteenth century. By the Chinese and Japanese it is known as Taiwan, or terraced bay, a more prosaic appellation first given to the site of the earliest Chinese settlement, and subsequently extended to the whole island. The climate is as deadly as the most terrible spots on the west coast of Africa—malarial fever, in its worst forms, being very prevalent and spreading desolation everywhere, not only among the few European dwellers, but among the Chinese and the Japanese.

The original inhabitants were of the Malay stock, closely akin to the Dyaks of Borneo. At one time they occupied the whole island, but met with the fate of savages in every other part of the world as soon as brought in contact with a superior civilisation. They were slowly but surely driven from their homes in the plains by the Chinese immigrants, and at last their only refuge was the inaccessible fastnesses of the mountains in the east, where the Chinese never dared to follow, and where they remain, among the most untamed and cruel savages of the world.

For those who dispossessed them they still cherish undying hatred, and maintain against them a struggle as bitter as that of the Red Indians of America with the backwoodsmen. Just as the scalp of a white hunter was the glory of a Red Indian warrior, so is the head of a Chinaman the greatest prize of a Formosan savage. Head-hunting is in his eyes the most noble of pursuits; all his best energies are devoted to it. His greatest hour of pride is when he returns successful: his greatest satisfaction in old age, when he contemplates a number of Chinese skulls ranged round the walls of his hut. The hunting is carried on among the Chinese settlers who have just penetrated the fringe of the forests on the borderland of the plains. The camphor-boiler, or rattan

Photo by Messrs. Kajima & Suzo.

AN AINU AND HIS WIFE.
Showing the characteristic dress.

cutter, is ruthlessly stalked till a favourable chance arrives, and in an instant his head is in the bag of the hunter. Sometimes an organised raid is made on an outlying homestead, when the heads of men, women, and children are taken without mercy.

Very little is known of the lives and customs of these people. Few Europeans have ever been in direct contact with them, the only exception in recent years being that of a Canadian missionary, who made his way to the homes of a few tribes. The present writer, who lived in Formosa for seven months, never saw one of them; all that is known being from the writings of this missionary or from vague descriptions by the Chinese. They are divided into numerous tribes, few amounting to a thousand in all, and each presided over by its own head-man. Though all are sprung from a common stock, not only the habits but even the language spoken by these various tribes differ essentially, and inter-tribal feuds are constant.

Photo by Messrs. Kajima & Suzu.

AN AINU IN A DUG-OUT CANOE.

The houses are usually on the highest plateaux in the mountains, and are roughly constructed of bamboo and grass. Agriculture is practised only in its most rudimentary forms, and the chase furnishes the main supply of food, both deer and wild boar being abundant. Clothing consists of a single garment of coarsely woven fibre-cloth, fashioned in the form of a sack, occasionally embroidered with fanciful patterns. Every man wears a belt of plaited rattan, in which he carries a broad knife or *kris*, ready to be used in the chase of animals or of men. Tattooing is universally practised both by men and women, the latter having both upper and lower lips tattooed in the same way as the Ainu women. Like the Ainu, they find their gods in nature, and their religion is limited to the simplest forms of nature-worship. In time, no doubt, the Japanese will make their way into the mountain retreats of these savages and tame them into law-abiding subjects of the Emperor; but natural obstacles must make the process slow and costly, and several generations may pass before its fulfilment.

JOSEPH H. LONGFORD.

II. KOREA

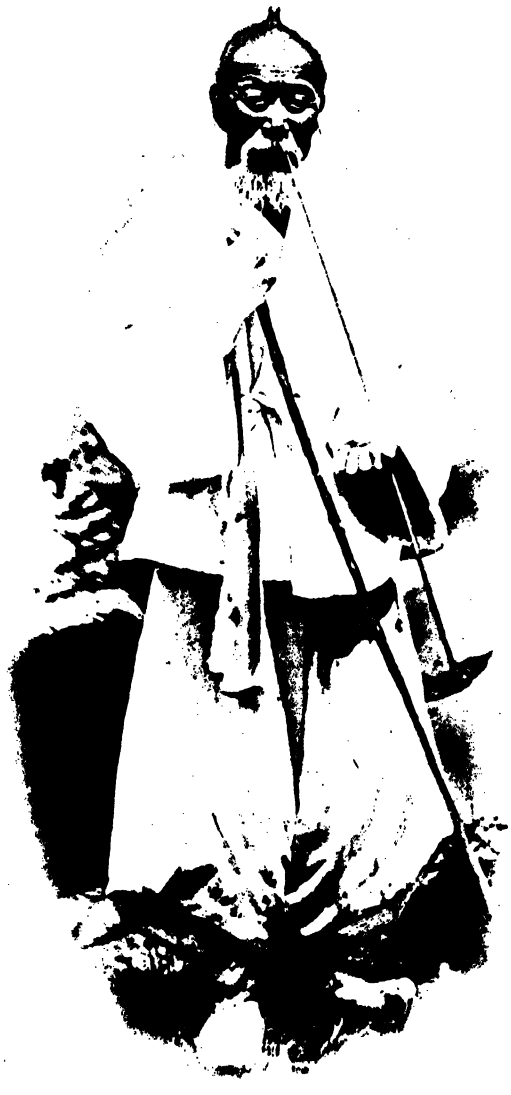
THIRTY years ago Korea was little more than a geographical expression, and its inhabitants an almost unknown quantity in ethnographic writings; but the political wheel of fortune, once set going, moves rapidly, and the late Chino-Japanese conflict, so soon followed by the Russo-Japanese war, has already brought this long-secluded

A PARTY OF AINU WOMEN, MONBETSU.

and well-nigh forgotten region within the purview of general knowledge. We now know that the peninsula has an area of 82,000 square miles—that is to say, is very nearly the size of England, Wales, and Scotland combined—while the estimates of its population still range wildly from 8,000,000 to 16,000,000. Whichever be nearest the truth, the Koreans themselves, their origin and relationships to their continental and insular neighbours, have hitherto remained one of the great puzzles of anthropological students; but the heavy mists obscuring the past have already been partly lifted, and a closer inspection of their monuments, speech, and history may be found sure stepping-stones from the sphere of speculation to the firm ground of solid fact.

From the recent discovery of polished flint implements and huge sepulchral structures it is clear that Korea was reached by the men of the New Stone Age, while the type of these structures shows that their builders came from the Far West, either from North Africa through Syria and India, where similar monuments are found, or from Western Europe through Central Asia and Mongolia, where human remains of Caucasian type have lately been brought to light. Mr. W. Gowland, who first described and figured these structures, tells us that the flint objects are very similar to some of those illustrated in Sir J. Evans's *Bronze Implements of Great Britain*, so that the route taken was more probably from Western Europe; but either way would make little difference, since at that time the inhabitants of Europe and North Africa were all alike of Caucasian stock, and we shall see that this stock still persists in Korea, though now intermingled with later Mongoloid intruders.

On the language question it will suffice here to state that according to the best authorities Korean holds an intermediate position between Japanese and Mongolo-Turki. The relations to both are very remote, as might be expected from the long seclusion of the people in their peninsular home, but are still sufficient to establish a common origin



From Dr. Charles Hose's Collection.

AN AGED KOREAN WITH HIS LONG PIPE.
The face is somewhat Mongoloid, while the beard betrays the Caucasian strain.

of the multitudinous idioms ranging from Lapland through Central Asia and Korea to Japan.

Korean boasts an alphabet of twenty-eight letters, which was formerly supposed to be a native invention, but is now known to be derived through intermediate forms from the Sanskrit. It is little used except by the women in their correspondence, the learned, like the Japanese, employing various adaptations of the Chinese hieroglyphs.

For Korea Chinese records date back to the twelfth century B.C., when this region was held by the Manchu (Mongoloid) *Sien-pi* in the north, and in the south by the *Han* or *San-San* aborigines, who represented the Caucasian immigrants from the Far West. Later contacts brought about a partial fusion of these two races in the centre of the peninsula, where was founded the powerful kingdom of *Koraï* or *Ko-ryo* (whence our *Korea*), which dominated in the peninsula for about 500 years (tenth to fourteenth century A.D.), and coincided with the flourishing period of the Korean nation.

It may thus be inferred on historical grounds that the Koreans are a mixed people, Mongol elements prevailing in the north, and Caucasian in the south, with transitional forms between the two in the central districts. This inference is fully confirmed by the observations of recent travellers, and especially by Dr. Hamy, who, on the data supplied by some skulls in the Paris Natural History Museum, classes the Koreans in three more or less distinct groups: Mongoloid in the north, Pelasgic (Caucasian) in the south, and in the centre forms intermediate between the northerners and southerners.

Thus are explained the descriptions of nearly all modern observers, who constantly speak of Caucasian features grey and even blue eyes, large nose, hair often brown and somewhat wavy, very full beard, fair or white skin, and tall stature—everywhere conspicuous in the central and southern provinces. Thus Mr. H. S. Saunderson remarks on "the frequency with which features almost European in refinement and Caucasian in cast are met with," adding that "the Koreans are a tall finely built race, more pleasing than either the Chinese or Japanese, and approach more nearly to the European cast of countenance than do either of these races." He also tells us that the eyes are far less oblique than those of the Chinese, while "one frequently encounters eyes that are hazel or even blue in colour and not in the least oblique." The forehead also is remarkably high, "which would seem to denote a considerable amount of intelligence."

Yet despite these fine physical and mental characters, the Koreans, according to Mrs. Bishop, have become "the dregs of a race." They are a typical instance of national decadence due entirely to political causes. The brilliant epoch of the Koraï empire, when they were renowned artificers in porcelain, bronze, and paper, and taught the Japanese these arts, was followed by a series of political calamities and a chronic state of official misrule which lasted nearly to the close of the nineteenth century. "Those who have studied their history know the miseries they have suffered from their innumerable wars with China and Japan. From being a race of energetic warlike people, they have become a nation of loafers. Long years of stagnation have made them incorrigibly idle: no man ever dreams of doing any work unless he is forced to, or cannot make his wife do it for him. They have been aptly described as a nation of Micawbers. The sloth of the people shows itself in the institutions of the country. Everything is at a standstill; government, art, manufactures, and customs have degenerated or remained stationary for centuries, and the people are quite contented that this state of things should continue."

Of course, this picture was drawn before the Russo-Japanese war, and the Japanese, who have now acquired permanent power in Korea, may be trusted to see that this state of things shall not continue. But even for former times there are exaggerations and flagrant contradictions, as when Mr. Saunderson assures us that the Koreans "are arrant thieves," while Baron von Grünau found that, amid much moral and material squalor, they at least possessed the sterling quality of honesty. Although his effects had often to remain on the highway for want of room in the village hovels the latter traveller never lost anything, and his watch, when handed round for general inspection, was always returned to the owner.

These hovels, and even many houses of the better classes, are all built of the

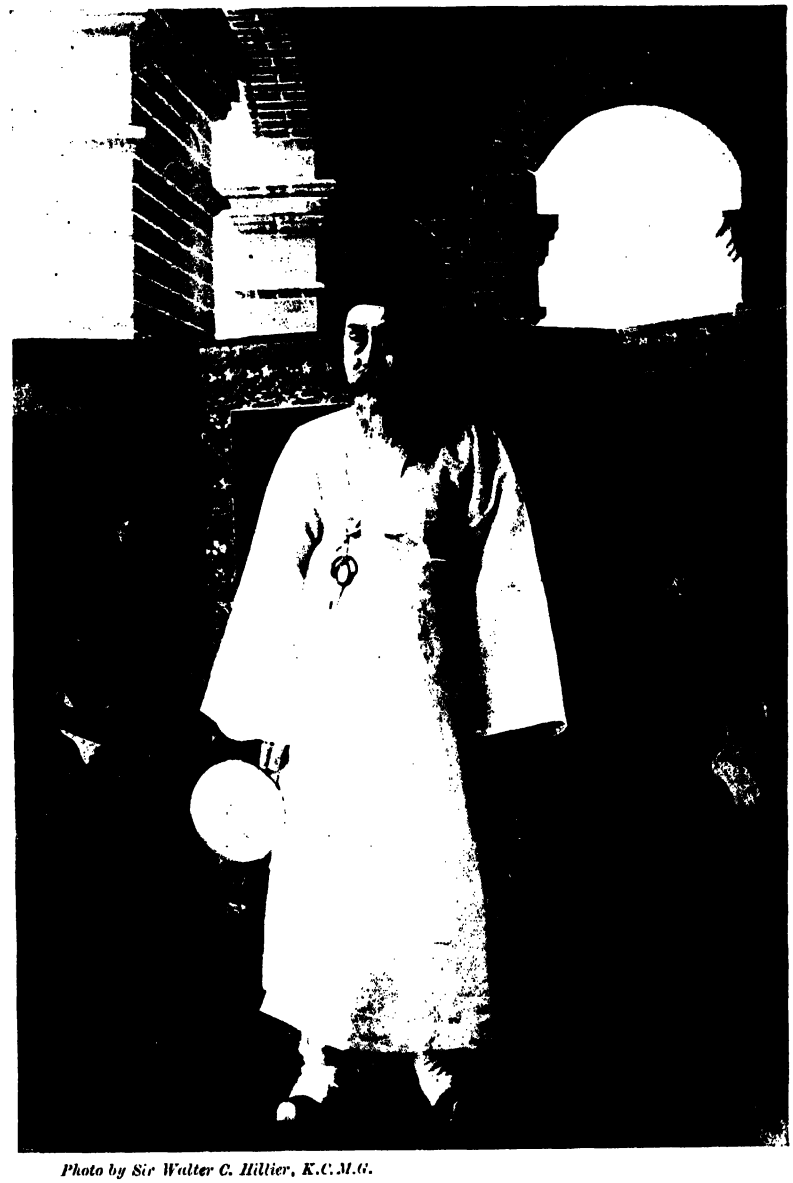


Photo by Sir Walter C. Hillier, K.C.M.G.

A KOREAN NOBLE IN FULL DRESS.

same materials—mud, wood for the framework, and thatched or tiled roof—and on one plan, a single story disposed in a number of compartments usually 8 ft. square. In winter the whole house is warmed by hot-air pipes connected with the kitchen-fire and introduced under the floor, which is raised about a foot from the ground. Glass being rare, the window-panes are of oiled paper, which admits a feeble light but shuts off the view.

Like the house, the national costume is of uniform design, differing only in material and colour—white cotton and linen for the people, violet or white silk for the nobles and officials. The dress consists of a voluminous pair of trousers braced under the armpits, with two or more robes reaching to the ankles, socks of thickly wadded cotton, straw sandals or wooden clogs like the French sabots for the lower classes, shoes with leather lining and cloth uppers for the gentry. The outer robe, not worn by bachelors, has very large sleeves resembling the Japanese kimono. The women wear full white trousers, looking like divided skirts, and over them a very wide white kirtle kilted above into a broad band. In summer a crinoline-frame of wickerwork is worn for coolness under the robes on arms, back, and chest. The crowning glory is the men's hat, which is not unlike an inverted flower-pot with broad straight brims about 2 ft. across, and peak 6 in. high, made of horsehair or finely plaited bamboo, stained black and tied with bands under the chin. Still more wonderful is the mourner's headgear, in shape like huge toadstools, made of uncoloured bamboo-strips, and large enough to completely hide the face. The women go bareheaded except in winter, when they wear fantastic fur-caps open at the crown and decked in front and back with red silk tassels. They go abroad only at night between 8 p.m. and 3 a.m., when the men were formerly obliged to stay indoors.

Photo by Sir Walter C. Hillier, K.C.M.G.

A KOREAN COOLIE.

The high Mongolian cheek-bones are strongly marked.

The staple food is dried fish with beef, pork, game, rice, beans, and a fermented mess called *kimchi*, which smells so strongly that no European has yet ventured to taste it. Altogether the natives are coarse feeders, to whom little comes amiss, the menu including even dogs, rats, weasels, crows, and hard-boiled "high" eggs.

The faculty of veneration is but slightly developed, and since the rejection of Buddhism some centuries ago the Koreans may be called decidedly irreligious. The moral code of Confucius is the only guide of the educated, while the masses have reverted to the animism, the reverence for the dead, and the Shamanistic practices of

Photo by Sir Walter C. Hillier, K.C.M.G.

PRIESTS AND MONKS IN A KOREAN MONASTERY, OR LAMASERY.

Photo by Sir Walter C. Hillier, K.C.M.G.

A GROUP OF HIGH GOVERNMENT OFFICIALS OF KOREA IN OFFICIAL DRESS.

their forefathers. It is curious to see the children kicking about statuettes of Buddha and the gods on the highways, just as "Bony" was treated in England during and long after the Napoleonic wars.

Even marriage is shorn of all religious rites. The whole business is settled beforehand by the elders, and the bridegroom never sees his bride till the wedding-day, when he arrives at her house on a white pony and produces a goose—emblem of fidelity—for her acceptance. Then the two bow to each other three or four times nearly down to the ground, and that is all. A loving-cup is passed round to the assembled guests, who make merry a little while, and so depart.

In Korea nobody ever dies. All are killed off either by the smallpox devil, the typhus devil, or the cholera devil, or else by the machinations of wicked wizards and witches who abound. As after death one or other of these devils might again enter the body and revive it to kill others, they are scared off by the vigorous beating of gongs, drums, pots, and cans, which is kept up incessantly for three days and nights. Then the soothsayer is consulted on the most propitious site for the grave, which is usually situated on the sunny slope of a hill whither all good influences are wafted on the balmy southern breeze. Here, as in the West, the horseshoe is lucky, and so the family vaults of the upper classes are sheltered from evil spirits by horseshoe-shaped mounds turned northwards—that is, towards the quarter whence come the wicked devils riding on the icy arctic blasts.

A. H. Keane.

Photo by P. Kluer, Rangoon.

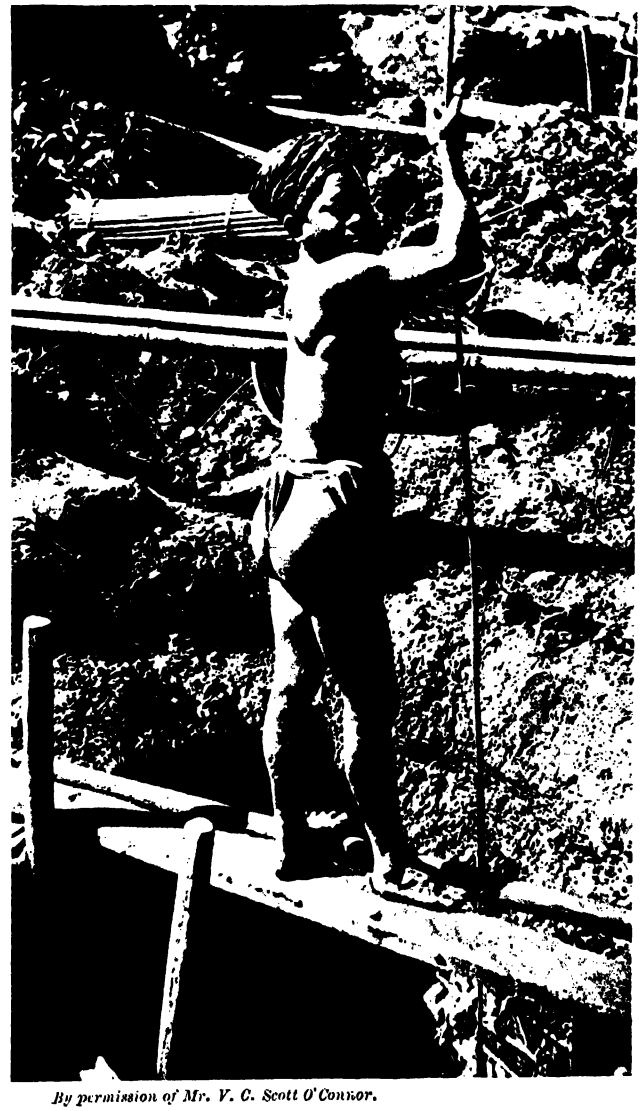
A BURMESE LADY.

CHAPTER VII

BURMA, SIAM, CAMBODIA, TONKIN, AND ANAM

I. GENERAL SURVEY

INDO-CHINA, as the south-eastern peninsula of Asia is commonly but improperly called, has from remote times been occupied by a motley gathering of peoples, whose obscure origins and entangled relations to each other still present many difficult problems to the students of primitive races. That the land was already inhabited in the Stone Ages is now placed beyond doubt by the recent discovery of stone implements embedded in the deposits of the Irawadi basin. The makers of these implements, probably from the southern Malay lands, are not known to have left any descendants, and were later, but still in distant times, replaced by two or perhaps three great streams of migration, from the north over the Chinese mountain barriers, and from the north-west down the numerous river valleys radiating in all directions from the lofty Tibetan plateau. With the northern stream came first the MALAYS, then the great TAI race (SHANS, LAOS, and SIAMESE), mainly from the Yang-tse-Kiang basin in Central China, and lastly the ANAMESE or COCHIN-CHINESE from the Si-Kiang valley and surrounding uplands in south-east China. Yielding to the pressure of these later arrivals steadily advancing southwards, the Malays passed rapidly to their present domain in the Eastern Archipelago, leaving on the mainland only the two groups of the CHAMPAS in the extreme south-east (Cochin-China) and the ORANG-BENUA, or primitive Malayans, in the extreme south-west (Malay Peninsula).



By permission of Mr. V. C. Scott O'Connor.

BURMESE NATIVE HAULING AT THE RUBY MINES.

The north-western migratory movements down the Irawadi and Salwen valleys brought the CAMBODIANS, who ranged eastwards to the Lower Mekhong region; the TALAINGS (MONS), KARENS, and others, who settled in the Lower Salwen and Tenasserim; the RAKHAINTHA (EARLY BURMESE) and BURMESE proper, who occupied the Arakan plains, and most of the Irawadi valley; lastly the KUKI (Chins and Lushais) and the KAKHYENS of North Burma (Hill Tracts and Upper Irawadi above Bhamo). There are further to be mentioned a multitude of smaller groups, the hillmen or wild tribes who occupy the more inaccessible parts of the uplands throughout the peninsula and are collectively called MOI by the Anamese, KHAS by the Shans and Siamese, and PHNOM by the Cambodians.

Physically the great bulk of these divers populations belong to the Mongol stock, and constitute the Indo-Chinese branch of that division of mankind. But there is a distinct strain of white or Caucasian blood, which is conspicuous, especially in Cambodia, amongst the Moi of Tonking and Anam and the Kakhyens of North Burma. Many of these are described as quite fair, and not perceptibly different from the average South European type. Although their speech varies greatly, nearly all the known languages have two marked features in common, *tone* and *monosyllabism*, hence are grouped together as "monosyllabic-toned languages." The chief exceptions are Champa and Cambodian, which are untoned. In religion the uniformity is greater, at least on the surface, since nearly all save the wild tribes are at least outwardly Buddhists. But we shall see that below the surface the old animism with all its attendant superstitions still largely prevails, while in Anam ancestor-worship is as pronounced as in China itself. Socially the Indo-Chinese peoples represent every stage of culture from the savagery of some of the head-hunting wild tribes to the relatively civilised state of the dominant Burmese, Siamese, Cambodian, and Anamese nations.

By permission of Mr. F. C. Scott O'Connor.

A BURMESE MOTHER.

During a great part of the nineteenth century these nations were subject to continuous political changes, the result of which is that the whole of the peninsula, with an area of about 640,000 square miles, and a population roughly estimated at 40,000,000, is now divided between England, France, and Siam; the last mentioned being the only native state which retains even a semblance of political independence. From the table of areas and populations here appended it will be seen that, excluding the Malay Peninsula, dealt with elsewhere, England holds all the western and France all the eastern parts, and that these two converge in the north in such a way as to enclose between them the central region constituting what remains of the still autonomous kingdom of Siam.

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THE SPOIL OF THE JUNGLE

	Sq. Miles.	Pop. (1901-5).
BRITISH —		
Burma, with Arakan and Tenasserim	155,000	9,250,000
Burmese Shan States	68,000	1,238,000
Total	223,000	10,488,000
FRENCH		
Tonkin	46,000	10,000,000
Anam, with Cochin China	74,000	9,000,000
Cambodia	38,000	1,500,000
Siamese Shan (Lao) States	100,000	600,000
Total	258,000	21,100,000
INDEPENDENT —		
Siam, without the Malay States	160,000	9,000,000
Total, Farther India	641,000	40,588,000

II. BURMA

1. THE BURMESE

THE Burmese, who form a compact homogeneous mass in the Irawadi basin, may fairly claim to be an imperial race, although lacking some of those sterner qualities by which alone empire can be upheld. At one time they held unchallenged sway over more than half of the peninsula, and for a moment threatened to absorb the whole of the neighbouring Siamese state. The "vaulting ambition" of their oppressive autocrats became

Photo by Wilhelm Schacmann [*Berlin.*

A PAIR OF DWARFS FROM BURMA.

a menace even to British rule in Bengal; but their attempt to seize Assam, which was actually overrun in 1810, brought about a series of disastrous wars with the British, which ended in 1885 with the complete reduction of all that still remained of the once powerful Burmese empire.

The nation itself can scarcely be said to have ever taken a willing part in these aggressive movements, for the people are by nature of a singularly peaceful disposition, and if left to themselves would certainly never quarrel with any of their neighbours. Their mild temperament, inherited probably from their Tibetan ancestors, is shown both by the quiet way in which they have settled down under British administration, and especially by their attitude towards their womenfolk.

In Burma the gentler sex enjoys a most un-Asiatic measure of personal freedom, which is a perpetual source of astonishment to European, and still more to Mohammedan visitors. The surprise is all the greater since the women of all ages, while moving about with the utmost liberty, are said rarely to misuse their privileges, so that here, as in England, confidence would seem to have fostered that sense of honour and self-respect which is the best and safest guardian of virtue against temptation. This leading feature of social Burma is conspicuous not only in the household, but perhaps even more in the highways and byways and market-places, where it is a perpetual source of delight to observe how deftly much of the petty traffic is conducted by the winsome Mandalay and Rangoon maidens. Everywhere these thrifty and intelligent damsels may be seen, like the ladies at our bazaars, seated at their stalls and retailing fruits, vegetables, cigars of huge size, betel-nut, and other wares. They know the prices of everything, and such is their sense of fair dealing that cheating or sharp practices are never even thought of.

They are a joyous, light-hearted generation, who amid all their business duties still find leisure to join in the harmless revels, dances, and festive gatherings under the shadow of the pagodas. For these are the great trysting-places where all meet to make merry and enjoy life with the sanction, as it were, of religion itself. "It is on one of the great pagoda feast days," writes Mr. J. G. Scott, "that they are seen at their best. Then it is difficult to say which sex is the more brightly dressed; the men with their brilliant turbans and gorgeous costly silk waistcloths, not unlike a kilt, with a long end either thrown over the shoulder or tucked in at the waist, or the women with their gay neckerchiefs, snowy white jackets and *tomehns* or skirts, of endless pattern and striking contrast of colour, red or white flowers wreathed in their jet-black hair, and jewellery in extraordinary profusion."

What a contrast is presented by these bright scenes of an almost idyllic life to the gloomy picture of girl-wives and girl-widows in Hindu society. But the Hindus have relapsed into the gross polytheism represented by such hideous divinities as Shiva, Vishnu, and Kali, while the milder Buddhism rejected by them found a refuge amongst the Indo-Chinese peoples some 2,000 years ago.

In Burma it assumed and still retains a peculiarly beneficent character, and permeates the whole social system perhaps to a greater extent than in any other land, no doubt

Photo by Watts & Skeen] [*Rangoon.*

A KACHIN WOMAN.

By permission of Mr. V. C. Scott O'Connor.

THE CHIEF MÉLLA, THE NEPHEW OF THE SULTAN, THE HAJI NUR-UD-DIN (KO-SHWÉ-TIN).

because all the youths not only receive instruction in the convents, but actually pass through a sort of novitiate and become priests, or at least probationers, for the time being. They shave their heads and wear the yellow robe for a longer or shorter period, go through all the formalities of renouncing "the world, the flesh, and the devil," and accompany the priests at least once or twice round the village with the begging-bowl hung round their necks. They are thus, so to say, sealed to the faith, and one might suppose that when they pass into the world they remain loyal adherents to the pure teachings of Gautama for the rest of their days. But it is not so, and beneath all this outward show the Burmese still cherish most of the strange beliefs of their heathen forefathers. Thus they firmly hold that, when first occupied, the land was infested by fabulous monsters known as "the five enemies"—a fierce tiger, an enormous boar, a flying dragon, a prodigious man-eating bird, and a huge creeping pumpkin causing inextricable entanglements. There are, of course, the lucky and unlucky days, and as in England "Saturday's child is loving and giving," so here also the day on which people are born is a sure index of their character and destiny. Each day is further symbolised by some animal—Friday by a guinea-pig, Saturday by a dragon, Monday by a tiger, and so on—and red or yellow wax candles shaped like these creatures are offered at the pagoda by those born on the corresponding days.

Perhaps the chief failing of these kindly and hospitable people is their confirmed indolence, which yields only to the excitement of sports and gambling. Then, indeed, the usually apathetic Burmese displays all his pent-up energies, and goes wild over boat races and foot races and pony races, wrestling and boxing with equal vigour, and taking kindly to English football, which, as he says, is just like fighting. In other respects they are sober and abstemious, and, as Mr. Scott observes, "it is their natural kindness and that first of all qualifications for the title of gentleman—consideration for the feelings of others—which make the Burmese such general favourites with all who come across them."

They are also an artistic people, and their keen sense of form and colour is displayed not only in the graceful outlines of their temples and other monuments, but in their rich costumes and the decorations of their houses, and especially their bodies. These

are often tattooed in a most elaborate fashion, and so skilfully are the designs executed, so harmonious the shading of the pigments, that the general effect is that of a gaudy pair of breeks, usually reaching from the waist to the knees, as seen when the loin-cloth is removed.

The equality of the sexes is also well seen in their matrimonial affairs, which are conducted with perfect freedom on both sides. In fact the girl may almost be said to take the upper hand in these matters. Not only does she dispose of her affections as her fancy pleases, but also claims the right to cry off even after the marriage, should her husband give occasion for any grounds of complaint. In such cases the separation is arranged in the simplest possible manner. She merely presents herself before the village elders and lays the cause of their differences before them. If these are considered reasonable, her plea for a divorce is never refused.

The courting itself is conducted with equal freedom, and under somewhat peculiar conditions. At first there is considerable restraint, etiquette requiring that the lovers should never meet alone. It would be considered highly improper for the young couple to walk out together even in broad daylight. "There is a fixed hour," writes Mr. Scott, "for the occupation about nine o'clock at night, which is therefore commonly referred to in the country as 'lads go courting time.' Preparation is duly made by the girl. She gets herself up for conquest, and calls in some friends to support her. The lover, also with a friend or two, comes round at the courting hour, and makes his presence known by whistling an accomplishment at which many Burmese are not by any means deficient. To avoid useless labour in blowing out their cheeks in futile attempts to get to the sounding point, some of them prefer to bring one-stringed fiddles with them, and saw backwards and forwards in a somewhat agonising way. This he has to do

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BURMESE HARP-PLAYER.

Photo by Signor Beato [*Mandalay.*

A BURMESE PRINCESS.

till the girl signals that the old people have gone to bed, for the old people are not allowed to be present in the room, though it is said that the mother has always a crack in the wall through which she can survey operations, and see that the wooer is a suitable personage. When the flirt of a handkerchief has announced that the coast is clear, the lover ascends with his supporters, and they sit down in front of the girls, and smoke and philander as much as they can under the conditions. Kissing and caressing are not permitted. Such proceedings a Burmese girl would consider highly indecorous, no matter how many people were looking on. If the parents do not object, a very few meetings of this kind are enough, and the pair are married off with the most ardent-lover-like rapidity. The marriage is a mere civil right, and depends more upon the publicity of the thing than anything else. All the people of the village, or of the neighbourhood, if it is a large town, are invited to the bride's house. The men sit together and chew betel, and drink lemonade and other sweet drinks, and talk for an hour or two, and the women gather in an inner room and smoke cigars, and discuss matters generally. Formerly the bride and bridegroom used to eat rice out of the same dish and feed one another with morsels in turtle-dove fashion: but this has been given up of late years, and there is really no ceremony at all."

After the British annexation (1885-6) a considerable number of the deposed King Theebaw's troops refused to surrender, and, escaping to the wooded tracts, set up a sort of guerilla warfare, which for some time gave great trouble to the authorities. They even brought the whole nation into disrepute, the Anglo-Indian term *dacoit*, "gang of robbers," having been somewhat unfairly applied to them. When captured they were thrown into prison indiscriminately with the real highwaymen, who in Burma, as elsewhere, form a very undesirable element in the community. These gaol-birds dread arrest and the lock-up almost more than death, and as a charm against capture they have quaint devices tattooed on arms, legs, and other parts of the body.

2. THE ABORIGINES: KARENS, KAKHYENS, CHINS, LUSHAIS

If the Burmese proper, with their cousins the Rakhaintha, who give their name to Arakan, and their more distant relatives, the Talaings or Mons of the Lower Irawadi and Salwen Rivers (Pegu), may be called fairly cultured peoples, the terms "barbarian" and "savage" will more fittingly apply to most of the other inhabitants of British Burma.

An exception may to some extent now be made in favour of the Karens of Tenasserim, amongst whom zealous Protestant missionaries carried on a successful

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A BURMESE LADY.

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A KAREN MAN AND WIFE.

propaganda during the latter part of the nineteenth century, and still continue the good work. Thanks to their reports, supplemented by the rare visits of passing travellers, our information regarding these till lately almost inaccessible aborigines is now somewhat full, and the Karens are known to be divided into quite an extraordinary number of small tribal groups all living in a very primitive social condition. There are three main divisions Whites, Blacks, and Reds—so called from the colour of their clothes, and collectively numbering about 1,000,000, who under various names—Sgau, Pwo, Bghai, Mopgha, Tari, and many others—occupy a very long and narrow strip of the uplands stretching between Burma and Siam for about 780 miles from the latitude of Mandalay to the southern extremity of Tenasserim. They are a fine, intelligent, and brave people, supposed by some authorities to be Mongolians who migrated in remote times from the Gobi Desert, but really an outlying branch of the great Burmese family. This is shown not only in their physical aspect, which though ruder is still fundamentally the same, but also by their many dialects, which all belong to one language, and that akin to Burmese. It may be studied in the Bghai, Pwo, and Sgau tongues, in which the missionaries have translated parts of the Bible, using the beautiful Burmese alphabet for the purpose. Many have long been semi-civilised Buddhists, while perhaps 100,000 are now real Christians.

All the rest are still nature-worshippers with many curious notions about the surrounding spirit-world. For them the local genii are little more than invisible human beings, with all their failings and shortcomings, but always malicious and evilly disposed towards ordinary mortals. Hence their spite and snares have to be averted by timely offerings, so that the respect thus paid to them may properly be called demon-worship. Like the Burmese, the Karens are fond of dress, but prefer more sober colours, now and then relieved by bright spangles, large ear-rings, and pendants, or strips of red flannel tucked in under the armpits, or falling in bands before and behind. They have a singular way of combining burial and wedding rites. On a bamboo platform before the dead man's house the body is laid on a linen shroud and bemoaned by the assembled mourners, while the young folk fall a-wooing, being seated in two groups on either side of the platform. Loving greetings are interchanged, gifts passed to and fro, and songs of the olden time chaunted in honour of the maidens by the woocrs, who call them in glowing language their stars, or bright flowers, or glittering gems. When the courting is over they pair off, while their elders conclude the burial service.

Distant relatives of the Karens are the unruly Kakhyen hillmen, who occupy the whole of the upland tracts about the Irawadi headstreams between Assam and Yunnan.

Kakhyen, or Kachin, said to be a variant of Karen, is the name applied by the Burmese to these fierce uplanders, who call themselves Singfo or Chingpaw, "men," and claim to be the "elder brothers" of the Burmese lowlanders: by whom they were never conquered. Indeed, they maintained a state of lawless independence till finally reduced by the English in 1892. Since then they have ceased to live by plundering the caravans along the trade routes between Burma and China, have even discontinued their own intestine feuds, and are now rapidly settling down to quiet ways under the *pax Britannica*. They are certainly a mixed people; and amongst them may be clearly distinguished both a Mongol and a Caucasian type. The true Mongolian Singfos have short round heads, low brows, very prominent cheek-bones, oblique eyes, broad nose, thick protruding lips, very dark brown hair and eyes, and disproportionately short legs and low stature, the men averaging only about 5 ft. 3 in. and the women falling below 5 ft. The Caucasian strain is shown in the long oval face, pointed chin, aquiline nose, lighter complexion, and regular features met with in several districts. A Singfo girl seen at Bhamo, with her large lustrous eyes and fair skin, might have passed for a European belle.

Near the Assam frontier some of the innumerable Singfo tribes have become semi-civilised under Buddhist influences, and are called Buddhists. But even these, like all the rest, are still really animists, living in constant dread of the wicked *nats* (spirits) that haunt all the circumambient spaces. Most of them are tattooed, the women especially being often covered with graceful designs, which serve the twofold purpose of ornament and charms against witchcraft, sickness, and other troubles. The native craftsmen weave stout cloth dyed with indigo, make little silver ingots worn as earrings, and also manufacture arms which are traded with the surrounding peoples.

South of the Singfos follow their Chin and Lushai relatives, whose territory comprises most of the Chindwin basin between the Irawadi and the Assam frontier ranges. These also are spirit-worshippers, and their *nats* are even more numerous and troublesome than those of their Singfo neighbours. They swarm everywhere, and assume all

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A BURMESE SCENE: EVENING ON THE YUNZALIN.

Photo by Signor Beato [*Mandalay.*

A SHAN BEAUTY.

sorts of forms, so that small-pox, cholera, famine, and all other evils are, as it were, visualised *nats*. The Chins who visited Rangoon in 1895, when cholera was raging, tried to ward it off with their knives, or by hiding all day in the bushes. There is also the evil eye, by which their enemies may bewitch them, and cause lizards to enter their bodies and eat up their entrails. Once a Chin so possessed went to hospital quite prepared to die; but an emetic dislodged the *nat*, and he went away rejoicing. The Chins have been most carefully studied by Messrs. Carey and Tuck, whose valuable work, *The Chin Hills*, sheds a flood of light on the religious notions of primitive man. Strictly speaking, they worship neither god nor devil: but the Yo, as the northern Chins call themselves, believe in Kozin, a sort of head-god, from whom, however, they expect neither grace nor mercy, and at most hope that he may be induced, "for a consideration," to relieve them from the plagues and misfortunes with which he might punish offenders. Their oral "literature" is rich in folk-lore legends, which explain their tribal origins and vicissitudes. According to tradition, the formerly powerful Tawyans were ruined by their insane efforts to capture the sun. With a sort of Jacob's ladder they went up, up, until, growing tired and quarrelling among themselves, one day half of them were just about to seize the fiery orb when they came down with a crash, the other half who had remained below having sawed the pole asunder.

After death all go to "Deadman's Village," where, however, there are two compartments—the pleasant abode and the wretched abode, the latter being reserved, not for the wicked, but for the unavenged. Good or bad deeds do not count; but should anybody be killed he must remain in the wretched abode, the purgatory, until his murder is avenged by blood. Thus arises the vendetta, which receives a sort of religious sanction strengthened by the belief that in the after-life the first slain becomes the slave of the second slayer, who in turn becomes the slave of his slayer, and so on.

The Chins are a much finer race than the Mongoloid Singfos, and are both taller and more robust than the Burmese of the Lowlands, men nearly 6 ft. high being common enough, especially amongst the Lai or southern branch. Here are even met some real giants, well proportioned and displaying a magnificent muscular development; but, as in other places, there are sports in the opposite direction, and the "pair of dwarfs from Burma," exhibited by Mr. C. Hagenbeck at Berlin in 1898, probably came from Chinland. They were a little over 3 ft. high, the boy being at that time about eighteen and the girl nineteen years old (see p. 164).

Other sports of quite a different order also occur both in Burma and in the neighbouring lands. These are the "hairy people," like the little Siamese girl Krao, who was exhibited in London a few years ago, and like the group of full-grown men of Mandalay here figured at page 175. Similar hirsute people are found, not as rare exceptions, but as ordinary natives, amongst the Veddas of Ceylon, the Todas of

Southern India, and especially the Ainu of the island of Yezo in Japan. Two of our group, the man in the centre and the other seated on his right hand, betray a most remarkable resemblance to these Ainu as well in their features as in their hairy character. So true is this that the late Mrs. Bishop's vivid description of the Ainu is equally applicable to our Mandalay family. "The bodies of many are covered," writes this observer, "with short bristly hair. I have seen two boys whose backs are covered with fur as fine and soft as that of a cat." From their wide range in Eastern Asia some authorities have suggested that they represent a primitive race who inhabited that region before the arrival of its present inhabitants. Others have gone further, holding that they are instances of what specialists call atavism that is, a harking back to a simian type from which all mankind may have sprung. Several instances are recorded from all parts of the world, such as the Russian "dog-man," Andrew Yeftichef, the famous dancer, Julia Pastrana, and another Burmese family, that of Shwé-Maong, the whole of whose body had a coat of hair from 4 to 8 in. long. These and such like cases are regarded as a return to a primitive hairy condition in man, or at least sufficient to make it probable that man was in primitive times far more hairy than at present.

III. THE SHANS

Although, as shown in the table, page 163, there are no longer any independent Shan states, the Shans themselves still constitute a very important section of the Indo-Chinese populations. They overflow even into Yunnan, where several distinctly Shan communities still persist; but those that in prehistoric times occupied the greater part of China south of the Yang-tse-Kiang have disappeared as a separate people, being completely fused with the Chinese advancing in overwhelming numbers from the north. They have also disappeared from Assam, which they dominated from the sixth to the close of the eighteenth century, and where they are now assimilated in speech, usages, and religion to the Hindus penetrating from the Ganges delta up the Brahmaputra. In the Menam basin they have not disappeared, since the still dominant and independent Siamese nation are only Shans under another name; or perhaps it would be correct to say under the same name, many holding that Shan and Siam are the same word, and of Chinese origin, meaning "highlanders," from *Shan* = "mountain."

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DIGGERS IN THE RUBY MINES, MOGÔK, UPPER BURMA.

This term, however, is not recognised by any of the Shan peoples, all of whom call themselves *Tai* or *Thai*—that is, "free" or "noble." At present Shan is the collective Burmese name, and thus corresponds to *Lao*, the collective Siamese name, so that these two terms are rather political than racial, Shan denoting all the Tai people formerly Burmese and now mostly British subjects, Lao all the Tai people formerly Siamese and now mostly French subjects (see table). The Siamese distinguish between the "Black-paunch Lao" and the "White-paunch Lao," the former so-called because they clothe themselves, as it were, with a dark skin-tight garb by the tattooing process; while the latter do not tattoo, but leave the skin of its natural white or relatively light colour. The Burmese Shans, who call themselves *Nyion*, have carried the process to extreme lengths, and often array themselves from head to foot in fanciful designs more elaborate even than those of the Burmese.

During their early migrations the Shans must have come in contact with and absorbed many of the Caucasian races, who in the Stone Ages ranged from Europe to Japan and South-eastern Asia. The result is that they are physically a somewhat finer race than their Chinese, Burmese, or Anamese neighbours, with but slightly oblique dark brown eyes, broad, well-formed nose, medium height (5 ft. 5 or 6 in.), fair complexion, not much darker than that of the average South European, and much softened Mongoloid features. The colour, writes Mr. Carl Bock, "is much lighter than that of the Siamese," while "in facial expression the Laotians are better-looking than the Malays, having good high foreheads, and the men in particular having regular, well-shaped noses." Dr. Kreitner, of the Szechenyi expedition, also declares even more emphatically that the Burmese Shans have "a nobler head than the Chinese; the dark eyes are about horizontal, the nose is straight, the whole expression approaches that of the Caucasian race."

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RAFTSMAN AT MAYWINE.

The Shans are in truth a light-hearted, intelligent people, friendly and hospitable, with a decided artistic taste, shown in the just proportions of their monuments, in the sober colours of their not inelegant attire, their skilful weaving processes and metal-work. The present writer possesses a bronze statuette of a seated Buddha, cast some 500 years ago in the Lao country, which could scarcely be surpassed for graceful outline, proportions, and expression.

These Lao groups probably accepted Buddhist teachings about the new era, and hence have long been a somewhat cultured and educated people enjoying the advantages of orderly government in a number of independent petty states, all now shared between China, France, and England. There are vague traditions of a former very powerful Lao empire, about which

Photo by Bourne & Shepherd] [*Bombay.*

A HAIRY FAMILY OF MANDALAY.

nothing definite is known; and it must be confessed that at least throughout the historic period the Shan people, numerically one of the largest in Eastern Asia, have betrayed a strange lack of political cohesion, partly perhaps due to their mild, unwarlike temperament, and partly to the early adoption of the somewhat enervating teachings of Gautama.

All the widely dispersed Shan groups speak little-divergent dialects of the same Indo-Chinese mother-tongue. This remarkable linguistic uniformity, which extends even to Siam, is probably due to the fact that at an early date a literary standard was formed by their Hindu instructors, who reduced their monosyllabic-toned language to written form, and thus spread a knowledge of letters in all the schools attached to the Buddhist temples dotted over the land. The writing systems adopted by them are all based on the square Pali form of the Sanskrit syllabic characters. But each alphabet had to be more or less modified in different ways, in order to adapt it to the peculiar phonetic systems of the several local idioms. Thus has been developed a bewildering number of alphabets, which are still current not only in these countries, but also amongst the semi-civilised Mossos, Lolos, and others occupying the high grounds along the Chinese borderlands. In the Lolo country Prince Henri of Orleans was shown a richly illuminated manuscript written in a peculiar character still used jointly with Chinese for drawing up legal documents. According to Colonel R. G. Woodthorpe, "the Western Shans use one very like the Burmese: the Siamese have a character of their own, which is very like Pali: the Shans called Lü have another character of their own: and to the north of Siam the Lao Shans have another." Yet most Europeans manage to do with one alphabet, and that the Latin which has undergone little change since the days of Imperial Rome.

Luang-Prabang, which may be called the metropolis of the Lao nation, is a great gathering-ground of races, and during a walk through the market-place one meets an astonishing number of types and costumes—Lower, Northern, and White Siamese; Black and White Lao; men from Yunnan; Chinese-like Meo; Burmese; Burmese Shans; and

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BURMESE DANCING GIRLS.

FOUR GENERATIONS OF A BURMESE FAMILY.

Karens. The whole of this strange mixture of men and women good-humouredly barter and jabber in their different jargons. What strikes one most among the objects exposed for sale are fish which in some cases look like joints of beef, vegetables, including green peas, sucking-pigs, raw silk, wax, beads, knives, buttons, and Manchester calicoes.

Observers are astonished to find how universal is the belief in spirits amongst the Lao people, despite their profession of strict Buddhism. Numbers of cattle are yearly slaughtered to propitiate them, although, according to Gautama's teaching, no living creature should ever be sacrificed. Among the White Laos the spirit of good and evil can enter into anybody, and every man that can afford it has his "spirit-man," who at times works himself into a sort of fit, and then it is the spirit, not the man, who talks. He begins by ordering the slaughter of some cattle and the drinking of much liquor, and of course the spirit-man has the first share, and thus lives on the fat of the land. He has to be consulted on all serious matters; people wishing to stand well with the authorities have to curry favour with him by gifts and bribes, and he is also a sort of handyman, undertaking all kinds of jobs, and at the same time warning you that he is the devil, or perhaps can command the services of the Evil One. As in Burma, the *wats* (pagodas) are the resort of holiday people, and here the beat of gongs and drums echoes incessantly down the leafy gorges and out on the sunny forest glades. "Three beats on the drum," writes an observer, "then one on the gong: another three on the drum, and a strike on another gong, which gives a note an octave higher than that of the first gong. The drums are 4 ft. high and 2 to 3 ft. in diameter, the drumhead being of raw hide."

Like their Burmese neighbours, the Western Shans treat their womenfolk with great kindness, and in all serious matters, such as betrothals, generally regard them as equals. Thus, the wooer makes his first advances to his lady-love, and, as among most Europeans, does not approach her parents on the subject before obtaining her consent. That secured, they apply to the village elders to join the couple in the bonds of wedlock. On the appointed day the suitor brings presents of tea and torches, which are the elders' perquisites, while the pair make obeisance with hands uplifted and clasped together.

Photo by Prof. James McCarthy, per Mr. H. Warrington Smyth.

FOUR NATIVES OF NORTH SIAM IN FISHERMAN'S DRESS.

The youth is then asked whether he is prepared to perform all the duties of a husband towards his intended, and on his undertaking to do so the elders give them their blessing. Then follows a public banquet which is provided by the bridegroom, and at which arak (rice-whisky) is poured out like water. Eatables also are served up without stint, and include, besides various meats, rats and mice, but not dogs, cats, and snakes, as has been asserted. After the feast, which is accompanied with music, much merriment and laughter at times ending in boisterous revelry, the couple take up their abode in the house of the bride's parents for two years, and then for the same period in that of the groom, this being a transitional phase between the earlier matriarchal and later patriarchal state.

Divorce also is arranged on terms of perfect equality, being optional on either side, on the understanding that a certain indemnity, usually about £4, be paid to the divorced party. At the separation the sons go with the father, the daughters with the mother, while the household goods are divided equally between the two. But with a remarkable sense of the fitness of things, the husband takes two-thirds of the ready money, and the wife two-thirds of the "wardrobe," together with the dwelling, and this arrangement is carried out, whoever be the offender.

Like so many Buddhist peoples, the Shans are strangely careless of burial rites, cremating, interring, or exposing the bodies of the departed almost indifferently. But "many mansions" are provided for their souls in the after-life. In the abode of bliss there are two kings, a court, officials, and deputy-governors, just as in the petty Shan states of this world. The inhabitants are of two classes, the Celestials—that is, the male and female angels who are born and bred in the upper world; and the Terrestrials—that is, the good souls that are continually arriving from the lower world. These, however, enjoy their state of bliss only so long as their stock of merits lasts. For the wicked there are the usual places of everlasting torment, which are also ruled over by potent lords and kings. But the reader may be spared an account of the divers horrors of this lower region, which in fact are quite indescribable, rivalling even those of Dante's Inferno itself.

One good result of the recent political changes is the total suppression of the slave-raiding expeditions, which formerly prevailed to a far greater extent than is commonly supposed. Regular forays were organised by the Lao chiefs themselves, and constant incursions made into the hilly districts inhabited by the Khas wild tribes. The captured victims of all ages and both sexes were either distributed amongst the Lao nobles or else bound together and forwarded in gangs to Korat and even to Bangkok, where they were publicly sold as slaves. But all these horrors have ceased since the Siamese Lao provinces have been brought under French administration. Thus the extension of European political rule has been as beneficial in Asia as in so many parts of Africa, where the Arabo-Nubian slave-raiders have been suppressed by the British, French, and German authorities throughout Soudan and along the eastern seaboard.

BURMESE MUSICIANS

[Photo by P. Kitor]

[Rangoon

By permission of the Professor of Anthropology, the Natural History Museum, Paris.

A SIAMESE OF BANGKOK.

IV. SIAM.

1. THE SIAMESE.

Within its present reduced limits Muang-Tai, the "Kingdom of Siam," coincides roughly with the basin of the Menam River. Here alone has the Shan race succeeded in building up a powerful state, which before its dismemberment by the French (1896—1904) had absorbed the ancient monarchy of Cambodia, and extended its sway northwards over the whole of the Lao domain as far as the Mekhong River, and southwards over most of the petty states in the Malay Peninsula. The administration was, however, essentially weak, consequently capricious and in some respects oppressive and cruel, while till lately domestic slavery, the slave-trade and slave-raiding in its worst form were recognised institutions, so that the partition need not be greatly regretted. Perhaps the Government itself feels that the change has on the whole been for the better, since it has now turned its serious attention to those urgently needed reforms and economic undertakings by which the nation may be regenerated, the resources of the land developed, and the kingdom saved from a fate similar to that of the neighbouring Burmese empire.

As might be expected from their long sojourn in a warmer and more humid environment under the rule of despotic potentates, the Siamese people contrast both in physical and moral respects somewhat unfavourably with their more vigorous T'hai-Shan kindred. They have been called effeminate, and if this be too strong an expression, it will scarcely be denied that they are bodily and mentally a feebler race than any of the neighbouring populations. Their characters are those of an invertebrate Mongol, of a Mongol transplanted from the breezy northern steppelands to the enervating conditions of a moist tropical climate; but they are a very mixed people, and one might suppose that they were conscious of the fact from the curious explanation that some of their writers give of the national word Sayam (Siam). According to these it means "Three," in reference to the three races by whom the country was originally inhabited, now all fused in a single nationality. Still, a gradual transition is perceptible from the taller, more robust, and more regular-featured Shans to the Siamese proper, who are generally rather under-sized (5 ft. 5 or 6 in.), though well proportioned, with supple limbs, black eyes and hair, olive complexion, and rather broad but less flat features than the normal Mongol, and to the European eye an unpleasant expression heightened by the practice of blackening the teeth.

On the other hand the children are charming little creatures, with bright eyes, winning smile, pliant limbs, and black top-knot decked with sparkling gems or bright flowers,

and no dress to speak of. The costume even of adults is somewhat scanty, being generally limited to the universal *languti* (loin-cloth), with a sort of *sarong* worn by the men across the shoulders and by the women wrapped round the waist. The better classes are, of course, more fully attired, the *languti* being developed to the dignity of knickerbockers reaching from waist to knees and supplemented by a kind of loose-sleeved jacket buttoned in front from under the neck to below the waist. The dwellings also, if somewhat frail, are at least comfortable and snug-looking, even in the rural districts. As in the Lao country, these light grass and bamboo structures are raised on platforms high above the swampy rice-fields: but the Siamese houses can always be distinguished by their projecting roofs and eaves reaching down nearly to the ground. By these flimsy habitations, often merely bamboo shanties or at most timber houses, even in the towns and villages, an unsettled appearance is imparted to the scenery, as if the people had inherited the roaming nomad habits of their Mongol forefathers, who "being constantly engaged in war and plunder, or being plundered, never had time to become the founders of cities" (Prof. J. McCarthy).

The former prevalence of domestic slavery is still everywhere reflected in the extremely obsequious ways of the underlings and of the lower classes generally. All approach the governors and high officials in the most servile attitudes, usually crawling up on all fours, and then bringing their hands together to their foreheads before presenting their petitions or pleading for justice or mercy. This ceremoniousness, as it is sometimes called by casual observers, is really the general attitude of prayer, and shows to what an extent Buddhist influences have permeated Siamese society; but in Siam this strange atheistic religion, beginning with transmigration and ending with *nirvana* (extinction), has not assumed the same beneficent character as amongst the more intelligent Burmese people. It has done little or nothing to raise the moral tone, or suppress the old Shamanist superstitions, but in some respects has tended rather to intensify them. Even amongst the priests Gautama's precepts have been strained to such an extent as to become superstitions. The daily actions of the priests down to the minutest details are regulated in such a way as in very truth to make life not worth living. To avoid injuring worms and the like, the ground must not be dug, so that the monks can neither plant nor sow. They must not boil rice, as it might kill the vital spark; eat corn for the same reason; climb trees lest a branch gets broken; kindle a flame as it destroys the fuel; put out a flame, as that also would extinguish life; forge iron, as the sparks would fly out and perish; swing their arms in walking; wink in speaking; buy or sell, but only beg; stretch the legs when sitting; bleed poultry or other animals; mount an elephant or a palanquin; wear red, black,

Photo per Mr. H. Warrington Smyth.

SIAMESE LADY WITH HER CHILDREN.

green, or white attire; mourn for the dead, etc. In a word they must neither do anything, nor not do anything, and then despair of attaining *nirvana*, since one transgression might at any time relegate them to the lowest hell to begin again their weary pilgrimage for countless ages under new forms of existence.

Beneath all this black pessimism the old heathen beliefs still flourish vigorously. Spirit or devil-worship is still rife, and in many places pure animism is the only religion, so that shrines and pagodas are often raised to the countless deities of land and water, of the woods, hills, villages, and each particular household. Vast sums are lavished both in offerings to these invisible beings and also in support of the Buddhist temples, convents, and priests. Thus the moral ideas get confused; and Mr. Warrington Smyth has even gone so far as to credit the Siamese with an undeveloped sense of right and wrong, so that they are good only by accident, non-moral rather than immoral. "To do a thing because it is right is beyond them; to abstain from a thing because it is against their good name, or involves serious consequences, is possibly within the power of a few: the question of right and wrong does not enter the calculation."

As in Burma, everything is controlled by lucky and unlucky days, and on this subject Mr. McCarthy has much to say. "In Siam the days and hours are believed to have a powerful influence on the actions of men. I have seen a Siamese official seated solemnly on the back of his elephant intently watching the minute-hand of a fifteen-shilling watch in order that he could give the word to march at the precise second of time." So also a propitious hour has to be chosen for the hair-cutting of the Siamese girls, this being next to their wedding the greatest event in their lives. All the invited guests bring gifts of money and jewellery, which are carefully put aside for the dowry. In the case of royal princesses the event is marked by extraordinary festivities extending over several days, and accompanied by processions of nobles in flowing white muslin robes, and of maidens arrayed in cloth of gold, and followed by the young princess, also in gorgeous attire and borne aloft on a gilt and jewelled throne.

Photo by Prof. James McCarthy, per Dr. A. H. Keane.

A LAO CHIEF, SEVENTY-SEVEN YEARS OLD, IN SIAMESE UNIFORM.

These honours conferred on the young girls are an indication of the general deference paid to women, which indeed is the one redeeming feature of Siamese society. They are

free to walk abroad, go shopping, visit their friends, see the sights, and join in the public festivities without let or hindrance. Even here there is or was a dark side, since those who brought no dowers and had to be purchased might again be sold at any time, and thus fall from the dignity of matrons to the position of mere drudges destitute of all personal rights; but progress, though slow, is apparent in all directions, and it may be hoped that Siam ere long may take its place on a footing of equality amongst the civilised peoples of the world.

Photo by Mr. Isaacgo] [*Bangkok.*

A SIAMESE PRINCE.

2. THE ABORIGINES

Among the less known Kha, as the Siamese call all the non-Thai wild tribes of the encircling uplands, mention may be made of the somewhat settled Meo people from the Luang-Prabang district. They were first visited and photographed in 1884 by Mr. McCarthy, who describes them as "fine, sturdy men dressed in a cloth scarcely large enough for its purposes, and reminding one forcibly of the tribes in the Himalayas." He also speaks of the Lamets and Lamings of the Nam Ta valley, "who tattoo themselves all over the body, particularly in stripes down the legs; the Bits, who live chiefly in the Nam Pa valley; the Hok, Khamoo, and others, now settled in the Nan district," while a great many more have found a livelihood in the teak forests of Chieng May, offering their services—hard services they are—for the small sum of 4 rupees per month, which is not always paid them. All these may be regarded as already half-civilised groups, whereas the really savage Khas, called also Chays, have yet to be studied in their almost inaccessible mountain homes.

V. CAMBODIA

Here we enter French territory, since the ancient kingdom of Cambodia became a protectorate in 1862, and from 1887 has formed an integral part of French Indo-China (see page 163); but in most other respects—historical, social, and religious—the Cambodian people, who call themselves *Khmer*, are associated far more intimately with the Siamese and Burmese than with the Cochin-Chinese and Anamese sections of the Indo-Chinese populations. As we shall see, these last have derived their general culture, social and political institutions mainly from China, whereas the Khmers have received all the elements of their civilisation from India, either directly or indirectly through Siam or

the Eastern Archipelago (Sumatra, Java). This is seen, for instance, in the striking fact that the Cambodian characters are not hieroglyphs like the Anamese of Chinese origin, but alphabetical, like the Siamese of Pali origin. It is still seen more conspicuously in their wonderful architectural monuments, which again are not of Chinese but of Hindu origin. Indeed, in its steady progress eastwards Hindu religious art may be said to have culminated in the stupendous temple of Angkor-Vat, which stands on the shores of the great Tonlé-sap lake in the very heart of the Khmer domain, and for which parallels must be sought amongst the crumbling monuments of Siam and Java.

The nation itself stands, however, quite apart. Although now greatly modified by Chinese, Anamese, Siamese, and even Malay interminglings, the primitive Khmers are not of Mongol but of Caucasian stock: nor is their speech a monosyllabic-toned, but a polysyllabic-untoned language, far more akin to the Malayo-Polynesian than to the Indo-Chinese family. The true Khmer physical type is best seen, not amongst the dominant and more cultured Cambodians of the plains about the Lower Mekhong and lake districts, but amongst the less civilised but more pure-blooded Kuys towards the Siamese frontier, and also the Stiengs, Samrehs, Sharays, Suehs, Banhars, and other small groups on the uplands between Cambodia and Cochin-China. The Kuys, noted iron-workers, are recognised as the *Khmer-dóm*, "Primitive Khmers," by the Cambodians proper, and to the same connection belong all the others, who are locally called *Kammen-Dong*, "Hill Khmers," or *Kammen-Borán*, "Old Khmers." All these are described by recent French observers as an offshoot of the Indo-European stocks, fine, vigorous men, with symmetrical and well-set frames, stature rather above the medium of 5 ft. 6 in., straight profile, oval face, long head, high forehead, straight or wavy black and brown hair, full beard and whiskers, always frizzled or wavy, perfectly straight and horizontal eyes, straight nose, small mouth, colour mainly bister or brown, regular features, "without ferocity or hardness and far more expressive than the Mongolian," in fact, normal South Europeans. Earlier observers had already described the Cambodian ladies of rank as white and beautiful, and the better classes are still noted for their light complexions and intelligent non-Mongol physiognomy.

A SIAMESE WOMAN.

At present they are a somewhat indolent, dreamy people, living as it were in the past, and careless of the future. They seem to remember the heroic days when they held sway over most of this part of Asia, including the whole of Siam, and on the great inland sea raised marvellous monuments scarcely anywhere rivalled for magnitude and lavish display of elaborate ornamentation. At Angkor-Vat these rich architectural details betray both Brahmanical and Buddhist influences; silent witnesses of the historic fact that in Cambodia the Hindu missionaries were preceded, or else followed, by the envoys of Gautama; for the sequence of events

Photo by Mr. H. W. Rolfe] [*Bangkok.*

A ROYAL PRIEST, SIAM.

Photo by Prof. James McCarthy, per Dr. A. H. Keane.

LAO MUSICIAN WITH NATIVE "ORGAN."

is not clear, and the national records betray the same strange indifference to chronology that is so characteristic of the early Hindu writers. Here, however, as elsewhere in the peninsula, Brahma has yielded to Buddha: a change perhaps reflected in the national legend which relates how, in the olden time, a Hindu prince migrated with ten millions of his subjects from the Ganges to Cambodia, where he founded the dynasty, the last descendant of which has lately ended his days in Paris.

The national dress somewhat resembles that of the Siamese, consisting of a loose *languti* fastened by the men above the loins, and by the women allowed to fall down in ample folds like a skirt. The women also drape the upper part of the body, often left bare by the men, in a graceful cotton or silk tunic, and leave the hair to nature till their marriage, when it is cropped short. The universal top-knot is surmounted by those of high rank with a curious head-dress resembling a pagoda in miniature, while the lobes of the ears are often greatly distended by the insertion of thick wooden or ivory plugs. Young girls are brought up very strictly in the seclusion of the home, and thanks to the moral precepts taught by their elders, enjoy a better reputation than the somewhat dissolute women amongst their neighbours. The Khmers are great lovers of music and poetry, often improvising songs in dialogue, which are accompanied by the simple and monotonous notes of stringed instruments, gongs, and drums. The universal diet is fish and rice, usually seasoned with the juice of unripe or sour fruits. The houses, everywhere raised on piles, are constructed according to long-prescribed rules, and usually disposed in three compartments, the inner being sheltered by a steeply sloping roof supported on four posts, and extended on two or three sides at a more gentle incline to cover a space corresponding to the outhouses and courtyards of European dwellings.

Polygamy, tolerated amongst the wealthy classes, is evidently opposed to the racial instincts of these eastern Caucasians, who are mostly monogamists, and whose women display in these matters as much jealousy and as deeply vindictive feelings as their distant European cousins. The funeral offices also greatly resemble those of the west, except that mourning is not black, but white, as in so many other parts of the eastern world. Immediately after death the body is washed, wrapped in a white cotton shroud, placed in a coffin with a little silver coin or gold or silver ring in its mouth, and mourned or prayed over by the *bonzes* (Buddhist priests) for a night and a day. Then it is at once cremated by the poor, and by the middle classes after three days, but by the wealthy

preserved for months, or even years. In this case it is embalmed with quicksilver, while the gases are carried off through a pipe projecting above the roof. Others consign the body to a grave, from which it is exhumed and the bones calcined, after several years. All this betrays a strange survival of savage usages still practised by many primitive peoples.

VI. TONKIN, ANAM, AND COCHIN-CHINA

1. THE ANAMESE

We now leave the Indian and enter what may be called the Chinese cultured world in the strictest sense of the term. For a long time China has ceased to rule politically beyond her own proper southern frontiers; but in all other respects — literary, social, religious, or non-religious — she still holds a firm grip of the land from Tonkin to Cape St. James. The whole region has, in fact, been called a sort of attenuated China, of which it is socially a pale reflection, and to which it owes its arts and industries, its moral and philosophic systems—in a word, all the elements of its civilisation, and even a large part of the inhabitants themselves. When the southern Chinese first began to swarm over the border ranges upwards of 2,000 years ago, they found the region now called Tonkin sparsely occupied by a barbarous Indo-Chinese people, whom they named *Giao-shi*, "Cross-Toes," from the peculiar formation of the distended great toe; many of them to this day retaining the name and the peculiarity. During their farther advance southwards the Chinese, now united with the Giao-shi under the common designation of Anamese (properly *An-nan-yen*, "South-Peace-Folk"), came in contact with a fresh element, the Malayan Champas, who at that time held all the coastlands from Tonkin round to the Mekhong delta. These were slowly absorbed, or extirpated, or driven southwards to the little corner of South-east Asia about Cape St. James, which they still retain. The land thus vacated by

Photo by Mr. H. W. Rolfe, per Mr. H. Warrington Smyth.

A SIAMESE GENTLEMAN.

he Champas was constituted a new kingdom, which from its capital, Chen-Ching, ook the name of Kwe-Chen-Ching, whence our Cochin-China.

Thus is clearly seen even on historic grounds—for all this happened during the irst millennium of the new era—how these eastern coast peoples, whether they be called Tonkinese, Anamese, or Cochin-Chinese, are all essentially one nation, a fusion of Chinese and Giao-shi, for whom a single collective name is wanting, but who might by greement be called simply Anamese. This designation would in one sense be singularly ppropriate, since under the present French administration (1861-84) they really are "South-Peace-Folk." When all were fused in a single Customs Union (1887) these nultifarious but really homogeneous populations may be said for the first time to have equired complete political and social unity. In the Customs Union are comprised the Vice-royalty of Tonkin, annexed in 1884; the ancient kingdom of Anam, a protectorate ince 1886; and the colony of Cochin-China about the Lower Mekhong, which was the irst territory actually occupied by France.

Compared with the neighbouring Khmer peoples, the Anamese proper are somewhat undersized (about 5 ft. 1 or 5 in.), but well proportioned, with rather broad, flat, and coarse features, complexion varying from chocolate-brown to a dirty yellowish white, and tiff, black hair, never touched by the scissors after infancy, and usually gathered up on he crown of the head, leaving the large ears well exposed: but the most marked rait is the above-mentioned opposable great toe, which enables them to grasp small objects with their feet, and is still characteristic of all full-blooded Anamese. Both exes dress very much alike, the usual costume consisting of very broad pantaloons astened round the waist by a silk or cotton girdle, and above it a rather short cotton blouse or tunic reaching down to the knees; but this is replaced on state occasions by a much longer and fuller robe made of more costly materials. On the head the men wear either a cone-shaped hat or a strip of cloth folded round like a turban. For this he women, who often go bare-headed, substitute a light round head-dress, which looks ike an inverted dish, and often masks a large part of the face. It is loosely fastened with very long strings tied in front; but beyond this little finery is worn except small bead necklaces and wristbands, and the general tendency is towards simplicity of attire.

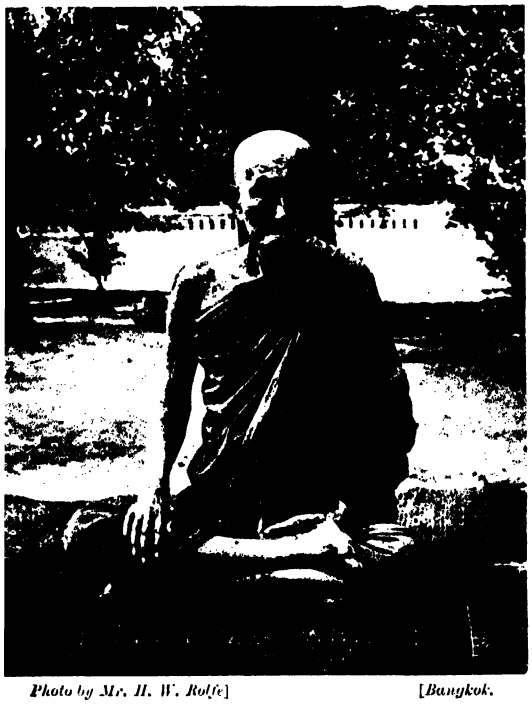

Photo by Mr. H. W. Rolfe [*Bangkok.*

BUDDHIST PRIEST, SIAM.

To this severity of dress corresponds a cold and impassive temperament, which has been interpreted differently by different observers. Too much importance need not be attached to the official statement regarding their deceitful expression and rude insolent bearing, as this report was drawn up at a time when political feeling ran high; but the Abbé Gagelin, presumably an unbiassed observer who lived years amongst them, declares that they are both arrogant and dishonest, and dead to all the finer feelings of human nature, so that persons returning to their homes after long absence are received with little outward show of affection. Mr. J. G. Scott goes further, summing it all up by declaring that "the fewer Anamese there are, the less taint there is on the human race."

Photo par Mr. H. Warrington Smyth.

TWO SIAMESE GENTLEMEN.

Somewhat more favourable is the verdict of Lord Curzon, who, however, after a short residence in the country, was fain to admit that they are "tricky and deceitful, disposed to thieve when they get the chance, mendacious, and incurable gamblers." On the other hand, those who know them best tell us that beneath a severe exterior the Anamese have really very warm human affections, are fond of their homes, deferential to their wives, whom they consult on all weighty matters, respectful to their elders, and careful of their children's education. They are also beyond question intensely patriotic, as is well known to their French conquerors, and so attached to their native land that they never leave it without the deepest regret.

Another redeeming quality should be mentioned, which redounds greatly to their credit—a passionate love of personal freedom, contrasting so strikingly with the abject, servile disposition of their Siamese neighbours. This sentiment is universal, so that servitude is held in abhorrence by all classes, and, as amongst the Burmese, a really democratic spirit of equality permeates the whole social system. Hence, although the State has always been an absolute monarchy, each separate commune constitutes a veritable little oligarchic commonwealth. This has come as a great surprise to the present French administrators of the country, who frankly declare that they cannot hope to improve the social or political position of the people by substituting European for native laws and usages. The Anamese have, in fact, little to learn from Western social institutions.

Possibly the apparent impassiveness may be partly due to their lack of the religious sentiment. In this respect they are even more deficient than the Chinese themselves, from whom they have received both their Buddhist doctrines and Confucian philosophic or moral system. This ethical code, as it may be called, is alone accepted by the lettered classes, for whom it mainly serves as a cloak to conceal a scoffing spirit beneath fine moral maxims. In truth the real national religion, as in China, is neither Buddhism

Photo by Prof. James McCarthy, per Dr. A. H. Keane.

SIAMESE CHILDREN.

nor Confucianism, but ancestor and spirit worship, which in Tonkin especially has received an exceptional development. Here every hamlet has its protecting deity, all the good and evil spirits have their wayside shrines, and the smoke of burnt offerings—or, at least, of incense—ascends all day long in honour of the departed souls. There is even an "All Souls' Day," the so-called "roast-pig-day," a great anniversary, when everybody visits the cemeteries and strews the graves of the dead with scraps of pork, chicken, sweetmeats, and other food, cleared away at nightfall by carrion-birds and prowling jackals.

To Europeans some of their habits seem quite repulsive. Such is the general custom of blackening the teeth with a drug imported from China. Another really disgusting habit is that of constantly chewing a composition of betel, areca-nut, cardamoms, and lime, to which is sometimes added tobacco, and the effect of which is to stimulate a copious salivation red as blood.

The sombre or dull temperament of the Anamese is reflected in the gloomy and uninviting aspect of their dwellings, which are usually only one-storied, the roof descending nearly to the ground and darkening the interior even in broad daylight, but at the same time producing a pleasant coolness in the hottest weather. The hovels of the poorer classes are mere bamboo-structures covered with the leaves of the dwarf palm, and so flimsy that they can be run up in two or three days. Those of the rich and nobles are roofed with red tiles, the rafters and framework being of a hard wood, which may be highly polished or varnished; but all harbour a multitude of vermin generated as much by the insanitary conditions as by the hot, moist climate.

Although polygamy is a legal institution, it is by no means general, and, in fact, is mainly confined to the mandarins and wealthy classes. Most of the people are quite content with one wife. On the other hand, divorce, or rather an exchange of helpmeets, is so common as to be recognised as a social institution. Another baneful practice is the universal passion for gambling, which, as amongst the other Indo-Chinese and Malays, is carried on to an incredible extent. The Anamese will stake everything—house, land, effects, his very wife and children, and even himself—when all else has been played away; but a limit is at least put to these hazards, since domestic slavery is no longer tolerated under the French rule. Although apparently robust, the Anamese are a short-lived people; few old persons are met, and a man fifty years of age has already entered "the last stage of all." This lack of longevity has been attributed to the unhealthy, humid climate, a poor fare of rice, fish, and vegetables, and indolent habits to which in recent years has been added the ever-increasing use of opium. After death they are coffined and interred with funeral rites differing little from those of their Chinese instructors. Such rites would seem to imply at least a limited kind of belief in immortality, which these cultured peoples hold in common with nearly all primitive races.

2. THE ABORIGINES

Such primitive races are still numerous, especially on the uplands which separate Tonkin on the west side from the Lao territory north of Siam. Here they have been carefully studied by French officials and professional men, amongst others by Dr. A. Billet, who has published a most valuable monograph (1896) on the *Moi*, *Muong*, and *Mgong*, as these aborigines are variously called by their Anamese neighbours. This observer groups them in three main divisions, the *Tho*, *Nong*, and *Man*, and from his account it is evident that they are by no means to be indiscriminately regarded as mere "savages," "rude hillmen," or "wild tribes," the vague epithets of popular writers who have never visited, but only gazed at them from a distance through Anamese spectacles.

The Tho, who are the most numerous group, live, not by the chase, but by tillage, and have brought under cultivation all the upland valleys as far as the lower fringe of the dense woods clothing all the higher crests. These settled agriculturists are physically a fine race, taller than the average Mongol (5 ft. 6 or 7 in.), much lighter than the Anamese, round-headed, with oval face, deep-set straight eyes, low cheek-bones, straight and even slightly aquiline nose, and muscular frames. They are a patient, industrious, and frugal people, quite harmless and unaggressive, now mainly subject to Chinese and Anamese influences in their religion and social usages: but, as is always the case under such conditions, there are many curious survivals, such as the feast of

By permission of Lord Curzon.

CAMBODIAN MUSICIANS.

youth, the swinging pastime, and especially the old game of chess, played, as at first, with living pieces, whose movements are directed by two antagonists. The Tho language appears to be a Shan dialect, and to this widespread family Dr. Billet affiliates both the Tho and their Nong neighbours. The latter, however, are a much more mixed people, now largely assimilated to the Chinese, although the primitive type still persists and appears to be much more Caucasian than Mongolian. Dr. Billet tells us that he often met Nong women "with blond and even red hair," a trait impossible amongst true Mongols, but common enough among western Europeans.

It is extremely interesting in this connection to learn that the Mans, the third great Moi group, came traditionally "from a far-off western land, where their forefathers were said to have lived in contact with people of white blood thousands of years ago." This recalls Captain W. Gill's "White Man-tse," a great confederacy of eighteen tribes in Yunnan and Sze-chuen, recognising a paramount over-lord, and speaking a language like Sanskrit. They were evidently the same people as the Man-tse (in Chinese "untamable worms") who were visited in 1896 (twenty years after Gill's time) by the late Mrs. Bishop, and described as in appearance "quite Caucasian, both men and women being very handsome, friendly and hospitable, and living in stone houses." Their identity with the Anamese Mans is shown by their physical characters, the latter being also a fine Caucasian race, with long head, oval face, small cheek-bones, eyes without the Mongol fold, skin not yellowish, but rather swarthy or browned by the sun, and regular features, in nothing recalling the yellow races, but "presenting striking affinities with the Aryan type." This is the language of the eminent writer Mr. R. Verneau, when commenting on the reports of the Anamese Moi brought to Paris by Dr. Billet; and thus is confirmed by the latest investigations the presence of a widely diffused Caucasian element amongst the dominant Mongoloid populations of this region.

By permission of the Professor of Anthropology, Natural History Museum, Paris.

A WOMAN OF ANAM.

A. H. KEANE.

Photograph by] [*Prince Alexander Gagarine.*

THE TAOTAI OF KASHGAR.

A Chinese Provincial Governor seated in front of his felt tent, accompanied by a soldier of his suite.

CHAPTER VIII

CHINA, MONGOLIA, AND TIBET

I. CHINA

THE reason that the Chinaman is put down as "incomprehensible" is, I suppose, because he does not think like the average Anglo-Saxon, in which fact lies his great strength, given the conditions in which he lives. It is a mistake to put down the Chinaman as a barbarian. He has a civilisation of his own, and a wonderful civilisation it is, too—a civilisation more ancient than ours, and one which, instead of trying new experiments every day, has found a way to keep the masses perhaps as peaceful and contented as anywhere else.

China is a huge country, and therefore great variations are bound to occur in the types of the people, their language, their manners and customs, in different parts of the Empire. Indeed, in many instances an uneducated Chinaman from the north cannot, to save his life, understand the language of a southern Chinaman, nor can one from the coast converse with a countryman of one of the western provinces, such as Kansu, Sechuen, or Yunan. In fact, one might even go further, and say that so many dialects exist in China, and these dialects have in the various districts been so differently affected by a multitude of causes and foreign influences, that even fifty or a hundred miles apart the average people have great difficulty in making themselves understood colloquially. This is not the case in writing, for in Chinese each word is represented by a character practically its own, no matter what the pronunciation of that word may be. The Japanese, too, can correspond freely in writing with the Chinese, as they use Chinese characters in their writing, but they speak an absolutely different language, quite unintelligible colloquially to any ordinary Chinaman. This in no way applies to modern Japanese writing with the Katakana, an improved modern alphabet.

So, in a way, although the Chinese writing is extremely difficult to learn, it is most useful in communicating ideas, as everybody acquainted with those characters can read the contents without knowing the spoken language of the writer. Of course, some exactitude is necessary in reproducing each

By permission of Mr. Chas. J. H. Halcombe.

A LADY AND GIRL OF SU-CHAU, NORTH-WEST CHINA.

Photo by Mr. J. Madsen] *[Copenhagen.*

A CHINESE DOCTOR MAKING UP A PRESCRIPTION.

character quite faithfully, as the leaving out of a dot or a bar is occasionally conducive to misunderstandings.

In China, perhaps more than in most other countries, are to be observed immense contrasts in the social conditions of the people. At the door of a wealthy man you may see men and women actually dying, or sometimes even dead already, from starvation; and side by side you find the highly educated and the incredibly ignorant. Under the same roof, happily living together, you may notice individuals and their families "bursting with health," while lepers or people in the worst stages of small-pox lie in a precarious condition in the same room. Such precautions as guarding against disease or accident seldom enter the head of the average Chinaman, for above all things he is an absolute fatalist. The spiritual and psychical he knows to be beyond his powers of understanding, and he is given to worrying but little or not at all about things his mind cannot grasp. There are dilapidated temples all over the country, mostly built when the people were more religious than they are now, but it is only seldom that one sees a real Chinaman go into these sacred buildings to offer prayers. If he does, he has no lucid idea whom he is worshipping; and if in a moment of enthusiasm he makes offerings of food and "cash" or burns joss-sticks before a dusty wooden image, it is more on the chance that no spiteful act may be forthcoming from whatever deity the image may represent than in earnest expectation of favours in return for his offerings. Thus the gods of war, wind, thunder, or the god-supervisor of thieves are the most respected in China, in order to keep on their good side, and so prevent disaster to the country or to the homes of the worshippers.

All this the Chinaman does, more because it is a custom handed down to him from his ancestors than because he actually believes it all. It is not at all uncommon in China for people to go and deposit offerings of food to some deity and return a few hours later to eat them themselves. Again, in the case of the priest-hood, the Chinaman looks upon the whole thing as a business to make money, and whether he himself be a Confucianist, a Buddhist, or a Taoist—the three principal forms of belief of China—if he wishes to appeal to the deities for a favour he wants badly, he will call them all in, and very likely also a Christian minister, if one is close at hand. It little matters to him through which agency or which god he will get what he wants, and he prefers to leave as little as possible to chance. Mohammedans, of whom there are forty millions in North and Western China, are, however, somewhat more particular than individuals of other creeds.

Superstitions of all kinds are rampant in China. Again, it can be said that people believe and do not believe in these superstitions, and it is merely to save themselves the trouble of trying to solve an insoluble problem that they follow out certain incantations or simple devices to counterbalance the doings of evil spirits.

The Chinaman believes the world is full of evil spirits. To prevent them entering his house, he builds a small wall facing, and parallel to, his front door, as he believes bad spirits can only travel in a direct line,[1] and cannot turn round corners.

[1] The good ones travel in curves.

Photo by C. C. Pierce & Co.] [*Los Angeles, Cal.*

A CHINESE SCHOOLMASTER AND PUPIL.

Trees, especially the older ones, are inhabited by spirits, he says, and there are spirits of the mountains, of the springs, of the rivers, etc.

I will give here an incident of superstition even in such educated people as Buddhist priests. While travelling in Northern China, I one day requested a picturesque monk, with head clean shaved, and garbed in a yellow robe, to sit to me for a sketch. His scruples were overcome by a heavy string of "cash" deposited in his lap. The crowd of natives who had gathered round brought to his mind the fact that if you make a figure you must give it a soul—or "life," as they say—and the only way this can be accomplished is by removing the soul, or part of it, from the person represented and give it to the image. Some of the observers said they actually saw the soul come out of the priest and enter the picture. This sounded very complimentary to me, I must confess; for to put a soul, whether one's own or some one else's, into an artistic production is not always easy. The priest himself, who evidently was a man of no extremes in his thought, came to the happy conclusion that his whole soul had not quite gone, but only half had departed. So first of all he went to deposit the "cash" where I should not find it, and returned, complaining of internal agony, all due, he said, to the picture I had painted.

"I am going to die! You have taken half my soul!" he cried, on coming near me.

"Certainly I have," said I sternly; "you do not expect me to give you such a handsome present of 'cash' for less than half your soul, do you?"

"Oh, no," he retorted meekly, "but I feel very bad without it, and I wish my soul back; please destroy the picture."

Having made pretence in a more or less realistic way to destroy the painting, the priest heartily thanked me with joined hands, and said he now felt perfectly well again. No mention, however, was made of the restitution of my "cash."

Photo by Mr. J. Madsen [*Copenhagen.*

A CHINESE LADY.
A very typical Mongol face.

We find in China that, no matter to what religion a man belongs, ancestor-worship is indulged in by all. It would be difficult to call the Chinese a religious people: in fact, from a European point of view they would possibly be put down as atheists, but, religious or not religious, it is undoubted that the Chinese have strong and straight principles of their own to which they thoroughly adhere, and which make them extremely honourable in their dealings—when unspoiled by Europeans.

One hears a good deal of the worship of parents in China, and the immense respect shown to old people in general. This is as it should be. Perhaps it would be difficult to find more disobedient and mischievous children than the Chinese, but it is quite extraordinary how, when they get to a certain age, they gradually turn round absolutely of their own accord and become most attached, loving, and considerate towards their parents. This wonderful result is obtained by exactly the reverse process to the one by which children are brought up in Europe and

Photo by C. C. Pierce & Co. [*Los Angeles, Cal.*

CHINESE ACTORS.
Their plays often last for several days.

America. Children are left to grow up their own way, and are not interfered with or seldom punished when young, although they are made to feel strongly, but without constant punishment, when they have done wrong. They are also much left upon their honour and to imitate for themselves the good example of their parents.

On the other hand, the affection of Chinese parents towards their children is much greater than Europeans would credit. The accusation that Chinese are heartless, I think, can easily be disproved. Let me give you a description of a very touching sight the day I entered Pekin with the allied troops in 1900. When within the Tartar wall, in the east portion of the city, I mistook my way and got into some narrow streets which the allied soldiers had not yet reached. In the middle of a narrow street there lay the body of a young fellow, of good family, judging by his well-chiselled face, his refined but now rigid hands, and his handsome silk coat, now soaked in blood. The poor boy had evidently rushed out of the house and been killed by a shell. Leaning over his body, a blind, decrepit old woman, his mother, was feeling with half-paralysed hands the face of her son, which she was next caressing. She was sobbing piteously, entreating him to answer. I could not help stopping to try to comfort her. Alas! the boy was dead. On hearing the voice of a stranger, whom she, of course, presumed to be an enemy, the poor woman made a gesture entreating to be killed too, and in the terrible strain she collapsed altogether on the body of her beloved son. It was quite a heart-rending scene.

Under a less violent strain, it is true, a Chinaman has such control over his features that he does not betray what he feels in the slightest degree; but indeed he feels, and feels as strongly as individuals of any other nation.

The Chinese are great agriculturists and traders. I rather doubt whether, as business men, the Chinese can be surpassed anywhere. Their energy and endurance are amazing. Even the American "hustling," of which we have heard so much of late from across the ocean in order to put to shame our easy-going ways, sinks into perfect insignificance when compared to the indefatigable activity of a Chinese business man. Such indulgences as a long night's sleep, or wasting time over meals, or taking a well-deserved holiday, are things quite foreign to the average Chinese business-man: and as for the speed and clearness with which he can conclude his transactions, most Western nations would do well to take lessons. The better Chinese business man has a most lucid brain, of abnormal quickness and astuteness. Perhaps in some of the photographs reproduced in these pages the reader will notice what intelligent faces the men have, stolid, with spacious, well-modelled skulls and foreheads, and penetrating eyes. The mouth drooping at the corners shows unbounded strength of will. The hands, too, with long tapering fingers, are full of character and power. The head is firmly set upon the shoulders, and the slender figure, supple and agile, is the very picture of what an active man should be like. Yet the men represented in the photographs belong to a very common type, such as one sees by the score every minute in any of the business streets of a Chinese town.

Photo by Mr. W. Read [*Philadelphia.*

A CHINESE WOMAN, WITH NAIL-PROTECTOR ON LEFT HAND.
The longer the nails the higher the rank.

The Chinese is above all an honest man, if you trust him. His word is a document in itself, which he will never break if you have faith in him; but if you show suspicion and get him to sit down and write agreements and affix stamps to legalise his signature, and other such Western devices, to be certain of keeping on the right side of the law, you will find that in ninety-nine cases out of a hundred the Chinaman will do you. Christianised Chinamen, as a rule, are not quite so trustworthy, although, of course, there are exceptions. In my own experience I did not find them quite so satisfactory in their dealings as the unadulterated Chinaman, although on the march to Pekin, I must confess, I had with me a Chinese Christian servant, whose honesty, faithfulness, coolness, cheeriness, and activity were beyond reproach. He not only looked after my mules and ponies and carts and did the cooking, but could turn his hand with success almost to anything, from mending harness, doing blacksmith's work, shoeing ponies and mules, to sewing.

As an agriculturist, the Chinaman's ability is too well known for me to refer to it here. His indescribable care, his keen sense of observation, his unbounded patience, and his unsparing labour, are qualities which in agriculture

A CHINESE LADY OF HIGH RANK IN FULL-DRESS COSTUME.

By permission of the Professor of Anthropology, the Natural History Museum, Paris.

A CHINESE OFFICIAL.

are bound to tell, and if anything can ever grow on a bit of sterile soil, John Chinaman is sure to find the way to have his labours rewarded.

One of the principal characteristics of the Chinese workman of any kind is the amazing simplicity of the tools he uses in his work. He will turn out beautiful pottery with nothing to speak of. With a mere brush or two, the value of which would be the fraction of a farthing, he will decorate a magnificent china cup with elaborate ornamentations of figures, dragons, and conventionalised flowers, and obtain results of charming refinement of execution with no models of any kind to go by. But then, he is a real artist to his finger-tips and not an ungifted amateur. With similarly inexpensive chop-sticks he will produce cloisonné work and intricate designs of delicacy and precision, or do filigree-work. A tool of the most rudimentary kind is sufficient for him to produce the most delicate ivory carvings, and on primitive looms are woven those wonderful fabrics which astonish us every day.

The amazing embroideries, far superior in taste and refinement to the Japanese, which we have seen in abundance every time there has been looting in China during our work of civilisation, are merely the work often of poor ignorant women in far-away villages. Similarly the stone or jade sculptures we so much admire are merely the result of patient work of equally poor ignorant men. I hardly ever found a man or woman in China who, if required, could not produce something or other which would make him or her a semi-genius in more civilised countries. Such a gifted people is bound sooner or later to come to the front. It may be noticed that, while some other great nations have reached a high point of civilisation and power and then suddenly deteriorated and collapsed, China has for centuries remained absolutely steady in her greatness, and has held her own against the entire world.

The Chinaman has a keen appreciation of economy; but not false economy, as is often the case with us. He will not twice think over spending his entire fortune to accomplish what he wishes, or for reasons of his own; but he is certainly given to cutting down expenditure to the minimum degree in the matter of business, and in it, to a great extent, lies the secret of his success. Extremely quiet and sober, not given to luxury, and with strong family affections, with a constitution of iron, and able to live well in any climate on a minimum of food as compared with Europeans, the Chinaman has no difficulty in under-selling foreigners at any trade in any country. Hence the necessity in America and Australia to keep John Chinaman out, to prevent his quickly bringing down the price of labour.

The Chinese is not a warrior by nature. He loves peace, and is not fond of being hurt, either for patriotic or other causes; but when he makes up his mind, he can stand pain wonderfully well. We are told that Asiatics do not feel pain so

keenly as we do, but that is not so at all. They feel it just as much as we do, as their nervous system is quite as sensitive as ours; only from childhood Western people make so much fuss about the slightest mishap, or drop of blood shed, that they grow up to attach more importance to anything unusual that happens in order to attract sympathy than would the Chinaman, who neither gives sympathy nor takes it from others under similar circumstances. In other words, the fuss civilised people sometimes make of pain is a mere acquired habit, and a bad habit.

The Chinaman is above all things practical. He employs a doctor to keep him and his family in good health: to ensure which he pays the medical man a yearly salary so long as all remain well, but should one of the family become ill from any cause whatever, barring accidents, the doctor loses his pay for those twelve months. The system seems to work quite satisfactorily.

The Chinese may seem barbarous to us in many ways, the principal accusation being the horrible custom that women have of deforming their feet. It would be rather commonplace to repeat here the many accusations of barbarity the Chinese bring against our women, such as squeezing the waist, dyeing the hair, wearing high heels, etc., etc.

While we are on the subject of deformity, all travellers in China have noticed the enormous number

Photo by Mr. Afong] [*Hongkong.*

A CHINESE NURSE AND CHILD.

of abnormalities among the natives. The hare-lip is extremely common, as are also webbed fingers and supplementary thumbs. Albinos are frequently met with, and numerous and sometimes hideous varieties of birth-marks.

Smallpox plays great havoc among the Chinese; partly owing to overcrowding the houses and the great accumulation of dirt in the homes of the poorer people, partly owing to the fact that the Chinese inoculate smallpox by inserting some of the virus from an affected individual up the nostrils of their children, in the belief that once you have had the disease you will not again be affected, and also that it attacks children in a less violent form than adults.

Vaccination is not at all to the taste of the average Chinaman. The result of this is that an enormous number of smallpox-marked people are to be found all over China, with a considerable percentage of individuals blind of one or both eyes.

The population of China is estimated at from 300,000,000 to 400,000,000, spread over an area of 1,530,000 square miles; but no exact statistics exist, and it might in reality be a good deal more or considerably less. The Emperor rules over the people by Divine authority, and his capital is in Pekin, where, within what is called the Tartar City, is to be found the Imperial City, enclosing the Emperor and Empress's residences, and also the Forbidden City, the heart of Pekin, in which are the Imperial audience halls and offices. As we know, no European had ever set foot inside the Forbidden City until the Chinese war of 1900.

Photo by Mr. Ahoog, Hongkong.
A LADY OF SHANGHAI, WIFE OF A MANDARIN.

It is perhaps well to remind those not familiar with Chinese history that when Emperor Tung-che died in 1875, leaving no direct heir to the throne, the Empress-Dowager, Tsu-hsi, selected from among the princes the present Emperor, Kwang-su, son of her sister by the seventh Prince, who was brother of the Emperor Hsien-feng. The Dowager-Empress herself became Regent, until the Emperor became of age and married. Being a woman of unbounded ambition and talent, and a will of iron, the old Empress has since 1898 retained more power in the political affairs of China than the Emperor himself. She is, in fact, the real ruler of China, while the Emperor is a mere figure-head.

The capital of China was before the last war an interesting city, but dirty and dusty to a degree, full of quaint sights, and of strange types which converge there from all parts of the vast Empire. Several of the immense gates of the Tartar wall were unfortunately destroyed during the Allied war. Such beautiful temples as those of Heaven and Agriculture were used as camping-grounds for foreign troops, and possibly not improved thereby. Most of the temples and palaces

Photo by C. C. Pierce & Co. [*Los Angeles, Cal.*

A FAMILY GROUP OF A PROSPEROUS CHINESE MERCHANT.

suffered considerably in the fighting, and even in the Imperial City much damage was done. The Imperial palaces, however, were fairly preserved, but not so much the Forbidden City.

There are, as is well known, four cities in one in Pekin: the Chinese, the Tartar, the Imperial, and the violet or red Forbidden City. The latter stands in the centre of Pekin, and within the Imperial City.

The famous Tibetan lama-temple still remains, with its human personification of Buddha, second in rank to the Tibetan Dalai Lama, with whom he was in constant communication before his flight to Mongolia when the British Mission reached Lhassa in 1904. He is called the *Huo-fo*, or "living Buddha." The ceremonies and services are almost identical with those of the Tibetan lamas, but perhaps the most striking is the "demon's dance," which takes place every year in the first moon. Dressed in gaudy yellow robes, the living Buddha listens from a high throne to a double choir of lamas and novices, chanting to the accompaniment of drums, cymbals, and flutes. Some of the drums are made of reversed sections of human skulls, and the light is obtained from a wick fed by butter contained in a cranium.

The worshippers are knocked about and chased all over the temple grounds by a band of lamas wearing hideous masks. The living Buddha eventually rises and disappears into the temple, the Ta-pao-tien, through ingeniously contrived automatic doors. As soon as the Buddha disappears and the door closes behind him, the demons outside display the maximum of their devilry on the unfortunate devotees, and eventually

By permission of the Professor of Anthropology, the Natural History Museum, Paris.

FULL-FACE VIEW OF A TYPICAL CHINESE WOMAN.

congregate in the centre of the court-yard, where, presumably owing to the prayers of the living Buddha, by another trick they suddenly vanish. Offerings to Buddha are showered freely at this point by the devout and credulous spectators.

The famous Observatory upon the Tartar wall, with its ancient and gigantic astronomical bronze-instruments of much artistic beauty and value, was one of the great sights of Pekin. I believe some of the instruments were removed during the war, but they have now been returned to the Chinese Government. There are, of course, many other important sights in the capital, many more temples, more palaces, the famous lotus-ponds; the beggars' bridge, upon which one sees daily the finest collection of cripples with all sorts of horrible complaints, as well as one or more wretches dead from starvation.

The Summer Palace, twelve miles or so outside the West Gate of Pekin Tartar city, is a most impressive sight, with its really magnificent buildings and pagodas, its superb audience hall, crammed with beautiful works of art, its bronze phœnixes and imperial dragons, its emblematic peacock-feather fans and masses of jade, elaborately carved. There are some three hundred buildings in the Summer Palace, an artificial hill, ideal gardens, picturesque lakes, canals, bridges -one of quaint architecture of marble, and of no less than seventeen arches, not unlike the familiar ones we constantly see represented on Chinese plates. It is said that from the time of the Tsings these hills were used as an Imperial summer resort, and certainly a more heavenly spot could be found nowhere.

It is hardly fair to write of China without mentioning the Great Wall, a work of such colossal proportions that it is not easy for any one who has not actually seen it to realise its size. When one does go and see it, if anything one is quite disappointed, as one can never get a view giving a fair idea of its immense length. The accounts which have been given are conflicting. Some imagine that the Great Wall is an enormous structure, thousands of miles long, and wide enough to allow four lines of carriages to drive comfortably on the top. Others reduce its size, but nobody denies its existence. I have myself seen and photographed and sketched the Great Wall at several points, hundreds of miles apart, and this is how it impressed me. First, it should be stated that there is not only one Great Wall of China, but many Great Walls, which in some places run parallel to each other. The Great Wall is not continuous, as is generally supposed, nor is it nearly so high or so wide as is popularly believed. The only portion of the wall in Northern China that is continuous for several hundred miles is that which runs west from the sea (Petchili Gulf) to Kalgan, and this is not as solidly built as that portion which runs from Chatao (north-north-west of Pekin) in a south-westerly direction. At Chatao, a strategical point of some importance, on the high road from Pekin to Mongolia, the wall is extra strong, possibly stronger than at any other point along its entire length. The wall is double there, and forms a kind of huge castle of great strength. One cannot help being astonished at the marvellous way in which the wall was built, in some places of immense blocks

Photos by Mr. J. Madsen] *[Copenhagen.*

FOUR TYPICAL GROUPS OF CHINESE.

of rock, and even after all these centuries, with the exception of the roofs of the towers which have fallen through, it is still in most wonderful preservation. It is an imposing sight, as it stretches across flat valleys and up and down barren hills, with its outer watch-towers to signal the approach of the enemy. It is certainly the most gigantic work of masonry accomplished by human beings.

The theory started by somebody as a joke that it was built in order to keep wild beasts out of the country is quite ludicrous. Tigers and leopards, which are very common, could easily get over the wall, and perhaps the existence of the outer watch fire-signalling towers alone would be convincing proof that the protection was intended for martial purposes. In many places it bears the marks of very heavy fighting.

To end these notes on China, a few words on the Chinaman as a soldier may be of interest. To my mind there is no doubt that a most efficient army could be formed with Chinese material under foreign officers, although, as with all soldiers, constant supervision would be necessary to keep the men in good condition. The Chinaman by nature does not take quite so much interest in soldiering and drill as he does in business. The monotony of the work makes him slack unless kept up to the mark.

To be a soldier is considered in China a good steady way of earning money; such qualities as public spirit and patriotism cannot be expected, as they do not exist in Celestials. Taking, for instance, the foreign-drilled troops of Yuan-Shih-K'ai's army, the soldiers were much quicker at their drill and just as accurate as the average foreign soldier. Their freedom from nervousness made them excellent shots – that is to say, of course, after instruction and practice. The Chinese soldier marched extremely well, and had unusual powers of endurance. He did not complain of suffering, nor did he grumble when only insufficient food could be obtained, and at all times was most obedient to leaders whom he respected. Under strict discipline and capable leadership such men could accomplish as much as most foreign troops. We have two excellent examples in Gordon's followers, and, later, in the splendid Wei-hai-wei regiment raised by Colonel Bower, but now disbanded. No doubt a Chinese army under the leadership of Japanese officers would accomplish marvels. The men, properly led, are very cool under fire, and their steady hand and sight make them excellent shots. Curiously enough, in Yuan-Shih-K'ai's army the cavalry with carbines could shoot better than the infantry with rifles, which is an uncommon experience. Dismounting and firing rapidly at ranges varying from 500 to 900 yards, these cavalrymen did excellent work, far above the average of European armies.

By permission of the Professor of Anthropology, the Natural History Museum, Paris.

PROFILE VIEW OF A CHINESE WOMAN.

Unfortunately for the Chinese, with the exception of such great men as Yuan-Shih-K'ai, their own officers, who get appointed because of court favour or by bribery, are absolutely worthless. Perhaps some day reforms will take place, and the right men will fill the right places; perhaps we may even see the day when the Chinese army will be remodelled on the lines of the Japanese, and possibly led by Japanese generals and officers. Then, that will be the day when Europe and America will have to beware.

SMALL-FOOTED MAIDENS OF AMOY, SOUTH-EAST CHINA.

II. MONGOLIA

Mongolia is a country very interesting for the historian, the ethnologist, and the archæologist, but its days of grandeur have long passed, and we now merely have a vast sandy and steppe-like country, very sparsely inhabited chiefly by nomad tribes who have much in common with the Tibetans.

The population of Mongolia is estimated at 4,000,000 people, and is composed roughly of many subdivisions of Mongols proper, East Mongols, and, in the west, Kalmuks, with a number of Turkis, Chinese, and Tungus tribes. The Mongols proper, that is, the original stock of the widespread Mongolo-Tartar family, comprise three main divisions: (1) the Eastern Sharras, including the Khalkas, Naimans, Chakars, Durbans, Ordos and others, in the north and south-east and within the north bend of the Hoang-ho; (2) the Western Kalmuks, including the Turguts, Chorasses, Durbats, Zungarians and others, in the north-west (Kulja or Ili basin), the West Altai range, the Russian steppe (Astrakhan), and North Tibet; (3) the Siberian Buriats, on both sides of Lake Baikal. Nearly all are still tent-dwelling nomads, stock-breeders, and in the Far East carriers along the caravan route from Kalgan to Siberia, over which highway all the

Photo by Mr. Afong] [*Hongkong.*

CHINESE COOLIES.
The one on the left in a rain-coat.

Chinese overland tea for Europe is forwarded *via* Pekin.

Agriculture, except on a very small and primitive scale, is rather out of the line of the Mongol, although this does not mean that along some of the more fertile valleys agriculture is not carried on in a more or less spasmodic way; but the Mongol is not by nature a worker of the land. He is more of a trader and stock-breeder. His principal markets are at Urga, Ulasutai, Kalgan, Kiakhta, and Maimachin. The trade consists chiefly of cattle, camels, sheep, wool, sheepskin-goods, goatskins, and tallow, the latter exported to China for the manufacture of candles; while the imports are dried raisins, melons, grain, beans, tobacco, cotton-goods, hides, beads, opium, some Indian goods, and a few other insignificant articles. Perhaps Kalgan, owing to its geographical situation, is the town in Mongolia through which the greatest amount of trade passes (as its name would suggest), Kalgan being merely a corruption of *Kalka*, which in the Mongol language means a "boundary market."

The religion of the Mongols is Buddhism, but scattered all over Mongolia are to be found many Chinese Mohammedans, Allah's faith having found its way there across Asia from Turkestan. In Kalgan itself there are to this day, unless they have been lately done away with, three Mohammedan theological schools of very high reputation, students being sent there for education from many distant provinces of Northern China.

The Mohammedans of Mongolia are not quite so strict in their observance of the Koran as those of purely Mohammedan countries, such as Persia or Arabia. In fact, few of them know sufficient Arabic to understand that sacred book. Nor do they strictly observe the salaam towards Mecca, the non-eating of pork as unclean meat, and the absolute abstinence from intoxicants. Of late years the Mohammedans have gained more influence in Mongolia, but even now most of them are looked upon by the Mongols as intruders, and they are not allowed to sleep within the city walls, but have to reside in the suburbs or out in the country, although they are permitted to go into the towns to trade during the day-time or transact their business. In Kalgan there are some 80,000 to 100,000 people, so that it is a fair-sized town.

Before the Manchurian conquest of their country, the Mongols were ruled by their own feudal princes, who had all tribal affairs absolutely under their control, but now Mongolia is divided into twenty-seven *aimaks* or districts, under the supervision mostly of Chinese or Manchu officials.

The Mongols were formerly great warriors, and extended their expeditions over the whole of China and Manchuria, and westwards to European Russia, Caucasia, Bulgaria, and Hungary. The present Hungarians, however, are not sprung from the Mongols proper, but from the Mongoloid Finno-Ugrians, a dialect of whose language they still speak with little foreign intermixture.

The Mongol of to-day is a sullen, taciturn person, extremely indolent and a coarse eater, addicted more to gluttony than to drunken habits. Dirty and clumsy in the extreme, he is a born rider, saving his own legs whenever he has a chance. He can remain on his pony or camel fourteen or fifteen hours a day without feeling any the worse: and although a Mongol man is not much to look at, he can give points to many more athletic-looking people in the way of endurance. He makes a good courier, being able to keep his seat in the saddle for several nights with very little sleep. I have heard of wonderful feats accomplished by carriers of important official dispatches.

Mongolia, a dependency of the Chinese Empire, is bounded to the north by Siberia; to the east lies Manchuria: and China and Tibet to the south, the Great Wall forming part of the boundary between China and Mongolia. A large portion of Mongolia is covered by the Gobi Desert (an undulating plain with a hard coating of gravel upon a formation of red and brown conglomerates, sandstone, and clay), stretching from the Kentai Mountains on the north-west to the Khinghan Mountains on the east and south-east. In the Mongolian language *Gobi* means "desert." This desert covers the lower terrace of the Mongolian plateau, and is mostly remarkable for the great dryness of its atmosphere and the rapid changes in the temperature. North-west Mongolia is more elevated and better watered, the altitudes there varying from 2,000 ft. to as high as 4,500 ft. In Eastern Mongolia the natives have to a great extent adopted the Chinese style of habitations and living, although they have not yet given up living in their picturesque felt tents, supported on a frame of cross-sticks. Even the Ordos tribe, south of the Gobi Desert, especially the Zungar branch, has been greatly influenced by contact with the Chinese.

Farther west we find again a variation, not only in the type, but also in the

Photo by Mr. Ajong] [*Hongkong.*

FEMALE MUSICIANS AND SINGERS OF FOO-CHOW.
Each instrument has one string only.

dress, due to Turki influence. These people are not only taller and built altogether on a heavier frame, but they possess—for Asiatics—quite a luxuriant moustache and beard, and a lighter skin. Their noses are more prominent, and show an inclination to the aquiline, but with all that the physiognomy preserves the general Mongol appearance, with slanting eyes, high cheek-bones, and drooping under-lip, owing to the predominance of their original racial blood.

The Tsaidam Mongols of the Koko-nor region (*nor* means "lake" in Mongol) are perhaps the most lawless and unruly branch of the whole family. Till lately they were often engaged by the Tibetan officials to plunder the convoys of European explorers, and thus prevent them from reaching Lhassa. They have some quaint customs—one, for instance, marriage on approval, which in their uncivilised minds lessens the chances of making marriage a failure. It is only when a man and woman seem thoroughly suited to be husband and wife that they actually marry, the girl's parents giving whatever dowry they can afford, consisting, in the case of wealthy people, of cattle, ponies, sheep, jewellery, cooking utensils, tents, etc. These people very frequently marry outside their own tribe in order to strengthen and improve the blood of their race.

Tsaidam Mongols, when young, wear the hair in small plaits all round the head, but when older generally wear a pigtail. The women, until married, wear the hair in numerous little plaits, not unlike the fashion prevailing among the Tibetans, and held together at the end by a cloth-band arrangement ornamented with beads, coins, and bits of turquoise. After marriage, however, the hair is parted in the middle and tied into two big plaits.

Photo by Mr. Paul Libbe] [*Paris.*

A DUNGAN GIRL OF MONGOLIA.

The Kalmuks, in the west of Mongolia, are somewhat more civilised — many of them quite Russianised. There are types among them strikingly handsome, and most of them possess a certain typical picturesqueness, as may be gathered from the accompanying illustrations.

The Kalmuks are almost hairless upon the face, except in the case of half-castes, although a slight moustache may occasionally be noticed.

Russian influence, among the Kalmuks, may be observed frequently, both as regards the types, and in the head-gear, which often closely resembles the Cossack fur head-cover.

These Kalmuks of the Western Altai uplands are not Buddhists, but pure Shamanists, still sacrificing animals to their gods, who are worshipped in the form of wooden blocks representing men with outstretched arms, like those votive offerings one often sees lining the walls of churches in the South of Europe. They are a rude and savage people, as shown by the harsh treatment of their wives, who, to escape from their blows, often take refuge with the missionaries and get baptised. Then the husbands, in order to regain possession of their spouses, adopt the same course, and thus Christianity gets spread amongst these barbarious Altai tribes.

A reference may be made here to the accompanying coloured plate showing the Taotai (a Chinese

Photo by Mr. Afong] *[Hongkong.*

A PARTY OF CHINESE TAKING TEA.

Photo by Mr. Afong] *[Hongkong.*

CHINESE OPIUM-SMOKERS.

By permission of the Royal Geographical Society.

A FAMILY GROUP OF KULJA MONGOLS IN FULL DRESS.

provincial governor) of Kashgar and a soldier of his suite. The Taotai is represented sitting in front of his felt tent, as used all over Mongolia and Central Asia. The photograph is reproduced mainly to show the abnormal strength of character engraved on this official's countenance. On looking at his cynical face, the most incredulous, I think, will be satisfied that a man of that sort has absolute disregard for human life and suffering. His beady, keen, suspicious eyes and stolid coolness are typical of the official class in China.

In most parts of Mongolia a curious custom exists of exchanging, with deep bowing, snuff-boxes, or, rather, snuff-bottles, held out gracefully in both hands, upon the arrival of a stranger, who greets his host in a similar fashion.

III. TIBET

TIBET, although no longer a land of mystery, is still a country difficult of access because of the immense elevation of the Tibetan plateau above the sea-level, its lowest plains, except the valley of Lhassa, being on an average higher than many of the higher peaks of Europe; and to reach those plains from the surrounding countries one has to climb over mountain passes, few of which are lower than 16,000 ft. It is mostly owing to the natural difficulties of constant travelling at such great elevations, either along precipitious mountains and glaciers or upon trail-less country, with rarefied air and a most inclement climate, that so many expeditions entering Tibet have hitherto been wrecked.

Add to these difficulties the hostile manner of the natives towards strangers, and you will have an explanation why Tibet has, in the minds of many English people, conveniently been passed as the home of the Mahatmas—those wonderful beings, or whatever they are, who, we are informed, accomplish all sorts of amazing deeds. Although one hears much about these Mahatmas in England and America, I, for one, never met nor saw nor heard of any one who had seen or heard of them in their own lofty and much-secluded Tibetan plateau. They have a power of making themselves invisible, I am told, and perhaps it is just as well that it should be so.

The dominant class is that of the lamas or priests, of whom there are red, yellow, white, and black, the red ones being the older and more numerous throughout the country. Then come the yellow lamas, the *Gelupkas*, equally powerful in political and religious matters, but not quite so numerous. Last, the white and black lamas, the *Julinba*, who are the craftsmen, and who make themselves useful in every way in the lamaseries.

There are a great many lamaseries and temples, generally situated in picturesque spots, all over Tibet, and these lamaseries are usually wealthy, for the Tibetans are a deeply devout race. The lamas fully know how to extort from the ignorant natives whatever money floats about the country. Besides attending to their religious functions, the lamas are traders at large, and carry on a brisk business of money-lending at a high interest, by which method the borrower, nearly in all cases, becomes penniless and, in default of payment, a slave of the monastery for life. The lamas are recruited from all ranks, and nearly every family in Tibet has a male member or two who has taken monastic orders, so that the priests have great power over each family.

The lamas have their heads shaved clean instead of wearing a pigtail like all other Asiatics. Each large lamasery has at its head a grand lama, not to be confounded with the Dalai Lama of Lhassa, who is supposed to have an immortal soul, transmigrating successively from one body into another.

All lamas have great pretensions to infallibility, and on account of this claim they obtain the veneration of the people. Personally I found them generally very intelligent, but cruel, dishonourable, and depraved.

It is true that the lamas practise to a great extent occult arts, by which they profess to cure illnesses, discover murders and thefts, stop rivers from flowing, and bring storms about; but most of the "miracles" which they work off on the ignorant crowds are simple tricks which any one with a well-developed bump of observation and a keen

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A GROUP OF MONGOLS.

sense of humour—the latter very necessary—can perform with sufficient ease on credulous audiences, and credulous audiences are to be found everywhere. It is undoubted that the lamas are adepts at hypnotic experiments, by which means they contrive to let the subjects under their influence see many things which in reality do not happen, and to this influence may be attributed the frequent apparitions of Buddha, seen generally by single individuals, and the still more frequent visions of demons—a most serviceable device to extort ample donations for the monastery, in order to be freed from their persecution.

Mesmerism plays an important part in their weird dances, during which extraordinary contortions are performed, the body of the performer being eventually reduced to a cataleptic state.

Typical of Tibet are the innumerable inscriptions of the prayer "Om mani padme hum" which one finds everywhere, but especially in all weird and picturesque places, on the highest points of mountain passes, upon the face of gigantic boulders, upon rocks near the source of a river, or collectively upon the *mani* walls—sacred walls of great length built almost entirely of these inscribed stones and decorated with flying prayers and skulls or horns of yaks and sheep sacrificed by passing travellers. These inscriptions are usually carved by special lamas of artistic talent, who are supported by the lamaseries and sent to all sorts of inaccessible spots to decorate rocks and cliffs with the sacred inscription.

One cannot allude to Tibet without mentioning the prayer-wheels, those mechanical contrivances by which the Tibetans pray to their gods by means of water, wind, and hand power. Each of these praying cylinders, large or small, contains a roll of prayers. The hand machines of brass or silver, to be found in every household, are kept going nearly all the time with a rotatory movement from left to right, the words "Om mani padme hum" being repeated all the while, or else simply "Mani mani . . ." This saves the trouble of learning by heart the entire prayer-book, a difficult task, because the majority of natives cannot read.

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KANG WANG, A MONGOL OF KULJA, AND HIS ATTENDANTS.

In the way of dress there is certainly a great variety to be seen in Tibet. One hardly sees two individuals dressed exactly alike, although certain leading characteristics of style are followed in each case. With the exception of high officials and military officers it struck me that the best-dressed people in Tibet were the brigands, who displayed a wonderful collection of hats and coats, possibly owing to the facility with which they replenish their wardrobes at the expense of less evilly inclined mortals.

A typical feature of a Tibetan coat, whether short or long, is that it is invariably worn very loose and bulging at the waist, so that it can be used as a regular store

for the eating and drinking bowls (the *pa-kus*), snuff-box, and sundry bags of money, *tsamba*, and bricks of tea. It is owing to this custom that most Tibetan men impress one at first glance as being very stout, whereas, as a matter of fact, they are rather skinny and bony, without much superfluous flesh. Of course in Tibet, as in every other country, those people who are sensitive to cold wear one or more coats, one inside the other. A very curious characteristic of Tibetans is that in the daytime you see them going about with the coat (or superposed coats) undone and hanging loose on one side, leaving one arm and part of the chest bare, the other arm, usually the left, remaining in the sleeve, to prevent the coat and its heavy contents from falling off altogether. When sitting down, even both arms are drawn from the sleeves, and the entire chest and back left bare. The reason of this practice, which has been the cause of much speculation, and has led to all sorts of amazing statements, is, indeed, very simple. In Tibet, owing to the great elevation of the plateau, the people are

Photo by Mr. H. V. C. Hunter, F.R.G.S.

LADAK LAMAS, WITH COPPER TRUMPETS, DRUMS, AND CYMBALS.

subjected to sudden and trying changes in the temperature, the difference between the sunlight and shade being very considerable. Between day and night I have registered in south-west Tibet a sudden drop in the temperature of 80°, and even 100° Fahr., and it is not an uncommon occurrence on the plateau, especially at the greater elevations, such as 16,000 ft., 17,000 ft., and above, when in the sun to find oneself roasted on one side by the sun's rays, and frozen on the other, the shady side. I may remind the reader that if Southern Tibet were at a lower elevation its climate would be hot, the latitude of Lhassa being given as practically the same (if anything slightly south) as that of Cairo. So that the intense cold is merely produced by the elevation, and the heat of the sun's rays is intensified by the great clearness of the rarefied air; hence the great disbalances in the temperature, which make the problem of dressing a difficult one. Add to this that the Tibetan always sleeps in his clothes, and you have the explanation why he finds the garments that protect his body from chill at night too

Photo by Mr. A. H. Savage Landor.

TIBETAN TRADERS.

heavy and warm for the semi-tropical sun. Hence the natural expedient he adopts of partly divesting himself.

The Tibetans have varieties of head-gear too numerous to describe here. Hats in the section of a cone with large rims, somewhat resembling a Korean hat, are frequently to be seen: also brown and grey felt hats ornamented with gold, blue, and red embroidery of Chinese manufacture, and fur and cloth caps with ear-flaps. A silk scarf is frequently wound round the head, turban fashion.

Although the commoner Tibetan is not fond of covering the head, this does in no way apply to officials, who are never seen without a Chinese cap surmounted by a knot.

The lamas, or priests, shave their heads clean, but all other men wear a stout pigtail, a section of which is often enclosed in a cloth, in which it is sewn, and ornamented with ivory or bone rings, coins, glass, metal, malachite, or coral beads. A gold, silver, or brass earring with a pendant is worn by men, but the most common ornament is the metal charm-box containing a Buddha image, which every Tibetan carries slung to his neck.

The woman of Tibet is not attractive, although, at a distance, she may possess a slight charm of her own. She walks well, for she is accustomed to carry heavy weights on her head, which is fairly well set on her shoulders, except that the neck is usually too short and thick to be graceful. Her body and limbs, built on a heavy frame, possess great muscular strength, and are well developed, frequently inclining to stoutness. Her hands and feet show clumsy power and rude strength, but no dexterity for fine or delicate work.

With accumulated filth, from birth undisturbed by soap, scrubbing, or bathing, with nose, cheeks, and forehead smeared with black ointment to prevent the skin cracking in the severe cold winds, and with the somewhat unpleasant odour that emanates from her never-changed clothes, the Tibetan woman is, indeed, from a European point of view, little to be admired. Yet, repulsive as she may be, she is vastly superior in many ways to the Tibetan male, as she possesses a better heart, more courage, and a finer character.

Tibetan women wear trousers and boots like the men, and over all they have a long gown, either yellow or blue, reaching down to their feet. Their head-dress is curious, the hair being carefully parted in the middle, and plastered with melted butter over the scalp as far down as the ears, and plaited all round in innumerable little tresses, to which is fastened the *tchukti*, three strips of heavy red and blue cloth joined together at the ends by cross-bands ornamented with coral and malachite beads, silver coins, and bells. The *tchukti* reaches from the shoulders down to the heels. The wealthier women of Tibet carry quite a small fortune hanging down their backs, for all the money and valuables earned or saved are sewn on to the *tchukti*.

The hair of the Tibetan younger women is of abnormal length and beauty, somewhat coarse in texture, and of a fine jet black. A wooden aureole with beads of glass, coral, and malachite is worn upon the head by women of the better classes. Huge silver earrings inlaid with malachite and turquoises adorn the ears. One or more long necklaces, with metal brooches and charms, are favourite ornaments, also a silver chain belt fastened considerably below the waist. Modifications necessarily occur in these garments and ornaments, according to the locality and the wearer's position in life, but the general lines of the clothing are practically the same all over Tibet, among purely Tibetan tribes.

The Tibetan is a born nomad, and shifts his dwelling with the seasons, or wherever he can find pasture for his yaks and sheep. But though he has no fixed abode, he knows how to make himself comfortable in his own way, and he carries with him all that he requires, which is not much, I grant.

His black tents are very cleverly constructed, and admirably adapted to the country in which they are used. They are woven of yaks' hair, the natural greasiness of which makes them quite waterproof, and consist of two separate pieces of thick material, which, when supported on the two end poles, leave an oblong aperture in the upper part of the tent. Now, this top aperture makes all the difference in a tent, as it not only allows free ventilation, but it is further used by the Tibetans as a chimney when they light a fire inside the tent. The improvised *goling*, or fireplace of mud and stone

Photo by Messrs. Bourne & Shepherd] [*Bombay.*

LADAKI WOMEN OF TIBETAN STOCK,
Showing characteristic costume.

in the centre of the tent, is most ingeniously contrived in order to increase the combustion of dried dung, the general fuel—a most trying fuel from which to obtain a flame—of the sterile Tibetan plateau. On the *goling* is done all the cooking. First of all in the Tibetan diet comes the *tsamba*, which is either eaten as a dry flour or more usually made into a paste or dough with salt tea and lumps of butter. Occasional bits of *churu*, or cheese, are mixed with this paste. The richer people indulge in flour and rice, which they import from India and China, and in *kassur*, or dried fruit (mostly dates and apricots) of inferior quality. The rice is boiled into a kind of soup, called *tukpa*, a great luxury only afforded on great occasions, when such other delicacies as lump sugar, or sugar in candied form, and sweet paste are also eaten. The Tibetans are very fond of meat, but few of them can run to such extravagance. Wild game, yak, and sheep are considered excellent food, and their meat and bone cut in pieces are boiled in a cauldron, with a lavish sprinkling of salt and pepper.

The Tibetans, while eating, grind bones with their teeth and eat them with the meat, as they say and I believe, to a certain extent, rightly that meat so eaten is more easily digested.

All Tibetans are great tea-drinkers. The quality of their tea, compressed while wet into solid bricks, is very inferior, but good enough to pass as currency. As a beverage it would be hard to devise a viler concoction for a European palate. When the tea has been stewing in a brass vessel for some time it is poured into a churn, in which have been deposited big lumps of butter and a generous quantity of salt. The mixture is stirred up by means of a piston until it becomes a dark yellow substance, half-dirt and half-fluid, with large greasy patches floating upon its surface. Although certainly not attractive to the eye, it is most nourishing. Indeed, when a prisoner in Tibet, and half starved, I was craving for one of these cups of tea, which seemed to bring back a little life into me, and when one was brought to my lips it seemed the most delicious beverage I had ever tasted.

Offence is meant in Europe by sticking out one's tongue at people, but in Tibet it is the most polite thing one can do, and is, indeed, the recognised salutation.

Photo by Mr. A. H. Savage Landor.

A TIBETAN BRIGAND.

The Tibetans recognise as legal both polyandry and polygamy, the former being the more common of the two, owing to their scarcity of women. The marriage ceremony is simple enough.

The young man inclined to wed goes, accompanied by his father and mother, to the tent where the lady of his heart resides. There he is received by her relations, who have been previously notified of the intended call, and are found seated on rugs and mats awaiting the arrival of their guests. After the usual courtesies and salutations, the young man's father asks on behalf of his son for the young lady's hand. If the answer is favourable, the suitor places a square lump of yak-butter on his betrothed's forehead. She does the same to him, and the marriage ceremony is over, the buttered couple being man and wife.

If there is a temple close by, offerings of *katas*, food and money, are made, and the bride and groom make the usual circumambulations inside the temple. Where there is no house

Photo by Messrs. Johnson & Hoffmann] [*Calcutta.*

TWO LAMAS OF NUD IN CEREMONIAL DRESS.

Photo by Mr. A. H. Savage Landor.

A TIBETAN WOMAN AND CHILD.

of worship the married couple make the circuit of the nearest hill or of the tent itself, the circumambulations being always from right to left. This ceremony is repeated with prayers and sacrifices and feasting every day for a fortnight. The husband then takes the wife away to his tent.

A Tibetan girl, on marrying, does not enter into a nuptial tie with an individual but with all his family, in the following complicated manner. If an eldest son marries an eldest sister, all the sisters of the bride become his wives. Should he begin by marrying the second sister, then only the sisters from the second down are his property. If the third, all from the third, and so on. At the same time, in the more common case where the bridegroom has brothers, they are all regarded as their brother's wife's husbands, and they one and all—but only one at a time—cohabit with her.

In such problems as a man (A) marrying a second sister and so acquiring marital rights over all her younger sisters, if another man (B) marries her eldest sister, would all the brides of the first man becomes the brides of the second? No, they would not. The man B would have to be satisfied with only one wife. However, if the second sister were left a widow and her husband had no brothers, then she would become the property of her eldest sister's husband, and with her all the other sisters.

The mode of identifying children in a country with such perplexing laws of marriage is peculiar. Suppose then one married man had two younger brothers and several children. The first child belongs to him; the second to his first brother, and the third to his second brother. Were there a fourth child it would be again set down as the first man's, and so on in rotation.

There is no special ceremony in connection with the birth of children except the usual family rejoicings or oaths, according to expectations. The life of a Tibetan baby is not a merry one. When welcome, the newly-born affords amusement to the family and to the members of the tribe, but if he happens to have a loving mother his trials soon begin. She will besmear him from head to foot with yak butter several times daily, and leave him to absorb it in the sun; this process, the mother thinks, making the skin of her infant impervious to cold.

The Tibetans have various ways of disposing of their dead. Cremation is the most uncommon method, owing to the great scarcity of fuel, and it is only adopted in the case of wealthy people or lamas. Another and less expensive fashion is to double up the body, sew it in skins, and let it be carried away by the current of a stream. A common way is to carry the deceased to the top of a hill, where the lamas pronounce certain incantations and prayers. The crowd of onlookers, after walking seven times round the body, retire to a distance, to allow ravens and dogs to tear the corpse to pieces. It is considered lucky for the departed and his family when birds devour the greater portion of the body.

In heart and soul the Tibetan is a sportsman; but if you look for grace in his movements you will be sorely disappointed. Indeed, more fervour and clumsiness combined are hardly to be paralleled anywhere. Perhaps the Tibetan is seen to

most advantage on his pony, and some of his feats on the saddle may accordingly be described.

Horse races are quite a favourite form of amusement, and are run in a sensible manner. Only two ponies at a time go round the course, the final race being run between the winners of the two best heats. Praying is usually combined, in some form or other, with everything people do in Tibet, and so even races are run round the foot of an isolated hill or around an encampment of tents: for circumambulation of any kind, if in the proper direction, is equivalent to prayer, and pleases God. Thus, just as with their prayer-wheels the rotatory motion must be from left to right, so races are run on the same principle from the standpoint of the spectator.

A Tibetan race would astonish an English crowd, the means adopted by the well-matched couples being very effective, if somewhat primitive. Such simple devices as seizing one's opponent's reins, or lashing him in the face to keep him back, or pushing or pulling him off his saddle, are considered fair and lawful means in order to win the race. The last heat is usually the most exciting, especially for the spectators, for blows with the lash are exchanged in bewildering profusion by both riders taking part in it, their respective ponies sharing unsparingly in the punishment. Occasionally the race becomes a regular equestrian wrestling match, when both riders, clingling tightly together, tumble over and roll to the ground. When the ponies are recaptured, the bruised horsemen remount and continue the race as if nothing had happened.

The heavy sheepskin coats worn by Tibetans are some protection when the lash is applied, and the pain inflicted is not always in proportion to the noise made by the blow: but such is not the case when they catch one another across the face.

The winner is presented with a *kata*, or "scarf of love and friendship," by the umpire—a high lama or a military officer—a most picturesque individual in a brilliant

Photo by Messrs. Kapp & Co.] [*Calcutta.*

TIBETAN DANCERS.

red coat and fluffy hat, who has a peculiar standard with hundreds of long coloured strips of cloth, or flying prayers. Sitting on a handsome pony, with gaudy harness of green leather inlaid with brass, a valuable Chinese rug upon the saddle, and many tinkling bells round the pony's neck, the umpire and his pony certainly produce a gay *ensemble*. This gentleman takes himself very seriously, and seldom condescends to smile.

An interesting and more difficult feat of horsemanship I witnessed in Tibet was the loading and firing of a matchlock while at full gallop—a performance which requires a firmer seat on the saddle than might be supposed. The heavy and cumbersome weapons had to be unslung from the shoulders, the props let down, the fuse lighted by flint and steel, some gunpowder placed and kept in the small side-receptacle, and last, but not least, the shot fired off—that is to say, when it would go off! The full use of both hands was required in this exercise, and therefore the horsemen held the reins with their teeth. When firing they lay almost flat on the ponies' backs, in order to prevent being thrown by the sudden bucking of the frightened ponies.

Another exercise consists in bodily lifting a person on the saddle while the pony is at full gallop. The pedestrian is seized as low near the waist as possible, and the impetus of the pony's flight—not the rider's actual strength—is utilised in raising the person on the saddle.

The women seemed particularly interested in this sport, because a practical application of this exercise is used by enterprising lads of Tibet to overcome the scruples of reluctant maids who do not reciprocate their love. At a suitable opportunity the doomed young lady is abducted bodily in that fashion, and conveyed in all haste to the suitor's tent, with the honourable intention, of course, of making her his happy bride.

Women are scarce in Tibet, and actual raiding parties occasionally take place against neighbouring tribes in order to obtain a fresh supply of wives.

In Tibet there are few men and women who cannot ride well, yet there are not many who can claim exceptional skill in that line. The average Tibetan generally values his bones too much to indulge in fancy tricks upon his pony. Some young fellow, however, more ambitious than others, will master the art of standing erect upon the saddle while going full speed, his feet being inserted into the stirrups, which have for the purpose been shortened as high as they can go. By pressing with his ankles against the saddle he manages to maintain his balance, in the familiar way of the Cossacks and tribes of Central Asia, who all excel in this game.

Photo by Mr. A. H. Savage Landor.

TYPICAL TIBETAN WOMEN.

Tibetan saddles are in appearance not unlike a cross between a Cossack saddle and a rude Mexican saddle, and as good as either, but quite suited to the country where they are used. Men and women ride astride, with exceptionally short stirrups, so that the leg is bent at the knee at a right or even an acute angle. In order to maintain one's

equilibrium when riding fast, some additional stability is obtained by stretching out the arms sideways.

Whatever one may say of Tibetans, the best-inclined could not compliment them on their shooting. Their matchlocks—their only firearms, made in Lhassa and Shigatse—are weapons so clumsy and heavy and badly made, that when fired it is truly more dangerous to be behind them than in front of their muzzle. In all my experience of Tibet I have no remembrance of ever seeing a Tibetan hit with a projectile from his matchlock anything which he intended, although the range was never more than twenty or thirty yards. Few of their matchlocks will carry as far as fifty or a hundred yards.

Men and women in Tibet are extremely skilful in the use of a rope-sling, which they always carry about their person, and with which they can fling stones long distances with great precision. It is not uncommon to see them strike in this manner a recalcitrant sheep in a large flock, or a distant yak which they want to drive to camp. Even children, through constant practice, are adepts at stone-throwing.

Photo by Mr. H. V. C. Heather, F.R.G.S.

LADAKI WOMEN AND GIRL.

The one on the left shows the long head-dress covered with pieces of turquoise.

Wrestling is one of the few other sports noticeable in Tibet. It is, however, not commonly indulged in, and is done according to no rules. It is, in fact, in the "catch-as-catch-can" style, with additional biting and vicious kicking until the victor can firmly hold the helpless vanquished flat under him.

The amusement which always causes much mirth among Tibetans is tobogganing. They do not always indulge in it as a sport; but when opportunity offers—for instance, to save themselves the trouble of long and steep descents on snowy mountain slopes—they greatly enjoy the fun. I have seen Tibetans slide on their backs at a terrific pace for 100 or 200 yards down precipitous inclines, laughing and yelling, with their heavy sheepskin coats collected in front, and their legs up in the air except when required for steering purposes.

Amusements which are the result of prosperity and happiness are not plentiful in Tibet. Playing-cards and dice and a primitive sort of chess, and one or two more elaborate games imported from China and Nepal, are occasionally to be seen. Perhaps more interesting to us is their dancing, notably their war-dances, curious in people so little martial. With a sword in one hand and a *kata* in the other, and with the knees bent, the dancers keep time to the beating of a double drum and the clapping of hands from the spectators. They attempt more or less clumsy revolutions on their heels, but the movements of their arms are quite graceful. Alternately each bent arm is raised in front of the head, while the other is held far back, and they

Photo by Mr. A. H. Savage Landor.

TIBETANS OF HIGH RANK.

manage to give a pretty semi-rotary twist to both forearms and hands when they have reached the highest and lowest points respectively.

As the dancers and musicians get excited the movements of the arms and legs are greatly accelerated, and some of the best dancers can move their limbs so quickly that on looking at them one's eyes get confused to such an extent that only a shapeless moving mass is distinguishable. Owing to the rarefied air, they cannot, however, keep this up very long, and panting, their lungs in convulsion and eyes bulging out of their sockets, they abruptly end the dance with a suggestive and humorous often too humorous —posture, or else with a leap in the air, doubling up the body and resting the head upon the knees before the feet touch the ground again.

It may be stated in conclusion that Tibet has ceased to be the "Forbidden Land," the "Land of Mystery" that it had remained since the close of the eighteenth century. Owing to the neglect of the authorities to observe the provisions of the Anglo-Indian Treaty of Commerce of 1893, a Mission with a strong escort was sent early in 1904 to arrange matters with the Tibetan Government. But the Mission, meeting with stubborn resistance at several points, was transformed to an armed force, which entered the "holy city" of Lhassa in the autumn of the same year. Meantime, the Dalai Lama had fled to Mongolia; but the authorities were induced under pressure to sign a convention in his famous palace and lamasery of Po-ta-la, renewing and extending the terms of the previous treaty, and breaking down the barriers of seclusion for ever. The country is henceforth open to general intercourse with the rest of the world, and the Indian postal service was extended in 1905 across the Himalayas to the various treaty stations in South Tibet.

A. Henry Savage Landor.

A PERSIAN LADY.

CHAPTER IX

IRANIA AND TURANIA: PERSIA, AFGHANISTAN, BALUCHISTAN, TURKESTAN

I. GENERAL SURVEY

ALL the lands here named may be comprised under the single designation of "Central Asia"—that is to say, that great section of the continent which stretches from the Persian Gulf, Caucasia, and the Caspian Sea eastwards to Tibet and the Gobi Desert, and lies between Siberia in the north and the Arabian Sea in the south. But this is a very rough indication of its actual limits, and the expression "Central Asia" is itself far too vague to serve any practical purpose. We get a clearer notion of the vast region under consideration by adopting the two main historical divisions of Iran and Turan, which have been current in Persia from the remotest times, and correspond fairly well with the actual conditions. Iran—that is, the land of light, of the civilised and settled high-born peoples of Iranian or Aryan speech—will then clearly coincide with the Iranian table-land lying between the Persian Gulf and Mesopotamia in the west and India in the east, and mainly inhabited by the kindred Persian, Afghan, and Baluchi nations, all of Indo-European stock, and all speaking languages of our common Aryan mother-tongue.

In sharp contrast with Iran, as thus understood, is Turan, the land of darkness, of the lawless and unsettled nomad peoples of Turkish speech, hence called Turkestan, "Land of the Turk," the original domain of multitudinous hordes all of Mongolo-Turki stock, and all speaking languages of the Turkish branch of the common Mongolo-Turki mother-tongue.

Photo by W. Rau.

A PERSIAN VILLAGE GIRL OF TEHRAN.

From a photo lent by Hassan Ali Khan.

A PERSIAN DERVISH.

Such were the conditions in these lands of light and darkness at the dawn of history, when uniformity prevailed amongst their inhabitants—all Aryans in Iran, all Mongols in Turan. But we may gather from the *Book of Kings* and other Persian records that throughout the historic period a perpetual struggle for the ascendancy was maintained between the barbaric predatory hordes of the northern wastes and the cultured agricultural populations of the fertile southern lands. Sometimes one, sometimes the other, gained the upper hand, encroaching on or withdrawing from the rival domains, and thus causing dislocations and interminglings of all kinds, as seen in the fact that the present rulers of Persia are not Aryans, as they ought to be, but descendants of conquering Turki nomads, while the Mongoloid peoples of Western Turkestan are all now subjects or vassals of the Aryan "White Tsar." The result is that the two primeval types have been everywhere greatly modified, showing all the transitions between the physical and mental characters of the full-blood Aryan and the full-blood Mongol. Their joint domains have a total area of about 2,370,000 square miles, with a collective population estimated at over 21,000,000 distributed as under:

	Area in sq. Miles.	Population.
Irania	1,120,000	14,250,000
Turania	1,250,000	7,300,000
Total	2,370,000	21,550,000

II. PERSIA

PERSIA, which comprises the western and larger section of Irania (650,000 square miles), was already known to the ancients by this name, as we see in the proverbial Greek reference to "the immutable laws of the Medes and Persians." Its form, however, has undergone a slight change, since the people are now called *Farsi*, and their country *Farsistan*, "Farsi-land," although this expression is commonly restricted to the large western province of *Fars*, while the small group of so-called Guebres still retain the correct form *Parsi*. From our introductory remarks the reader will have already inferred that the Persians are an Aryan people, as is in fact indicated by the very word Iran, which is merely a contraction of Airyana, "land of the Aryas." The ancient Greeks, who knew them well, spoke of them as a very fine race—tall, blond, and blue-eyed, with regular features, altogether strikingly like the Teutonic peoples of North Europe. But as in Europe, this fair type has been steadily growing darker, and the modern Persians show more resemblance to the brown and black-haired inhabitants of Central and South Europe than to the light-haired Teutons. Their mental qualities also are fully on a level with those of the Western nations, and these Eastern Aryans, who over 2,000 years ago had founded a vast empire stretching

A PERSIAN MAIDSERVANT.

from the Bosphorus to the Indus, are still distinguished by intellectual gifts of a high order. Persia has for ages been the home of the decorative and plastic arts, of architecture, philosophy, poetry, mysticism, history, and general literature. In these respects she has long exercised an immense influence on the surrounding Asiatic populations, as shown by the ornate monuments of Samarkand and the improved tone of letters in mediæval and modern India. The sofism of their poets has spread westwards, and the English reader is familiar with the wisdom and shrewd reflections of Omar Khayyam. The moral tone, though less elevated, has its good as well as its weak points. A close observer describes them as easy-going, courteous and affable, well-disposed towards strangers, and most hospitable. They are kind and indulgent to their children, while the son pays the utmost respect to his parents and elders, traits for which the Persians were noted even in ancient times. On the other hand they show themselves true Asiatics in their astonishing capacity for lying, which seems to be regarded more as a virtue than a vice. Nor could they at any time be called a manly people, as shown by the ease with which the Greeks repelled the invasions of their countless armed forces and then overthrew their empire almost in a single campaign. But the darkest side of their character is their cruelty and indifference to physical suffering, which almost exceeds the bounds of belief. For murder, theft, and political offences atrocious sentences are imposed and carried out in a cold-blooded manner, and it is on record that a little boy was impaled with his face to the wall for having accidentally injured a high-born playmate.

The usual method of execution for civil and political criminals is throat-cutting with a sharp curved knife or razor. But this is regarded as the most lenient form of capital punishment: hence in exceptional cases is varied at the pleasure or even the whim of the *cadi* (local magistrate), or of the provincial governor, with such processes as different kinds of impalement or crucifixion, burning or boiling alive, blowing from mortars or the cannon's mouth, immuring or bricking up in the recess of a wall, bastinadoing to a finish, rolling up in a carpet and then jumped on by the police, also to a finish; or nailing by the ear to a wayside telegraph-post, or to a "flagstaff," as it is euphemistically called, specially erected for this form of execution. It is one of the most terrible of all, since the wretched culprit will at times linger at his post for two whole days, his agony in the meantime perhaps relieved but also prolonged by a cup of water or a cigarette from some compassionate Samaritan. It is the same with the walling-up process whenever the recess is not hermetically sealed, but an aperture left just enough to admit a little air and so keep body and soul together for a protracted period. Even the burning is at times perhaps

Photo by W. Rau.

PERSIAN SNAKE-CHARMERS.

BLIND BEGGARS OF TEHRAN, PERSIA.

unintentionally prolonged. It is effected by heaping up mats on the victim, who is occasionally found still writhing in the ashes. Then another pile has to be fetched, it may be from some distance, but always in the leisurely way in which everything is done in Persia, so that many hours may pass before life is quite extinct. The boiling, whether in oil or water, is too horrible for detailed description. Strange to say, these utterly barbarous methods of dealing with culprits have found their defenders, who plead that they are the most merciful in the long run. It is argued that they strike such terror into evil-doers as to act as efficacious deterrents, and thus dispense with the lighter but still severe forms of capital punishment, which would else be of daily occurrence. Some day it may perhaps dawn upon the authorities that the same result might be brought about in Persia, as in other places, by more humane measures. Indeed, we are already told of late years that the more atrocious punishments are growing rarer, and may ere long cease altogether, just as impaling is no longer heard of in Turkey.

Under such a drastic penal system, prisoners even awaiting their trial are often treated with extreme harshness. To prevent escape, where there is no proper gaol accommodation, they are usually chained together in a row like the old galley-slaves in the south of Europe. Behind them stand the truculent *farrashas* (literally "carpet-spreaders," but in Persia the common word for police), who keep watch night and day over their charges. At the least sign of revolt, or at any suspicious movement, down comes the cruel stick, and, to add to their discomfort, they know that they are liable to be sentenced to some horrible death or at least the bastinado at any moment. In Persia justice is as swift as it is capricious. Even the general public stand in constant dread of the carpet-spreaders, who attend all gatherings and processions to keep order, and with their long sticks lay about them unmercifully amongst the turbulent or restless crowds. Terrible injuries are often inflicted, too frequently on the wrong man, but there is no redress, and any attempt to resent such treatment will end most probably in summary execution.

Photo by Mr. Herbert R. Sykes.

CAMEL-BOY OF YEZD.

Photo by Mr. Herbert R. Sykes.

MUSICIANS AT JIRUFT,
Singing to the accompaniment of drums.

While the mosques and the shrines of their "saints" are decorated with profuse splendour and often encrusted with lovely blue-glazed tiles, the houses are generally mean and gloomy structures, in the rural districts built of adobe—that is, coarse sun-dried bricks made of street-sweepings and other refuse. Hence they soon crumble away, even if not abandoned for some passing whim or evil portent or in case of death, as amongst so many primitive peoples. The town houses are naturally of more substantial build, and can even be made quite comfortable. At Ispahan Dr. Wills, by throwing two into one (both bought for £60 freehold), found himself in possession of quite a convenient residence. There were two large and airy summer rooms, a large ante-room opening into a smaller room with a large fireplace and an aperture through which meals were served in winter without opening the door; further, two cool upper rooms, and three warm bedrooms of fair size, all with fireplaces for winter, besides much good dry cellarage, a good kitchen, servants' quarters, and in the outer courtyard a small garden shaded by trellised vines and fruit trees, the whole enclosed by an adobe wall 20 ft. high; lastly, a detached dispensary, a granary, stout wooden outer doors, and large arched gateway. In the houses of the wealthy rooms are set apart for baking, making preserves such as cucumber-jam, and other domestic cares, while the harem, the special apartment of the ladies, is fitted up with great splendour. The white-plastered walls and ceiling are decorated with small mirrors and panels cut in high relief, the polished walnut doors being hung with white silk curtains, and the large windows composed of tiny bits of glass in all the colours of the rainbow, forming an elaborate geometrical pattern set in a polished wooden frame and producing quite a kaleidoscopic effect.

Here the ladies pass the greater part of their lives, their chief distraction being a weekly visit to the public baths, where three or four hours of ablutions, toilet arrangements, and gossip with their female neighbours serve as some relief to their monotonous existence. Essential elements of the toilet are cosmetics of all kinds, such as paint, perfumes, indigo, kohl, and henna, all applied without stint, and often supplemented by false hair. On festive occasions, as at entertainments and weddings, the cheeks and neck are smeared over with white, and the eyelashes tipped with kohl (black antimony), which is supposed to be good for the sight. The eyebrows are widened and painted till they seem

to meet, while chin and cheek are set off with sham moles or patches like the "beauty spots" of the Georgian epoch in England. Spangles are even stuck at times on chin or forehead, while the hair, naturally of a glossy black, is generally dyed red with henna or blue-black with indigo. Fair or golden hair is so disliked that brides will dye it some dark shade before their marriage. Being very luxuriant, it is usually plaited into numerous long tresses, which show below a dainty little embroidered skull-cap when not hidden by a coloured silk shawl or kerchief. In the Persian collection of the Victoria and Albert Museum, South Kensington, are shown some specimens of the so-called *naksh*, richly embroidered nether garments, which were formerly universally worn, and appear to be again coming into fashion. So elaborate are the designs usually roses worked in diagonal rows in fine silk or muslin, all stitched with no filling in that young girls took three or four years to get a pair ready as part of their wedding trousseau.

Notwithstanding their secluded lives, the women are not without some sources of happiness in the married state. Not only is the mother universally venerated in Persia, but the same feeling of respect and even affection is extended to the mother-in-law, who is not despised or shunned, as in so many other lands, but welcomed by the son-in-law in the new home, being regarded by him as the natural solace and guide of his young wife. She thus enjoys a measure of comfort under the otherwise adverse conditions of polygamy and concubinage within the limits of the Moslem law. But in case of misconduct, there is an end of everything. She is abandoned by all her friends, and put in the hands of her husband's relatives, who all feel the affront as personal to themselves, and avenge it either by flinging her, like another Jezebel, from the house-top into the street, or down a deep well, or else more mercifully presenting her with the poisoned cup. In some districts it becomes a public matter, and the faithless wife, bare-headed and shorn of her hair, is mounted on an ass, her face to the tail, and so escorted to her doom by a long procession of all the rabble of the town, yelling and jeering, singing and dancing, and covering her with the vilest abuse. Arrived at the brink of a well, or of some "Tarpeian rock" set apart for the purpose, she is removed from her ignominious position, and launched into eternity by the public executioner with a touch of his foot and a valedictory curse.

Photo by Mr. Herbert R. Sykes.

A PERSIAN GARDENER.

The Persian has a distinctly "sweet tooth," and fruits, confectionery, and syrup enter largely into the national diet, the more substantial parts of which consist of mutton, boiled rice and *pillau*, another mess of rice saturated with butter, grease, and scraps of meat. Wine, too, despite the injunction of the Koran, is largely consumed, as is also tobacco by means of the universal *narghileh*, in which the smoke is cooled by being inhaled through a long pliant tube passed through water.

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PERSIAN LADIES IN OUTDOOR COSTUME.

The Persian cooks are well spoken of by most European travellers, and their cuisine, if not quite so delicate, is certainly more varied even than the French itself. Rice is at the base of at least three-fourths of the dishes, which are seasoned in endless ways with sweet herbs, spices, orange and citron peel, raisins, pomegranate-juice, plums, or unripe grapes. *Chilaw*, that is, plain boiled rice, is served with the numerous *entrées*, which include curries, boiled lamb or mutton, or fowl or partridge, with sauces of grapes, almonds, apricots, or lemon-juice. These viands are also served roasted, or else treated as dohmas, that is, finely minced with raisins, almonds, spices, and rice, and then used as stuffing with boiled cucumber, marrow, or tomatoes, and served hot with some rich sauce or gravy. There are, moreover, stews or *ragoûts* in endless variety, besides meat-balls or cakes fried or served in *pillaws* with pungent vegetables. To these must be added dishes with eggs for a base, fried or baked sweetmeats, pasties with highly flavoured mincemeats, confections and jams without end, all very delicious and ornamental, if somewhat cloying. "But," writes Dr. Wills, "the real triumph of the Persian cook is his *kabob*. No eater of juicy steaks, no consumer of mutton-chops done to a turn in famed coffee-houses off silver gridirons, can in the wildest flight of fancy approach the idea of the succulence of the *kabob*. Tenderness and digestibility here approach their highest pitch, and the acme of roasts is reached." Small slices of young lamb are thrust upon a flat sharp skewer previously rubbed with an onion, and tiny bits of the delicate tail-fat inserted between each slice. Then the skewer is rapidly rotated over a fierce charcoal fire till the *kabobs* are browned, and served still smoking and eaten with bread and salt. "This is the real *kabob*, it is the king of viands, and above praise. It can be obtained at any time, and only requires a lamb, a fire, and a skewer."

Persians of the upper classes are often seen garbed in a smart, short-skirted frock-coat drawn tight all round the waist, and, with the accessories, looking like a sort of compromise between the Eastern and Western styles, as in fact it is. The real national dress is different, usually consisting of an unstarched cotton shirt, hemmed with white silk, and, if it can be afforded, richly embroidered round the neck. This under-garment has loose sleeves, but neither collar nor wrist-band, and it seldom falls below the hips, being continued by the capacious Oriental pantaloons, those of the rich being of cloth, of the poor white, red, or blue cotton, and held up by a red or green silk girdle. Over shirt and pantaloons is a close-fitting short-sleeved collarless garment open in front, and above this is the coloured satin or calico coat, sometimes braided, also open in front, showing the shirt, and either short or long-skirted according to the wearer's social status. Characteristic is the indispensable *kamarbund*, "waist-band," of cotton, cloth, or muslin, in which traders and scribes carry a pen-and-ink case and roll of paper, while

THE OFFICER IN CHARGE OF THE HOLY SHRINE AT MESHHED, PERSIA.

all classes use its folds as pockets. Priests and merchants often wear a white turban, but the more usual head-dress is the *kola*, of dark cloth, sheep or lambskin, mounted on a pasteboard frame, and varying in height and in the length of the wool.

The women also wear pantaloons, but still more voluminous than those of the men, and with ladies of rank of much more costly material, such as gold brocade decked with pearls and other ornaments. Some wear several of these rich garments one over the other, in this resembling the Bolivian women, who wear five or six skirts in the same way. As in most Moslem lands, they are completely enveloped in loose attire when permitted to leave their homes.

Persia was rapidly over-run by the fiery Arab fanatics in the first half of the seventh century, and since then all but the Guebres have been zealous Mohammedans of the Shiah sect, whereas their Turkish neighbours belong to the "orthodox" Sunni party. The main difference is that the Shiahs look on Ali as the true successor of the Prophet, hence regard the first four caliphs after Mohammed as usurpers. Their "Mecca" is at Kerbela on the Lower Euphrates, where is the tomb of Hossein son of Ali, and where all good Shiahs would like to be buried, in the belief that they would then have nothing to fear in the next world. Hence in their wills many leave instructions for their remains to be brought, often from great distances, and interred in this hallowed place.

Throughout the Shiah world the memory of the "martyrdom" of Hossein and Hassan, the two sons of Ali, is still kept alive, and the anniversary of their death celebrated with extraordinary devotion and enthusiasm. During the Mohurram, or month of mourning, everybody wears the deepest black, the poor even dying their old clothes for the occasion. Long processions are formed of dervishes and devotees, who manifest their grief for the tragic fate of the saints by dismal howling, tearing of hair, rending of garments, and slashing of the fleshy parts of their bodies with sharp knives. Then also are performed the so-called *tazzias* that is, dramatic representations like our mediæval mystery and miracle plays, rehearsing the historic and traditional scenes that led up to and culminated in the massacre of the two brothers with their wives and children. Religious services are held in all the mosques, the priests in the pulpit denouncing in vehement language the perpetrators of the crime, and exciting the congregation to loud expressions of frenzied passion and sorrow for events which might have taken place but yesterday instead of some 1200 years ago. "In a clear voice, every word of which is plainly heard in this assembly of many thousands, the priest recites the facts of the death of Hossein and Hassan. At the mention of these names the audience become overwhelmed with grief, and baring their breasts smite them crying, 'Ai Hossein, Wai Hossein, Ai Hossein jan!' Or at times join in the choruses led by organised mourners, who with fist or open hand strike their breasts simultaneously at each mention of the names till they are out of breath, and their crimson and bruised chests force them to desist with one shout or shriek of 'Hossein.' Half-a-dozen volunteers (these

A SCENE FROM PERSIAN HOME-LIFE.

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PRISONERS AND GAOLERS IN PRISON YARD, NAR-HA-BAND, PERSIA.

generally dervishes), as the sainted names are pronounced by the hundreds of voices, strike themselves over each shoulder with heavy chains. All the beholders are gradually worked up into a state of excitement and enthusiasm, and the descriptions of the saints and their children's sufferings make even the heart of the European listener sad" (C. J. Wills, *In the Land of the Lion and Sun*).

The above-mentioned dervishes play a great part in the religious life of the Persians, as they do in so many other Moslem lands. Indeed, the word itself is Persian, meaning originally a pious mendicant, somewhat equivalent to the mendicant friars of the Roman Church. But, unlike these, the Oriental mendicants must now be regarded as a fraud—mere jugglers and tricksters, who ply their trade under a thin veil of religious fanaticism. In Persia they may be described as persons who, for various reasons, take a vow of poverty either for a time or permanently. They are grouped in separate colleges or "clubs," to the heads of which they pay great deference, though seldom living together in communities like the Western monks. They simply wander about from place to place, depending on charity for their support, or else combine the profession of travelling mountebanks, fortune-tellers, and dealers in charms with that of religious mendicancy. Though always distinctive, their attire is far from uniform, some vowing to wear nothing but white, or, like the old Hindu gymnosophists, nothing at all, or else a scanty pair of drawers with an antelope- or panther-skin slung over the shoulders. But the great object is to attract attention, for which purpose nearly all carry an axe or a huge spiked club, and on their head a tall felt or cloth sugar-loaf cap, decked with inscriptions of passages from the Koran.

Chief among their accomplishments are the dizzy dance and head-turning in a rotatory manner, which the well-trained will keep up for hours at a stretch. They are also great "story-tellers" in both senses of the term, retailing small gossip or entertaining their audience for half the night with really instructive and diverting tales of local or historic interest. Some are told off to attach themselves to particular persons or

From a photograph by Hassan Ali Khan.

A GROUP OF PERSIAN TRADERS WITH THEIR MERCHANDISE.

families—nobles, officials, the Shah himself, or wealthy strangers—and then they are apt to become a great nuisance. They stick to their posts like limpets to a rock, and importune their victims in season and out of season with a pertinacity which knows no denial. In other respects the dervishes are not an edifying class. Their vows are mainly restricted to poverty and obedience, which leaves a large margin for indulgence in many depraved habits. No occasion of theft is neglected, while in the absence of the men their womenfolk are often beguiled by plausible devices into the surrender of their virtue and effects. Others, again, yield to criminal impulses under the influence of *bhang*, opium, or other intoxicants. In some places they are even reported to indulge in horrible nightly orgies, and in the celebration of mysterious practices, such as those accredited to the Syrian Druses and to the devil-worshippers of Asia Minor. But these unhallowed rites have been questioned on the ground that the dervishes are not sincere in their religious professions, and it needs sincerity to make fanatics.

In Persia the real fanatics are the Bábi dissenters, so called from Báb, founder of the new religion about the middle of the nineteenth century. Bábism has spread far and wide, and now numbers its adherents by the million, despite internal dissensions and the fierce persecution to which they have been subjected by the Persian authorities. They seem, in fact, to have flourished in direct ratio to the intensity of the tortures which have been inflicted upon them, and which they have borne with unexampled heroism, and all for doctrines which nobody quite understands. Men, women, and children, their bodies stuck all over with lighted tapers, have moved about within the prison walls singing hymns to Allah and praises to his new prophet until released by death from their horrible torments. In this most atrocious of all religious persecutions the strangest feature is the amazing endurance of the little children, and one wonders what potent influences can have been at work to inspire them with such unnatural intrepidity.

Bewildered by the vagaries and contradictions of so many religions—the ancient

Zoroastrian teachings, a universe perpetually agitated by the conflicts of the two principles of good and evil, rival Sunni and Shiah Mohammedan sectaries, and now Bâbism—it is not, perhaps, surprising to find that the more intelligent classes have taken refuge in mysticism. Their two great mystic teachers, the poets Hafiz and Sâdi, are not only still remembered, but are still read, studied, and revered. Their tombs at Shiraz are carefully preserved and constantly visited by pilgrims from all parts, like the shrines of the Moslem Shiah "saints" at Meshhed and Kerbela. When Dr. Wills was in Shiraz some years ago, he found the tomb of Hafiz—a huge block of alabaster-like marble, beautifully carved with lines from the works of the "inspired" poet—a favourite place of resort of the learned classes, who are here frequently seen reading his poems, smoking and meditating, or arguing on his esoteric teachings. Many even desire to be buried in the vicinity, as in a hallowed place consecrated by the remains of the great seer, whose works are by them regarded as religious and inspired writings, while others even among the educated circles look upon him merely as "an Anacreontic dreamer, and his works the ways of wickedness made bright." Not far off is the tomb of Sâdi, a moralist rather than a mystic. Some of his moral tales are very beautiful, and all, like Æsop's Fables and the Gospel parables, point a practical lesson in conduct or worldly wisdom. All Persians are familiar with the story of the great king whose captured foes abused him in a language which he did not understand, and which the court interpreters, as is their wont, explained in the opposite sense of praise and adulation. Thereupon the king, overcome by their flattering words, ordered their release; the moral here being that "it is better to tell a lie that makes for good than to tell a truth that makes for evil." This recalls the popular belief that a fundamental maxim of the Jesuits' moral code is that "the end justifies the means."

The Guebres, wrongly called "Fire-worshippers," are not quite extinct in Persia, but survive chiefly in Western India (Bombay, Surat), whither they fled from their Moslem persecutors some centuries ago, and where they now form a prosperous and highly philanthropic community, numbering about 96,000 in 1905. As indicated by their collective name Parsi, they are the direct descendants of the old Persians of pre-Moslem times, and have preserved both their blood and their Zoroastrian religion intact from all foreign influences. They do not worship fire, but merely venerate it as the purest emblem of the solar deity. A conspicuous feature of their religion are the funeral rites, which conclude with the exposure of the dead on the "Towers of Silence" to be consumed by carrion-birds.

LURI WOMEN OF LARISTAN, PERSIA.

Besides the Guebres there are some other peoples in Persia proper which call for brief notice. These are the Kurds of the western highlands bordering on Mesopotamia; the Nestorians of the

same region; and the Luri and Bakhtiari of the mountain ranges facing the Persian Gulf.

There is little doubt that the Kurds are the modern representatives of the rude Carduchoi through whose territory Xenophon had to force his way with his 10,000 Greeks northwards to the Black Sea. They are a sub-branch of the Iranian family, and consequently first cousins of the Persians, and, like them, considerably modified in type and speech by foreign contact. In character they still remain what Xenophon found them, as rugged and wild as the region which they inhabit, and which from them takes the name of Kurdestan, lying partly in Persia and partly in Asiatic Turkey. But on both sides they lack all national cohesion, being broken into countless turbulent septs and clans, a perpetual source of trouble and anxiety to the Persian and Turkish authorities. All are Moslems of the Sunni sect, but their religion serves mainly as a pretext for constantly raiding and massacring their less warlike Christian Armenian neighbours.

Yet with the Christian Nestorian communities dwelling in their midst the Kurds seem to have come to a sort of give-and-take understanding, in virtue of which both have for generations lived peacefully together. Some mystery hangs over these "Nestorians," a name which they reject with scorn, calling themselves Chaldeans, and claiming descent from the ancient Chaldean inhabitants of Babylonia. But it is quite possible they may be all this, and if we suppose that they were evangelised by the adherents of Nestorius dispersed over Asia after his condemnation by the Council of Ephesus, the difficulty will be removed and the two names reconciled. At present these "Nestorian Chaldeans," as we may now call them, form several small Christian communities generally harmless and inoffensive, and numbering altogether about 200,000 souls. Some have started the theory that they may be the ten lost tribes, although these are not known to have been "followers of Nestorius."

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A PERSIAN HORSE-SOLDIER.

Little need be said about the Luri and Bakhtiari highlanders who give their names, one to the province of Laristan, the other to the Bakhtiari range. Their position in the Iranian family is much the same as that of the Kurds, whom they resemble in language, physical appearance, and some other respects. But they are far more amenable to reason, and far less unruly, although yielding but a half-hearted allegiance to the Shah's representatives, to whom they are required to furnish a large contingent of irregular cavalry. But the Bakhtiari, who are a branch of the Luri and speak the same dialect, are still a turbulent people, much given to plundering expeditions, and ever ready to give short shrift to their captives. Hence in their territory robberies and murders are frequent in disturbed times.

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THREE PERSIAN WOMEN IN OUTDOOR COSTUME.

By permission of Messrs. Newton & Co., 3, Fleet Street, E.C.

A PERSIAN LADY IN INDOOR COSTUME.

III. AFGHANISTAN AND BALUCHISTAN

The eastern and smaller section of Irania has an area of some 470,000 square miles, with a total population (1905) of about 4,750,000. Here the dominant people have long been the Afghans, who hold nearly 340,000 square miles of the whole region, and number (1904) fully three-fourths of its inhabitants. Amongst these, however, are included several distinct groups, such as the highland Galchas and the Iranian Tajiks, and the Mongoloid Hazarahs, Turkomans, and Uzbegs, who occupy those northern and north-eastern districts which are now politically included in Afghanistan.

The term Afghana, that is, the Aevakán or "Horsemen" of the early Hindu writers, is, strictly speaking, the name of the northern section of the race, whose original home was the Kabul valley. The true collective name of the whole nation is Púkhtún or Púshtún—that is, "Highlanders"—although this term is now generally restricted to the southern section inhabiting the Sufed and Suleiman mountains skirting the Indus valley. Of Púkhtún, the Paktyes of Herodotus, the Indian form is Pathan, which in India is now applied indifferently to all the Afghan people, who, however, prefer to speak of themselves as Bani-Israel, "Sons of Israel." They might indeed put in a far better claim than the Persian Nestorians to descent from the ten lost tribes, seeing that their features have often a strikingly Jewish cast. But the same is also true of the Armenians, whom nobody has ever suspected of being Semites, while their own claim is descent, not from the lost ten, but from Saul, first king of Israel. Their true position, however, is somewhat intermediate between the Iranian and the Indian Aryans, as clearly shown by their Púshtu language, which is a rude member of the Aryan family, inclining rather more to the Iranian than to the Hindu branch. In fact, M. James Darmesteter clearly shows in his *Popular Songs of the Afghans* that it is "purely and exclusively an Iranian tongue."

The features, also, apart from their Jewish cast, are distinctly Indo-European, though somewhat rough and rugged, as might be expected of a people long dwellers in a highland region under the shadow of snowy peaks towering some 20,000 ft. above sea-level. The Afghan is at once recognised by his well-knit robust frame, rather tall figure, swarthy colour, straight and even aquiline nose, firm mouth, piercing black or brown eyes, dark brown or black hair, full beard, and stern or even sinister and truculent expression. The successive Greek, Moghul, Persian, and British invaders of the land ever found in them a fierce and warlike nation, like all hillmen passionately attached to their bleak upland homes, and prepared to defend them by all the overt and covert means of legitimate warfare. A far-seeing statesman has expressed the hope that our late dauntless foes, now our pensioners, may in the near future become our staunch allies and best bulwark against any foreign designs on the Indian Empire.

Although the social state is still based on a primitive tribal organisation, the Afghans have enjoyed a certain national unity since the middle of the eighteenth century, when the present Amirship of Kabul was founded by Ahmed Khan, who assumed the name of Dur-ed-Durán ("Pearl of the Age"), and imposed it on his now dominant Durani tribe. After the death of Nadir Shah (1747) Ahmed Khan had removed to Kabul from Kandahar, which is regarded as their original home, where lie the remains of their forefathers, and where all the Durani nobles are brought to be buried. Thus the Kandahar of the Afghan Mussulmans (mostly Sunnites) answers to the Kerbela of the Persian Shiahs and to the Mecca of the Arabs. Still, no Afghan Moslem can claim to be a *haji* ("pilgrim") unless he has visited the tomb of the Prophet.

The social and political systems present a curious intermingling of patriarchal, royal, and republican forms. Each clan has generally its own well-defined territory, where it enjoys a large measure of self-government like that of the Scottish Highlanders under the Stuarts. The only link with the central government is the loyalty of the tribal chief, who may "rouse the clan" at any moment. Since the adoption of Islam social matters are regulated by the precepts of the Koran, supplemented by commentaries based on local customs and traditions. Thus the bulk of the nation has retained the rude and half-barbaric usages, the lawless character and love of plunder peculiar to most pastoral peoples. Hence the vendetta also, the law of blood for blood, still flourishes in all its pristine vigour, while the rights of hospitality are still everywhere scrupulously respected. Your most deadly enemy is safe under the shelter of your roof, and even until he has turned the neighbouring crag; but after that he is at the mercy of his late entertainer's far-reaching matchlock.

A PERSIAN PARSI FAMILY.

Despite the Koranic code, in which the women are treated as inferior beings, those of Afghanistan are as a rule greatly respected. This is largely due to the thrift and intelligence with which they manage the household, while the men are out over the hills foraging or foraying. Hence the current Oriental saying: "Go to India for wealth, to Kashmir for pleasure, but to the Pathans for a wife." They are even at times consulted in the *jirga*, or tribal council, and many a sanguinary feud has been arrested by their wise and moderate decisions. Yet both the wife and her children may occasionally be separated from her husband without any particular fault on either side. This occurs especially when the head of the family objects to remove to his new domicile at the periodical redistribution of the farmsteads, which takes place in some agricultural districts.

In general marriage is a matter of barter or purchase. But in some districts there are faint echoes of the primeval law of abduction. This may arise when the wooer tries to carry off his bride by force, in order to escape payment of the heavy price set on her by her friends. This is always regarded as an outrage which must be wiped out by blood, the rule being that the father-in-law must either kill the abductor or fall at his hand.

In general the dead are buried in the usual way in ground set apart for the purpose. But in the Swati district near the Khyber Pass, and over against the lawless Afridi tribes, the curious custom prevails of burying them in those fallow lands which are about to be brought under cultivation. The spot is known to everybody, and when the ploughman comes along, he shouts at the top of his voice, "Get up! Get up! Here comes the plough!" Then if the bodies get ploughed up and the mangled remains strewn over the ground, it does not matter, since in all such cases the departed souls are supposed to have found salvation in holy Mecca.

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A KURDISH MOUNTAIN CHIEF (CHIEF OF TRIBE).

West of Swati-land, the hilly country on the southern slope of the Hindu-Kush is known as Kafiristan ("Infidel Land"), from its non-Moslem inhabitants whom their neighbours call *Siah-Posh*, or "Black-clad," from the black goatskins formerly worn by them. But however called, these "Infidels" are amongst the most interesting peoples in the whole of Asia. They are the chief, if not the most numerous, branch of the widespread GALCHA family—that is, those primitive Aryan highlanders who, although now mostly speaking Persian, are not Iranians, nor yet Indians, but apparently the original Indo-European stock from which both Iranians and Hindus migrated to Irania and India some thousands of years ago, while the Galchas themselves remained and still remain in the original Aryan cradle-land. This is well seen in our Kafirs, who have best preserved the original Aryan physical characters—tall stature; brown or bronzed and even white skin; ruddy cheeks, recalling the Englishman; black, chestnut, red or light hair, smooth, wavy or curly; full brown or ruddy beard; blue, grey, or brown eyes, never oblique like the Mongol; long, shapely, and slightly curved nose; oval face; stout, vigorous frame, as described by Robertson and other recent interviewers. This

[Photo by Mr. F. Brunton.

Quetta.

Photo by Mr. F. Bremner [*Quetta.*

A GROUP OF BALUCHI CHIEFTAINS.

description applies also in varying degrees to most of the other Galcha tribes, such as the Dards, Badakhshis, Wakhis, Kohistani, Shignani, and many other small Galcha groups ranging from the Hindu-Kush and the Pamirs northwards to Ferghana, except that the type grows darker the farther they are removed from Kafiristan and Dardistan.

Amongst the Kafirs, who hailed the English visitors as friends and brothers, these visitors have noticed some distinctly European customs, such as the use of chairs instead of the Asiatic mats, rugs, and couches.

In most descriptive works these highland Galchas are either passed over or else confused with their Tajik neighbours, from whom they differ in some important respects. The Galchas are not "hill Tajiks of Persian speech," but primitive Aryans who originally spoke primitive Aryan languages; whereas the Tajiks are Eastern Iranians, who are all lowlanders, and have always spoken Persian dialects. They have a very wide range over Central Asia, having in early historic times spread eastwards with the eastward spread of the Persian Empire. In books of travel, mention often occurs of the so-called Sartes, as if they were some distinct Central Asiatic people different both from the Tajiks and Turks. But Sarte is not the name of a people, but only a social term, meaning brokers, traders, hucksters, and husbandmen, in opposition to the Turki nomads. Hence the word is specially applicable to the rural and urban Tajiks, and in point of fact most of the Sartes are Tajiks, although an Uzbeg or any other Turk by giving up his nomad life, as some do, at once becomes a Sarte. Thus is explained the statement sometimes made that in Turkestan there are Uzbeg Sartes and Tajik Sartes. But owing to their sharp practices and petty huckstering ways, the Sartes as such are somewhat despised, or at least less respected than those Tajiks who are above trade, and follow one or other of the professions as *mollas*, teachers, doctors, bankers, or lawyers. Hence the local saying, "When a stranger presents himself and eats your bread, call him a Tajik; when he is gone you may call him a Sarte"– that is, a *Sari-it* or "yellow dog," as the word is explained by a popular Turki etymology.

In Persian *taj* means "crown," and, although other derivations are given, from this root most probably comes Tajik, the crowned or royal race, the civilised and dominant people of Iran, in contrast to the rude, pastoral hordes of Turan. It is a curious fact that in these remote Eastern lands no one ever speaks of Persians, but always of Tajiks, as if the days were still remembered when this conquering royal race held sway over the nomad tent-dwellers of the Turkestan wilderness. But they have long ceased to be conquerors, and are now subjects either of the Amir of Kabul or of the Russian, Bokhariot, Khivan, and Chinese rulers in Western and Eastern Turkestan.

Physically the Tajiks, who may be called the intellectual aristocracy of Central Asia, are a very fine race—taller, more robust and manly in appearance than their Persian kinsmen. The features are often quite European, like those of the Caucasian Kashmirians, with long head, high brow, well-shaped large nose, florid complexion,

black or dark brown hair, long flowing beard, and the refined expression so often seen in the descendants of imperial races. All are now Mohammedans, but, unlike the Western Persians, of the Sunni sect. Yet on the neighbouring uplands there are still survivals of the old Zoroastrian religion. Thus at the feasts held in honour of the sun bonfires are kindled, like those of the Bal-tinne in Ireland, and young and old passing through the flames are supposed to be purified. If sick, they hope to be cured by passing round or through the fire three times, and when too weak to do this they gaze fixedly on the flames while being exorcised by the priest or *shaman*.

In Baluchistan, which lies between Afghanistan and the Indian Ocean and stretches from the Lower Indus to Persia, the dominant people are not the Iranian Baluchi, who give this region its name, but the Dravidian Brahui, who are its aboriginal inhabitants. The Baluchi nomads occupy all the sandy, low-lying western parts, while the more sedentary Brahui hold most of the eastern highlands overlooking the Indus valley. Despite their wandering habits, which are due to the physical character of the land, the Baluchi are near relatives of their Persian neighbours, speak a somewhat rude form of their common Iranian tongue, and, like them, are Mussulmans of the Shiah sect. In other respects the differences are great, as may be inferred from Bellew's summary description of the Baluchi rovers—needy and hungry. During their eastern wanderings some have found their way to the Punjab, where they have taken service under the English, and where Mr. F. Bremner obtained the excellent photograph of a large group figured at page 244.

At home, in the wilderness, they are not well spoken of, and General Macgregor is fain to confess that there is nothing very lovable about them. "Some savages," he writes, "are possessed of fine qualities, but I could discover none among them. Perhaps it is that their ignorant and insolent avarice prejudices me, but it

Photo by Mr. F. Bremner] [*Quetta.*

AFRIDIS ON THE WAR-PATH.

certainly is a fact that they were the most greedy wretches I had ever met." But there is "good in everything," and careful observers have noted some commendable qualities amongst the Baluchi tribes. Although polygamy is allowed, they seldom have more than one wife, and treat both her and their children well. They are born musicians, and show much taste in the pieces selected for public performance. "There was a capital minstrel at Zamina Mulla," writes Mr. E. A. Floyer, "and we sat up very late singing, playing, and telling stories. Our new musician played a fiddle of peculiar make, and both his choice of music and his execution were excellent. Two of his tunes in particular ran in my head for days afterwards. There is about them, to my mind, such a jovial rhythm that they were doubly delightful after the mournful flute to which we had been so long accustomed."

The national garb, also, is not ungraceful—a long white cotton robe with very full sleeves covering white pantaloons, and sometimes gathered at the waist with a coloured band or sash, the convenient receptacle for tobacco-pouches, swords, or stilettoes, the head-dress being either the ordinary white turban or the national *kulah* of cylindrical shape. The robe of the women is much the same, except that it is often richly embroidered with diverse coloured silks, and falls quite to the ankles. When the head is veiled in a loose strip of muslin, and the nostril disfigured by little bone or metal trinkets, the Baluch dame would, but for her lighter colour, be at times mistaken for a Madras *aya*.

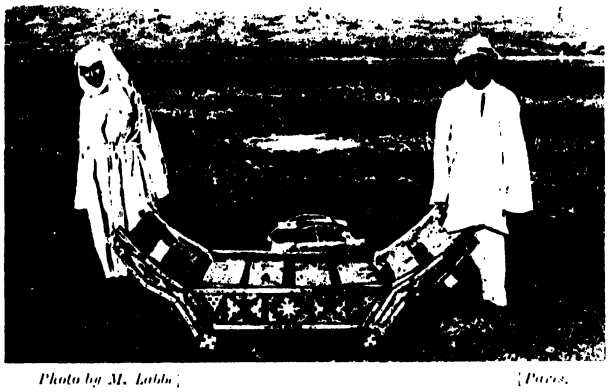


Photo by M. Lahlo, Paris.

A KIRGHIZ BED.

From the tall, regular-featured Iranian Baluchis, with their chestnut wavy or kinky hair, full beard, grey or even blue eyes, long face, light skin and piercing glance, the non-Aryan Brahuis present a striking contrast in their lower stature, thick-set frames, flat features, small eyes, half-crushed nose, low brow, black hair, and darker complexion. They are above called Dravidians, chiefly because their language shows some strong affinities with those of the Dravidian family of the Dekkan. But the point is not settled, and their origin presents too many difficulties for discussion in these pages. Enough to say that if they are not of Dravidian stock, nobody has yet been able to say who they are. Traditionally they came from the west, as would seem to be indicated by the national name, Braohi-i, that is, "Arrivals from the Sunset." They are well spoken of by all observers—far more peaceful, honest, industrious, and loyal than the Afghans or Baluchi, and it is noteworthy that since they have accepted the British protectorate none of their chiefs have caused any trouble to the authorities. They are also less cruel, revengeful, and greedy, and not only respect but pay marked deference to their women. Much freedom is allowed to the youth of both sexes in the choice of their partners for life, and in this matter a mere verbal promise is regarded as permanently binding on both sides. Even should the wooer die before the marriage, the engagement is still faithfully kept by a younger brother. Weddings and other important social events are commemorated by rings of upright stones like those dotted over the hills in the Khasi country. The dead are buried by the wayside without much ceremony, and over their graves are raised mounds of varying size, as formerly amongst the North American mound-builders.

Photo by Mr. F. Bremner] [*Quetta.*

A GROUP OF BRAHUI OF EAST BALUCHISTAN.

IV. TURKESTAN

1. GENERAL SURVEY

TURAN, to retain its general historic designation, is divided geographically into two well-marked regions, now usually called Western and Eastern Turkestan. The parting line coincides roughly with the elevated Pamir tableland, which presents an abrupt rocky barrier towards the west, and a still more precipitous mountain wall on the east side, where it culminates in the imposing Tagharma Peak (25,000 ft. high), and here develops a vast horseshoe curve extending through the Northern Tian-shan and Southern Kuen-lun ranges for interminable distances eastwards. Between these two mighty mountain systems and the head of the curve are enclosed the low-lying sandy plains of Eastern Turkestan merging imperceptibly in the vast Gobi steppe-lands. In the same way the still more depressed Western Turkestan lowlands are enclosed on the east and south sides by the great Pamir plateau and the North Afghan highlands, but lie open on the other two sides, rising gently northwards to the Kirghiz steppes, and falling westwards to the Caspian Sea, which is at once the largest and lowest inland basin on the globe, falling over 80 ft. below sea-level.

In remote times Turan must have to a large extent consisted either of fertile arable lands or of rich grazing grounds, capable of supporting those dense populations which sent forth successive hordes numerous enough to overthrow the Chinese, Persian, and Byzantine empires, and set up a powerful monarchy in India. But owing to the drying-up process which has been going on for ages in Central Asia, as well as in Irania, Arabia, and North Africa, the sands have steadily encroached on the cultivated tracts, swallowing up great cities and transforming by far the greater part of the whole

region to an uninhabitable wilderness. Both sections were equally affected by this process, the result of which is that Turan, with an area of about 2,000,000 square miles, has a present population of less than 16,000,000, who from conquerors have everywhere been reduced to political subjects, distributed amongst the three surrounding States as under:

	Area in sq. Miles.	Population.
WESTERN TURKESTAN:		
Russia	624,000	5,260,000
Bokhara (Russian Vassal States)	80,000	1,250,000
Khiva (Russian Vassal States)	22,000	800,000
Afghanistan	70,000	1,100,000
EASTERN TURKESTAN:		
China	1,204,000	7,260,000
Total, Turan	2,000,000	15,670,000

2. THE TURKOMANS AND UZBEGS

In Western Turkestan, which geographically comprises the Aralo-Caspian basin between the Pamir plateau and the Caspian Sea, the dominant Turanian peoples have long been the Turkomans in the west and the Uzbegs in the east. Most of our readers will be familiar with the name of these fierce Turkoman nomads who some twenty-five years ago offered such a stout resistance to their Russian foes, but had at last to yield to Skobeleff's furious assaults. Since then they have been visited and described by many observers, but by none so vividly and accurately as by Mr. Edmond O'Donovan, the intrepid correspondent of *The Daily News*. He came in contact with the Akhal-tekkes, the Yamuds, the Karakchis, the Goklans, the Saruks, the Salors, and most of the other chief tribes, and is thus able to give us a graphic account of all the Turkmanind ("Turk-like") groups, as they are called by their Persian neighbours. This term, of which "Turkoman" is a corrupt form, correctly enough indicates the prevailing physical characters, which are not purely Mongol, but greatly modified, like those of the Turks themselves, and due to the same cause—constant intermingling with the surrounding Caucasian peoples. They are in general of medium height and somewhat robust frame, with small round black eyes, and features rather more European than Mongolian. "I have seen some physiognomies which, if accompanied by an orthodox European dress, would pass muster anywhere as belonging to natives of the West" (O'Donovan). Their most marked and worst trait is the conical shape of the head, swelling at the base, and tapering almost to a point backwards, indicating egotism, firmness, and ferocity. Even less favoured are the women, who, however, are at times not lacking in good looks, though rather of an Asiatic than of a Western order of beauty. O'Donovan met one young maiden of high rank with remarkably clear complexion and high colour, arched eyebrows, delicately formed aquiline nose, large intelligent eyes, small shapely mouth and chin, long dark brown hair hanging in two plaited tresses between her shoulders.

By permission of Lord Curzon.

TEKKE-TURKOMAN CHIEFS OF THE TEGEND OASIS.

This young lady wore over her crimson silk shirt a green cloth coat fitting close to the waist and falling half-way to the ankle, the skirt being cut into a series of pleatings like those

[Photo by Mr. F. Brunner]

A SUMMER ENCAMPMENT IN BALUCHISTAN.

[Quetta.

Photo by E. Delmar Morgan.

TURKOMAN WOMEN.

of a Highland soldier's kilt. The sleeves fitted closely to the elbows, below which they were very wide, and open behind, the edges being ornamented with a double row of small round silver buttons, while the front of the coat and breast of the shirt were decorated with rows of hanging silver coins. Around her neck was a large silver collar set with cornelians and small gold plates and supporting by a series of chains a long cylindrical case containing talismanic writings. The huge band-box head-dress, which she had taken off, was of astonishingly large dimensions, being hung over in front with festoons of small gold coins interspersed with star-like silver ornaments. Springing from the top and falling backwards was a green silk sleeved coat, the seams doubled with crimson, and the entire back covered with stamped silver ornaments.

Equally elaborate, though in a different way, is the ordinary male attire. Over a long crimson tunic of coarse silk with slender black and yellow combined stripes is worn a light brown flowing robe of camel-hair tissue. Underneath are a cotton shirt and baggy white cotton trousers, the costume being completed with broad-toed red leather slippers, an embroidered skull-cap, and a conical sheepskin hat. Stockings are rarely worn—never with slippers; but there are long riding-boots, and in cold weather a huge great-coat, or else a heavy cloak of woven sheep's wool.

The Turkoman head does not belie the Turkoman character, which is that of fierce marauders, given from remote times to intestine warfare, and living mainly on the "loot" brought back from plundering raids amongst the settled and more civilised Iranian populations. Until suppressed by the Russian conquest, these *alamans*, as the forays are called, were the chief occupation of the tent-dwellers, who, after obtaining the blessing of some Moslem "saint," started generally at midnight, returning with the plunder at dawn. All feeble or useless captives were slaughtered, the rest chained in gangs and driven along at the point of the spear, and either sold as slaves in the Khiva and Bokhara markets, or else kept in bondage till ransomed by their friends. When the Russians entered Khiva, they found that many of these wretched captives had been mutilated, the flesh of the soles of their feet being cut away to prevent them from escaping across the steppe to their homes in Persia. Yet the *alamans* had become such an established institution that, despite all these horrors, they were taken as a matter of course and regarded almost with indifference on both sides. "Public opinion" inclined to side with the raiders, whose excursions were scarcely looked upon as robbery, and if carried out with skill and daring, even earned a degree of admiration which blunted the moral sense of the wrong done. Yet in other respects the Turkomans are by no means devoid of primitive notions of right and wrong. Pilfering is rare amongst them, and they are always ready to bow to the decision of the magistrate in civil actions. They are not a very intelligent race, as shown by their incapacity to understand the meaning of pictures, such as those of *The Illustrated London News*, and by their crude notions of time and distances. Reckoning time by the lunar months named from

animals, a man may perhaps be able to tell you that he was born in the pig or the mouse or the snake year. But if you ask him when Merv was destroyed by the Bokhariots (about a century ago) his answer will range from perhaps 500 to 2,000 or 3,000 years. So with distances, he will speak airily of an hour's journey, which may turn out to be a day's journey, and that on horseback, having no notion of the concept *hour*. It may be stated that the much-vaunted Turkoman horse is by no means the "swift and noble steed" described by some enthusiasts. He has good staying powers and will cover from 60 to 70 miles a day for an indefinite time, if in training. But he is very "leggy," and his neck, instead of being arched like that of the Arab, is not even straight, while for speed he is not to be compared to the English racehorse.

With all their shortcomings the Turkomans have some good "points," and the settled Tekkes of Merv by an ingenious system of irrigation raise on their fertile oasis heavy crops of wheat, barley, oats, millet, besides gourds, melons, grapes, peaches, and apricots of exquisite flavour. When to these delicacies are added the flesh of goat and fat-tailed sheep, poultry and game, it will be seen that these rude children of the wilderness have culinary resources of a richer and more varied nature than might be supposed. Nor is their skill at cooking to be despised, and one dish especially, a mince-pie *sumsa*, is highly prized. A thin cake of dough 3 ft. round is strewn with finely minced kid or mutton and well seasoned with spices, garlic, and perhaps a little dust sugar. Then the whole is rolled up, put in the oven for half an hour or so, and "served hot."

All have long been Moslems of the Sunni sect, holding somewhat extreme "orthodox" views, so that their Shiah Persian neighbours are mere giaours, dogs, or Kafirs. Yet

Photo by Mr. F. Bremner] [*Quetta.*

THREE GENERATIONS OF BRAHUI NOMADS, EAST BALUCHISTAN.

spirits are freely drunk, the women only make a show of being veiled, and the primitive marriage by abduction in a simulated form still survives amongst the ruder groups. Although polygamy is allowed monogamy is the rule, because, say the cynics, the Turkoman cannot afford the luxury of more than one wife. In the settled districts courtship is usually a very simple affair. If the bride's father is agreeable, the suitor offers £40 down, whereupon the father runs up a new tent, in which the couple assemble with their male relations. A few questions of the usual class are put by the officiating *molla*, some passages are read from the Koran, a few shillings are handed to the *molla*, and the pair are left to themselves. Divorce is scarcely heard of, because, again, the husband cannot afford to lose the services of his wife, and replace her with the outlay of another £40. Misconduct on her part is settled by the knife, nobody having the right to interfere. The curious custom prevails of presenting all newly born babies to any distinguished stranger who may happen to be residing in the camp at the time.

YAMUD TURKOMANS OF ASKABAD, PERSIA.

All have been named after him, and he in return offers a gratuity to the parents of his numerous god-children.

Scarcely has the breath left the body when it is hurried to the grave, the belief being that the soul is in suffering so long as its late dwelling remains above ground after death. Then begins the mourning, the women announcing with loud "keening" that a member of the family has passed away. Thereupon all the male relatives gather at the door of the tent, a large carpet being spread for their convenience. After much howling and lamentations, the women inside respond by like demonstrations of sorrow, and these scenes are often kept up for months, being renewed with the arrival of every fresh group from distant parts of the steppe. Over the grave is raised a mound, which increases in height with the rank of the deceased. In some districts tall poles like telegraph posts are set up as sepulchral monuments, while in others the graves are strewn with earthen teapots, pitchers, or even iron-bound boxes containing the money,

clothes, and other effects of the departed. Elsewhere his clothes are hung on a pole surmounting a mound 12 or 15 ft. high, and from time to time his friends come to brush the garments, or even replace them with new ones.

Photo by E. Delmar Morgan.

TURKOMAN DANCERS AND MUSICIANS.

From their Uzbeg cousins the Turkomans are separated only by the course of the Oxus River between the Hindu-Kush and the Aral Sea. East of this line the Uzbegs have for fully 700 years been the dominant people in Balkh (the ancient Baktria), Samarkand, Kokhand, Ferghana, and also in the Khiva district, which lies on both sides of the Lower Oxus. They have at times extended their political sway even far beyond these limits—westwards to Merv, and southwards to Afghanistan and India, where the so-called "Moghul" Empire was founded early in the sixteenth century by the Uzbeg prince Mohammed Baber. Timur-lenk also, popularly called Tamerlane, who devastated half of Asia in the fourteenth century, was an Uzbeg sultan of Samarkand. As here used, the term "Uzbeg" is rather political than racial, since these renowned warriors are a blend of Mongol and Turki elements, further modified by a large infusion of Caucasian blood through the already described Tajiks of Eastern Irania. Their chiefs claim descent from Jenghiz Khan through Uzbeg, a prince of the Golden Horde sprung from Juji, eldest son of Jenghiz. But their mixed Mongolo-Turki origin is clearly shown by such tribal names as Kungrad, Naiman, Kipchak, Jalair, Karakalpak, and others, which are common both to the Turki (Kirghiz) and to the Mongolian peoples. Their mixed descent is also betrayed by their bodily characters, which, as in all such crossings, vary considerably from middle to tall stature, from long black to wavy brown or red hair, from full-bearded regular to beardless irregular features, from a light yellowish to a dark brown or swarthy complexion, from small peeping to large round black or brown eyes; and so with nose, mouth, chin, cheek-bones and other traits which are sometimes strikingly European, at others distinctly Mongolian.

The same apparent inconsistencies are seen in the national temperament, social habits, and political institutions. Some, especially those of North Afghanistan and the Aral Sea, are still organised on a tribal basis and are stock-breeding nomads differing little from the surrounding Turkoman groups, while others have long been settled in large towns—Maimana, Shibberghan, Mazar-i-Sherif, Bokhara, Samarkand, Khojend, Kokhand, Andijan, Tashkend, Khiva, and many others—where they lead a sedentary life, ply various trades and industries, and differ little from their Iranian Tajik and Sarte fellow-citizens. Here we have as complete a fusion of Iran and Turan as of Kelt and Teuton in the British Isles. And, as in Britain, the speech of the dominant race has prevailed over all rivals, and Jagatai, an eastern and somewhat archaic form of Turkish, is now spoken by all the Uzbegs and Turkomans from the Pamirs to the Caspian. It is a cultivated language written in the Arabic character and possesses a

literature rich especially in scientific and historical works. In this tongue the above-mentioned Sultan Baber wrote his *Memoirs*.

The Uzbegs, whose national name, according to another interpretation, means "Freeman," are in a moral sense greatly superior to the two-faced Iranian Tajiks. They have remained honest and upright in all their dealings, and the contrast in this respect between the two races is illustrated by the local legend of a princess who had promised to give her hand to whichever of two rival suitors—an Uzbeg and a Tajik—should dig an irrigation canal across the arid steppe. The Uzbeg worked hard and honestly till he was stopped by a cave which is still shown, and thus failed to finish the task in the prescribed time. The Tajik, trusting to his tricky ways, took things more easily, and just before the appointed day spread a strip of wet reed matting over the sandy waste. Then the princess, ascending her tower to see the waters of the canal, was shown the moist matting, which in the distance looked like a stream glittering in the sun. In his despair the unhappy Uzbeg threw up his spade, which in its fall severed his head from his body. Like most other Turki peoples, the Uzbegs are zealous Sunnites, although, strange to say, the *mollas*, or sacerdotal class, are nearly all Tajiks. This is especially the case in the Zarafshan district, from which it may be safely inferred that the superb mosques, palaces, gateways, and other monuments of Bokhara and Samarkand are due to the architectural genius and artistic taste, not of the Mongoloid Uzbegs, but of the Iranian Tajiks.

3. EASTERN TURKESTAN

Here we enter Chinese territory without leaving the Turki ethnical domain. A glance at our table, page 248, will show that Eastern is somewhat larger than Western Turkestan, and contains about the same number of inhabitants. These are for the most part mixed Mongoloid peoples presenting very much the same physical and mental characters as the Western Uzbegs and Turkomans, except that to the other constituent elements must be added a large strain of pure Chinese blood, while tent-dwelling nomad groups are almost entirely absent, although a few Kirghiz and Kara-Kirghiz rovers are occasionally met, descending in peaceful bands from the surrounding Pamir and Tian-shan uplands. From its most important city, Kashgar, the whole region often takes the name of Kashgaria, and the Kashgarians may be described as a sedentary people, agriculturists in the few arable oases, mainly traders and craftsmen in all the towns, such as the old capital Yarkand, the present capital Kashgar, Karashahr ("Black Town"), Aksu (the ancient Ardabil), Turfan (capital of the mediæval Uigur empire), Hami (Khamil), and Khotan, lost amid the sands of the Takla-Makan wastes.

Photo by Prince Gagarine.

A LEPER, BOKHARA.

Kashgaria is entirely comprised within the basin of the Tarim

Photo by Mr. F. Bremner] [*Quetta*

THREE BALUCHI CHIEFS.

Photo by Prince Gagarine.

IN THE BAZAAR, BOKHARA.

River, which drains the slopes of the encircling horseshoe ranges (see page 247), and still rolls down a considerable body of water to the Lake Lob-nor depression. Formerly the Tarim was a great artery like the Volga or the Danube; but owing to the already described drying-up process, many of its affluents run out in the sands before reaching the main stream, while Lob-nor, once a vast land-locked freshwater basin like the Aral Sea, is slowly disappearing. With the subsidence of the waters the sands increase and have already swallowed up nearly all the region between the Tarim and the Kuen-lun range, a region which 2,000 years ago was thickly peopled with many large cities, centres of a flourishing Buddhist civilisation which has entirely vanished. The cities lay buried for many ages beneath the still rising sands until they were brought to light the other day by the daring Swedish explorer, Dr. Sven Hedin. He was soon followed by Dr. M. A. Stein, who in 1900–1 recovered from these sand-buried ruins treasures enough to fill twelve large cases now deposited in the British Museum. Amongst these treasures, by which we may now locate nearly all the Buddhist shrines described by the early Chinese pilgrims, are paper manuscripts and wooden tablets in Chinese, Indian, Tibetan, and other languages, by means of which the history of the early Buddhist inhabitants of this now uninhabitable Takla-Makan desert is being gradually revealed.

The present inhabitants are no longer Buddhists, but Sunnite Mohammedans, with perhaps a few Chinese Confucians, some pagan Shamanists, and the ubiquitous Jew. Although living in close contact in the towns and neighbouring cultivated tracts all the groups keep together, retaining their national dress and social habits, so that passing travellers are able to distinguish between the Kashgarians proper, with their marked Chinese features, the more Mongoloid Dolans, the semi-Aryan Sartes and Taranchi, and the flat-featured Kirghiz. Besides the prevailing Moslem religion, perhaps even a stronger bond of union is the current Turki language which differs little from the Jagatai of Western Turkestan. But, unlike that polished tongue, it is little cultivated, possesses no literary value, and boasts of neither poets nor prose writers.

It cannot be said that the intermingling of so many peoples in Kashgaria has resulted in a fine race either physically or morally. Ophthalmia is very prevalent, and almost every third person you meet suffers from goître. The moral tone is low, thousands have been brutalised by the use of opium, or of *nasha*, a mixture of an extract of hemp and tobacco quite as intoxicating as the Indian *bhang*. The social usages and religious practices need not detain us, since these have already been described under other names. In these respects most Kashgarians are either Mongoloid Uzbegs or semi-Iranian Tajiks.

A. H. Keane.

Vernon & Co., Photographers] [*Bombay, India.*

BARODA NAUTCH GIRLS.

The girls slowly turn round and round, with much waving of the arms, accompanied by the "Music" of *tom-toms* and other instruments.

CHAPTER X

INDIA

I. GENERAL SURVEY

INDIA presents the form of a somewhat irregular equilateral triangle very nearly 2,000 miles long on all three sides, two of which are washed by the Indian Ocean, while the base is rooted in the Hindu-Kush and the Himalayas, the loftiest mountain ranges on the globe. Including the large island of Ceylon at its apex, there is a total area of 1,585,000 square miles, with a population of 298,000,000 (1901 census), now (1906) estimated at considerably over 300,000,000, or about one-fifth of all the inhabitants of the earth. Here the essential point to be borne in mind is that, owing to the enormous height and nearly unbroken continuity of the land barriers, sweeping round from the Arabian Sea to the Bay of Bengal for a total distance of over 5,000 miles, these vast multitudes have for countless ages been cut off from the rest of the mainland almost as completely as if their domain were not merely a peninsula, but a great insular mass. Thanks to their long-isolated position, they have had time to develop those remarkable racial, social, and religious characters in virtue of which India has always, and rightly, been regarded as a world apart. But, so far from being uniform, as might be expected in such a

Photo by Frith & Co., Ltd. [*Reigate.*

A LADY OF KASHMIR.

secluded region, these characters everywhere present the greatest possible diversity, ranging from almost the lowest to almost the highest rung in the cultural ladder. The explanation is that the isolation was not quite complete, but left breaks at two or three points, especially on the north-west and north-east frontiers, which, although not very wide, were still wide enough to admit of peaceful or hostile migratory movements at long intervals of time.

There is good evidence to show that the first arrivals were a black people, most probably Negritos, who made their way from Malaysia round the Bay of Bengal to the Himalayan foot-hills, and thence spread over the peninsula, without, as I think, ever reaching Ceylon. At present there are no distinctly Negrito communities in the land, nor has any clear trace of a distinctly Negrito language yet been discovered. But, as we shall see, distinctly Negrito features crop up continually in all the uplands from the Himalayan slopes to Cape Comorin over against Ceylon. The Negritos, in fact, have been absorbed or largely assimilated by the later intruders, and as of these there are four separate stocks, we may call the Negritos the "submerged fifth." There has been ample time for the submergence, since they arrived, if not in the early, certainly in the late Tertiary period, many thousands of years ago. Not only are there dolmens and menhirs of the New Stone Age, but also rude stone implements and flint workshops of the Old Stone Age, while in the Dekkan artificial markings have been found on petrified trees buried beneath the lavas of long-extinct volcanoes. Thus we have here the whole series of transitions from the earliest appearance of man upwards.

Then came, apparently from the north-east, those aborigines who have been called Kolarians, from the Kols, typical members of the family. These also seem to have ranged in remote times over most of the peninsula, but as a separate race are now confined to the Vindhya Hills along the borderland between North and South India. Here Kol-speaking tribes are still numerous, especially in the eastern parts, and although they number collectively over 3,000,000, are generally overlooked or confused with their

Photo by Fourse & Shepherd [*Bombay.*

KASHMIRI POTTERS AT WORK.

Dravidian neighbours. Yet the two languages are absolutely distinct, as distinct as English is from Egyptian, and here a distinct language necessarily implies a distinct race.

Next followed these DRAVIDIANS, almost certainly from the north-west, where some still survive (*see* the Brahui in Chapter VIII.). Although they arrived evidently long after the Kolarians, whom they have largely absorbed, the Dravidians must have reached the peninsula many ages ago, most probably during the New Stone Age. It can be made out from the early Hindu records that they formerly occupied most of North India, either exclusively or intermingled with the Kolarians. But since prehistoric times their true home has been the Dekkan, as that section of the peninsula is called which lies south of the Vindhyas. In these uplands many of their more primitive tribes still survive in close contact with the Kolarians, while others passed in remote times into Ceylon, where they are probably the true aborigines. Except a strip of the western seaboard below Bombay, the whole of the Dekkan with Ceylon is the exclusive domain of the Dravidian-speaking peoples, who in 1901 collectively numbered nearly 60,000,000 souls. But it will be seen that amongst these there are many primitive groups, such as the Gonds, Khonds, Kodagus, Malayans, Todas, Kotas, Kadars, Panyans, Parayas, Palyars, Mudugars, Veddas, Maravans, Irulas, Kurumbas, Yeravallers, Vellalas, Ullatans, and many others, who, though now speaking various Dravidian dialects, are certainly not full-blood Dravidas, but represent different Negrito, Kolarian, Dravidian, and even Aryan blends.

Cie & Shepherd, Bombay.

KASHMIRI EARTHENWARE HAWKERS.

Last, and immeasurably the most important of the prehistoric immigrants, were the dominant Aryas or "nobles"—that is, the Indian branch of the Indo-European family—who arrived perhaps 5,000 or even 6,000 years ago, beyond all doubt from the north-west, either down the southern slopes of the Hindu-Kush, or by the Kabul river-valley, or by both routes. The date above suggested is for the *first* arrivals, for it would now appear that all did not come at once, but possibly in several successive streams spreading over a long period of time down to a few centuries before the Christian era. When the movements began and when they ceased cannot be more definitely stated, since the early Hindu records lack all chronological order, and generally betray very little sense of time sequences.

After the last Aryan invasions the open doors were closed, and the peninsula

NORTH INDIAN JUGGLER.

severed from the rest of the world for many generations. By the invaders the great frontier river was called in a pre-eminent sense the Sindhu –that is, the great water, sea, or river –which later became the Hindhu (our Indus), and in this form was extended to the whole land and its Aryan inhabitants. Hence the terms *Hind* (India), as in the expression Kaisar-i-Hind ("Ruler of India"), and *Hindu*, properly an Indian of Aryan stock and religion. Still later, the northern section occupied by these Hindus took the name of Hindustan ("Hindu-land"), which, however, being a Persian form, is now little used. The change of S to H (Sindhu, Hindhu) is normal in the sister Iranian and Hellenic tongues, as we see in Sellas, later Hellas = Greece. In India the S still persists in the Sind or Sindh district about the Lower Indus, but has elsewhere disappeared under Persian influences.

There still remain to be mentioned the peoples occupying the southern slopes of the Himalayas, the great majority of whom – Ladakhi, Magars, Garhwali, Gurkhas (Nepalese), Kiranti, Lepchas, Kochi, Mishmi, Abors, Khasi, Nagas—are of Tibeto-Mongol stock, and thus constitute our fourth racial element. But they are mainly confined to the northern fringe, and are not known for certain to have ever ranged far into the peninsula, unless the Kolarians, as many think, belonged originally to this Tibeto-Mongol division.

During their slow advance into the interior, the proto-Aryas swept everything before them, and eventually occupied in compact masses the whole of the low-lying plains which stretched from the Himalayas to the Vindhyas, and are watered in the west by the Indus with its numerous headstreams (the Panjab, or "Five Waters"), in the centre by the Jumna-Ganges (the Doab, or "Two Waters"), and in the east by the Lower Ganges and Lower Brahmaputra (Bengal and Assam). This is the true Aryavarta ("Arya-land"), which stands out in the sharpest contrast to the Dakshan (Dekkan)—that is, the "Right-hand" land, the south, so called by the Aryas because the southern section of India beyond the Vindhyas lay on their right hand as they advanced eastwards down the Gangetic plains.

But ages before their advent these plains, as well as the Panjab, were already thickly peopled by the pre-Aryan aborigines, mainly, if not exclusively, Kolarians and Dravidians. And if it be asked how the Aryan intruders, whom we may now call Hindus, escaped extinction by absorption amongst these aborigines, vastly exceeding them in numbers, the answer is the s word CASTE. About the real meaning of this term a warm discussion has lately been started. holding that it has a purely racial, others merely an occupational (social) significance. But both views can be easily reconciled on the assumption that *varn*—that is, "colour"—caste (Latin *castus*), was originally introduced by the somewhat shadowy legislator Manu to distinguish the fair Aryan conquerors from the dark aborigines, and that later, when the distinction was forgotten, the word acquired an exclusively social meaning. The system

HINDU MARRIAGE CEREMONY.

Photo by Kilburn & Co.

Photo by Frith & Co., Ltd. [*Reigate.*

ISCARDS, SOLDIERS OF THE MAHARAJA OF KASHMIR, BALTISTAN.

was admittedly introduced to save the "twice-born" Hindus from submergence in the great mass of native populations, and to strengthen its efficacy it received divine sanction. At first there were four primary castes, the *Brahmans* (priests), represented as proceeding from the mouth of the Supreme Deity, Brahma, to teach the people; the *Kshatriyas* (warriors), from his arms to defend them; the *Vaisyas* (traders, husbandmen, and middle classes generally), from his stomach to feed them; and the *Sudras* (labourers), from his feet to serve them. Beside these four, who constituted the Hindu religious and social system, there were the outcasts—that is, the aborigines who were never conquered, hence belonged to no caste, but maintained their independence in the jungle and the uplands, on which account they were commonly called *Paháris* (pariahs) that is, hillmen from *pahár*, "mountain."

Although the caste system was in abeyance for about 1,000 years (250 B.C. to 750 A.D.) during the Buddhist ascendancy, and has also been disturbed by the Moslem invasions and by European influences, it still holds its ground and goes on continually developing throughout all the social strata, so that the original four have split into a multitude of minor divisions now numbering many thousands. Each little group has its own laws, which must be rigorously observed under the penalty of becoming outcasts. None can marry into an alien caste or even eat with an inferior, or approach too near to a superior. The most trifling matters are fenced round with rules and prescriptions riveting the bonds of this social isolation. All pursuits are fixed for ever, and nobody can change from one to another without losing caste and property, and being deserted by wife and family. If repentant, he has to undergo all sorts of humiliations to appease the wrath of his fellows and satisfy the exactions of the priests, whose interest it is to uphold the system at all costs. Hence its strange persistence, which must continue till arrested by some tremendous social upheaval of which there are at present no signs.

Religion itself—that is, the crass polytheism which has prevailed over Buddhism and corrupted the relatively pure nature-worship of the proto-Aryans, is taboo to the countless sub-groups of the Sudra caste. Were they permitted to join in the religious services of the Brahmans and the other "twice-born" classes, the Sudras would also become twice-born and thus exempt from servile work, thereby sapping the foundations of the whole social system. In order to prevent this socialistic revolution, it was ordained that the three first castes alone should study the Vedas—that is, the canonical writings of the proto-Aryans—and further that the sacrifices would be polluted by the mere presence of a Sudra. The sacred hymns and *mantras* were not to be sung or recited within hearing of a Sudra, and a Brahman instructing any of them in the Vedic theology would be guilty of an almost inexpiable offence.

But it was not so at first, since during the Vedic period there were no caste distinctions. Manu, who is supposed to have instituted them, flourished long after the

Rig Veda (earliest of the four), which may have been composed some 600 or 700 years before the Christian era, though not committed to writing for many ages afterwards. From the text of these sublime hymns it is clear that the Vedic Aryans were nature-worshippers, all their chief deities Dyaus, Varuna, Indra, Agni, Surya—being personifications of the forces of nature such as the bright sky, rain, fire, the sun, the starry firmament. The ancestral spirits were also highly honoured, so that animism as well as polytheism, with perhaps a tendency towards monotheism, may be regarded as the leading features of this earliest of the Hindu systems. But there were no sanguinary rites, or at least no human sacrifices, no *suttí* (widow-burnings), or any of the many other abominations which were later developed with the Hindu trinity—Brahma, Vishnu, Siva, and their endless avatars (incarnations). These gross corruptions, which, after driving Buddhism from the field, have prevailed for over 1,000 years throughout the peninsula, were due to the intermingling of the Vedic Aryans with the masses of black heathendom prevalent in Aryavarta and the Dekkan before their arrival. The comparatively pure worship of the ethereal deities became debased and saturated with the worship of the primitive chthonic gods (earth-gods), and thus it happened that in imparting their higher culture, arts, and letters to the Dravido-Kolarian aborigines the Vedic Aryans received a deep taint, from which their Iranian and European kindred have long since expurgated themselves.

The physical type also became greatly modified, one might say contaminated, by continuous crossings with these aborigines, crossings which had already taken place in many districts even before the establishment of the caste system. This was the case especially in the more central and southern regions, so that the finer Aryan bodily characters are now to be sought chiefly amongst the Rajputs, Jats, "Kafirs," Dards, and

Photo by Kapp & Co.

A NEPALESE FAMILY: GURKHA TYPE.

Kashmirians of the north-western frontier lands. Elsewhere the process of miscegenation going on for ages has resulted in a general fusion, and a measure of outward uniformity, which is seen particularly in the long shape of the head, the somewhat broad features, rather small nose, very black hair and lustrous black eyes, absence of beard, slender extremities, weak frames and undersized stature both of the north-eastern Hindus and of the southern Dravidians. This is why it is so difficult to detect the constituent elements underlying this uniform surface, so that some distinguished observers have declared that all the natives are alike, and that there are no racial distinctions anywhere between the Himalayas and Ceylon. They might at least have excepted the outcast Pahári hillmen, who, having kept mainly aloof from contact with the Aryan intruders, have better preserved the Negroid strain and the other more primitive non-Aryan characters.

As above seen, only four stock languages are current in India—*Aryan* (Sanskrit), mainly on the Indo-Gangetic plains, in Kashmir, Assam, and Konkan: *Dravidian* in the Dekkan, some of the Vindhyan tracts, and Ceylon: *Kolarian* in the Vindhyan uplands; and *Tibetan* along the Himalayan slopes. But each of these has developed such a number of distinct varieties, that at least thirty different languages are at present spoken in the peninsula and Ceylon.

According to the official returns for 1901, the most important of these numerically are the following:

Aryan (neo Sanskritic): Hindi with Berari, 98,050,000; Bengali, 44,620,000; Marathi, 18,240,000; Panjabi, 17,000,000; Rajasthani, 11,000,000; Gujarati, 9,930,000; Uriya, 9,000,000; Gurkha, 4,000,000; Sindi, 3,000,000; Lahnda, 3,000,000; Assamese, 1,400,000; Kashmiri, 1,000,000; total Aryan, 232,390,000.

Dravidian: Telugu, 20,700,000; Tamil, 18,000,000; Kanarese, 10,400,000; Malayalam, 6,000,000;

Photo by Messrs. Johnson & Hoffmann.

HIMALAYAN TIBETANS: WOMEN WEAVING.

Photo by Frith & Co., Ltd. [*Reigate.*

NATIVE BULLOCK CART OR MACKERRY, BOMBAY.

Singalese, 2,000,000; Gond, 1,120,000; Oraon, 590,000; Tulu, 540,000; Khond, 500,000; Maler, 60,000; Toda, Kota, and others, 3,000; total Dravidian, 59,913,000.

Kolarian: Santali, 1,790,000; Kol, 950,000; Savara, 157,000; Kharia, 102,000; Korku, 88,000; Gadaba, 37,000; Koda, 24,000; Korwa, 16,000; Juang, 11,000; Bhil and others 10,000: Total Kolarian, 3,185,000.

Tibeto-Burman: Kachari, 600,000; Naga, 256,000; Khasi, 180,000; Balti and Ladakhi, 145,000; Bhotia (Sikkim, Bhotan), 85,000; Kiranti, Limbu, and Gurung, 52,000; Magar, Sunuwar, and Garhwali, 45,000; Lepcha and Dhimal, 45,000; Abor, Mishmi, and Dafla, 42,000; Newari and Murmi, 40,000; Multhani and Lahuli, 30,000; total Tibeto-Burman, 1,520,000.

In this table Hindustani is not included, because, being the *lingua franca* of the peninsula, it is spoken, so to say, by everybody, but by nobody exclusively. All have their own particular mother-tongue, besides which they use Hindustani as the general medium of intercourse, much needed amid such a Babel of tongues. Its alternative name, *Urdu* ("camp" language), is due to the fact that it sprang up during the Moghul wars of the sixteenth century as a common means of communication between the many-tongued military forces thrown together in those disturbed times. It is a Sanskritic form of speech based mainly on Hindi, but much simplified in structure and full of Persian and Arabic words and phrases. These alien terms are preferred by the Mohammedans, while the Hindus cling to the Hindi elements, so that, for instance, for the native word *raja*, king, the Moslems will substitute the Persian *bádshah*, or perhaps the Arabic *sultán*. In the same way one uses the Sanskrit characters, another the Arabo-Persian, and a third (recently) the English under the ever-growing European influences. It may be added that many of the educated classes now write English with great purity and even elegance, as, for instance, in the Bombay monthly, *East and West*, and in several other local periodicals. English literature of the highest order—Shakespeare, Milton, Tennyson, Spencer, Mill, Darwin, Huxley—is largely and intelligently read, and this is one of the most potent factors for the future regeneration of the masses. To it are mainly to be attributed the *Brámo-Samaj* and those other religious movements of recent growth which aim at purer

forms of belief, and especially at a return to an idealised deism supposed to have prevailed in the Vedic period.

At present the rival creeds may be reckoned by the score. They are, however, mainly reducible to some form of Sivaism or Vishnuism, the two great branches of that degraded Hinduism which, under Brahmanical influences, was developed out of the earlier and purer naturalism of the Vedic Aryans. This all-pervading Hinduism is everywhere interspersed with more or less numerous communities of Mohammedans, Jains, Buddhists, Sikhs, animists, Christians, Jews, and others in the following proportions (1901 census):

Hindus.	Mo-lems.	Buddhists.	Animists.	Christians.	Sikhs.	Jains.	Parsis.	Jews.
208,000,000	62,500,000	11,500,000	8,590,000	2,950,000	2,200,000	1,336,000	98,000	20,000

II. KASHMIR, NEPAL, SIKKIM, BHOTAN, ASSAM HIGHLANDS

KASHMIRI, BALTI, LADAKHI, KIRANTI, GURKHAS, LEPCHAS, BHOTIAS, ABORS, MISHMI, NAGAS

THE regions above specified constitute what I have called "the geographical fringe of the peninsula" that is, the southern slopes of the Himalayas, with their Hindu-Kush extension in the extreme west, and their Assamese extension in the extreme east. Here the inhabitable tracts rise from the level of the Indo-Gangetic plains to an altitude in some parts of 10,000 to 12,000 ft., and comprise two important members of the Aryan family—the Kashmiri and the Gurkhas—besides a multiplicity of smaller groups belonging to the Mongoloid Tibeto-Burman division.

The contrast between the two Aryan peoples is extreme, the Kashmiri having preserved their physical and lost their mental characters, while the very reverse is the case with the Gurkhas. All observers dwell upon the fine outward appearance of the inhabitants of the lovely Vale of Kashmir, who stand in this respect far above the average European, with tall manly looking figures, very regular features, fair complexion, large nose and eyes, brown or black crisp hair, and full beard. The women also, especially the nautch-girls, are often quite beautiful in the European sense; so that the Kashmiri may be regarded as the last arrivals, still standing at the portals of the Hindu world, which they have never quite entered, and have thus preserved their bodily type in its full vigour and freshness. But owing to long political servitude, and to enervating pursuits, such as shawl-weaving and pottery, carried on under unfavourable conditions, they have become an apathetic, feeble-minded people, who in their romantic surroundings have been likened to the lotus-eaters of the *Odyssey*. Formerly Buddhists, they have long been Sunni Mohammedans, but extremely superstitious, of sensuous habits, and divided socially into an endless number of occupational castes. The more elevated districts, 11,000 or 12,000 ft. high, belong geographically rather to Tibet than to India, and are inhabited exclusively by the Balti, Ladakhi, and other Tibetan peoples, elsewhere described.

Photo by Bourne & Shepherd [*Bombay.*

A BRAHMAN PRIEST.

Unlike the Kashmiri, the Aryan Gurkhas, although for some time the dominant class in Nepal, came originally from the Udaipur district of Rajputana, where they had intermingled long

Photo by Bourne & Shepherd] [*Bombay.*

A NATIVE INDIAN LADY.

Photo by Watt & Skeen [*Rangoon*

GURKHA MAN AND WOMAN.

enough with the aborigines to become greatly modified physically, but where they retained the traditional qualities of courage and whole-hearted loyalty characteristic of all the "twice-born" Rajputs. In their new upland homes they have also become agile mountain-climbers, and thus it is that the Gurkha volunteers constitute one of the most efficient branches of the Anglo-Indian Army, renowned for their dauntless intrepidity, nimble action, and unswerving devotion to their British officers. They are fairly civilised, speak an uncultivated Hindi dialect, and also profess a local form of the Hindu religion. But their bump of veneration is not great; and it was a Gurkha raja of Nepal who on one occasion brought a park of artillery to bear on the gods in the temple at Katmandu, the capital, because they had failed to grant his petitions.

As above stated, nearly all the other Himalayan populations are of Mongoloid-Tibetan stock, generally semi-civilised Buddhists speaking Tibetan dialects, addicted to polyandry, and rejecting caste distinctions, in the west as far as Bhotan inclusive; real wild tribes, nature-worshippers or animists, and till lately even head-hunters, on the heights encircling the Assamese lowlands. In the tracts between Kashmir and Nepal prominent groups are tl Magars, Garhwali, Newari, and especially the Kiranti with their Limbu cousins.

The Kiranti speak a peculiar language, which is neither Tibetan nor Aryan, but shows Kolarian affinities, so that some think they may be the parent stock still lingering on the Himalayan uplands, whence in remote ages their kindred ranged southwards over the peninsula. Their own tradition is that they came from the Tibetan plateau, where they tended the yak, hence still call themselves "yak-herds"; and their flat features, rather oblique eyes, yellow skin and beardlessness would point to descent from the proto-Tibetans. In all this, however, they resemble their eastern neighbours the Lepchas of Sikkim and Bhotan, except that they are a little taller, less flabby and more wiry, and yellowish, with smaller nose and eyes. They also differ in allowing their lank black hair to grow long without plaiting it into a queue, in discarding bead necklaces, and preferring wide trousers and a jacket to the robe and long jacket of the Lepchas. They are now chiefly engaged in agriculture, grazing, petty trade, and military service.

Amongst the Limbu there is a curious custom of artificial brotherhood, like the African "blood brotherhood" without the blood. Two men become sworn friends by a special ritual, conducted by a Brahman if they are Hindus, or by a lama if Buddhists, this official reading *mantras*, or mystic spells, while the friends exchange rupees, kerchiefs, or scarves, and daub each other between the eyebrows with the paste of rice and curds, which is also used at weddings. The pair thus become brothers, and intermarriage between the two families is henceforth barred for several generations, under the penalty

of slavery or even death. Their religion in Hindu districts is limited to a careless worship of Mahádeva, the "Great God" (that is, Siva), and his consort Gauri; in Buddhist districts to a small tribute to the lamas and the everlasting repetition of the *mantra* "Om mani padme hum."

Beneath this lip-service a firm belief survives in the original forest and household deities, who swarm everywhere, and are now and then propitiated by the sacrifice of pigs, poultry, or buffaloes. The victims, however, are eaten, and "only the life-breath dedicated to the gods." In Sikkim and other districts the whims of evil-minded spirits are conjured by a class of potent mendicants, who go about draped in a purple robe with a broad-brimmed hat, muttering prayers and incantations, dancing, singing, prescribing for the sick, casting out devils, and uttering terrible threats against the scoffers who disbelieve in their curses and blessings. As there are no castes there is no prejudice regarding food, and the flesh of all clean-feeding animals may be eaten, except that of the tribal totem alone. The dead are either cremated or else buried in a grave lined with stones, over which a cairn of four tiers is raised for a man and three for a woman. At the funeral the souls of the departed are requested to go whither their fathers have gone, and not return to disturb the living with unlucky dreams. They are mourned for nine days, during which the sons eat nothing but plain rice without salt, while for a month the family wear flowers in their hair, and a white rag round their heads, and refrain from all merry-making.

Beyond Sikkim the Bhotias, who give their name to Bhotan, are full-blood Tibetans who need no further description. But still farther east we plunge at once into the region of pure animism, prevalent among all the wild tribes along the uplands which sweep

Photo by Bourne & Shepherd] [*Bombay.*

VILLAGE LIFE IN BENGAL, NEAR CALCUTTA.

round the low-lying Assamese plains traversed by the Brahmaputra. In the north are the still independent Abor and Mishmi of the Eastern Himalayas, some of whom (the Abor) have scarcely yet been "interviewed," while our information regarding the Mishmi is still defective. These were visited some thirty years ago by Mr. T. T. Cooper, whose account of them in *The Mishmi Hills* is still the fullest and most trustworthy. Although some accept small pensions from the Government in exchange for the immemorial right of pillage claimed by them, they are not regarded as British subjects, hence by the Assamese they are also called Abor that is, "Independent"—in contradistinction to the Bori or "Dependent," the term now applied to the Daflas and all the other reduced tribes of the encircling heights. Most of the Mishmi are of tawny or yellowish complexion, with flat Mongoloid features, although an almost European type is often met, while one group is said to bear quite an extraordinary resemblance to some of the lower classes in Japan. Their religion is almost pure animism, consisting mainly of a system of witchcraft and conjurings carried on by their medicine-men, who pretend to expel the demons and appease the evil spirits by means of dances, contortions, and drum-beating. They have no castes, but practise almost unlimited polygamy, taking great pride in the number of their wives, purchased at prices strangely varying from one pig to twenty oxen. Their communal houses, some large enough to accommodate over a hundred inmates, are usually raised on piles as a protection against nightly marauders, and are profusely decorated with the horns and other trophies of animals slain in the chase.

In the Patkoi range—that is, the South Assamese Hills towards Manipur and Burma—the dominant people are the *Naga* ("Men"), as they call themselves, but who are better known as *Nagas* ("Snakes"), this being the popular etymology of their real name, although they have nothing to do with snakes, nor are even snake-worshippers. The number of tribal groups is past counting, but the chief members of the family are the Angami, who dwell towards the east, and far outnumber all the rest put together.

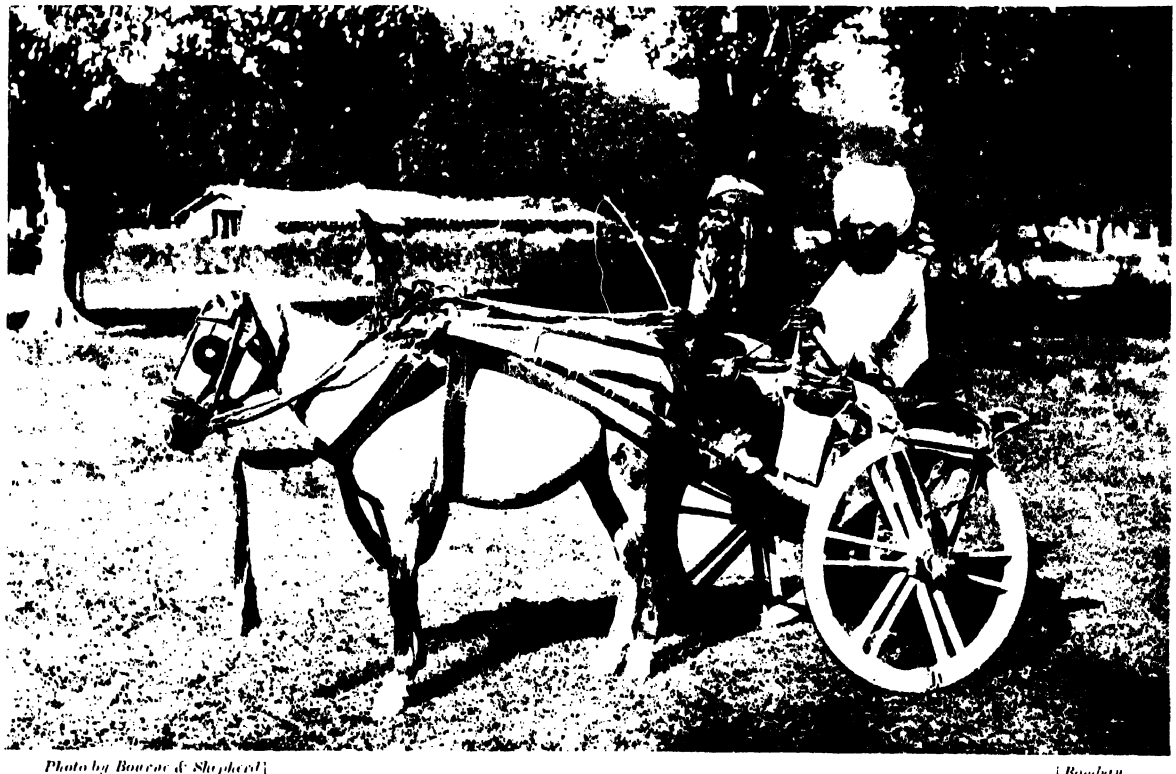


Photo by Bourne & Shepherd] [*Bombay.*

NATIVE CART OR EKKA, BENARE

Photo by Mr. E. Z. Durrah.

FOUR KHASI WOMEN WITH POINTED THAPPAS, DOWLIE IN SYLHET.

The Angami—that is, "Unconquered" were till lately a fierce and warlike people, who held out long against the British forces, but are now pacified, and even seek employment with the tea-planters, who are slowly encroaching on their territory. All think themselves true aborigines, either sprung from the dew, or hatched from an egg, or cast up by the Brahmaputra waters, or else self-produced from nothing. Hence they recognise no chiefs, and thrusting a spear into the earth exclaim with savage pride, "Behold our masters!" Head-hunting was at one time a tribal institution, as amongst the Bornean Dyaks, and no young warrior could have his face tattooed until he had secured at least one head by fair means or foul, and laid it at the feet of his betrothed. Yet they were by no means nomad hunters or fishers, but a sedentary people who displayed extraordinary skill and patience in terracing and tilling the steep hill-slopes, and in guarding their secluded village strongholds from open attack or sudden surprises. The approaches were defended by trenches, thorny palisades, and *chevaux-de-frise*, while the paths were scarcely wide enough to admit two men abreast. Most of the Nagas are distinguished by some noble qualities; their pledged word can always be trusted, they are ever ready to devote themselves for the common safety, and carefully preserve the enclosures guarding the burial-places.

III. WEST AND EAST BENGAL

THE BENGALI, ORIYAS, ASSAMESE, KHASI, KACHARI, GARROS, BODOS, DAFLAS

Owing to its vast extent and dense population, the administration of Bengal from a single centre (Calcutta) had become so difficult that arrangements were made in 1905 to divide it into two great sections—West and East Bengal—the former comprising most of Bengal proper, with capital Calcutta, the latter a large part of Lower Bengal

Photo by Bourne & Shepherd [*Bombay.*

A PARSI GIRL.

and the whole of Assam, with capital Dacca. But for our purpose these purely conventional administrative divisions have no special importance, as they in no way affect racial and social differences. Their inhabitants, with whom alone we are concerned, can still be best treated under one head, since nearly all Bengali, Oriyas, Assamese—are in most respects of a singularly uniform character, representing in fact the very heart of the Hindu world from the social, religious, linguistic, and largely even racial standpoints.

When the Vedic Aryas pushed eastwards from the Doab, they had already mingled largely with the dark aborigines, and when they penetrated into the Lower Gangetic plains further contacts took place with the Bharata (probably Kolarian) natives, and thus it was that the original Aryavarta of the upper reaches was changed for the Bharatavarsha of the Lower Ganges basin. Then this name was extended to the whole of India, or at least of Hindustan proper, while the Gangetic lowlands between the Himalayas and the Vindhyas received the general appellation of Madhyadesha = "Middle Land," "Midlands." These Midlands, contrasting with the southern Dravidian plateau, are the true home of the Hindus proper, who, as now seen, are a thorough amalgam of the three great racial elements, the fair Aryans and the dark Dravido-Kolarians, the proportion of the dark elements increasing in the direction from west to east. Hence it is that the eastern populations, the Bengali proper, are physically so markedly inferior to the western and north-western peoples, the Rajputs, Jats, and others of the Upper Doab and Indus basins. They are, generally speaking, lower in stature, averaging perhaps not more than 5 ft. 6 in., much darker in colour, deep shades of brown prevailing, with less muscular development, more slender extremities, and altogether less robust frames. Morally also the Bengali stand on a lower level, being certainly less honest and truthful, and strangely deficient in the courage and warlike spirit so characteristic of the Rajputs, Sikhs, and Gurkhas. Yet they are intellectually perhaps superior to any of them, making up for the lack of courage by a measure of natural shrewdness or "slimness," and apparently more capable of rapid advancement in the arts and industries of general culture.

These traits apply also, though in a lesser degree, both to the Oriyas of Orissa and to the civilised peoples of the Assamese lowlands, all of whom are thoroughly Hinduised, but are physically somewhat differently constituted. The very dark complexion of the cultured Oriyas suggests a strong strain of Negro blood, which may be due to the Santals and other Kolarians of very low type, with whom they have been in contact for long ages. In fact, the Oriyas would certainly be classed with these aborigines were it not for their neo-Sanskritic language, which is somewhat intermediate between Bengali and Assami. On the other hand some of the Assamese show marked Mongoloid features, which can be explained on historic grounds. When the Bengali of the Lower Ganges ranged up the Brahmaputra valley, they found all the lowlands occupied by the Ahoms, *i.e.* Assams, a Mongoloid Shan people, who conquered the country in the thirteenth century, gave it their name and ruled over it till about a hundred years ago, when they were in their turn subdued by the Burmese. Hence the "Peerless," as the

Photo by Watts & Sko

DEVIL-DANCERS OF GUIDA WITH THEIR DRUMS.

Photo by Bourne & Shepherd] *[Bombay.*

A GROUP OF KOL GIRLS.

Photo by Bourne & Shepherd [*Bombay.*

HINDU CHILDREN: PARSIS.

national name is interpreted, are a blend of Hindus and Shans, now speaking a variety of the Bengali language. Like the other Shans, the Ahoms were Buddhists who became Hinduised at an early date, and erected numerous temples to Siva, especially in the Dinajpur district, where the crumbling remains of these monuments with their Sivaite emblems are thickly strewn over the surrounding woodlands. At present the Assamese lowlanders are almost exclusively agriculturists, raising heavy crops of rice, cotton, jute, and tea for the Calcutta and British markets.

In the hilly district about the southern bend of the Brahmaputra there are several primitive groups who have not yet been Hinduised—that is to say, still retain their own speech, religion, and social usages. Such are the Bodos, Garros, Kachari (Koch), Daflas, and especially the Khasi, these last speaking a monosyllabic language, which, like the Basque of the Pyrenees, has no known connection with any other. The Khasi are also great dolmen-builders, and their district is strewn all over with rude monolithic structures resembling those of North Africa and West Europe. They seem like so many stepping-stones connecting the Far West (British Isles and Brittany) through Africa and India with the Far East (Korea and Japan) in Neolithic times. The Khasi have marked Mongoloid features, oblique eyes, broad bridgeless nose, high cheek-bones, short head, no beard, and short shapely figures. The men wear a sleeveless shirt reaching to the waist and ending off with a 3 in. fringe, the women a striped cloth round the waist, another above it knotted over the shoulders, with graceful silk gowns, much gold and silver finery and coral necklaces at festive gatherings. They eat twice a day, the diet being dried fish and all sorts of meat, except dog. Milk is also barred and replaced by a much-fermented and distilled liquor prepared from rice and millet.

The totem system still survives, and there are numerous pumpkin, monkey, crab, and other exogamous clans, which have to seek their wives outside their own group. Marriage is a purely civil contract arranged by the parents or go-betweens without any payment on either side, and without any religious ceremony. Matriarchal usages still survive, the woman being the head of the family, all property inherited through the female line, and all kinship reckoned in the same way. So loose is the marriage tie that it may be broken on the slightest pretext—a bad dinner or a little "tiff." On parting, the man hands his wife a few cowries or coppers, and all is over. Polyandry, if it ever existed, has died out without being replaced by polygamy, which is held in disrepute.

Like all the surrounding hillmen, the Khasi are demon-worshippers, all trouble being attributed to the malign influence of the demons. The particular demon who may have to be appeased is found out by egg-breaking, or by the inspection of the entrails of birds, as amongst the ancient Etruscans and Romans. The notions of an after-life are vague, some placing it in the sky, some on or under the earth, where husband and wife are reunited unless divorced, in which case the wife is free to pick

and choose. The dead are wrapped in a mat and cremated, two arrows being first shot, one to the east and one to the west, and a cock sacrificed, as by Socrates. The arrows are to protect the dead on his journey to the next world, and the cock to show the way and wake him each day at dawn till the place is reached. After the cremation the bones are raked out, put in an earthen vase, and removed to the common burial-place, much feasting and dancing being kept up for several days thereafter. Amongst the Khasi are some Hindus and Mussulmans, and a good many Christians converted by the zealous Welsh missionaries.

In Lower Bengal and Assam the religious and social life are so interwoven that almost every daily office has a religious significance. Here the Brahmans, the priestly caste, reign supreme, and control everything in virtue of their divine nature, as sprung from Brahma, head of the Hindu trinity. There ars several groups and sub-groups, such as the Rarhi, Barendras, Saptasati, and Vaidiks, all with their own traditions, rights, usages, but all, like the Kshatriyas, wearing the distinctive red thread, and all, learned and ignorant alike, claiming god-like descent and honours. "A Brahman is a powerful divinity," says Manu; and again: "Brahmans are masters of the Kshatriyas, Vaisyas, and Sudras; they are to worshipped, being earthly gods"; and elsewhere: "Whatever exists in the universe is, all in effect though not in form, the wealth of the Brahman, since the Brahman is entitled to it all by his primogeniture and eminence in birth." Is it surprising that with these immemorial credentials this priestly caste has hitherto succeeded in maintaining its crushing supremacy over the degraded masses throughout the length and breadth of the land, almost unchallenged except by the nearly equal Kshatriya (warrior) caste? Here is the key to the whole of the monstrous Hindu social system, with its petrifying caste distinctions, its tedious marriage rites, its hideous widow-burnings (now happily suppressed), its shameful girl-widowhoods, its murderous "thuggism" inspired by the destroying goddess Kali, but now also suppressed, its Jagganauth immolations, its self-torturing Yogi charlatans, its gross Sivaite symbolism and practices which cannot here be described, all directly affecting the lives and destinies of over 200,000,000 of human beings, and all of which would at once disappear if only this detestable Brahmanical order could be swept away.

Photo by Frith & Co., Ltd. | *Reigate.*

JEHAN BEGUM OF BHOPAL AND HER DAUGHTER: RAJPUT TYPE.

The above-mentioned Jagganauth immolations took place at Puri in Orissa, chief seat of the worship of Jagganauth, one of the 1,000 names of Vishnu. In his temple, erected 700 years ago at this place, is preserved the gods' lumbering chariot, which is 44 ft. high with sixteen heavy wheels,

Photo by Bourne & Shepherd | *Bombay.*

RAJA OF RUTLAM, CENTRAL INDIA AGENCY
(Claims to be a twice-born Rajput).

Photo by Bourne & Shepherd | *Bombay.*

MAHARAJA OF PANAR, BOMBAY PRESIDENCY
(One of the oldest dynasties in India).

and is dragged along in procession on stated occasions, when numbers of devotees formerly threw themselves under the wheels and were crushed to death amid the plaudits of the assembled multitudes. The immolations are not now permitted, and it is noteworthy that at these festive gatherings for some unexplained reason caste rules are suspended, so that here, and nowhere else, all can eat together.

IV. PANJAB, RAJPUTANA, UNITED PROVINCES

THE JATS, SIKHS, RAJPUTS, HINDI

In the vast region which we now enter, and which might conveniently be covered by the expression Upper India, two facts at once arrest our attention —the almost total absence of aborigines as a separate class, and the waning influence of the Brahmans, who are here confronted and in places almost outweighted by the warlike Kshatriyas. There are no outcast Paháris, because there are no hilly tracks sufficiently high and inaccessible to afford them a retreat from the conquering Aryans. Hence all have disappeared, either driven to the remote frontier uplands, or extirpated, or else absorbed as Vaisyas and Sudras in the common racial "melting-pot." We have seen, on the other hand, that here the dominant Aryan elements, being nearer to their primeval homes, have better preserved their bodily and mental characters than the somewhat enfeebled populations of Lower Bengal. And as the fractional Pahárian groups, such as the Kiranti, Khasi, and others met with elsewhere, have been eliminated in this wide ethnical domain, we find nothing but a few great masses—Jats, Rajputs, Hindis—who are reckoned by tens of millions.

Although the Jats are not the true aborigines of the Panjab, and are even regarded by some authorities as comparatively recent arrivals, they are the earliest and only inhabitants of the "Five Waters" of which authentic history has any clear knowledge. That they came from over the northern mountain ramparts all are agreed: but whence and when are questions of much unprofitable speculation. It will therefore be more satisfactory to describe them, so to say, *in situ* -that is, just as we find them from time out of mind settled about the many waters converging from the Himalayas on the Indus main stream. Physically they do not differ greatly from their Rajput neighbours, so that some writers speak of a joint Jat-Rajput stock. But their traditions, social and religious notions differ so greatly that they have to be studied apart. Thus *Jat*, meaning

"hair," the so-called "original Jats," are supposed to be sprung from the hair of the aboriginal god Siva. Others claim descent from a hero Bar and his son Barbara, these being terms applied by the Brahmans to the "barbarian" aborigines. All this merely means that the Aryan Jats have their roots in the non-Aryan aborigines, a connection which the haughty Rajputs would spurn with scorn.

Of the Jat temperament individualism is the salient feature. At heart he hates caste restrictions and tribal control. Essentially a peasant, he lives much to himself, and in this isolated state has acquired a sturdy independence impatient of interference in his personal concerns, and with this are combined the qualities of honesty, industry and freedom of action, doing what seems right in his own eyes (and sometimes what may seem wrong also), and he will not be said nay by any man. Hence he is often wayward and self-willed, even pig-headed, as suggested by the local sayings: "The soil, fodder, clothes, hemp, grass, these five are best beaten: and the sixth is the Jat"; and "A Jat, a Bhat, a caterpillar, and a widow, these four are best hungry: if they eat their till they do harm": and "A Jat, like a wound, is better when bound." But there is a soft side, and to the Jat baby, who gets a plough handle for a toy, are sung sweet lullabies, such as—

> What does the Cuckoo eat, Baby? Candy and all that's nice,
> And great round balls of brown sugar, speckled with silver and spice.
> What does the Peacock eat, Baby? Lollipops all day long:
> But Baby must go to sleep now, for this is the end of the song.
>
> C. F. USBORNE, *Panjabi Lyrics*, etc.

But the Jat is socially only a Sudra, hence is looked down on by the twice-born Vaisya trader: he, however, retorts that the trader is only a sneaking, spiritless money-

Photo by Kapp & Co.

NAUTCH GIRL WITH MUSICIAN

Photo by Bourne & Shepherd | *Bombay.*

WOMEN OF GUJARAT, NEAR BOMBAY.

grubber, which is also the verdict of public opinion. In some districts the tribe quite overshadows the caste, so that the innumerable clans are known rather by their tribal than by their caste names. From this the step to alliances with the neighbouring Baluchi Mohammedans was easy, and under Moslem influences a new monotheistic religion was started in the Sikh tracts by Nanuk Shah (1469—1539), who preached the unity of the Godhead, the equality of all castes, universal toleration, and the emancipation of the soul by acts of benevolence and self-denial. Persecuted by the Mohammedans, the Sikhs became fierce fanatics under their *guru* (leader) Govind (tenth from Nanuk), who taught the worship of the sword, required all to let their hair and beards grow, to wear blue garments and eat all flesh except beef. Caste was now completely rejected, the Vedic writings were replaced by the two Granths ("Bibles") of Nanuk and Govind, and the wars with Islam continued until independence was achieved under Runjit Singh (1780—1839), "Lion of the Panjab," and maintained till the overthrow of the Sikh power by the English (1845-9). Since then the Sikhs have become one of the most loyal and efficient divisions of the Anglo-Indian service, and an opportunity was afforded of admiring their magnificent physique when a detachment visited London during the Jubilee year of the late Queen Victoria.

Their Rajput cousins—from whom the Jats are scarcely to be racially distinguished—give their name to the extensive Rajputana Agency, which stretches from Kashmir to Sindh, and from the Indus to Agra and the United Provinces. The Rajputs ("Sons of Kings") are perhaps the haughtiest people in the whole world. All claim to be twice-born Kshatriyas, nearly if not quite equal to their hereditary foes, the priestly Brahmans: and they certainly uphold the high traditions of loyalty, chivalry, dauntless courage, and courtesy that have ever been the cherished virtues of the warrior caste. But they are specially proud of the long lines of local dynasties with genealogies more ancient and unbroken those of any other royal family, except perhaps that of the sun-born Japanese Mikados. The Maharana of Udaipur, who in 1905 received the Prince and Princess of Wales with such regal splendour, is revered by all Hindus as the lineal descendant of the ancient solar race. His residence is the "City of the Dawn": he is still a "Sun" among kings: he has even usurped the priestly functions, and he alone of all Indian rajas is at once priest and sovereign.

All Rajputs revel in colour, lavishly displayed on their superb monuments, in their gorgeous processions, in the endlessly diversified garb of the populace, and in their *panchrangas*, or "five-coloured" striped flags, such as that of Jaipur—blue, yellow, green, red, and white—but varying in tints and order from State to State. At festive gatherings the Maharaja of Patiala wears a rich pale blue velvet robe, a *puggree* sparkling with emeralds, diamonds, and rubies, an ivory-hilted jewelled sword, and pearl necklace. Almost equally resplendent are the attendant chiefs, while the housings and trappings of steeds and elephants exceed description. Elsewhere the holiday attire is agreeably varied with flowing white, maroon, blood-red, or scarlet robes: myrtle-green, lemon-yellow, light blue or crimson turbans; while the flashing jewellery, sham or real,

Photo by Bourne & Shepherd] [*Bombay.*

ANGAMI NAGAS IN FULL DRESS

is set off to the best advantage, the otherwise tawdry effect being neutralised by the innate artistic taste of the women.

A characteristic feature of Rajput life are the barbaric mediæval sports still kept up by the wealthy rajas. There is antelope-stalking by the cheetah, a species of hunting leopard trained for the purpose. But more frequent are the animal fights, at which male beasts and birds stags, goats, rams, buffaloes, boars, quails, cocks, and partridges—are pitted always against their own kind. There is much thumping and bumping, clawing, pecking, and mauling, but little bloodshed, and no great harm appears to be done, as if the animals quite understood what is expected of them at these (make-believe?) performances.

Despite the former prevalence of female infanticide, the Rajputs have throughout the historic period ever displayed the utmost regard for their womenfolk, their gallantry and even devotion being in this respect fully on a level with that of mediæval Europe, as reflected in the lays of *trouvère* and *troubadour*. The national records are largely made up of domestic quarrels over captured "Helens," for whom the "Fifty Thousand Swords" were ever ready to leap from their scabbards. An oppressed damsel in some baronial stronghold sends a ring, a locket, or other token to her "paladin," and the flames of war are at once kindled: and although there are no more paladins, no union is even now sealed until the betrothed sends her wooer some slight emblem of her choice, or entwines a wreath of flowers around his neck. Once a wife, in his eyes she is clothed in majesty, takes the title of "divine" by prescriptive right, and is henceforth consulted by him in all serious matters. "It is for the man," they say, "to do noble deeds, and for the woman to inspire them." In the wedded life fidelity is mutually binding till death, and since the abolition of *sati* nothing remains to disturb the absolute equality of husband and wife.

Yet the fiction of elopement is still kept up. The Rajput clans being exogamous, the young men have to seek their brides outside their own group: and what was done formerly by real force is now effected by simulated abduction. The female members of some tribes, such as the Sodas of Bombay, enjoy a high reputation for beauty and intelligence, hence are much sought after, and cannot be "abducted" under a payment of £500, or even £1,000.

The Rajput tribes range far beyond Rajputana proper, eastwards into Sindh, and especially westwards into the Doab and the United Provinces. Many of their noblest princely families are scattered over the Delhi, Agra, and Bihar districts, and in their traditions the two original branches — Surajbansi or Solar race, and Chandrabansi or Lunar race—had their cradle in the ancient kingdom of Ayodhya, the present Oudh. In these eastern parts the warrior caste now dwells amicably with the former hostile Brahmans, both being intermingled in this vast ocean of pure Hinduism, where this religious and social

Photo by Bourne & Shepherd [*Bombay.*

INDIAN SNAKE-CHARMERS

union is cemented by their common Hindi language, spoken (including the Bihari varieties) by nearly 90,000,000 of human beings. How close the union has become may be seen from the fact that these Rajputs are now orthodox Hindus, and worship the Hindu deities favoured by the sect to which they happen to belong. The Surajbansi, of course, pay special honour to the sun, and ancestors are also worshipped with offerings of milk, flowers, and rice: while the women present cakes and oil to the souls of their mothers-in-law back to the great-grandmothers-in-law. There are also fasts and other rites observed by the women for their children and children's children, so that the coming as well as the past generations may be duly remembered.

Photo by Bourne & Shepherd [*Bombo*

KOLS MAKING FIRE.

In their diet, too, the Rajputs now generally conform to the practice of high-caste Hindus. The goat, deer, and hare among mammals, and of birds the pigeon, quail, and ortolan, may alone be eaten: and, if not killed in hunting, must all be slaughtered by severing the head at a single stroke. Fish is also lawful, but wine is forbidden in theory. A Rajput cannot take rice or anything cooked in water from any but the Brahman caste: but parched grain, sweetmeats, and the like he may take from certain other castes provided that no salt or turmeric has been used in the making. These hair-splitting distinctions are extended even to smoking, and for the Rajputs the pipes of all castes are taboo, although they may use tobacco prepared by any except the Dhobi (washermen) and four others.

Even in the disposal of their dead the Rajputs are now associated with the Brahmans on equal terms. After cremation the ashes are thrown into the Ganges or any of its affluents, and a fortnight after the death a feast is given to the neighbouring Brahmans. On the first anniversary the family shave their heads, and present a cake or ball of meat and rice to the deceased, while the Brahmans recite *mantras* from the old liturgies for the welfare of his soul, this being followed by a feast, in which all take part. Should a man die away from his people, he is burned in effigy, and all the rites duly observed in the usual way. In the case of a sudden or violent death, it is considered the correct thing, though not absolutely obligatory, for the deceased's son to make a pilgrimage to Gaya, and there perform certain funeral ceremonies for the repose of his soul. If a man dies sonless, leaving a wife and daughter, one of them observes the funeral rites, which then take a simpler form.

V. GUJARAT, THE VINDHYA RANGE

GUJARATI, KATHIAWARI, GONDS, KHONDS, KOLS, BHILS, SANTALS, MUNDAS, AND OTHER VINDHYAN ABORIGINES

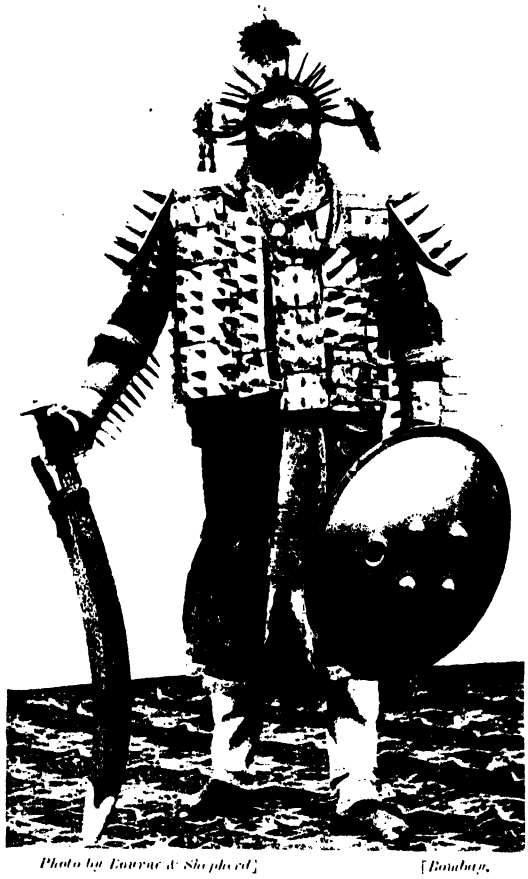


Photo by Lowrae & Shepherd] [*Bombay.*

THE EXECUTIONER OF REWA, RAJPUTANA.

THE western peninsula of Gujarat, comprising with Sindh the northern section of the Bombay Presidency, takes its name from the Aryan or Aryanised Gujars, who, with the kindred Kathiawari, form the great bulk of its present inhabitants. All speak Gujarati, a distinct neo-Sanskritic tongue somewhat intermediate between Sindhi and Marathi, and all show close racial and social contacts with the Jats and neighbouring low-caste Ahirs and Golas, whence the saying, "The Jat, the Gujar, the Ahir, and Gola are all four hail fellows well met." The Gujarati proper are mainly Hindus in religion; but, like the Ahirs, they are a widespread race, ranging in small groups as far as Kashmir and Oudh, where many are now Mohammedans. The Gujar is described by Mr. Ibbetson as "a fine stalwart fellow of precisely the same physical type as the Jat, and the theory of aboriginal descent is to my mind conclusively negatived by his [Aryan] cast of countenance. He is of the same social condition as the Jat, or perhaps slightly inferior: but the two eat and drink together without any scruple." Intellectually there is no inferiority, and many Gujarati citizens of Bombay might be mentioned who in this respect hold their own not only with their eastern but also with their western Aryan cousins. The mystic author of *Leaves from the Diary of a Hindu Devotee* (Bombay, 1905) writes like a Rishi (sage) of Vedic times, whence he may fairly claim spiritual descent.

Yet of all the lowland Hindus the Gujars alone are charged with the practice of polyandry, at least in the Bulandshahr district, where it is attributed to the scarcity of women, owing to the prevalence of female infanticide, suppressed in 1870. It was, however, never recognised as a legal custom, and consequently was never obligatory, as amongst the Nayars and others, and is now dying out. In normal marriage (between nine and sixteen) the betrothal consists in the acceptance of a sum of money in the presence of the family, after which the engagement is clenched by the barber making a knot in the boy's sheet, followed by the usual procession round the marriage shed. On the birth of a son—girls do not count—the father receives the congratulations of a Brahman, who recites some suitable *mantra*, offers the fire sacrifice, casts the child's horoscope, and in return joins in the feast.

Most of the Gujars are Sivaites or Saktas, and also hold in great respect or awe the smallpox goddess, Sitali Bhawani, and the new god Pyareji, whose temple is at Randewa, and with whom are associated some legends "more curious than edifying." Some of the Gujar peasantry have a bad reputation for lawlessness and predatory habits. Sultan Baber complained of them 400 years ago, and during the Mutiny their outrages seriously impeded the operations at Delhi. Hence the sayings, "When the

Dome made friends with the Gujar he lost house and home"; and "If dog and cat, Gujar and Ranghar, were out of the world one might sleep with his doors open."

North and South India (the Indo-Gangetic plains and the Dekkan plateau) may be described as an Aryan lowland and a Dravidian tableland, separated by the Vindhyan highlands, where Dravidians and Kolarians are intermingled. From the formerly powerful Dravidian Gonds the whole of the Vindhyan uplands often take the name of Gondwana, and these Gonds—that is, "Highlanders" are still the most numerous of all the uncultured Dravidian aborigines. Jointly with the kindred Khonds (a variant of the same name), they occupy perhaps three-fourths of all the highlands, the Gonds being centred chiefly in the western and central districts, the Khonds in the extreme east—that is, on the hilly borderlands about the Orissa and Madras frontiers.

In the Vindhyan forest-tracts, the last refuge of the Gangetic aborigines, we find, just where we should expect it, the clearest evidence of the former presence of the Negrito element, the "submerged fifth," as I have called it. Dalton, one of the closest observers of the Paháriau outcasts, tells us that the Gonds, although largely Hinduised in religion, "show to this day features more closely resembling the lower Negro type than any I have met with amongst the tribes of Bengal. They often have short, crisp, curly hair, and I have generally found such hair in conjunction with features very noticeably Negro in type and accompanying a very dark skin." And we shall see that the same traits are still more conspicuous amongst the neighbouring Kolarian Paháris.

Here also the most primitive customs, the crudest cosmic notions, the lowest animistic forms of belief are still prevalent, often grafted on the dominant Hindu systems. Thus, some of the Hinduised Gonds are stupidly scrupulous in the observance of the prescribed rules. They carry the craze for purification so far as to sprinkle with

Photo by Bourne & Shepherd] [*Bombay.*

A PARSI FAMILY.

water the faggots used for cooking, and should a stranger or a crow approach too near at dinner-time, the food is thrown away as polluted. It is noteworthy that the female type not only varies greatly from the male, but also differs considerably in different districts. In the open tracts near the plains "many are great robust creatures: finer animals by far than the men. In the interior, again, bevies of Gond woman may be seen who are liker monkeys than human beings. The features of all are strongly marked and coarse. The girls occasionally possess such comeliness as attaches to general plumpness and a good-humoured expression of face: but when their short youth is over, all pass at once into a hideous age. Their hard lives, sharing as they do all the labours of the men except hunting, suffice to account for this. They dress decently enough in a short petticoat, often dyed blue, tucked in between the legs, and a mantle of white cotton covering the upper part of the body, with a fold thrown over the head. The Gond women have the legs tattooed in a variety of fantastic patterns, done in indigo or gunpowder blue. They deck themselves with an inordinate amount of ornaments. Quantity rather than quality is aimed at: and both arms and legs are usually loaded with tiers of heavy rings, in silver, iron, or coloured glass. Ear and nose-rings and bulky necklaces of coins and beads are also common: and their ambrosial locks are intertwined on state occasions with the hair of goats and other animals" (Capt. Forsyth, quoted by W. Crooke).

There are no less than seven different kinds of marriages, all lawful, but some much more binding than others. The last, for very poor people or friendless girls, could scarcely be more primitive. The maiden, who is the wooer, simply selects the man of her choice, goes to his house and settles down with him, no questions asked on either side. Another is compulsory, when she runs away from her approved suitor, who has the right to bring her back by main force. Even any of her first cousins may in that case forcibly abduct her and keep her for himself if he has the power.

Cremation is the most honoured mode of disposing of the dead, but being costly is reserved for the elders as a rule, men over fifty. But there being no means of telling their age, the result is that all old men are burned, while the women are always buried. Formerly all were buried in the house where they died, just deep enough to prevent their being scraped up by prowling dogs: but now there is an enclosure set apart as a burial-place. Funeral rites are of the simplest, the body being placed with the feet to the north, so that he may go to the home of the gods away to the north, whence the tribe itself originally came. Between death and burial the spirit is supposed to haunt the house, it may be for a year or so, during which time he is worshipped, or at least soothed with a daily share of the family food.

Photo by Bourne & Shepherd [*Bombay.*

A MARWARI RAJPUT, WESTERN RAJPUTANA.

There are a great number of Hindu and native gods, who people the woodlands and are mostly malignant, hence must be appeased with small offerings of a fowl or perhaps a glass of spirits at the shrines which they inhabit, often merely a bamboo stick with a rag tied to the end, or a heap of stones, or else a bundle of rags tied to the branch of a tree. These primitive rites lie at the root of many practices with which we are all familiar in more civilised lands. Some

Photo by Bourne & Shepherd] *[Bombay.*

AHMEDABAD BEGGARS, GUJARAT.

Photo by Bourne & Shepherd | *Bombay*

A DELHI MOHAMMEDAN.

of the earth-gods are omnipresent, or flit about from place to place, or assume strange forms, such as the iron chain shown in one village, which is sometimes found hanging to a branch, or on a stone beneath the tree, or in the neighbouring brook. Each shift calls for some offering, of which the local medicine-man reaps the benefit. Thus he is interested in the movements of the chain-god, and, like the Siberian Shamanists, fattens on the credulity of the people. At some of the offerings a devotee will at times be seized with a sudden fit, as at revivals, stagger about a little, and then start for the jungle, whence he has to be brought back to prevent him from dying of starvation or becoming a raving lunatic. Low forms of religion teach many lessons.

Of the Kolarians the most representative groups are the *Kols*, who give their name to the family, and are found chiefly in the west; *Bhils*, also in the west: and the *Santals*, *Mundas*, and *Juangs*, somewhat crowded together in the Chota Nagpur district, which forms an eastern extension of the Vindhyas towards the Lower Ganges. In their language Kol means "man," they called themselves: but in Sanskrit Kol means "pig," and so these outcasts were called by the Hindus. The coincidence thus made the fortune of the name, which has also become an English word under the form *Coolie*, due to the numbers of this tribe employed on the colonial plantations. They stand generally at even a lower cultural level than the Dravidian Paháris, some perhaps at the very lowest compatible with any kind of human society. The Kols proper, who range northwards into Rajputana, and, like their Bhil relatives, have certainly intermingled with some of the blue-blood Rajputs, show the great diversity of physical characters observed in all mixed peoples. They are generally under-sized—5 ft. 4 or 5 in.—and often have regular oval features, with straight nose, dark brown eyes, black straight or wavy hair, worn long by both sexes, coppery colour, erect carriage, and long free stride.

One of their chief deities is the fire-goddess Birmha Devi, who is worshipped with a fire sacrifice and the offering of a goat or lamb. Fire itself is still produced by the friction of two pieces of wood as shown in our illustration, page 281. When the lucifer match reached them the bits of stick were taken for the children of the fire-goddess, who died in giving them light, and returned with the next supply brought by the pedlar. Marriages, which are arranged by the parents on both sides, and settled by the payment of two or three shillings to the bride's father, are suspended during the dark fortnight of the moon, nor is the new wife allowed to cook the family dinner until an auspicious time is fixed by the village astrologer. Polygamy is a question of ways and means, and so hard are the women worked that the first wife is often glad to welcome one or two more as "help-mates." Yet there is little wrangling, beating, or nose-slitting, such as goes on in so many Hindu households.

People dying of smallpox or cholera are always thrown into the river; but others are brought out of the house, laid on the ground, and after the last gasp cremated, great care being then taken to guard the living from the ghost of the deceased. He is, however, supposed to be gone for good if the day after his death no foot-marks, such as those of a fowl, are found in the ashes strewn on the floor

of the house the night before. The dread of departed spirits is universal, as they are supposed to return in the form of nightmare, sit on the chest, squeeze the throat, or suck the blood like the vampire. It is the duty of the medicine-man to appease them, and this he does by fixing them securely under a tree, where, when trouble comes, he offers them a fowl, which he eats himself. The Kols are careful not to offend these spirits, beasts of prey, cobras, or other dangerous creatures by naming them. So if they have to speak of an elephant, they will call him "he with the teeth (tusks)," of the tiger "he of the claws," and so on. Their diet is chiefly pig, fowls, rice, and fish, pork being taboo for the women, who eat apart. There is no restriction for spirits or tobacco, and when a guest arrives, the wife washes his feet, offers him a pipe, and invites him to join the family meal.

Still more primitive are the neighbouring Bhils, some of whom have not even any fixed villages, the temporary collection of frail huts being abandoned at the least alarm. One group has no less than forty-one septs, each with its own totem or tutelar deity. If this is a tree, it must never be cut or injured, or used for any purpose. The idea is that in the tree there is an indwelling spirit to whom homage has to be paid. There are all kinds of totems, such as the moth, the tiger, snakes, fish, the peacock, and several real gods and goddesses. The reverence paid to these totems sometimes takes very strange forms, as with the peacock, whose tracks are sought in the jungle, and, when found, the ground is cleared and a piece of red cloth spread out, on which is placed the offering of grain, the *swastika* (fylfot) cross being described beside it.

Even more savage than the Bhils are the Santals, Mundas, Juangs, and all the other eastern Kolarians. Here, again, the Negro strain comes to the surface, and the Santals have "a cast of countenance almost approaching the Negro type," while their Bhuniya neighbours are "almost black with coarse Negro-like features and frizzly hair" (Dalton). All are undersized: the Korwas 5 ft. 3 in., and the Juangs even shorter

Photo by Frith & Co., Ltd. [*Reigate.*

A GROUP OF RAJPUTS, DOAB DISTRICT.

[Bourne & Shepherd] [Bombo

GROUP OF DRAVIDIAN GIRLS, MADRAS PRESIDENCY.

men all under 5 ft., women 4 ft. 8 in. The Santals, who are almost black as charcoal, with thick protruding lips, large mouth, and coarse black hair, have a curious tradition that their forefathers were hatched from two wild-goose eggs; that later all were destroyed for their wickedness by a deluge of fire-rain, except a single pair, who were saved in the cleft of a rock.

They are exogamous, although they may take a wife from the sept of their mother, according to the saying, "No one heeds a cow-track or his mother's sept." One of the six forms of marriage is the *golat*, or double marriage, when two families, each with a marriageable son and daughter, arrange a twofold wedding, at which one daughter is set off against the other, and no bride-price paid by either party. Another form allows a girl to take a pot of rice-beer, enter the house of the reluctant man of her fancy, and insist on staying there. Then if the man's mother tries to smoke her off by throwing red pepper on the fire, and she stands the ordeal, she is held to have fairly won her husband.

Field operations are the occasion of great festive gatherings attended by much licence, and formerly by human sacrifices performed in a very cruel way. Sometimes a victim was slowly hewn to pieces with axes, and during the Santal rising of 1855 a priest employed to make these horrid offerings to the gods was himself done to death in this way.

With the Juangs—that is, Jangali, "Jungle People"—we touch almost the lowest depths of human degradation, although in their own estimation they are "the first of men," and proudly point to the sources of the Baitarani River, whence they sprang. There are no arts or industries: no arms, except the bow and arrow: till recently no clothes, except a tuft of foliage fastened by the women round the hips, and supplemented with bone or shell necklaces and other simple ornaments. The hut is a mere leaf-shelter, and they roam the forests like wild beasts in quest of small game, and the fruits, berries, or roots on which they live. Not long ago the sick or aged formed part of the diet of the closely related Korwas, whom a local legend derives from scarecrows animated by a prowling demon.

Of the Mundas, the chief social feature is their extraordinary totemic system. The number of totems almost passes belief, and includes such ridiculous objects as rice-weevils, cocoons, mushrooms, mice, leeches, the bone of a cow, moonlight, ants, red earth, frogs, eels, worms, umbrellas, big sticks, clarified butter, fruits, and leaves. Each of these is animated by an indwelling spirit, so that we have here the lowest conceivable form of the animism which lies at the base of all natural religions. A. H. KEANE.

From a Photograph.

A RESSALDAR OF THE 16TH BENGAL CAVALRY.

CHAPTER XI

INDIA (continued): THE DEKKAN, CEYLON, ANDAMAN, AND NICOBAR ISLANDS

I. THE MARATHAS

IT was shown (page 260) that roughly speaking the Vindhyan range forms the parting-line between the northern Aryans of the Indo-Gangetic plains and the southern Dravidians of the Dekkan table-land. But on the west side this parting-line has been broken by the Aryans, who in remote times penetrated along the seaboard nearly as far south as Goa, and thus hold a considerable section of the Dravidian domain south of Bombay. The Marathi or Marathas, as this southern branch of the Aryan Hindus are collectively called, occupy the whole of the Konkans—that is, the strip of coastland between Bombay and Goa—and range over the Ghats inland to Poona and Kolhapur, two of the chief centres of their territory, and have also extensive detached settlements in the Central Provinces and Hyderabad. They are divided into an endless number of branches or septs, each with its own traditions, tutelar deities, and usages, and each bearing some fantastic name, such as the four Kolhapur branches—Brahma, Snake, Sun, and Moon—but all united by the bond of their neo-Sanskritic tongue, which is at present spoken by considerably over 18,000,000 (1901 census).

Photo by Bourne & Shepherd [*Bombay.*

A MARATHA BRAHMAN, BOMBAY PRESIDENCY.
In many districts the "twice-born" Brahman priests receive almost divine honours.

Physically they are middle-sized, of lighter colour than the Dravidians, with regular and sometimes handsome features, due apparently to a considerable strain of Rajput blood, to which may also be attributed a certain martial air and their former warlike character. As a class the Marathas are a simple, frank, straightforward, courteous people, and when well treated loyal and trustworthy, despite their reputation for treachery acquired under the adverse circumstances of their boisterous history. They are an intelligent, manly race, proud of their former greatness, and proverbially fond of show. They may dress in rags at

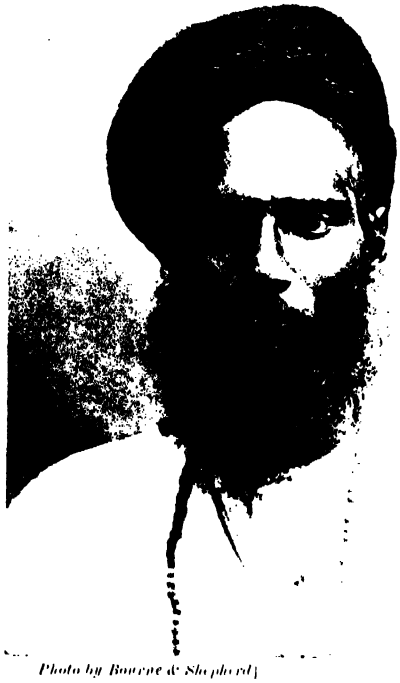


Photo by Bourne & Shepherd [*Bombay.*

A HIGH-CASTE FAKIR WEARING THE SACRED THREAD.
The regular Aryan features show his high rank as a Brahman or a Kshatriya.

home, but there is always a fine robe for visiting, and of this they are as proud as Goldsmith of his mulberry coat.

The women are noted for their kind, affable, and gentle disposition, and generally make good wives and managers, as seen by the well-aired and well-lighted houses, which are often two or three stories high, with stone and burnt-brick walls and tiled roofs. Those of the better classes are entered by a spacious and even imposing hall-door, which leads through an ante-chamber to a large back-yard with out-houses, cattle-sheds, and stables. The reception- and dining-rooms on the ground and upper story are generally whitewashed, painted, and decorated with portraits of the gods, fancy pictures of animal life, battle or hunting scenes. There are few restrictions on the diet, and all eat flesh and fish, the well-to-do daily, others about once a week, the poor at weddings or other feasts. Beef and pork alone are forbidden; but spirits are little consumed, although neither liquors nor narcotics are barred by any caste rules. The sense of cleanliness is shown by the name given to those who cook and serve the meals, and are called "clean men," as also by the habit of bathing and putting on a fresh-washed cotton waist-cloth before sitting down to dinner.

Maharastra, the "Great Land," of which Maratha is a contraction, has been a powerful State for probably over 2,000 years. The name already occurs in a rock inscription about 100 B.C., and the Chinese pilgrim Hiweng Thsang (629 A.D.) describes the kingdom as 1,200 miles in circuit with a large capital six miles round. He gives a curious account of the people, who are tall, boastful and proud, grateful for services, but deadly foes, ready to risk their lives to wipe out an affront. In battle they spare those who surrender, and when a captain is defeated he is made to wear women's clothes, an indignity which forces him to commit suicide. There is a select body of several hundred dauntless champions, who prepare for battle by getting drunk, and also intoxicating several hundred fierce elephants: then they rush along, trampling everything under their feet, for nobody can stand against them.

Under the Peshwa Shahaji and his famous son Sivaji (1627–80) the Marathas became the dominant people in India, threatening to overthrow the Moghul empire and drive the Europeans into the sea. But their power was broken by the English early in the nineteenth century, and now they are peaceful and loyal citizens, chiefly farmers, landowners, or officials, and scrupulous observers of the tedious ceremonies required by their peculiar form of Hindnism. Many will begin the day by spending one or two hours in reading sacred books, laying sandal and flowers on the effigies of their gods, and drinking the holy water used in washing a favourite deity's feet. All the Hindu local and boundary gods are worshipped, and the usual fasts and feasts carefully kept. They now claim to belong to the warrior caste, because Sivaji was enrolled amongst the Kshatryas on payment of £40,000 to the High Priest of Benares. This is the Sivaji whose historical "mailed fist" was more than a "threat." Being set with sharp spikes,

A NAUICH GIRL, MADRAS PRESIDENCY
The nasal rings show that she is a Dravidian principally of Tamil speech

its embrace was fatal to any open or suspected foe foolish enough to be enticed within its reach.

A Maratha marriage is as costly as it is wearisome. The bride's father must give a large dowry to the bridegroom, whose father has in return to present valuable ornaments to the bride. Such interchanges, mutual visiting ceremonies and offerings repeated on both sides are then protracted over days or weeks according to the social rank of the families, and even after the essential rite is over are still continued with tedious iteration. Thus we are told at one stage of the proceedings that "shortly before the lucky moment the girl is seated in front of the family goddess: dancing girls amuse the guests in the marriage hall; the servants load their muskets and hold themselves ready to announce the lucky moment by firing their guns. The astrologer is busy watching his water-clock, and has a horn-blower ready to blow his horn as soon as he gives the signal by clapping his hands. Then the girl is brought out of the house and made to stand before the bridegroom face to face, separated by a curtain marked by a lucky cross (the *swastika*). The priests stand on either side of the curtain and tell the pair to fold their hands, to look at the lucky cross, and pray to their family gods. The priests repeat lucky verses and throw red rice at the pair, crying 'Beware'" and so on for pages and pages, and if any of these fooleries are omitted, you lose caste. Thus it is that Brahmanism keeps as firm a grip of the Dekkan populations as it does of the northern Hindus, since the penalty is not so much damnation hereafter as the far more efficacious present social ruin.

After death the body is bathed, dressed in a white shroud, laid on a bier, and made fast with strings. Betel leaves, flowers, and red powder, and sometimes a few gold or silver flowers, are strewn over the bier, which is borne in a palanquin, if it can be afforded, to the burial-ground, usually on the bank of a stream, attended by the kinsmen and preceded by a pipe-blower. Here the body is again washed, laid on the pyre and cremated with nearly the same rites as at a Brahman's funeral. Then the ashes are gathered, taken to some holy place or river, and thrown into the water. For several days the rites are continued, one of which is the purification of the family, who since the death are impure, and now present the Brahmans with clothes, cows, cash, and the like on behalf of the dead. They are again treated twice a month for years afterwards, while the chief mourners avoid gay colours and festive gatherings for a year after the burial.

Photo by Watts & Skeen [*Read*

A DRAVIDIAN WOMAN, MADRAS PRESIDENCY.
Wearing the nasal ornaments peculiar to Tamil girls.

All Maratha families have their *devaks*, or sacred symbols, which appear to have been originally totems perhaps borrowed from the Kolarian aborigines. Their totemic nature is seen in the fact that they affect marriage relations so far that a man cannot marry a woman whose *devak*, reckoned on the male side, is the same as his own. The *devaks* are extremely numerous, including all vegetables, all animals except four, and three minerals—gold, iron and a bright crystal.

Photo by Bourne & Shepherd [*Bombay.*

HINDU FAKIRS AND A NATIVE DWELLING.

II. THE CULTURED DRAVIDIANS

Outside the Maratha districts, the whole of the Dekkan with Ceylon belongs almost exclusively to the non-Aryan Dravidian family, which is here divided into two main social sections—the civilised Dravidians of the plateau, and the uncivilised Dravidians somewhat crowded together in the southern uplands between the Nilgiri Hills and Cape Comorin. This rather symmetrical geographical distribution is to be explained by the fact that when, under Hindu influences, the peoples of the plateau became sufficiently cultured and enlightened to develop large political systems, they eliminated the refractory indigenous elements by natural processes, either by gradual absorption in the body politic, or else by driving them north to the Vindhyas and south to the "Blue Mountains" (Nilgiris). The land being thus, so to say, disencumbered of all ethnical obstacles, its more or less cultured inhabitants were enabled to continue their normal development, constituting themselves, if not in powerful political States, certainly in numerous homogeneous nationalities, such as have occupied the Dekkan throughout the historic period. Their orderly evolution must have begun thousands of years before that period, since the original Dravidian, like the original Aryan, mother-tongue has perished beyond all hope of recovery, and now survives only in its later representatives, Telugu, Tamil, Malayalam, Kanarese, and a few minor branches. Of these the first two are by far the most important, almost overshadowing all the rest, Telugu in the north-east and central districts—Sirkars, Nizam's Territory, Berar, Central India Agency, Mysore; Tamil in the south-east—Karnatic, Mysore, Travancore, North Ceylon. These

Photo by Bourne & Shepherd | *Bombay*

A PROFESSIONAL TAMIL DANCER, NORTH CEYLON.

are, of course, only linguistic groupings: but, as already seen, the physical and largely even the mental characters have become so uniform during the long process of fusion in a uniform geographical environment, and under like cultural (Hindu) influences, that the Telugus, the Tamils, and the rest are now mainly distinguishable from each other by their different Dravidian tongues. No doubt their usages, traditions, and caste rules often differ very considerably; but people do not go about with such characters inscribed or tattooed on face or breast; hence these are useless as discriminating traits.

A reference to the table at page 264 will show that the Telugus considerably outnumber even the Tamils, and, in fact, constitute about two-thirds of the whole family. Even this does not give their full strength, since they are a restless, enterprising people, who long ago migrated eastwards to Burma and Malaysia, where there are still numerous Telugu settlements. Here they are called *Klings*, which may be a contracted form of their old name *Telinga*, the T having become K by contact with *l*, just as in English *cling* might be written *tling* without any perceptible change of sound. But the form *Kalinga*, which also occurs in early documents, would give a more direct transition to Kling. They are also called *Gentoos* ("Gentiles"), a term applied by the first Portuguese missionaries to all the pagan inhabitants of the peninsula, but now restricted to the Telugu section. In the Cardamom range, Travancore, there is a Mount Agasthya, which is said to be so called from a legendary sage of that name who is believed to be still living there. In the local traditions this mythical being came in very remote times from the north and was the pioneer of civilisation among the Telinga people. Some support is thus lent to the belief that these Dravidians had already made some progress in culture even before the advent of their later teachers, the Hindu Aryans. In their language the words for spinning, weaving, dyeing, pottery, boat, decked vessel, and most of the metals are not Sanskrit but Dravidian, whence the inference that they were acquainted with these industries in pre-Aryan times. Early documents speak also of their "strong houses" and temples, which, however, they were unable to embellish with carvings. They are further credited with a knowledge of writing, tracing their characters on palm-leaves, as they do to this day. At the feasts of the nobles their bards, like the Irish minstrels, sang the national glories, and thus kept alive the memory of their heroic deeds. The field was thus prepared for the reception of the higher teachings of the Vedic sages, and all would have been for the best had these not been followed by the preachers of the degrading doctrines of the later Hinduism now diffused over the whole of the Dekkan and North Ceylon.

Still the recent movements towards a return to the purer Vedic religion have found many well-wishers amongst the more intelligent Telugus of the Madras Presidency. They have adopted the general principles both of the Brahmo-Samaj and of the Arya-Samaj, which proclaim the essential unity of the Supreme Being identified with the three eternal substances, God, Spirit, and Matter. This First Cause is defined in sublime

Photo by White & Klein] [*Madras.*

A HINDU RELIGIOUS PROCESSION, MADRAS.

At these processions the devotees often display their devotion by self-torture.

Photo by Bourne & Shepherd [*Bombay.*

A MADRASI OF FINE DRAVIDIAN TYPE.
Such regular features betray a strain of Aryan blood.

language as the "All-true, all-knowing, all-beatitude, almighty, just, merciful, unbegotten, infinite, unchangeable, without a beginning, incomparable, the support and the Lord of all, all-pervading, omniscient, imperishable, immortal, exempt from fear, eternal, holy, and the Cause of the universe."

The hymns of the four Vedas are the only inspired writings, and they were communicated by God to the four Rishis (seers, sages), who were human, but distinguished by having completely passed through the cycle of re-births in the world immediately before the present. The soul is bodiless and unchangeable, but always perfectly distinct from God, the relation between them being comparable to that between material objects and the boundless ether in which they exist. The soul is subject to re-birth, which may be in the form of a human being, an animal, or a vegetable, on account of "ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of intellect."

Salvation is the escape from pain, from birth and death, everlasting bliss in the immensity of God, heaven and hell thus being mere figurative terms for periods of happiness and misery, not places where the soul dwells. Then eternity is curiously divided into periods of 400,000,000 years each, there being alternating eras of existence and non-existence, while the present age is nearly at the middle period of an era of existence.

More practical are the tenets which reject the caste system and the seclusion of women, allowing them a liberal education and an equal voice in all matters of Church government, and freely permitting inter-caste marriages both in theory and practice.

Buddhism, which has retired from the mainland to Ceylon, has been partly replaced by Jainism, especially amongst the Telugus of the Central Provinces and Berar. The Jain movement, often wrongly identified with Buddhism, was founded in Lower Bengal about the same time (600 B.C.) by a Kshatriya prince who became known as a Jina, *i.e.* "Spiritual Conqueror," whence the name of the sect. It soon split into two divisions, the "Sky-clad," *i.e.* the unclothed, and the "White-clad," *i.e.* the decently garbed. But the teachings of both are much the same, the essential difference from Buddhism being their rejection of Nirvana, *i.e.* extinction or absorption in nobody knows what after death. They hold, on the contrary, that the soul, after a series of transformations, starts again with a spiritual life in some shadowy mansion of the blessed. They worship the saints who have attained this spiritual life, chief amongst them being Parsvanath, whose image is found in many Jain temples, and who gives his name to the sacred hill of Pareshnath.

Regarding inter-marriages with Hindus, some differences exist. But when a Hindu girl marries a Jain, a compromise is effected by the friendly arrangement that she shall attend the Jain ceremonies in her husband's home, and the Hindu when she goes to visit her parents.

In other respects women are despised by the Sky-clad, who hold that they cannot

attain salvation, while the White-clad hold the more charitable view of universal salvation. The Dhundias, an off-shoot of the White-clad, even extend the doctrine to animals who are endowed with an after-life, and these Dhundias also have dethroned the idols, setting up the *gurus* (religious teachers) in their place.

Meanwhile in Tamil-land Hinduism in its most unadulterated forms still reigns supreme. Here caste has become a deadly fetish, the least violation of its rules often causing a general uproar amongst its fanatical worshippers, and five or six years ago the powerful toddy-drawing Shanan caste broke into open sedition (the Tinnevelly Riots, 1899) because their claim to be Kshatriyas with the right to enter Hindu temples was rejected by the Maravans. Hostilities were carried on between the two parties, as between the Tartars and Armenians of the Baku district in 1905, and after much destruction of property, including over 2,500 houses, the authorities had to intervene to put down the rioters with a strong hand.

In 1858 also great disturbances were caused in Travancore by some female Christian converts of this caste breaking the rules by going about without the prescribed upper cloth. Controversies over such matters sometimes rage furiously, fierce polemics are indulged in, violent pamphlets are launched at each other, as if some great question were involved, such as that between Milton and Salmasius over the liberties of the English nation.

All over the Tamil country are scattered numerous communities of Vellalas, who are the great peasant class of the south, and by general assent hold the first place amongst the Tamil Sudras. They are reckoned by the million, and comprise four main and endless minor divisions with subtle social distinctions which pass all understanding. The members of the main or territorial divisions resemble each other in all essential matters. Marriage is both infant and adult, the wedding rites of the Purana writings are followed, and Brahmans generally officiate. The dead are cremated in the usual way, the fifteen days' pollution after the death is observed and purged by the customary rites: all are engaged either in agriculture or trade, and while one division worships

Photo by Bourne & Shepherd [*Bombay.*

GROUP OF NAUTCH GIRLS AND MUSICIANS, MADRAS PRESIDENCY.

mission of Herr Karl Hagenbeck.

A LOW-CASTE DRAVIDIAN OF TAMIL STOCK

Vishnu, another prefers Siva. Moreover, the family priests are chosen in the same way, and in the same way officiate at funerals and minor ceremonies, some wearing the sacred thread always, others only at funerals. Their ancestors are invoked on the same days: all abstain from spirits, refuse to eat in the houses of any but Brahmans, and all may dine together. From all this one might suppose that all were alike, at least socially. But it is not so, and marriage is barred not only between all these four main divisions, but also between all their innumerable subdivisions. So far is the veto carried that some of the smaller groups are actually dying out from in-and-in breeding, because they refuse to introduce fresh blood by seeking wives amongst neighbouring septs with whom in all other respects they associate on equal terms.

It is popularly supposed that the Tamils, and indeed all Dravidians, are a feeble, unwarlike people little fit for military service. Such is far from being the case, and it can be shown that under capable leaders they have at all times displayed splendid fighting qualities. Clive's famous Sepoys, with whom he laid the foundations of the Anglo-Indian empire, were recruited amongst the Madras peasantry. The famous Hyderabad Contingent (Russell Brigade) served with great distinction under Wellesley against Tipu Sultan; in the Maratha war of 1803; in suppressing the turbulent Pindaris of Berar; during the Mutiny, when their valour and fine qualities were officially recognised; and in Burma, where they materially aided in pacifying the country (Major R. G. Burton). Lastly, the Mopla force from Malabar made a brave show at the Rawal Pindi review held by the Prince of Wales in 1905.

These Moplas of the Malabar coast are in many respects a "peculiar people." They appear to be a cross between Arab immigrants and the Tayars and other low castes, and although numbering not more than 600,000 or 700,000, form the most vigorous and energetic section of the Malabar natives. Those engaged in agriculture often resist the exactions of their Nayar landlords with the deliberate sacrifice of their lives for the public good. Once his resolution is taken, the farmer, already looked on as a martyr by his friends, holds a farewell feast, divorces all his wives, and passes his remaining days in prayer. Thus prepared for death, he bursts the fetters of all law, enters the Hindu temples, smashes the idols, and falls upon every Nayar crossing his path. He neither gives nor asks for mercy, and there is nothing left but to cut him down. At times, when a community feels itself injured by some injustice, all the young men band together by a death-vow, like the *ronins* of Japanese romance, and then whole battalions have to be sent against them. These have to be European troops, as neither the local police nor the native forces can make head against them.

The Moplas are partly Mohammedans, partly "Nazarenes"—that is, Roman Catholics converted by the early Portuguese missionaries from Goa. But their hereditary foes

the Nayars (Nairs), claim to be high-caste Hindus, whose religious and social usages they have strangely modified. Their *nambudris* (priests) have always tolerated and even encouraged polyandry and the other matriarchal customs of the Dravidian aborigines. Hence they are held in abhorrence by the Aryan Brahmans, who scorn their pretensions to high rank, and regard them as the lowest of low castes. But there are many social groups, and, speaking generally, the Nayars may be said to form the bulk of the Sudra population not only in Malabar proper, but also in Cochin and Travancore, where they follow all kinds of pursuits, from copper-roofing Hindu temples to bearing the palanquins of local chiefs and Brahmans. All traces of the formerly prevalent polyandry have disappeared, except perhaps in some of the remote inland districts, and at present the often much-maligned Nayars are not even polygamists but strict monogamists. There are two kinds of weddings, one the simple ceremony of tying a *tali* round the bride's neck, accompanied by a four-days' feast, the other the actual alliance as husband and wife extending for a few hours at night, conducted quietly in the midst of a small gathering without any music. As a rule the wife lives not in her husband's but in her own house.

A TAMIL MOTHER AND HER BABE.
The ring in the left nostril is much worn by the Tamil women.

The Nayar's house, like the Englishman's, is his castle, usually standing on its own ground amid separate compounds, facing east, with an out-house at the entrance and sometimes an upper story, or else a roofed doorway with a stile to keep out cattle. It is divided into four apartments, and is, or was formerly, built of the hard-grained teak, so that it lasted a very long time, and one early observer declares that he saw several houses over 400 years old still in good repair. The Nayars, who are not strict vegetarians, are very fond of fish, which with rice-gruel forms in some districts the staple of their frugal fare. They are also moderate with their dress, which if sometimes rather scanty is always scrupulously clean, no soiled clothes being ever worn if at all possible. Ladies wear the snake's hood, so called from the shape of its golden pendant. But beyond this they wear no jewellery on their head, and are generally averse to profusion in dress and ornaments, in this respect presenting a striking contrast to their sisters on the opposite (Coromandel) coast, whom a Sanskrit poet describes as "walking flesh-trees bearing golden fruits."

On the other hand, they are much given to sports and amusements, and their chief holiday in September is a season of great rejoicing, in which all take part regardless

of expense, quite in the spirit of the local saying, "The *Onam* must be enjoyed even if one has to sell his estate." At present football is the chief field sport, but formerly more dangerous games were played, two parties shooting arrows at each other with such force that although blunted the missiles often caused dangerous wounds. "Even to-day," writes Mr. Fawcett, "each player is armed with a little bow made of bamboo about 18 in. in length, and arrows, or what answers for arrows, being no more than pieces of the midrib of the cocoanut palm-leaf roughly broken off, leaving a little leaf at one end to take the place of the feather. In the centre of the spot, but on the ground, is placed the target—a piece of the heart of the plantain tree about 3 in. in diameter, pointed at the top, in which is stocked a small *cheppu* as the mark, and he who hits it carries off all the arrows lying on the ground."

As regards caste rules, such as pollution by touch or even by the too near approach of another caste, the Nayars, and the Malayalam people generally, are punctilious to a degree that has no parallel elsewhere. Even a low-caste Nayar has to bathe if he comes in contact with a Christian or a Mohammedan, or approaches within stated distances of any of the polluting castes. A high-caste Nayar touching a Paradesi Vellala undergoes a purificatory ablution before entering his house or taking his meals. Even the low-caste Nayar will not eat food cooked by the highest Paradesi Sudra, so that in Malabar, Cochin, and Travancore the whole caste system may be said to have reached the utmost limits of absurdity (M. Sankara Menon, Cochin Census Report, 1901).

In Travancore the chief caste are perhaps the Izhavas, who, though speaking Malayalam, are said to be akin to the above-mentioned Tamil-speaking Shanans. But language here counts for very little, and all the dialects, belonging to the same Dravidian family, give no clue to racial parentage. There are local traditions that the Izhavas came from Ceylon, whither they had migrated at some unknown time, and whence they brought the cocoanut and the palmyra palms. In appearance the men cannot always be distinguished from the Nayars, whom they resemble in their neat attire and cleanly habits, while the less favoured women are easily recognised by their silver and brass bangles and peculiar Tamil ear-jewel. The tie of the hair-lock is also different, the Izhava women usually bringing it to the centre of the forehead, the Nayars arranging it on either side. Tattooing, elsewhere rare, is very common in the southern districts.

From "The Primitive Tribes of the Nilgiris," by J. W. Breeks. By permission of the Secretary of State for India.

A KOTA MAN, NILGIRI HILLS.

Kotas are very dark Pahárian Dravidians.

Inheritance, as amongst most of the other aborigines of Malabar, is in the female line, another indication that matriarchal customs must have formerly prevailed throughout Southern India. Yet it is disappearing even amongst the Izhavas, since in some groups a portion of the paternal property passes by right to all the children of both sexes. Their chief business is the making of toddy and distilling of arrack (brandy) from their much-loved palmyra palms. But there is also a highly educated class of teachers, astrologers, and physicians, many of whom even study Sanskrit, a most

Photo by L. K. Ananthu Krishna Iyer.

A GROUP OF KANAKKAN ABORIGINES, COCHIN, SOUTH INDIA.

Photo by L. K. Ananthu Krishna Iyer.

A GROUP OF PULAYOS OF COCHIN, SOUTH INDIA.
The Pulayos (from *pula* = "foul") are amongst the most degraded of all the southern hillmen.

[Photo by Bourne & Shepherd] [Bombay.

A TODA HOME IN A MAND (NATIVE HAMLET).
The home comprises two buildings—the dwelling and the "dairy temple."

difficult language for everybody, but especially for those whose mother-tongue is some Dravidian dialect.

The Izhavas are held to be orthodox Hindus, although in many places they worship the earth-gods and other local deities, to whom they offer animal sacrifices. Chief of their tutelar deities is the redoubtable goddess Bhadrakali, who, as their guardian against demons and all malignant influences, receives special homage in strange, fantastic forms. A man in a motley garb, with a belt of jingling bells round his waist, a heavy-sounding bell-metal ring on each foot and a scythe-shaped sword in hand, personates the goddess, and dances to the sound of tom-toms round her effigy, which is drawn in terrible aspect and lively colours in front of her inner shrine. He again attends when a golden image of the deity is mounted on the head of a richly caparisoned elephant, and taken out in procession, amid much drum-beating and firing of pop-guns and crackers, the spectacle ending in a grand display of fireworks.

One of these gods bears the curious name of the "Five Masters," this being a translation of the Pancha-pandavas (*pancha* = five) of the Mahabharata, with whom he is now identified. Their priests combined with their religious functions the profession of barbers, just as formerly all barbers were surgeons, or at least blood-letters, in Europe. The explanation is that shaving was originally a sacrament, with which the priestly duties might naturally be associated. It is a female barber who ties the string round the bride's wrist and formally hands over to the bridegroom the *tali* that has to be fastened round her neck. For a week the couple remain in the bride's house, and on the seventh day the marriage is concluded, this being again a survival of old matriarchal custom, when the wife continued to reside for an indefinite time in her own family.

III. THE UNCULTURED DRAVIDIANS

By "uncultured Dravidians" are here to be understood those "refractory indigenous elements" referred to at p. 293, which have remained beyond the pale of Hinduism, and are consequently regarded as outcasts. The distinction between outcasts and low castes has already been explained, and may now be illustrated by a single concrete example. The above-described Velladas are low castes because, despite their primitive customs, they are still members of the Hindu religious and social system. On the other hand, the presently to be described Todas are outcasts because, despite their really higher social condition, they stand outside Hinduism altogether, know nothing of caste, and retain their own religious and social institutions. Instead of *caste*, a purely social distinction, here we have the *tribe*, an ethnical or racial distinction, or at least assumed to be such. Still, there are overlappings and interminglings, some of long standing, so that the census agents are often puzzled to decide whether a given group is some Hindu low caste or animistic outcast tribe. Here religion frequently gives the clue, and it may be stated in a general way that all true caste people profess some form of Hinduism, while all tribal groups are animists or nature-worshippers, fetishists or polytheists, but after their own fashion, and not knowingly worshipping any of the gods of the Hindu pantheon.

Of all the southern hillmen the most remarkable in many respects are the pastoral *Todas* of the Nilgiris, of which they consider themselves as the true aborigines. But that cannot be, since their physique is neither Negroid nor Dravidian, but Caucasian of a remarkably fine type: rather tall, well-proportioned and stalwart, with straight nose, handsome regular features, light brown skin, long ringlety hair, very full bushy beard, whiskers and moustache, and hair even on the chest, though not so fully developed as is sometimes stated. Still, this abundance of hair is often very pronounced, and is certainly their most marked physical character, distinguishing them at once from all the surrounding populations, and pointing rather to affinities with the Caucasian Veddas of Ceylon and the Ainus of Japan. They are naturally of a cheerful, simple disposition, wholly devoted to their long-horned buffalo herds, which in their eyes are the most sacred objects on earth, and on which they mainly depend for their sustenance. The former practices of polyandry and female infanticide have been abandoned under European influences, but unfortunately under the same influences other vices have been contracted, and in recent years the Todas have certainly deteriorated, as shown by their drunken habits, lax morals, and untruthfulness.

From "The Primitive Tribes of the Nilgiris," by J. W. Breeks. By permission of the Under-Secretary of State for India.

A TODA OF THE NILGIRI HILLS.

The Todas are noted for their regular Aryan features, abundant hair, and full beard.

The loose white national robe is common to both sexes, but differently worn, the women throwing it over both shoulders and clasping it in front with the hand. Young women are often distinctly good-looking, with their long hair dressed in glossy ring-

lets, bright glistening eyes, white teeth, and fair *café-au-lait* complexion. But they soon lose their good looks, and are already aged before English women have reached their full development.

The Toda herdsmen lead, or once led, a simple matriarchal life in their isolated little *mands* (hamlets), which usually comprise three huts, a cattle-pen, and the dairy, this being also the temple. The huts are roomy oval structures 18 or 20 ft. long, 10 high, and broad and open doorway blocked at night by a stout wooden slab and only 32 in. high, so that the inmates have to wriggle in and out on all fours: these dwellings present a neat appearance, being built of bamboos interlaced with rattan and covered with waterproof thatch, but would be more comfortable if any openings had been made for the smoke and ventilation. In the floor is dug a hole which serves as a mortar for rice-pounding, being hardened by constant use. The temple-dairy, often larger than the dwelling, is disposed in two compartments partitioned off by planking, one for storing the ghee, milk, and curds, the other for housing the dairy-priest, and from this are excluded the women, while strangers avoid it through fear of the presiding deity.

It is a disgrace for a girl not to get married, and should she fail to secure a mate her father may bribe a man with a buffalo to wed her, but in ordinary cases he receives a purchase-fee of 5 rupees from the bridegroom. In case of divorce she may marry again provided the new husband refunds the expenses incurred at the first wedding. There are no puberty rites or mutilations, no degrading purificatory ceremonies, no scarifyings, no human sacrifices or any traditions of such practices, so that the Todas seem to have arrived at a certain measure of culture without having passed through the terrible experiences to which most primitive people subject themselves. Education is spreading amongst them, and those attending the local schools show some proficiency both in Tamil and English, but to Christianity and Hinduism they turn a deaf ear.

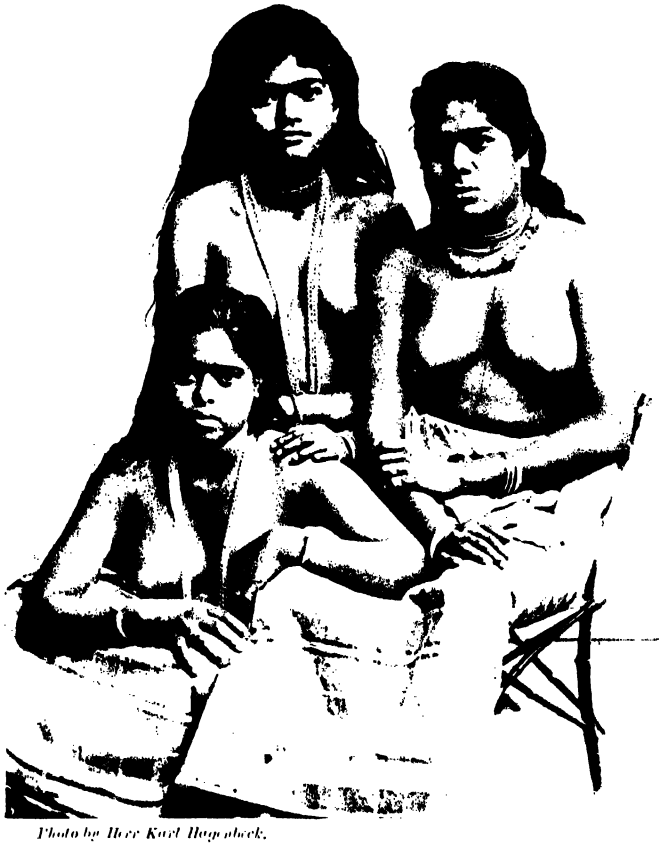


Photo by Herr Karl Hagenbeck.

THREE TAMIL GIRLS OF THE DEKKAN.

Their chief deity is still, as of old, the supreme being Kadavul, creator of the earth and overhanging sky, to whom they pray night and morning to protect their cattle, their wives and families, from all harm. The moon also, and the rising, but not the setting, sun are worshipped, and special reverence is paid to the hunting-god Betakan, grandson of En, the first Toda, and to Hiriadeva the bell-cow god, whose shrine is at Melur, where the neighbouring *Badagas* perform the strange rite of walking through the fire. Once in four or five years a buffalo calf is sacrificed to the gods for good luck, and to make their cattle yield more milk. A priest clad in black kills the animal by

Photo by W. H. L. Skeen & Co.] [*Colombo.*

A TAMIL GIRL OF NORTH CEYLON.

The Tamils of North Ceylon differ little from those of the Dekkan.

Photo by M. Pierre Petit [*Paris.*

A SINGHALESE MAN.
The national chignon shows from the back of the head.

a blow on the head with a club made from a branch of a sacred *tud* tree, and the flesh, which must be roasted on a fire kindled by friction, is either distributed amongst the Kota people or eaten by the celebrants. When a buffalo is sacrificed at a funeral, the belief is that its soul accompanies the deceased to heaven beyond the mountains, where the good will live in bliss for ever. On the road thither a river full of leeches has to be crossed by a thread, which always breaks under the wicked, who are thus plunged into hell. But they may at times return to earth disguised as giants or demons, who go about killing Todas and other people.

As the true aborigines the Todas claim superiority over all the other Nilgiri hillmen, such as the Kotas, Irulas, Badagas, and Kurumbas. They generally live on friendly terms with all except the Kurumbas, who are dreaded as potent wizards with power to cast the evil eye on them and thus cause sickness and death. Perhaps these notions are due to the fact that when the Kurumbas climb the plateau to get corn from the Badagas they levy a sort of blackmail on the Todas, demanding money or cattle, which the Todas dare not refuse.

The Kotas, noted as skilled blacksmiths, carpenters and rope-makers, are a stout hardy people who seem to thrive on the coarsest food, carrion, the entrails of buffaloes, and the carcasses of cattle dying of epidemics. They are a very primitive people, whose women still bolt like rabbits to their warrens at sight of a European. They are scantily clad in filthy rags scarcely reaching to the knees, and are perfect drudges, doing all the hard work both in the field and in their wretched hovels. Yet they have a love of ornament, decorating themselves with not ungraceful tattoo markings, and wearing silver bangles on the wrist, silver rings on fingers and toes, and gold earrings. Even the men will make their dirty *langutis* (loin-cloths) fast with silver chains round the waist. This love of finery is thus seen to be one of those universal sentiments which will crop out above the thickest incrustations of sheer savagery.

The Kota priests are not distinguishable from *shamans* or medicine-men, who are at times possessed by the gods to whom they communicate the wants and wishes of the people, and report their oracular answers. The office is hereditary, since on the death of a priest the god enters the body of some member of the family, who then dreams that the mantle of the deceased has descended on him, and he forthwith enters on his duties as an inspired mediator between the gods and the people. Although there is a recognised village temple, sacrifices are also made to rude images of wood or stone, rocks or trees in the gloomy recesses of the woodlands.

They believe that Kamataraya, an imported Hindu god, created the Kotas, the Todas, and Kurumbas, but not the god-forsaken Irulas. During a profuse perspiration Kamataraya wiped three drops of water from his forehead, and out of them made the three oldest hill tribes—the Todas, whose diet was to be milk; the Kurumbas, who were allowed buffalo-veal; and the Kotas, who were free to choose even carrion if they could get nothing better. Lately other deities have been started—Magali the cholera god, and Mariamma the smallpox goddess, to whom offerings are made when these epidemics are raging. They have a legend that once when smallpox was about, a

certain Badaga saw near a tree a tiger-like being, who told him to summon the Kotas hiding from the plague, and these he spoke to in an unknown tongue, and then vanished. The message remained a mystery till a Kota came forward to explain that it was an order for all to return to their village, where perhaps the interpreter had some untenanted house property.

At the annual harvest feast in honour of Kamataraya a fire is kept up for several days, and all the villagers, men, women, and children, pass the nights dancing round it. On the ninth day all the hill tribes assemble and get up an elaborate male nautch dance, the performers wearing gaudy attire of skirt, petticoat, trousers, turban, and scarves, with much jewellery often borrowed for the occasion. This is followed by a mock funeral, at which the *rôle* of the sacrificed buffaloes is played by men with buffalo horns on their heads, and body wrapped in a black cloth. Then all go off on a hunting expedition with bows and arrows, and on their return report the bagging of some big game. But nobody believes this, nor to this day does any one know what really takes place during these "put-up" hunting parties.

From "The Primitive Tribes of the Nilgiris," by J. W. Breeks. By permission of the Under-Secretary of State for India.

IRULA WOMEN.

The Kotas have a game like the English fox and geese, in which two tigers and twenty-five bulls, or else three tigers and fifteen bulls, engage, the object being for the tigers to kill all the bulls. When a patriarch dies, the funeral concludes with a very painful ordeal for the widow, perhaps for letting him die. In one instance she was dragged in a fainting state up to the corpse, and lying back beside it had to submit to the removal of all her jewellery, "the heavy brass bangle being hammered off the wrist, supported on a wooden roller, by oft-repeated smart blows with mallet and chisel, delivered by a village blacksmith assisted by a besotten individual noted as a consumer of twenty grains of opium daily. The ornaments, as removed, were collected in a basket, to be worn again by the widow after several months" (Edgar Thurston, *Madras Government Publications*).

The Badagas are not the only people who perform the above-mentioned fire-walking ceremony, which may possibly have originated in Southern India, ranging thence in remote times eastwards through Fiji to North America (the Catawbas) and westwards through the Balkan Peninsula to Italy (the ancient Sabines). At St. Thomas Mount in the Madras district it is still kept up in honour of the local goddess, Draupati, the heroine of the Mahabharata epic. The popular belief that the ceremony is only a

juggler's trick performed by professionals is not true, since all may take part in it except the low castes. The persons who make a vow to walk the fire bathe in Draupati's temple-tank, dress in saffron-coloured cloth, sleep overnight in the temple, and in the morning renew their ablutions before breaking fast.

At noon the temple servants heap up fuel on a platform, the pile is kindled by the vow-takers, and in the evening when the procession of the goddess arrives the fire is evenly spread over the middle of the platform to a depth of a few inches, the space thus covered (about 20 ft. square) being now aglow with hot charcoal and embers. Then the temple minister, decked in garlands and dressed in yellow cloth, walks over the fire with measured steps and quite calmly. He is followed by the devotees, who rush in a body—there may be forty or fifty of them on to the platform and walk over the glowing cinders to the other side, where they cool their feet p water. Here their friends receive them, the garments, give them a drink, and escort them home. Children are sometimes carried on their shoulders, and on one occasion a brave young fellow walked over the embers by himself and took part in a cricket match next day.

Questions as to feeling pain or protecting their feet by rubbing in certain vegetable juices are resented as profane by the performers, who indignantly ask what greater protection could be needed than the saving power of the goddess whom they worship. They will admit, however, that when walking over the fire most of them are in a state of religious ecstasy, and so feel nothing except perhaps a slight sensation like pin-pricking. The explanation may therefore be that it is a case of hypnotic suggestion, under which far more wonderful things are now done in European hospitals; and indeed in India itself. Here there are men who in religious excitement think little of cutting off their tongues, and carry them on a plate as an offering to some obscene idol, and till lately threw themselves or their children under the wheels of the car of Jagganauth. But the more usual explanation is that the glutinous juice of an aloe is rubbed well into the soles, and also into the hair, beard, and eyebrows. The devotee will then even drag a red-hot chain through his hands, comb his hair and beard with a red-hot metal comb, and take other liberties with the fiery element with impunity.

Photo by Bourne & Shepherd | *Bombay.*

A SINGHALESE MAN.
The chignon at the back of the head is worn than the women.

The Badaga fire-walkers do not worship Draupati, and their "deities" are chiefly the innumerable demons that infest the woodlands, and of whom there are altogether as many as thirty-three crores, a crore being equal to 10,000,000. To them are attributed the fevers caught by being out after dark, and all the other troubles that Badaga flesh is heir to. Hence the shrines where they can be appeased or scared away are scattered all over the land, and range in size from a tiny jungle or road-side "oratory" to the big temple of Karamadai at the foot of the hills. This demonolatry is the one phase of religious life that is common to all the southern aborigines, amongst whom it plays such a large part that it seems to call for special notice. Both in the Aryan and the earlier Dravidian mythology the demons, supernatural beings intermediate

Photo by the Apothecaries Co., Ltd. [*Colombo.*

SINGHALESE MEN OF HIGH RANK.
The handsome Aryan features are very marked.

between the gods and men, occupy much the same place that they did amongst the ancient Greeks and Romans, and still do as *jins* and *afrits* amongst the Semitic Arabs.

In Southern India several classes are recognised, some more powerful than others, the mischievous and wanton pranks of the weaker being baffled and set at naught by the good offices of the stronger class, who are specially appealed to for this purpose. "Nowhere perhaps has the belief in demons a stronger hold on the popular mind than in this part of India. The existence of numerous exorcists among the various sections of the Hindu population, from the highest Nambudri to the lowest Paraiyan, bears ample testimony to this fact. There is a separate caste, the Panans, amongst whom exorcism, sorcery, and witchcraft are hereditary occupations. The Panan is quite as indispensable a factor in the social organism of the village as the barber and the washerman. There are, again, certain families who have special control over particular classes of demons." The priests attached to many families have their special family deities, "by whose aid they profess to control the action of demons and spirits. It may sound strange, but it is none the less true, that there are exorcists among native Christians and Mussulmans as well. One interesting fact is that high-class Hindus exercise their magical influence by propitiating only the more refined and sublime manifestations of the gods of the pantheon, whereas the low-caste Hindus do the same by propitiating Kali in her more terrible and bloodthirsty aspects, and Sasti."

Sôme of the more evil-minded demons are "supposed to be wandering about in mid-air, or haunting houses, trees, wells, or tanks, ever bent upon doing evil to those

Photo by Dr. Chalmers.

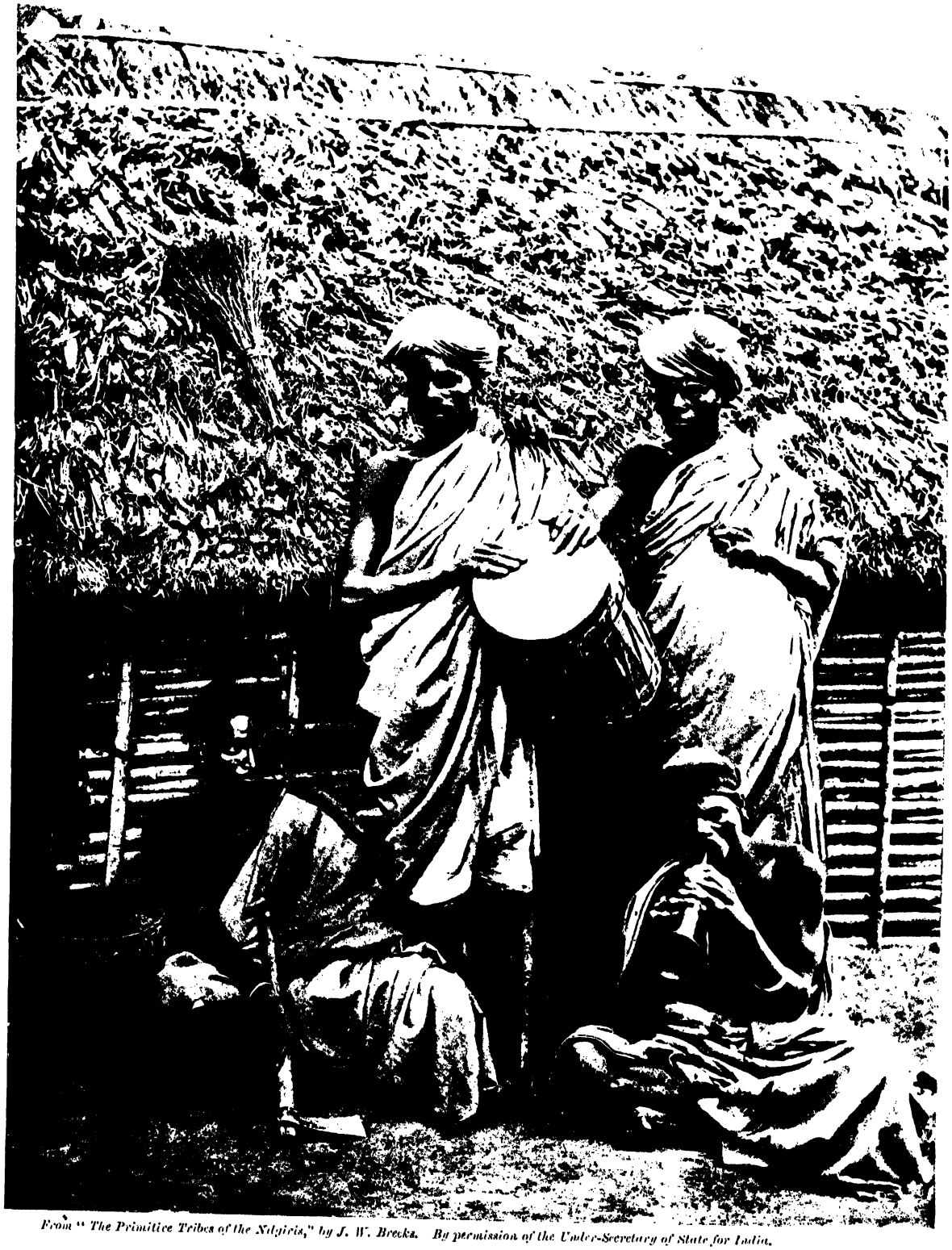
A SINGHALESE WOMAN.
The cotton cloth worn straight across the chest is very common.

that come in their way—especially to their relations and votaries. They are supposed to live upon the offerings made to them by their votaries, who are continually tormented for the purpose. Illness, accidents, and other misfortunes are often attributed to the evil influence of demons or spirits. At the sick-bed of a person the astrologer, the exorcist, and the physician are all in attendance. The astrologer divines the causes and prescribes propitiatory remedies. The exorcist then comes in, and goes through a more or less elaborate ceremony to drive out the demons or spirits. The physician steps in last to treat the patient, for the common belief is that, so long as the patient is possessed, medicine can have no effect.

The demons of smallpox and cholera, and myriads of others, have all to be coaxed into good humour to desist from doing evil. Ghosts or demons often appear in terrible form before they enter into human bodies, and with the sudden disappearance of the phantoms or apparitions a person believes himself to be possessed and falls ill." The exorcist, who works through his tutelar deity, makes images with powdered turmeric, raw rice, burnt husks of paddy, etc., and transfers the demons to them. Ancestral souls on occasions reveal themselves by talking through the voices of living members of the family. Here the demon appears in its original character of a human spirit. The man firmly believes in a spirit possessing him, speaks in the person of that spirit, and gives its name. In his excited mood he plays the demon, who is made to swear that he will leave the body and not return to torment the patient or his family. If mild measures fail, threats are used and corporal punishment resorted to, the blows and other forms of torture falling not on the phantom demon, but on the body of the patient (the above quotations from Sankara Menon).

In Malabar snake-worship ranks next in importance to demonolatry, not only amongst the aborigines, but even amongst the highest of the twice-born. Almost every compound has its serpent-grove with images of the reptiles sculptured on granite blocks. No orthodox Hindu will ever kill a snake, even if bitten, since an injury done to one of them is sure to bring on leprosy, ophthalmia, and other ailments. They receive offerings of milk, plantains, and other dainties, being treated just like members of the family. None but a Brahman will dare to make use of so much as a twig of a tree growing in the snake-grove, where certain songs are sung and religious rites observed, and these venomous creatures are in fact worshipped as gods or demons.

The Irulas, who associate and differ little from the Kurumbas except in their more prominent cheek-bones and shorter, flatter noses, and if possible more primitive ways, are the darkest of all the Nilgiri tribes, as may be inferred from their Tamil name *Irul*, meaning blackness. They are supposed to reverence Siva under a native name, but in truth know no difference between him and Vishnu, and have less respect for either than for the smallpox goddess, Mariamma, worshipped in the form of a stone block set up in the temple at Kallampalla. To her the offering is a sheep, which is simply brought to the temple and sprinkled with water when anybody steps forward, cuts its throat, and shares the remains with all the Irulas present.



From "The Primitive Tribes of the Nilgiris," by J. W. Breeks. By permission of the Under-Secretary of State for India.

IRULA MEN.

Notice the almost black colour of the man to the left, and the high cheek-bones and short noses of the others.

All will eat mutton, goat, poultry, deer, pork, hare, jungle-fowl, pigeons and quails, but draw the line at buffalo-beef, which means growing Hindu influences. They are monogamists, purchasing their brides for a sum varying from 13 to 25 rupees, cash down. There is no *tali*-marriage, and the wedding is of the simplest, little more than a feast of mutton, at which the bridegroom collects a few annas from each guest, which he ties up in a cloth, goes to the bride's house, and carries her off to her future home.

After death, men and women get up a musical concert outside the house of the deceased, who is then buried cross-legged tailor-wise, each in his own village cemetery, and in his own clothes and jewellery, with a new cloth, a lamp, and some grain thrown in to help him along in shadow-land.

The women are often elaborately tattooed across the forehead, and decked with an incredible quantity of gewgaws and other finery. One Irula lady was officially reported in 1897 as arrayed in red cajan: plug in lobe of each ear; brass and glass ornament in each helix; silver ornament in left nostril; brass link and glass bead necklace, one with small cowrie shells pendent; a black thread necklet with thread tassel pendent; ten brass bangles, one chank, and one bead bangle on right wrist; two silver, three lead, seven glass, and three composition bangles on left wrist; two silver rings on left little finger; two brass rings on right second toe. Their ordinary costume is a body-cloth of striped cotton worn straight across the breasts and reaching below the knees, with print cotton cloth throw over the shoulders and tied in a knot in front, the long, crisp, or wavy hair falling in heavy masses on both sides of the head without any parting in the middle.

As here seen, the Irulas show several Negroid traits; but of all the hill people the Malabar Paniyans have best preserved the original Negrito characters. So true is this that they have sometimes been taken for real Negroes recently imported from Africa. But they are unquestionably true aborigines of Southern India, and they have a tradition that they were brought from a far country, where the raja who captured them found them living in such a wretched state that a man and his wife had only one cloth between them, and they were so timid that they had to be taken with hunting-nets. Even now they are virtually slaves of the landowners, and though legally free to leave they are easily traced and prevented from getting employment elsewhere.

NATIVE BARBER AT WORK, CEYLON.
The Caucasian type of the man being shaved is very marked.

The tribal name Paniyan means labourer, that is, serfs or landlack peasants, and such they are and apparently will remain till they die out. The distinctions they draw as to food are peculiar. Thus they will eat land-crabs to prevent baldness or grey hairs, but object to jackals, snakes, vultures, rats, and lizards, freely eaten by some of their neighbours. Instead of the umbrella-hat of the coastlanders they wear the curious basket-work *kontay*, a most effective protection against the rain. It is made of split reeds interwoven with arrow-root-leaves, and shaped like a huge inverted coal-scuttle turned on end, giving to the wearer the appearance of a gigantic wal g mushroom.

Owing to their great reputation for reckless daring, in disorderly times they were often hired to undertake some unusually desperate enterprise—a murder, a robbery, or the like. Their tactics were to surround the doomed homesteads at dead of night with a gang of desperadoes carrying large bundles of rice-straw. These were carefully piled up round the thatched house, and at a given signal fired with torches, the wretched inmates trying to escape being knocked on the head with clubs and thrust back into the fiery furnace. In these more peaceful times they devote their energies to tiger-hunting, in which they also display dauntless courage. The tigers are actually netted alive, the village youths vying with each other in carrying out the really dangerous work of cutting back the jungle to within a couple of spear-lengths of the animal's lair. Often in sheer bravado they will turn their back upon him, and engage in bantering conversation with their friends outside the net, as much as to say, "Who's afraid?" The only rivals of these Paniyan tiger-hunters are the world-famed Hamran lion-hunters of Northern Abyssinia.

Photo by Doctors Paul & Fritz Sa[illegible], Basle.

A VEDDA MAN WITH LEAF SKIRT.
This leafy garb is the "national costume." The long, shaggy hair is quite Caucasian.

Their religious notions are extremely crude. Believing in devils of all sorts and sizes, they pretend to worship the Hindu deities, but reserve all their reverence either for Kad Bagavadi, god of the jungle, or for Kuli, a particularly malignant and spiteful hermaphrodite, whose shrines take the form of a stone set up under a wide-branching tree, or else a cairn in the open. Here are brought their simple offerings of rice boiled in the husk, roasted and pounded, half a cocoa-nut, and some small coins. The banyan and another tall tree are also reverenced, not for their own sake, but because evil spirits are reputed at times to haunt them. The Paniyans themselves have an evil reputation on another ground. They are believed to have the power of changing themselves into certain animals for nefarious purposes. If a woman has to be abducted, one of them pays a nocturnal visit to the house and walks thrice round it with a hollow bamboo. This acts as a charm to draw the woman out, whereupon the magician, changing to a bull or a dog, works his wicked will, his victim always dying in the course of two or three days.

The dead are laid on a mat and buried in a trench 4 or 5 ft. deep, always on their left side, with head pointing south and feet to the north. The mat is then rolled up and tucked into a prepared cavity, while a little cooked rice is deposited for the use of the departed spirit. For seven days after the burial some rice-gruel is placed from 50 to 100 yards from the grave by the priest, who claps his hands as a signal to the two evil spirits prowling about in the vicinity. Thereupon the pair materialise in the form of a couple of crows, who partake of the food, which is hence called *kaka conji*—"crow's rice."

Of the numerous aboriginal groups in the State of Cochin, one of the most

Photo by Doctors Paul & Fritz Sarasin] [*Basle.*

A VEDDA WOMAN.
shaggy hair and wild glance are characteristic

characteristic are the Malayalam-speaking *Parayas*, to whom Mr. Anantha Krishna Iyer has recently dedicated a valuable memoir (Ernakulam, 1905). Their name, from *para*, a drum, denotes the delight they take in tom-toming, and on this account they are generally invited to beat the drum at the funeral processions of the Tamil Sudras. But the word is also said to mean an outcast from all castes. Yet to this day the Paraya calls himself "the elder Brahman," thus claiming precedence over the Brahmans themselves, while these despise him as sprung from a Brahman father and some low-caste mother, or even give him a still lower origin. They are more probably descendants of the Tamil Parayas, who immigrated so long ago that they are now found in all parts of the State.

Although mainly lackland day labourers largely engaged in field work, they draw a subtle distinction between the bullock, to which there is no objection, and the buffalo, which is so unclean that its mere touch is pollution to be cleansed with a bath. On the other hand, they will eat the raw flesh of cows, thus earning the contempt even of the low-caste Pulayas. Being complete outcasts, their presence carries pollution to the higher classes within about half a furlong, so that they cannot approach their houses or even walk on the public roads. In the police-court, Mr. Iyer tells us, they have to stand at such a distance that he could not distinctly hear them when under examination. They are said at times to kidnap Nayer children and hide them away in the woods to bring them up as their own.

The Parayas are also dreaded owing to their reputation for witchcraft: and if half of the current reports are true, the reputation is well earned. Thus they are said to practise black magic, the secrets of which they never let out even under fear of death. In the rural districts they are consulted on all matters relating to the recovery of stolen property, to demoniacal influence, and the killing of enemies. The last-mentioned is effected in several ways. One is by making a wax image of your enemy, holding it in your right hand and your chain of beads in the left, then burning the image with due rites, and the enemy is dead in a fortnight. This method was known to Horace 2,000 years ago. Another is by taking a human bone from a burial-ground, and reciting over it a thousand times the powerful spell, "O swine-faced goddess, seize him, seize him as a victim! drink his blood! eat, eat his flesh! O image of imminent death!" Then the bone thrown into the enemy's house will cause his death. Something like this was practised by the Aztec magicians in pre-Columbian times.

More curious is the *Oti cult*, by which the Paraya can make himself invisible or assume the form of a bull, a cat, or a dog at option, the object being to break the human body, or bewitch people, so as to transport them from one place to another without their absence being noted. Vengeance and fear have led to horrible reprisals for fancied injuries of this sort.

[Colombo.

Photo by Skeen & Co.]

SINGHALESE WEAVING MATS.

[Ceylon.

Photo by S. Cowan & Co.]

SINGHALESE DEVIL-DANCERS.

The fantastic dancing-dress varies greatly in the different districts.

IV. SINGHALESE, VEDDAS, RODIYAS, ANDAMANESE, NICOBARESE

SINGHALA-DIPA, the "Lion Island," which we have changed to Ceylon, is connected with the Indian mainland by a rocky wave-washed ridge, by Europeans called "Adam's Bridge," and by the natives "Rama's Bridge." Across this "bridge," formerly perhaps a more elevated causeway than at present, the pear-shaped pearl of the Indian Ocean was reached at long intervals of time by at least four distinct streams of immigrants from the peninsula. The first arrivals were a people of Caucasian stock, who are now represented by the *Rodiya* and *Vedda* aborigines, and may be distant cousins of the recently discovered Toala Caucasians of Celebes (see page 128). These were followed by early (primitive) Dravidians, who arrived apparently in the New Stone Age, and are now called *Singhalese*, from Singhala, the Sanskrit name of the island (see above). Then came the Sanskrit-speaking people themselves—that is, the Vedic Aryans—whose conquest of the land under the renowned Rama, King of Ayudhya, forms the chief subject of the great Ramayana epic. Lastly the island was reached by later (cultured) Tamil-speaking Dravidians, who now occupy in compact masses the smaller northern section of Ceylon, leaving to the Singhalese the larger southern section. Of the total population (3,578,000 in 1901) the Singhalese form the great majority (2,331,000), the Tamils less than 1,000,000 (954,000), and the Vedda aborigines less than 4,000 (3,973).

Photo by the Apothecaries Co., Ltd. [*Colombo.*

TWO VEDDAS WITH BOWS.

Bows and arrows are the only arms of these nomad hunters.

Differing in no essential point from their kinsfolk of the Dekkan, the Hinduised Tamils call for no particular mention here. But their Singhalese neighbours, who have rejected the corrupt post-Vedic forms of Hinduism, and faithfully adhered to the Buddhist cult which they received from the mainland, are amongst the most interesting of Eastern peoples. Their component parts have given much trouble to ethnological analysts; but from the foregoing remarks it may be safely inferred that they are a blend of the early Dravidian immigrants with their Vedic Aryan

Photo by Bourne & Shepherd [*Bombay.*

A PARTY OF ANDAMANESE WITH THEIR CANOE.
There are two kinds of boats, the one shown here and a rude outrigger.

conquerors. This at once removes the difficulty presented by their language, the structure of which is certainly Dravidian, but of an archaic character, as we should expect, while it is largely charged with Aryan words and expressions, some no doubt derived from the Sanskrit of their early Aryan masters, others from the Prakrit (Pali) of their later Buddhist teachers. Like all the Dravidian languages, it is written in a greatly modified form of the Devanagari script, and, having long been cultivated, possesses a rich and varied literature abounding in moral writings, religious hymns, national ballads, grammars, collections of maxims, nearly all in verse.

While the language is more Dravidian than Aryan, the physical characters are far more Aryan than Dravidian, as shown by their fine regular features, perfectly straight nose and eyes, graceful figures and symmetrical proportions, and light brown or slightly bronzed complexion. "Throughout Ceylon, as a rule, it is the stronger sex that is the better favoured, and the boys particularly are remarkable for a poetic beauty of expression in their fine Aryan features. This is conspicuous in a finely cut mouth and very dark, animated eyes, promising much more than the brain will fulfil. Their fine oval faces are framed by thick, long jet-black hair" (Haeckel, *A Visit to Ceylon*).

But there is a distinctly effeminate expression, which is noticed by all observers, and is heightened by the sparse beard and by the custom of wearing the hair gathered up like a large chignon at the back of the head. To this corresponds a gentle, indolent disposition, which refuses to do more work than can possibly be helped, and also explains the absence of deeds of violence, robbery or murder.

The narrow white loin-cloth of the rural districts is supplemented in the towns by a loose feminine but not ungraceful robe, and often by persons of rank by a curious combination of native and European attire—above, the tall chimney-pot hat, pointed white

Photo by P. Klier [*Rangoon.*

ANDAMANESE ENCAMPMENT.
Notice the woolly hair of these Negritos.

shirt-collar, white waistcoat with jewelled buttons and gold chains, and black swallow-tail coat; below, the primitive red or parti-coloured *comboy*, a sort of loose loin-cloth not unlike a peasant-girl's red stuff petticoat.

In the absence of caste rules there is no restriction to the national *menu*, the leading feature of which are curries with boiled rice in endless variety—sweet, dry, hot, and mixed curries, vegetable, cocoanut, and fruit curries, then the meat and fish curries, including prawns, shrimps, crabs, cuttle-fish, bats, birds, moths, beetles, iguanas, snakes, to which during his stay in the island Haeckel added monkey and flying-fox. The iguana resembles veal, stewed snake suggests stewed eel, and monkey either fresh and baked, or pickled in vinegar, was found to be quite a delicacy.

Ceylon is one of the great strongholds of Buddhism, and one of the most sacred spots in the Buddhist world is the temple at the old capital, Kandy, since here is preserved Buddha's tooth, most venerated of relics. It is kept carefully concealed under a silver bell in an inner recess, being, in fact, nothing more than a simple, rough-cut, finger-shaped bit of ivory 2 in. long and 1 thick. Yet this palpable fraud has been an object of worship to many millions of "devout souls" for over 2,000 years, and has even played an important part in the history of the island.

While ordinary people are buried either in the garden behind their own house or in a cocoanut grove near the village, the Buddhist priests are cremated with solemn rites. The body, laid on a high bier festooned with flowers, is borne with much tom-toming by young priests in yellow robes to the pyre, 30 ft. high, erected in the grove beneath a white cloth canopy. After much chanting and praying the pyre is set on fire, and when the flames reach the awning a thousand voices break into a loud shout of triumph, since at that moment the soul of the priest is wafted heavenwards. Then

rice-cakes and palm-wine are passed round to the assembled multitude, who keep up a jovial drinking-bout round about the smouldering pile for a great part of the night.

On other occasions the people are entertained with devil-dancing, which may be called a speciality of the Singhalese nation. A party of perhaps a dozen naked adepts, grotesquely painted all over in white, red, and yellow stripes, start a kind of wild corroboree, leaping and capering about in the most extraordinary manner amid a closely packed circle of spectators squatted on the ground. At certain annual festivals the devil-dancing acquires some special religious significance. The chief performers are then extravagantly arrayed in coloured feathers, with a pair of horns on their heads, and the long tails, all as described in our nursery stories. Troops of these demons often go capering and shouting through the village with a band of music even in broad daylight, the exhibition ending at night in unseemly orgies.

There are also stilt-dancers, who perform wonderful evolutions on stilts 12 ft. high, and such displays are often got up in honour of distinguished strangers, palm-wine in cocoanut-shells, toddy, fruits, and sweetmeats being handed round during the interludes.

As above seen, the first arrivals by "Adam's Bridge" from the mainland were the Caucasian Veddas, *i.e.* "Hunters," and their near relatives, the Rodiyas, both of whom are dying out, and in 1901 numbered altogether less than 5,000.

The Veddas, who represent the Yakkos of the Sanskrit writings, once roamed the whole island, but are now confined to the woodlands between Kandy and the east coast. Although rather under-sized and dark-skinned, they have fine regular features, with narrow high skull, slightly prominent cheek-bones, long shaggy black hair, and an almost European cast of countenance. Despite their rudimentary culture, they claim to be the "Sons of Kings," with exclusive rights to the forest game, which they shoot down with their bows and arrows, their only arms, and eat the flesh raw. They build no huts, but live in caves or under wide-spreading branches, wandering about in small family groups arrayed in a short leafy garb (see photo, page 313), without any tribal organisation, incapable even of counting, distinguishing colours, or the succession of time. They never laugh, in this respect differing from all other peoples, never wash, keep no feasts unless occasional rude dances can be so called, and show their aloofness from the outside world by their method of "transacting business" with their civilised

From Dr. A. H. Keane's Collection.

NATIVES OF THE NICOBAR ISLANDS.
These are coast people of mixed Indo-Malay type.

Photo by Mr. Man.

NATIVES OF THE INTERIOR OF GREAT NICOBAR (CALLED SHOM PEN).
These are the true aborigines of the archipelago.

neighbours. Entering the village stealthily by night, they deposit their wares—the produce of the chase—at the door of some recognised dealer, then retire, returning next night for the goods left in exchange. Hence the legend that the Singhalese trade with snakes and demons.

Still more degraded are the Rodiyas, the "Miry," who are regarded not as a tribe, but as a caste, and that the very lowest in the whole island. Till recently they were forbidden to use the ferry-boats, to draw water from the wells, to enter a village, learn a trade, or till the soil. Yet the Rodiyas are physically a much finer people than the Veddas, taller, of lighter colour and with more regular features, and amongst them are met the handsomest women in Ceylon. On this point Haeckel waxes enthusiastic, declaring that nature has bestowed the Rodiyas "the attractive grace of beauty of form and limb," and that the young men and women are "generally tall and well grown, and have handsomer faces than the rest of the Singhalese."

Between the Andaman and Nicobar islanders, despite their proximity, the contrasts are startling. The Nicobarese are Indo-Malayans of two kinds, the primitive Shom Pen of the interior of Great Nicobar, and the more advanced coast people, but all alike of Mongoloid type, under-sized (5 ft. 3 in.), with wide flat nose, oblique eyes, high cheek-bones, flat features, yellowish or dull brown skin, hair quite straight in the interior, not seldom wavy on the coast. But the Andamanese are typical Negritos, allied to the Samangs and to the Philippine Aetas, though rather taller than either (4 ft. 10 in.) and a shade blacker. Mr. E. H. Man tells us that these "merry, talkative, petulant, inquisitive, and restless" little folk are model husbands, treating their wives as real helpmeets, and scarcely ever divorcing them, "conjugal fidelity till death being the rule and not the exception." They are not cannibals, nor do they burrow like rabbits in the sand, nor are there any "oven-trees" for pig-roasting, as reported by early travellers. But they wear no clothes, and have no fixed abodes, their leafy shelters being shifted with every shift of the encampment. They think their islands are the whole world, which is flat, balanced on the top of a very tall tree, and doomed one day to be upset by an earthquake. Then the living and the dead will change places, and to hasten the catastrophe the ancestral souls combine now and then to shake the tree, and thus displace the wicker ladder connecting it with heaven. Here dwells *Puluga*, an invisible being who lives in a stone house and knows everything, even men's thoughts, in the daylight, but not in the dark, and has made all things except a few evil spirits, whose misdeeds he cannot help.

A. H. Keane.

CHAPTER XII

ARABIA, SYRIA, PALESTINE, ASIA MINOR, AND ARMENIA

THE south-western extremity of the Asiatic continent, jutting out in the one direction to form the comparatively small peninsula of Asia Minor, and in the other to constitute the much more extensive Arabian peninsula, is the cradle of a number of races which in former times have played a most important—in one respect the most important part in the history of mankind. Many of these races, like the Phœnicians and the Hittites, are now as extinct as the dodo, while the Jews have been driven from their native country and are scattered over the face of the habitable globe. As a consequence of the endless migrations, minglings, and extermination of the numerous races which have made this area the scene of their struggles, the population of much of Asia Minor and the adjacent districts is of an exceedingly mixed character—so much so that the full solution of the relationships and origin of its different constituents is still one of the puzzles of the anthropologist. Indeed, from an anthropological and ethnographical point of view, it may be said that the region is a land of mystery. Witness, for instance, the discussions that have taken place, and which will doubtless be continued in the future, in connection with the

Photo by Schroeder & Co.] [*Zurich.*

AN ARAB WOMAN AT HER TOILET.

"Hittite problem," and the influences exerted by the ancient people who have given rise to that puzzle on the modern inhabitants of this part of Asia. Since, however, in a work bearing the title of *Living Races* it is inadmissible to take cognisance, otherwise than here and there in an incidental manner, of tribes belonging to a long-distant past, we are precluded from even summarising what has been written on this subject: and we must accordingly do the best we can to indicate the relationships of the various races to be met with in this area without the valuable assistance which would thereby be afforded.

It may be stated in the first place that, apart from the Turks (who are themselves a people of Mongolian origin, largely modified by intermixture with Caucasians), the whole of the population of the area under review belongs to the Caucasian branch of the human race. Further, all these people are referable to the dark-haired division of that branch (see Introduction). There are, however, two great language-divisions, or language-stocks, to be met with among the races inhabiting this south-western corner of Asia. The great bulk of these people, including Arabs, Syrians, and Jews, belong to what is known as the Semitic stock: this being in all probability originally identical with the Hamitic stock, from which are sprung so many of the Caucasians of North Africa, such as the ancient Egyptians, now represented by the Copts, and the Berbers. Arab and Jewish faces have indeed much in common, thus revealing the not very distant relationship of the two races.

On the other hand, the Armenians, or Hai, who were formerly chiefly concentrated around Lake Van and Mount Ararat, represent a totally distinct linguistic family of the Caucasian stock. They are, in fact, Aryans, and belong to the Iranian section of that family, which is typified by the Persians, but also includes the Kurds and Ossets.

Photo by Bonfils] *[Beyrout.*

AN ARAB SHEIKH.

With the presence of two such totally distinct linguistic groups in the area forming the subject of the present chapter, it will be no matter of surprise to find that many of the races are of a very mixed type. The natives of Palestine and Syria, who, so far as the inhabitants of the cities are concerned, are collectively known as Syrians, appear to be the result of the admixture of Arabs with the descendants of the ancient Phœnicians and with Jews. On the other hand, there are a number of nationalities, such as the Maronites of the western Lebanon, the Chaldeans, or "Nestorians," and the Druses of the Mount Hermon and Jebel Hauran districts (apparently of Kurdish origin), whose main claim to be associated rests on the community of their religion. Again, the Ansarieh, or Nazareans, together with the Kizil-Bashis and Yezidis or Yezdi (whose affinities are Kurdish, and therefore Iranian) of Mesopotamia, have been regarded as representing the last remnants of an original population of Asia Minor akin to the Armenians.

One brief paragraph it may be admissible to devote to the Hittites, on account of

Photo by Lekegian & Co.] [*Cairo.*

AN ARAB SINGER WITH HER TAMBOURINE.

Photo by Lekegian & Co. [*Cairo.*

AN ARAB DANCING-GIRL.

the frequent mention of that mysterious race in Scripture. Many theories, as already mentioned, have been proposed to explain their relationships; but according to one of them, which has been accorded a considerable amount of approval, the Hittite language was connected with the Armenian (Iranian) branch of the Aryan family of languages. It is true the occurrence of a Semitic element in the old Hittite country (wherever this may have been) is admitted; but this is considered to have been swamped in very early days by the influx of Aryans, who spoke an ancient form of Armenian. Be this as it may, the evidence indicates that Syria and Asia Minor were originally the home of a round-headed race akin in this respect to the modern Armenians (as contrasted with the long-headed Semites); and this race can be identified with none other than the Hittites. Subsequently these Hittites appear to have become much intermingled with Jews and Amorites; an inference which receives strong support from the very noteworthy fact that in the northern provinces of Syria, which undoubtedly represent the scriptural land of the Amorites, the majority of the population differ from the normal long-headed Semitic type by their short and broad skulls.

In marked contrast to these puzzling mixed races of Syria and Asia Minor, whose history and origin it is so difficult to unravel, the Arabs of the Nejd Desert present us with examples of the Semitic type in its purest and most uncontaminated form.

With this too brief reference to some of the ethnological problems presented by the area forming the subject of this chapter, we pass on to a survey of the races inhabiting its different countries. It must be understood, however, that only the more important and interesting of these can be even mentioned.

ARABIA

Arabs are celebrated throughout the world for two characteristic traits—their hospitality and fidelity to the stranger who has been received within their tents, and their love and affection for the splendid breed of horses which bears their own name. The former virtue probably dates from very remote antiquity, and may indeed have been coeval with the evolution of the race itself. Curiously enough, however, the possession of horses is believed to be a comparatively recent attribute of the Arabs, for it seems that, previous to about the commencement of the Christian era, the horse was entirely unknown in Arabia, where its place was taken by the ass and the camel. Evidence of this lack of horses in days long antecedent to the Christian era is afforded by the Book of Job, in which, while it is stated that the patriarch who dwelt in the

land of Ur, the modern Arabia Petræa, was possessed of vast herds of oxen, camels, and asses, and vast flocks of sheep, no mention is made of his owning a single horse.

By the old geographers Arabia was divided into three provinces, or districts, namely Arabia Petræa in the north; Arabia Felix, probably corresponding to the province of Yemen (Asir-el-Yemen), in the south-west; and Arabia Deserta, comprising the rest of the country. These, however, are not natural geographical divisions, and the whole country is really a desert, without rivers. The chief territorial divisions nowadays are Oman, at the south-east extremity of the peninsula: Hadramut in the south: Yemen on the south-west: Hejaz, the sacred territory, forming the upper portion of the Red Sea littoral; and the great central plateau of Nejd, inhabited by Arabs of the purest type. To the northward El Hejaz passes into the mountainous districts of the Sinaitic I sula, which in its turn impinge n the one side on the cultivated lands of the Egyptian delta, and on the other on the hill country of Palestine. The northern districts of Arabia Petræa are sometimes termed the Desert of the Exodus. For its size (something under 1,250,000 square miles), Arabia is an extremely thinly populated country, as indeed it must from its very nature always remain, and it is likewise one of the least known, so far at least as the interior is concerned. Estimates of the number of the population range between 5,000,000 and 12,000,000, although it is probable that the former is much nearer the truth than the latter.

Arabs, who, as already mentioned, form some of the most typical representatives of the Semitic stock, are, however, by no means confined to the country to which they give their name, for in addition to Arabia they occupy a part of Mesopotamia, the Egyptian shores of the Red Sea, the eastern coast of the Persian Gulf, and a large

Photo by Legrand.

AN ARAB ENCAMPMENT IN AN OASIS.

A GROUP OF ARABS.

tract of Northern Africa, while as travellers and traders they have spread themselves over much of Africa and the East. The Bedouin, or nomadic Arabs of the interior, who have preserved the original Semitic type in all its pristine purity, and who appear to be the lineal descendants of the ancient Ishmaelites, are characterised by their long and narrow heads, which exhibit a remarkable prominence in the occipital region, an elongated face, an aquiline Jewish-like nose, and a slim and lithe form of body. The colour of the skin is bronze, the black hair is coarse and luxuriant, although the beard and moustaches of the men are frequently somewhat scant, the full eyes are dark and piercing, but the average stature, as well as the physical strength, are below that of the finer European races. In contradistinction to the Arabs of the towns, the Bedouin are essentially a nomad and in the main a pastoral race. Of his first experience of these sons of the desert, the talented author of *Eothen* wrote as follows in his own inimitable and picturesque style:

"I was now among the true Bedouin: almost every man of this race closely resembles his brethren; almost every man has large and finely formed features, but his face is so thoroughly stripped of flesh, and the white folds of his headgear fall down by his haggard cheeks so much in the burial fashion that he looks quite sad and ghastly; his large dark orbs roll slowly and solemnly over the whites of his deep-set eyes—his countenance shows painful thought and long suffering—the suffering of one fallen from a high estate. His gait is strangely majestic, and he marches along with his simple blanket as though he were wearing the purple. His common talk is a series of piercing screams and cries very painful to hear.

"The Bedouin women are not treasured up like the wives and daughters of other Orientals; and indeed they seemed almost entirely free from the restraints imposed by jealousy: the feints which they made of concealing their faces from me were always slight; when they first saw me they used to hold up a part of their drapery with one hand across their faces, but they seldom persevered very steadily in subjecting me to this privation. They were sadly plain. The awful haggardness that gave something of character to the faces of the men was sheer ugliness in the poor women." And yet we are told by writers who have not sojourned among them as did "Eothen" that the Bedouin are a remarkably handsome race!

Although turbulent and predatory, to the stranger who has once partaken of their hospitality, or has claimed their protection by laying his hand on the tent-pole, the Bedouin are ever courteous and kind, being indeed, if necessity arise, bound to protect his life by the sacrifice of their own. They are never backward on such occasions in offering to the uninvited guest the dish of *youart*—a kind of whey; but alas! their own resources are often so limited that it may be a matter of difficulty to satisfy the cravings of the hunger generated in the traveller by the desert air.

The hardships of the Bedouin's lot are indeed many and frequent, as is indicated in the following account given by Sir Charles Warren as an appendix to

Captain Hayes's *Man-hunting in the Desert*, which applies to the nomads of Arabia Petræa.

"The Bedouin," so runs this narrative, "congregate together during the summer and autumn near the springs of water and palm-groves. In the spring they have grass and water everywhere, and are free to go where they like. In the winter they are in great straits, for they have to go where they can find herbage, and yet they have to drive their flocks to water, sometimes a distance of twenty or more miles. This they do about twice a week, sending the camels for water for their camp when their supply has quite run out.

"It is quite a mistake to suppose that the Bedouin of this desert do not grow corn. Each tribe has its cultivated land (as well as its palm-groves), and they grow as much corn as they require for their sustenance. . . . In other cases the Bedouin have joint lands with the Fellahin living on the outskirts of the occupied lands of Egypt and Palestine. A family or a portion of a family of Bedouin will go a hundred miles, quite beyond their tribe, to cultivate land for corn."

In the more central parts of the country the Bedouin are, however, wholly a nomad and pastoral people. Throughout the country they are split up into a number of tribes, each under its own hereditary *sheikh* or chief, who is an absolute despot, with full power to take the lives of his fellow-tribesmen as a penalty for transgression. In regard to the tribes in Arabia Petræa, Sir Charles Warren writes as follows:

"The connection of the tribes one with another is difficult for Europeans to comprehend, it seems so contrary to the whole rules of Bedouin life as usually laid down. All the desert tribes have their allies or relations among the Bedouin or Fellahin in the cultivated portions of Palestine and Egypt. . . . No doubt this was at first dictated by policy in order to secure themselves friends respectively in the desert or cultivated country: but it cuts both ways, and anybody who takes the trouble to

Photo by Lekegian & Co.] [*Cairo.*

ARAB WOMEN AND CHILDREN.
Showing the manner of covering the face.

Photo by Lekegian & Co. [*Cairo.*

AN ARAB MOTHER AND CHILD.

investigate and understand their relationships will find it comparatively easy to make arrangements with tribes in the desert, however far they may be."

In another paragraph it is stated by the same writer that in these North Arabian deserts there are no cattle, the only domesticated animals being sheep, goats, dogs, camels, asses, and horses. The latter are, however, only to be found on the pasture-lands, which become more frequent in the southern parts of the country: but they can be taken all over the country, provided they are accompanied by camels as water-carriers.

The Bedouin of the north and central districts are, as already stated, the purest and finest representatives of the Arab race. Among the tribes near the coasts and in the neighbourhood of the Mesopotamian frontier, there is, on the other hand, a more or less marked admixture of Syrian and Turkish blood: while in the Yemen district, on the Red Sea, and in Hasa, on the Persian Gulf, an infusion of an Ethiopian and Negro element is equally well marked.

The Arabs of the coast districts, as well as the South Arabian agricultural tribes, present a marked contrast both in physical characters and more especially in their mode of life to the Bedouin of the desert, living for the most part in towns or villages instead of tents. In the more important towns the houses usually consist of at least two stories, the apartments being built round a square or central court. To escape in some degree from the torrid noonday heat, these town-dwellers in many instances construct underground rooms to their houses; while in the cool of the evening they make use of the flat roofs, alike for meals and as sleeping-places. Many of their habitations, which are built of stone, are the remnants or ruins of edifices constructed centuries ago, especially in Southern Arabia; and it has been well said that Arabia is truly a land of ruins. In addition to tents, some of the semi-nomad tribes make use of huts, constructed of reeds or straw, as dwelling-places.

These semi-nomads, who mainly occupy the fringe of the desert, form indeed a kind of intermediate class between the freely wandering Bedouin of the interior and the inhabitants of the coast towns, who are mainly traders and artisans. In the southern districts the Shirifs, who claim descent from the Prophet, occupy an especially exalted position, then come the ruling classes, and after these the Bedouin; but inferior to all the rest are the Akhdam, who perform menial offices, and may be compared to the Mehtra caste in India.

As weapons the Arab carries a spear, a short dagger, and a long flint-lock gun, the latter being handsomely embellished, especially in the southern districts, where silver mountings are used.

The picturesque national costume comprises, in the first place, an under-garment in the form of a long white shirt; over which comes a close-fitting tunic of silk or cotton, according to the means of the wearer. The latter is generally of striped material, and is gathered in by a girdle of raw leather. Over all is worn the *abba*, or cloak of camel's hair, black or with broad white bars, through which the arms are

From Mr. Harold O'Donnell's Collection.

A BEDOUIN MUSICIAN AND HIS AUDIENCE.

thrust. Red shoes, pointed and turned up at the toes, are worn. The head-dress consists of a piece of cotton or silk, some 4 ft. square, with yellow or red stripes, fringed on two sides. This is doubled triangularly and thrown over the head, so that the two long ends hang down over the shoulders, while the third hangs down the back. Round the crown of the head is wound a double wisp of brown camel's hair, partially twisted; the string round the temples being a protection against sunstroke, while the eyes can be shaded by drawing the ends of the cloth over them. On the other hand, the dress of the town-dwelling Arabs and of the South Arabian agriculturists consists, for men, of a blue shirt with loose sleeves, a white apron, and a blue head-fillet, round which is twisted a yellow string. The women wear trousers and brightly coloured shifts. On the head they wear a kerchief, and over that a broad-brimmed straw hat. They are not veiled. Women of all classes are fond of setting off their simple attire with silver ear-rings, and even nose-rings, and silver bangles round the arms and ankles.

As regards personal characteristics, an unbounded sense of the duties of hospitality, a scrupulous attention to cleanliness, together with courage and strict temperance, may claim the first place; and if to this be added a frank and open bearing, a sound judgment, and highly developed faculties of perception, the Arab character appears at first sight in a highly favourable light. When, however, his unscrupulous practices as regards money matters, his fondness for revenge, his jealous and fiery temperament, his quickness to resent injury, and his sensitiveness in matters of etiquette—all of which are fruitful sources of quarrels and bloodshed—are taken into consideration, the Arab appears in less favourable colours. The greed, too, of all classes, from the highest to the lowest, and the perpetual and unblushing demands for *backshish*, in season and out of season, are also unpleasing traits.

On the other hand, the regularity with which an Arab, wherever he may be, performs his religious duties puts to shame many Christians. Needless to say, Arabs are followers of the Prophet, and of the most bigoted and intolerant type; and the Koran forms—or is supposed to form—the rule of their lives and the foundation of their laws. Indeed, Islam itself had its origin in the Arabian desert; and the Moslem salutation, "Salam-alaikum," which is in use over the whole of the Mohammedan East, had the same birthplace. Mecca, the holy city to which every Mussulman turns when performing his morning and evening devotions, as well as the scarcely less celebrated city of Medina (celebrated for its groves of date-palms), is situated in the province of Hejaz; and the constant pilgrimages to their shrines give rise among the Arabs to a special pride in the observations of their religious ritual. An Arab, or any other Mussulman, who has made the pilgrimage to Mecca, or rather to the shrine on the adjacent Mount Arafat, on the proper day of the year, is alone entitled to assume the coveted title of *haji*. The religious services and ceremonies are performed by *mollas*, whose office it also is to proclaim, when occasion arises, a *jehad*, or religious war, against the *kafir*, or infidel.

Photo by Schroeder & Co. [*Zurich.*

A SYRIAN MAN.

Among the food products of the country, wheat, barley, and maize are the only cereals of

any importance; maize-porridge being a favourite article of diet in the southern provinces. In regard to fruits, dates form the chief staple, both as an article of home consumption and for export; but melons, cucumbers, oranges, and several other kinds of fruit are grown in considerable quantities where conditions are favourable to their cultivation. Of equal importance to dates in the daily life of the Arab is coffee: and he is served with this by his wife in the early morning while seated on his carpet after the performance of his devotions. At the same time the *chibouk*, or pipe, is served to the master of the house by the obedient wife, who stands by with folded hands while the cup is emptied, thus silently proclaiming the inferiority of her station to that of her lord—an inferiority specially insisted upon in the Moslem creed. Although slavery is a recognised institution in Arabia, the treatment accorded to these bondsmen is in the main kind and reasonable. Slaves, for instance, are permitted to clothe themselves in the fashion of their masters, and can hold property, and even purchase their freedom.

From Mr. Harold O'Donnell's Collection.

AN ARAB WATER-CARRIER.

The influence of the Arab's religion does not by any means end with his treatment of his wife and slaves, the prohibition of alcoholic drinks, and the due observance of his daily devotions. His art is also ruled by the Koran, and its decorative side is limited to geometrical patterns in the "arabesque" style; in this respect Arabic and Hindu art are at opposite poles.

As regards courting and marriage, the Bedouin endeavour to win their brides (on the rare occasions when they have the opportunity of seeing them) by a display of manly prowess and even ferocity, sometimes wounding themselves as a proof of their courage. The city Arabs, who are accordingly stigmatised by their cousins of the desert as degenerate, are less outrageous in their manner of exhibiting affection. When a marriage is arranged the bride is decked in her wedding finery (provided at the bridegroom's expense) in the females' compartment of the parental tent; and is then mounted on a camel and conducted to the camp of the suitor's family. After several days spent in dancing and other festivities, the newly wedded pair are escorted to their home by a party who perform a kind of ceremony, supposed to represent the old savage marriage by capture—that is to say, the forcible abduction of the bride from her relatives by the husband. As a rule, the wife is purchased from her parents.

Funeral ceremonies are more elaborate than bridals; the duties of mourners being undertaken by the women, who alone don mourning garments. When a death takes place, professional female mourners are summoned to the house, or tent, who utter terrific howlings and lamentations during the period that the corpse remains in the domicile, and on the road to the place of interment, accompanied by beating of their breasts and

Photo by Bonfils [*Beyrout.*

A CHRISTIAN SYRIAN BRIDE OF BETHLEHEM.

tearing of their hair, so that they may well be mistaken for raving maniacs rather than people in their senses. The time of interment is generally, and very appropriately and poetically, fixed to coincide with the going down of the sun: and when at the grave's side passages from the Koran are intoned by the officiating *mollas*; the body being laid on one side with the face turned towards holy Mecca, on which are concentrated the devout Mussulman's hopes of salvation and happiness in the world to come.

The pre-eminence of the coast Arabs as navigators and explorers in mediæval times we have, unfortunately, no space to discuss; although it may be mentioned that, according to recent researches, they succeeded in journeying so far east as the Aru Islands, off New Guinea. The Melkits and the Wahabits are the two great Arabian religious sects.

SYRIA

"How are the mighty fallen!" may well be the exclamation when the insignificant position now held by Syria in world-polities is contrasted with that occupied by the great Assyrian empire, of which it formed a part, in biblical times. Syria, or Sham, as it is called by the natives, was formerly divided into three provinces - Syria Superior, or Syria proper, Phœnicia or Phœnice, and Palestine (Palæstina) or Judæa. It is the two former provinces (of which Phœnicia is now represented by the country around Tripoli) which alone concern us in this section; the third province being assigned a separate heading. In former days Syria was often called Assyria, as constituting a part of the Assyrian empire; and there was a similar confusion as regards the names of the inhabitants of the two countries, Herodotus informing us that while the Greeks designated the natives of Syria as Syrians, by other races they were called Assyrians. Geographically the two names are perfectly distinct and well defined.

Syria, inclusive of Palestine, is the mountainous tract occupying the eastern border of the Mediterranean, and backed by an extensive plain stretching inland to the Euphrates. That part of Syria which lies to the north of Palestine appears to have been the "land of the Amorites," while the "land of Canaan" was situated in the south.

As already mentioned, the origin of the Syrians appears traceable to the commingling of the descendants of the ancient Phœnicians with Arabs on the one hand and with Jews on the other. Originally they spoke the Aramaic language (in which is written a valuable version of the Scriptures), which appears to be intermediate between Phœnician and the cuneiform Assyrian of Nineveh, but they are now completely Arabianised in speech, although a large section as typified by the Maronites are Christian, representing a special Syrian branch of the Eastern Church. Others, however, have a debased form of partly Christian, partly Zoroastrian, religion engrafted on a Mohammedan basis; while Mohammedanism itself forms the religious belief of the population, taken as a whole. In addition, there is the peculiar religion of the Ansarieh, despised alike by Christians and Mussulmans. Besides the races already mentioned, it should be added that there is a large Greek and Turkish element in the population, and that Bedouin Arabs have

Photo by T. R. Dumas & Son] [*Beyrout.*

A SYRIAN IN FULL COSTUME.

established themselves wherever there are plains suited to their nomad life. No accurate census of the population exists, although the number has been approximately estimated at 2,000,000.

As typified by their Christian representatives and the Druses, the Syrians are a handsome and energetic race, noted for their success in trade, their fondness for travel, and their generally energetic spirit, many of the merchants having established themselves in large commercial centres of Europe. They are essentially of the Semitic type, with distinctive characteristics of their own.

The characteristic dress of the better class of Syrian men is well shown in the illustration on page 333. As regards the women, the hair is parted on the crown of the head in such a manner that while one portion falls down over the neck, the remainder is twisted with the aid of black silk threads into tresses which sometimes reach to the feet; the tresses terminating in wreaths of gold or silver which make them hang straight. Strings of pearls and sequins, together with flowers, are intertwined among the hair on the crown of the head, producing in young and pretty girls a most elegant effect. In Damascus some of the ladies crown their heads with a cap of carved gold in the form of an inverted cup, from the top of which depends a golden string with a row of pearls. Like other Orientals, the Damascus ladies display a great love of perfumery, attar of roses being the favourite. The eyelashes and the edges of the eyelids are tinged with *kohl*, the well-known black powder; while the nails of both the fingers and toes are stained orange with henna—a taste which by no means commends itself to Western ideals of beauty.

Photo by the American Colony, Bethlehem.

A CHRISTIAN SYRIAN WOMAN OF BETHLEHEM IN FULL ATTIRE.

Photo by Schroeder & Co. [*Zurich.*

A JEWISH RABBI OF JERUSALEM.

The Maronites of the Western Lebanon, who according to the traveller Burckhardt derive their name from Marroun, a holy hermit of the fifth century, were believed to number about 220,000 some seventy years ago.

They constitute, according to the same authority, "a community governed by the most purely theocratical system that has withstood the changes of times; a theocracy which, having constantly the fear of Moslem tyranny impending over it, has of necessity a character of moderation and paternal tenderness towards the governed, so that it has fostered among them some germs of civil liberty, which need only a more favourable season to unfold themselves. The Patriarch (*batrak*) is elected by the bishops of the nation, subject to the approval of the Pope or his legate. The Patriarch's authority is unlimited; all the

Christians of the mountain pay him extraordinary respect and deference. He has but to speak to be obeyed implicitly, and that even in matters not pertaining to his spiritual functions. The influence of the numerous bishops is also very great. . . .

"It is perhaps to the potent influences of the clergy that we must attribute the mild and simple manners generally prevailing among the Maronites; for violent crimes are extremely rare among them. . . .

"The laity may be considered as divided into two classes—the common people and the *sheikhs*; the latter, deriving their superiority from the antiquity of their families, or from their wealth, answer, in some degree, to our English notions of the class of country gentlemen. The whole nation consists of husbandmen. Every man cultivates with his own hands the little domain he owns or farms. Even the *sheikhs* live in the same manner, and are only distinguished from the rest by the display of a dress somewhat better than common and the possession of a horse, and of some slight advantages in food and lodging. They all live frugally, without many enjoyments; but also with few wants, as they are unacquainted with the inventions of luxury. In general the nation is poor, but no one wants necessaries; and if beggars are sometimes seen, they come rather from the sea-coast than from the country itself. Property is as sacred among them as in Europe. Travellers may journey through their mountains, and through those of the Druses, by night or day, with a security unknown in any other part of the empire; and the stranger is hospitably received, although not, it must be owned, with the same open-handed liberality as among the Arabs."

Whereas the Maronites are distinguished by their mild and peaceful manners, the Druses are the most warlike and courageous of the native races of Syria. The Druses occupy the southern portion of Lebanon, the western slopes of Antilebanon, and Jebel Sheikh; in Lebanon itself there being over thirty towns and large villages occupied solely by this community, and more than a couple of hundred villages tenanted by Druses and Christians together.

Photo by William H. Rau [*Philadelphia.*

A SYRIAN WOMAN OF DAMASCUS.

Although a stranger would probably find some difficulty in picking out a Druse from among the other natives of the district, to one who knows the country and its people the physiognomy and bearing of every individual of this small but proud nationality are unmistakable.

"The physiognomy of the Druse," according to Burckhardt, as summarised in Kelly's *Syria and the Holy Land*, "is noble, grave, and sometimes even characterised by an expression of high spirit not untinctured with ferocity. In general, without being remarkable for tall stature, the men are well made, active, muscular, and

possessed of extraordinary powers of endurance. Their square, well-knit frames betoken great vigour, and to this they add the most dauntless intrepidity. Their women, of whom they are exceedingly jealous, are taller in proportion than the men, with fine figures and clear, rosy complexions, such as would not disgrace the healthiest lass that ever brushed the dew from English lawn or Highland heather. Among them may be found many heads displaying that superb character of beauty, almost unknown in Europe—luxuriant raven hair and eyes of the purest blue, with jet-black brows and lashes.

"The character of the Druses is somewhat hard to define. Haughty, sanguinary, and vindictive by nature, they conceal these defects under an exquisite suavity of demeanour, and they fairly compensate for them by their unbounded hospitality, generosity, and loftiness of soul. Their code of morals is extremely rigid, and the greatest good faith prevails in their mutual dealings: their word, once passed, becomes a sacred oath as binding as the most solemn legal contract. No people are more nice than they upon the point of honour: with them the least insult is instantly requited with the *khanjar* (dagger) or the rifle, whereas among the people of the plains it only provokes abusive retorts."

On the other hand the Druse, when trading with other sects than his own, is reported to be much less trustworthy: while he is not so particular about his honour when an affront is received in private where there are no witnesses. In the case of mixed Druse and Christian communities, although outward harmony is generally maintained, the two sects have but little intercourse with one another, and keep mainly to themselves. Hospitality is pushed to an almost absurd degree, and the poorest peasant will give his last crust to the hungry traveller, who, after he has once partaken of his host's bread and salt, is for ever an almost sacred guest.

The Druses are divided into three distinct classes: the *emirs*, or princes, of whom there are a considerable number; the *sheikhs*, or hereditary gentry; and the *zalemats*, or peasants. Religious observances receive but scant attention: and, indeed, the principles of the Druse creed are by no means easily understood by Europeans. The whole nationality is divided into a number of clans, between which there are frequent feuds; and marriages beyond the limits of their own families or clans are consequently infrequent.

Photo by Bourne & Shepherd, Bombay.

A JEWISH RABBI OF PALESTINE.

A Druse has but one wife, who is generally married at the age of thirteen or fourteen; he himself entering into wedlock at the age of from sixteen to eighteen. Three days previous to the marriage the bridegroom, accompanied by a party of his own friends, all fully armed, make their appearance at the house of the bride's father, who, likewise armed, awaits their arrival, and, after a formal demand, finally agrees to surrender his daughter, the suitor fixing the amount of the *mahr*, or dowry, he is prepared to settle on his intended. The betrothed girl, closely veiled, makes a momentary appearance on the scene, and definitely pledges her assent to the contract by presenting her lover with a *khanjar*, or dagger, enveloped in a cover worked by her own fair hands.

A SYRIAN GIRL AT A SPRING.

The picturesque Native Costume is excellently displayed in this picture.

"All parties," writes Kelly, "then enter the house. The bride afterwards proceeds slowly to the bath, where she spends the day with her companions, whilst the men mount their horses and amuse themselves with their favourite games, or remain smoking and drinking coffee in the house of the bride's father: the same ceremony is twice repeated. On the wedding night the women conduct the husband to the nuptial chamber, where the bride awaits him covered from head to foot with a red veil spangled with gold; removing this, he presents her with the *tantur* (married woman's head-dress), and places it on her head, where it is to remain for the rest of her life. The moment the husband snatches off the veil, the women run out of the room screaming, or, rather, gabbling very like turkeys. This is the signal for a tremendous uproar in the house: the women never leave off screaming and gabbling in their own apartment for several hours, and the men, assembled in another room, perform the 'dance of arms.' They caper about

Photo by the American Colony] [*Jerusalem.*

SYRIAN WOMEN GRINDING CORN.

and put themselves into all sorts of ludicrous attitudes, clashing their sabres or their yataghans together, and feigning to be in a towering passion. All this hubbub is made to drive away the *jins* and the evil spirits, who are thought to be particularly busy about the house on such occasions."

On paying the stipulated dowry, every Druse is entitled to repudiate his wife at a moment's notice; and any infidelity on her part is punishable with death at the hands of her own immediate relatives. A peculiar trait among the Druses is their total inappreciation of music, either instrumental or vocal; so that they have no musical instruments of any description, and thus march to battle without the inspiriting accompaniment of trumpet, or even of warlike songs and ballads.

Another important nationality is that of the Ansarieh, or Nazareans, who dwell in the mountains in the neighbourhood of Homs, Besnada being one of their largest

Photo by Sarrafian Bros. | *By*

THE CHALDEAN PATRIARCH OF MOSOUL.

villages. As already mentioned, it is possible that these people are remnants of the primitive population of Asia Minor, and therefore allied to the Armenians, in which case they are Aryans rather than Semites. In many of their doctrines, habits, and traditions the Ansarieh are reported to present traces of resemblance to the Druses, although in all the virtues of social life the advantage is distinctly on the side of the latter. A savage and suspicious race, they live secluded among their mountain fastnesses, whence they descend to the plains chiefly for the purpose of plunder. Moreover, the traveller, instead of the hospitality placed at his disposal by the Druses, is (or at any rate was in Burckhardt's time) liable to be robbed and otherwise ill-treated. A curious peculiarity of these people is the sacredness attaching to sky-blue, which is only permitted to be worn by a specially initiated class, and by the members of this only in certain parts of their dress.

The Ansarieh believe in the doctrine of transmigration of souls. "Every time death occurs," observes Kelly, "an Ansarieh enters a new stage of purification, and returns to the world in a more and more perfect human form, till at last he is changed into a star that shines in the firmament. If he has not been faithful to his law, his religion, and his secret, then he becomes a Jew, a Mussulman, or a Christian. His transmigrations are multiplied incessantly, until at last, like gold in the furnace, he recovers his pristine purity, and becomes worthy to assume his place in the sky. The impious and the misbelievers shall be transformed into dogs, asses, swine, or other unclean animals." Although such a belief would doubtless be unsatisfying to the Western mind, there is certainly something poetical and aesthetic in this idea of the ultimate transformation of the human soul into a star.

Only very brief reference can be made to the Metuali, a race of Shiah Mohammedans inhabiting, together with Christians, some 200 villages between the southern districts of Lebanon and Sur (Tyre). The Shiah sect, it should be observed, is that to which the Persians belong, the Turks being Sunnis; but although the Metuali are nominal Shiahs, they have certain peculiar customs and usages of their own. In Burckhardt's time their number was estimated at between 40,000 and 43,000. Although brave and determined, they are inferior in this respect to the Druses; and though prodigal in their hospitality, they but seldom permit strangers to enter their portals for fear of defilement. Accordingly, they erect special buildings, called *mensafs*, for the reception of travellers. The curious thing about this fear of defilement is that it applies only to their houses; and outside these they have no objection to eat, drink, or smoke with Christians, Druses, and other Mohammedans.

The Metuali women are celebrated for their finely developed figures; and have black eyes, large bronze-tinted features, with a vivacious expression, and thick masses of jet-black hair. Special attention is paid by them to the development of the bust, and bodily plumpness in general: a feature in which they stand peculiar among the Arab races of Western Asia. A peculiar distinction from the Syrians is to be found in the circumstance that they use only earthen vessels with spouts to contain their drinking-water; these

Photo by T. R. Bonnar & Son] *[Beyrout.*

A STREET SCENE IN JERUSALEM.

Photo by Schroeder & Co.] *[Zurich.*

A SYRIAN PEASANT

being quite unlike the gracefully shaped porous water-vases of their Syrian neighbours. Their chiefs are called *macaïchs*, and their doctors or priests *aiummats*.

Lastly, we have the Ismeylis, who formerly possessed several mountain fortresses in the neighbourhood of Tripoli, Latakiyeh, and Hamah, and whose numbers have dwindled from about 60,000 to some 4,000. They have always been at enmity with the Ansarieh; and in the first decade of last century were decimated by a party of the latter who had obtained entrance among them on false pretences.

It should be added that the Gypsies are represented by the Shignani or Zingani.

PALESTINE

Although Arabic is the prevalent language and Mohammedans form, it is said, fully 80 per cent. of the total population, Palestine, or the Holy Land, forming the south-western province of Syria, must ever be inseparably connected with the Hebrew race, now commonly denominated Jews, although that term properly belongs only to the descendants of Judah. Jews are, however, now scattered over the face of the whole globe: and they are perhaps more closely connected, as a whole, by their religion than by any other tie, seeing that the great majority of them are unable to speak Hebrew, which is really a dead language, and that they approximate in many cases in a greater or less degree to the nations among whom they dwell, and speak peculiar modifications of the local language, of which Judæo-German is the most widely spread. Estimates made during the last twenty years put the number of Asiatic Jews at about 250,000, of whom only a little over 75,000 inhabit Palestine, where they are found forming a thickly packed element in the population only in the neighbourhood of Damascus, in their ancient capital Jerusalem, and at the foot of the Lebanon mountain-range. From 6,500,000 to 8,000,000 is the estimate of the total number of Jews in the world, of whom no less than 5,500,000 are European, while Africa claims 420,000, Asia the number already mentioned, and America and Australia the remainder.

The statement is sometimes made that the Jews represent the best and purest type of the Semitic stock; this, however, is by no means the case, that position being held, as already mentioned, by the Bedouin and the southern Arabs of the Hadramut district.

Photo by Sarrafian Bros. [*Bygrant.*

ARTISANS OF MESOPOTAMIA IN NATIONAL DRESS.

Physically, indeed, the Jews present two distinct modifications or phases, the one approximating to the Arab, and the other to the Assyrian type. Spanish Jews present the Arab type in great purity, as do some of those of Palestine and the Caucasus contingent, although the latter show a departure from the typical Semitic standard by their rounded heads. On the other hand, the Jews of Asia Minor, Bosnia, and Germany are those who show the most marked signs of the admixture of an Assyrian element. Nor is this all, for although it used to be the general belief that Jews had from time immemorial kept themselves apart from the rest of the world as "a peculiar people," and made no converts, it is now well ascertained that this is not the case, and that other

nationalities have been converted to their creed and absorbed in their community. And even without such complete absorption of alien races, the Jews are in many instances profoundly modified by the influence of the nationalities among whom they may be situated. It is stated, for instance, by a German anthropologist that among modern Jews not more than an insignificant 5 per cent. really corresponds to the old, pure, long-headed and black-haired Semitic type: no less than 50 per cent. approximating to the round-headed Armenian type, while something like 11 per cent. have light hair and fair complexions. These Armenian or Assyrian-like Jews have indeed been regarded as descendants of races allied to the modern Armenians, who adopted the Jewish tongue and literature not earlier than about the close of the first century of our era.

It has, indeed, been stated that as there are Jews of all colours, with skins varying from white to brown and dusky, with eyes ranging from blue to black, and with flaxen, rufous, or black hair, while no less marked variations are observable in the matter of bodily stature, there is no such thing as a Jewish race at all. This, however, is carrying matters somewhat too far, and the Hebrew type of countenance, under whatever local

Photo by Sarrafian Bros. [*Beyrout.*

YEZIDIS OF MOUNT SINGAR, MESOPOTAMIA.

These people are very strong and live to a great age, many attaining more than 120 years.

modification, is in general more or less distinctive and unmistakable. In connection with the frequent departure from what is commonly regarded as the typical black phase, it is very noticeable that there is a marked tendency towards the development of a red or rufous phase, which has been attributed to early mingling with the Amorites or "red people," who formed an important section of the original population of Palestine previous to the Jewish immigration.

Of the Jewish type as a whole, the following are some of the more characteristic traits. The most easily recognised features are perhaps the large hooked nose, the large and prominent eyes, with a tendency to a watery character, the thick pendulous lower lip, the rough, coarse, lustreless and frizzly type of hair (which must not, however, be confounded with the true frizzly hair of the Negro), the above-mentioned tendency to a rufous tint in the latter, and the poor development of the chest. Jews with fair hair, blue eyes, and white skins are not uncommon in England; those with red hair and beards are more prevalent in Germany; in Spain a tawny colour in the skin is specially noticeable; while in Cochin and on the Malabar coast some of the Jews are almost as black in complexion as the natives among whom they have established themselves.

Photo by E. Delmar Morgan.

SARTS IN GALA COSTUME.

The Jews of Aden, with their rufous, corkscrew-like ringlets, form another and by no means prepossessing type, well known to all travellers on the Suez Canal route.

Equally unmistakable and characteristic are the mental and psychological attributes of the Jew: his strong commercial and industrial instincts, with a marked aptitude for the accumulation and hoarding of wealth, being too well-known to need more than passing mention. Although originally a pastoral nomad, after settling down in the Holy Land he devoted himself with marked success to agricultural pursuits: while from the middle ages to the present day his success as a financier has been unsurpassed, and in later times, when he has not been the subject of bigoted oppression and cramped by repressive laws, he has attained a well-merited reputation in the higher branches of diplomacy, art, music, and literature.

Clannish to a degree, the Jews throughout the world are noted for their efforts in improving the lot of their poorer and persecuted brethren; and their hospitals and asylums for the sick and afflicted are the admiration of the rest of the world.

To write a history of the Jews, especially as the main features of this are familiar to us all from the narrative of the Holy Scriptures, would obviously be beyond the province of the present work; and we may therefore be content with a somewhat modified extract from the summary given in the previous edition.

According to the best-authenticated records, it appears that about the year 2000 B.C. the Jews left their ancient home in Mesopotamia to take up their abode in Palestine, whence, as a consequence of famine, Jacob and his family and adherents migrated to Egypt, where they were permitted to settle in the land of Goshen. Subsequently their descendants were enslaved; in which condition they remained until led by Moses into the wilderness of Sinai—the wilderness of the wanderings—on a journey to the "promised land." According to the scriptural narrative, their wanderings lasted for the best part of half a century; although modern research would considerably shorten the period. Be this as it may, they eventually established themselves in Palestine about the year 1274 B.C. Apart from the Babylonian captivity, and exclusive of the loss of the ten tribes, here they remained for nearly 1,400 years, when Jerusalem was sacked by the Romans under Titus, the Governor of Syria. Most or all of the survivors were expelled from their adopted land to wander over the adjacent countries, and to settle themselves wherever they could find abiding-places; and from that date they became a practically cosmopolitan people. Till within recent years, about one-half the total number of Jews was believed to belong to Russia and Roumania, while Germany and Austria claimed a third; but events have led to a large emigration from the first-named countries, and large and apparently thriving communities have been established by the aid of philanthropists of their own sect in Palestine and Argentina. Whether the fond hope of a dominant Jewish nation with Jerusalem as their capital will ever be realised, time alone can show.

Essentially conservative in all their customs, the Jews have pursued the practice of circumcising their male infants on the eighth day from pre-biblical times to the

present hour. Early marriages among this prolific people are the rule; girls being usually wedded in Palestine as early as fifteen years of age, while their husbands are often not more than three years their seniors.

The three essential ceremonies in connection with a Jewish marriage are the engagement, the betrothal, and the actual wedding: the betrothal being not merely a promise to wed, but the actual first step in the marriage ceremony, and therefore irrevocable. Both at the betrothal and the wedding a minimum of ten persons is necessary to constitute a *quorum*. The amount of the bride's dowry and the date of the wedding are definitely fixed at the betrothal; when the *kethuba*, a provision which the husband has to make for the maintenance of the wife in the event of a divorce (no uncommon contingency), is likewise arranged.

Among Jews of all grades, but more especially among the affluent, the wedding is a long, and, to the outsider, a tedious ceremony. From her parental home the bride is first of all conducted to the house of the bridegroom's family, where she is escorted to a kind of throne, surmounted by a yellow silk canopy, set up in the *sala*, or chief reception-room. Except that among Eastern Jews the fez is commonly worn, the dress of the chief performers is, in the more civilised countries, not dissimilar to that which would be worn at a wedding among other communities.

When the actual ceremony commences, the bridegroom takes his stand beneath a canopy beside a table on which are arranged a flagon of wine and glasses; while the officiating priest, or rabbi, takes up a position facing him on the opposite side. After a white silk scarf, known as the *talith*, has been thrown over her head, the bride rises from her seat and is led thrice round her future husband. The bride and bridegroom then stand facing one another opposite the rabbi, who fills a glass from the flagon, and hands it in turn to each. This having been sipped by both parties, the bridegroom places the ring on the bride's finger, saying, "Behold, thou art sanctified to me by this ring, according to the law of Moses and of Israel." The marriage contract is then read, and duly signed by the bridegroom and his witnesses. Another glass of wine is then poured out by the rabbi, who, holding it in his hand, pronounces the "seven blessings"; both husband and wife partaking of the contents of the glass. Finally, an empty glass is placed on the floor and crushed to fragments beneath the heel of the husband. There is, however, an additional custom practised in Jerusalem and certain other parts of the East, in which the bride steps over a dish containing two live fishes—the emblems of fertility—while the bystanders repeat the old-world command, "Be fruitful and multiply."

Photo by Sarrafian Bros. [*Bygrout.*

THREE ARABS OF MOSOUL, MESOPOTAMIA.

An interesting relic between the past and the present is formed by a rapidly dwindling Samaritan community inhabiting the mountains in the neighbourhood of Nablus (Sichem), where they dwell under the government of a *sheikh*, whose subjects some years ago were reduced to less than 150 in number.

According to the account given in Kelly's *Syria and the Holy Land*, these people marry "only with each other, never stray beyond their mountain, and hold no familiar intercourse with their neighbours of a different creed. Cut off from the whole world, ages pass over their heads, leaving them unchanged in all but numbers. . . . In childbirth the Samaritan woman remains shut up in her house for forty days, and no one is allowed to see her but the midwife or the nurse. Were any one else, even her husband, to see her during that time, the whole house would be rendered unclean, and it would be necessary to burn every article in it that was incapable of being purified by fire or running water. Her chamber is closely shut, and talismans are hung on the door to drive away the demon Leilat, ever on the watch to steal into the lying-in chamber, and cast a malignant spell upon the mother and the child. . . . Like the Jews, the Samaritans carefully avoid all contact with a dead body or with a tomb, lest they should be rendered unclean; they wash their whole bodies, and change their raiment before presenting themselves at the altar for prayer or sacrifice."

ASIA MINOR AND MESOPOTAMIA

The whole of Asia Minor is now under Turkish dominion, although it includes a mixed population, among which Turks, Greeks, and Armenians form the predominating elements. Armenians are discussed under the heading of the district to which they give their name; while as Turks and Greeks will be treated of in the sequel when the European countries they respectively typify are reached, it will be unnecessary to say much about either in this place. The Turks are originally descended from a Mongolian stock, which probably came from Central Asia, where the original name is preserved in the form of Turcoman, Turkestan ("the place of the Turks"); but in Western Asia, and more especially Eastern Europe, they have become so altered by contact and intermarriage with other races (the great majority of the inmates of Turkish harems being Circassians and Georgians) that they have become practically Caucasianised. In Asia Minor the Turks are most numerous in the western districts forming the province of Anatolia; and here they constitute a far larger population than that represented by the Osmanli Turks of Turkey-in-Europe, who have become so Europeanised that they even object to be called by their proper and ancient designation. To distinguish them from these Osmanli Turks, the

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KURDISH MOUNTAIN BRIGANDS, ARMENIA.

Turks of Anatolia, who are altogether a ruder people, speaking a kind of Turkish dialect much mingled with Arab and Persian words, very different from the pure Turkish of the Osmanli, and speaking it, too, with a peculiarly harsh and ugly pronunciation, are called Seljuks. It is from these Seljuk peasantry that the armies of the Sultan of Turkey are largely recruited; and without their aid it is more than doubtful whether the Ottoman empire could survive.

ARMENIAN WOMEN OF PERSIA.

In Anatolia the Turks constitute practically the whole of the agricultural community; while the Greeks and Armenians are mainly restricted to the towns, where they have acquired almost the whole of the commercial and financial business of the country. Against such competitors, especially when they already hold the field, the non-progressive and unambitious Turk has not a chance; and hence probably to a great extent arises the racial hatred which is so intense and persistent in Asia Minor. Even in his own callings the Turk is contented to go on after the fashion which was good enough for his parents before him; and although he is an excellent farmer and cattle-breeder according to his lights, modern agricultural progress interests him not, and he is content with the relatively poor produce yielded by his fields under the old *régime*. Both soil and climate are favourable, and vines, olive-trees, and fig-trees flourish with but little trouble and attention on the part of their owners, and largely supplement the purely agricultural produce of the country.

Despite this backwardness and non-progressive tendency, the Turk, as the dominant race, still holds his head very high in Anatolia, and looks down on the other nationalities with true Mohammedan contempt. Indeed it is stated, while a Turk who slays a Greek or an Armenian is generally acquitted by the law, should one of the ruling race be found dead in a Greek village, the leading authorities in that community are promptly imprisoned.

The Greeks established themselves in Anatolia and other parts of Asia Minor in very early days; and when the Greek empire was at the height of its prosperity, its colonies on the Anatolian seaboard were of considerable importance. Although by intermarriage with Armenians and other foreigners the Anatolian Greek has doubtless lost some of the pristine purity of his race, yet these intermarriages have been comparatively few and unimportant, and it is probable that he remains nearer the type of his ancestors of classical times than is the case with his European brother. Although, perhaps, somewhat too slim, he is tall and well-built, and with the classic oval of his face, delicately arched and slender nose, characteristic complexion, and small hands and feet, he is clearly marked out as being of ancient and refined lineage.

In addition to Turks and Greeks, the population of Asia Minor also includes Armenians and Jews (both of whom are discussed in other sections of the present

Photo by William H. Rau] *[Philadelphia.*

AN ARMENIAN WOMAN OF PERSIA.
Showing the house costume.

chapter) in the larger towns, as well as Gypsies, Circassians, Abkhasians, Lazis, and Yuruks. To refer to all these in detail is quite impossible within the limits of our space; but it is important to devote a few lines to the Yuruks, who form a race of Turki origin inhabiting the highlands between Northern Syria and Erzerum. They are stated to derive their name from the Turkish *yurumek*, to wander, and are almost the sole inhabitants of large districts of the highlands in Western and Southern Asia Minor.

According to Mr. Theodore Bent, "they are a very peaceful, friendly race, quite distinct from the Afshars, Kurds, Circassians, Bosnians, and other tribes which winter on the Cilician plain, and whose summer pastures, or *yailas*, are farther east. The Turks look upon the Yuruks, from their law-abiding tendencies, as the policemen of the mountains, and they are always ready to give information concerning the suspicious characters who visit their mountains."

Physically the Yuruks form a decidedly handsome and striking race, having long light-coloured beards and a white skin. Like most of their neighbours, they are Mohammedans, with the usual plurality of wives to each household; but they are specially noted for their eminence in the matter of camel-breeding, owning a cross between the two-humped Baktrian and the single-humped Syrian species which is said to be specially valuable for mountain travel, and is consequently highly esteemed throughout Asia Minor.

Neither must a brief reference be omitted to the Kizil-Bashis ("red-heads"), a second Turki race, extending from Anatolia, through Persia, as far east as Kabul. Although professedly Mohammedans, they have the reputation of being practically atheists, and have been regarded as the direct descendants of the pagan tribes by whom this part of Asia was originally populated. To themselves they are known as Eski-Turk—that is to say, the ancient Turks. The plains near Tokat, and the villages lying between Angora and Amasia in the one direction, and between Kara-Hissar and Tokat in the other, form at the present day the headquarters of the Anatolian contingent of Kizil-Bashis.

Of the inhabitants of the plains between the Euphrates and Tigris valleys, in other words, of Mesopotamia, we have space to write but little; this, however, is no great loss, since most of these nationalities are represented elsewhere, and are therefore referred to in other parts of the present volume. Although formerly the seat of some of the greatest empires the world has ever seen, Mesopotamia is now populated mainly by wandering pastoral tribes belonging to several distinct nationalities.

The ruling authorities are of Turki nationality, and are chiefly to be found in the towns. Purer representatives of the Mongolian stock are, however, to be found in certain nomad Tartar tribes who have adopted this district as their home. The Semitic

branch of the Caucasian stock is represented by Bedouin Arabs in the plains, and in the more northern districts by the Chaldeans, or miscalled Nestorians; while Iranians are to the fore in the shape of Armenians and Kurds, the latter race belonging properly to Kurdestan ("the place of the Kurds"), forming the mountain barrier between Mesopotamia and Persia, although of late years it has tended to push more and more into the plains. Yet another branch of Caucasians is represented in the extreme north by Lazis and likewise by Circassians, who are showing an equally marked inclination to exchange Russian for Turkish dominion.

The Kurds, who have been already noticed under the heading of Persia, are a fierce and warlike people, ever encroaching on the possessions of the peaceful Armenians. They have, however, developed some skill in simple industries, and breed an inferior strain of the celebrated Angora goats, from the hair of which are manufactured the Kurd rugs, well-known of late years on the London market. Probably the Kurds, who are descended from the now extinct Karduchi, or Carduchoi, represent a primitive aboriginal race whose range extended from the Caucasus to Kurdestan. Professor Keane (Stanford's *Compendium of Geography: Asia*, vol. ii.) has indeed spoken of this primitive race as being "pre-Aryan," and speaking a language allied to Georgian; while the Kurds have acquired their Iranian dialect from intercourse with the Persians. On page 238 of this work he calls the Kurds cousins of the Persians, and therefore true Aryans. The Karduchi are, however, more likely to have been allied to the Armenians.

Associated with the Kurds are small bodies of Yezidis, or Yezdi, who speak the same language as the former, and always occur in isolated groups of some eight to ten

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ARMENIAN MERCHANTS, THEIR WIVES AND FAMILIES.

families. Though there are many differences, both physical and moral, between Kurds and Yezidis, there are also many points of resemblance; the latter having probably borrowed from the former, among whom they live, such peculiarities as are common to the two. By all true Mohammedans, and especially by Turks, Yezidis are regarded with abhorrence and contempt; and one of the greatest insults that can be offered to a Mohammedan is to call him by the name of this hated race.

On the other hand, the Kaldani, as the Chaldeans, or "Nestorians," call themselves, may, it is stated, be probably regarded as the last remnants of an old Christian population of Chaldean or Assyrian stock which at one time inhabited the Mesopotamian plain, so that they are to be looked upon as of Semitic ancestry. How these people came to be called Nestorians is by no means clear, as they repudiate the doctrines of their reputed founder Nestorius, as well as the name Nesturi. According, however, to modern authorities, Nesturi, and thence Nestorians, is neither more nor less than a corruption of Nessarani, or Nazareans, a title commonly applied to Christians of all denominations and sects in the East, as is Iudi to the Jews. Of these once much-persecuted "Nestorians" only some 200,000 now remain.

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A NESTORIAN IN NATIVE DRESS

ARMENIA

Although the Armenians, or Hai as they call themselves, are widely spread at the present day over the countries of South-western Asia and Eastern Europe, they may be considered, so far as our limited space permits, under the heading of the country to which they give their name. As stated in the introductory paragraphs of the present chapter, the Armenians belong to the Iranian section of the great Aryan linguistic branch of the Caucasian stock, although their language differs appreciably in important particulars from that spoken by any other Iranian nationality.

In spite of having been greatly modified by contrast and association with the surrounding Semitic nations, Armenians still retain one well-marked physical characteristic by which they are separated from the more typical representatives of the latter, and thereby affiliated to the Persian type. This is the rounded form of their skulls, which is in marked contrast to the elongated shape characteristic of those of the pure-bred Semite; a feature which they possess in common with the ancient Hittites, whom, as already mentioned, there is considerable reason to regard as their ancestors.

Formerly the region round Lake Van and Mount Ararat constituted the headquarters of the Armenians, but of late years, owing to Mussulman persecution, they have been gradually shifted northwards to the Ala-goz district, in Russian territory, which also contains their great Echmiadzin monastery. There are likewise numbers of Armenians in the Caucasus, European Turkey, the southern provinces of Russia, and, to a smaller degree, in Galicia and Transylvania. They are one of the nations which are distinctly on

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KURDISH WOMEN.

[3, *Flat Street, E.C*

NESTORIAN TEACHERS.

By permission of Messrs. Newton & Co.]

A GROUP OF NESTORIANS.

[3, *Flat Street, E.C.*

NESTORIAN YOUTHS, ARMENIA.

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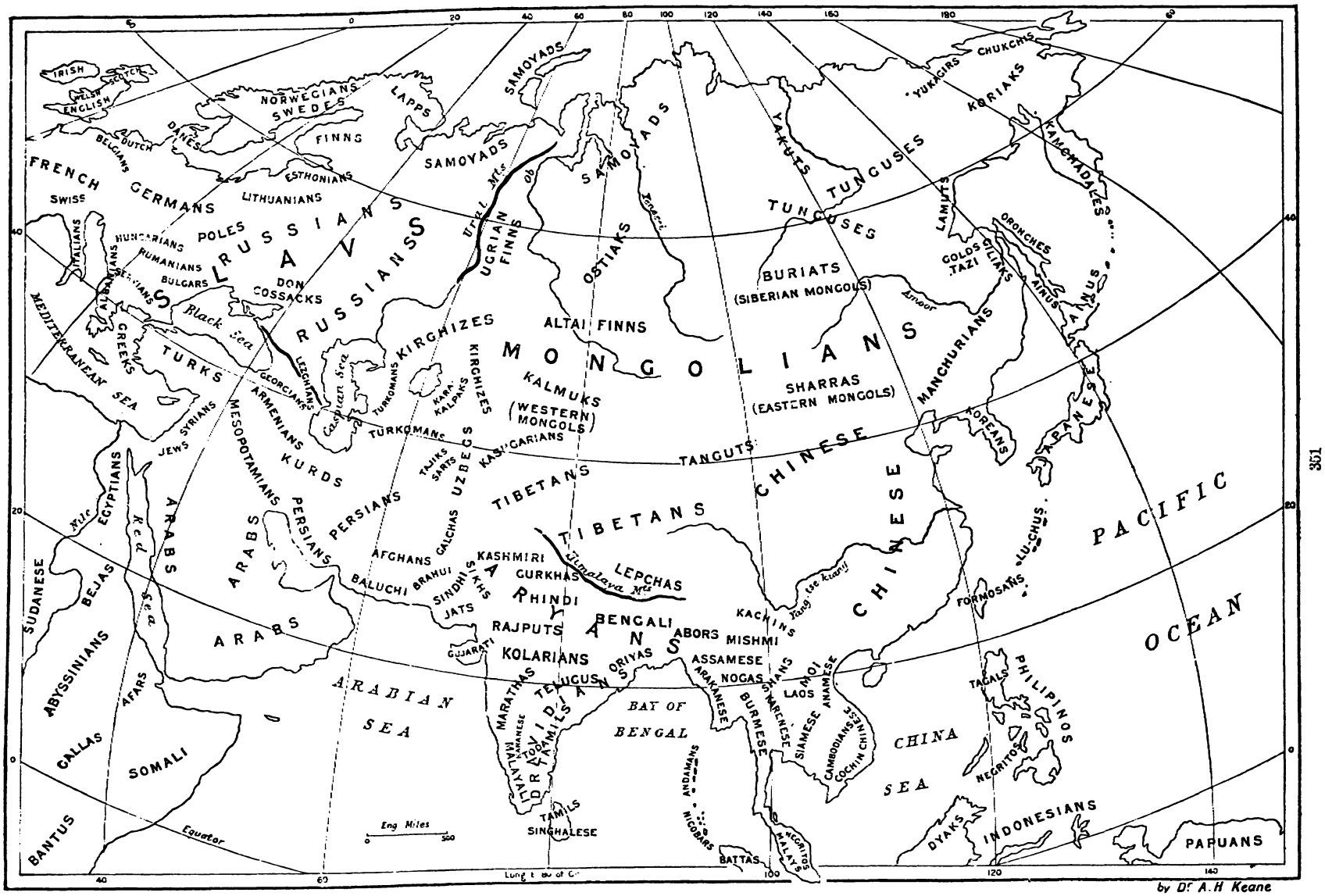
NESTORIAN WOMEN OF ARMENIA MAKING BUTTER IN GOATSKIN CHURNS.

the wane so far as numbers are concerned; their total being estimated some ten years ago as under 2,500,000, whereas in former days it was nearly three times as large. In round numbers Turkish Armenia is supposed to contain 1,000,000 persons of this nationality, while Persian Armenia claims 150,000, Caucasia and Russia-in-Europe 850,000, European Turkey 250,000, and other countries 60,000.

Somewhat above the medium height the typical Armenian is decidedly handsome, although in some degree spoiled by the large and heavy features, which show a distinct approximation to the Hebrew type. There is also a marked tendency to corpulency, which is not conducive to elegance of form and figure. As in most Eastern nationalities the hair—which is straight, without any distinct tendency to waviness is usually black, although in some cases brown, while in children it may be fair. The large nose has a decidedly Jewish hook or curve, and the brows are low and broad. The women are, perhaps, handsomer than the men, and are particularly noticeable on account of the length and thickness of the lashes of their black and languishing eyes, which contrast effectively against the olive-toned skin, and also for the dignity and gracefulness of their carriage. Owing, however, to the hideous manner in which they are swaddled in an endless amount of clothing, little of these attributes are visible on ordinary occasions. The muffling-up when out of doors distinguishes the Armenian from the Greek woman. Similarly the Greek male is easily distinguishable from the Armenian by his light and active figure, short Turkish dress, and black turban.

Apart from earlier invasions, Armenia has in turn been overrun by Persia, Turkey, and Russia, and is now partitioned among those three Powers; and Armenians, as a concrete nation, have long ceased to exist. Nevertheless, in spite of being dispersed and without a nationality of his own, to say nothing of the pitiless massacres to which he is from time to time subjected at the hands of his Mohammedan fellow-countrymen, the Armenian is a man of quick and ready intelligence, specially well suited to prove successful in commercial pursuits. In disposition he is silent, adapting himself readily to circumstances, and showing an outward submission to the authority of the powers that be; this very suppleness and adaptability being no doubt, to a great extent, one of the reasons of his success in trade.

Originally the Armenians appear to have been fire-worshippers; and this, if well founded, affords additional evidence in favour of their Iranian origin. Nowadays they are, however, all Christians, and mainly belong to a church of their own, although this is not far removed from the Greek Church. The Patriarch, who is the spiritual head of the orthodox Armenian community, resides in the monastery at Erivan. There are,



MAP SHOWING THE DISTRIBUTION OF THE ASIATIC RACES.

however, many other monasteries scattered through Armenia and Asia Minor, while there is likewise the large one at Echmiadzin, in Russian territory, to which allusion has been already made, and also a very celebrated and well-known establishment of this nature on the island of San Lazzaro, Venice. To describe the constitution and ritual of the Armenian Church is, unfortunately, impossible within the limits of our available space: we must, therefore, be content with the following account of the final scene in an Armenian wedding, as detailed in Burckhardt's travels, the preliminary ceremonies being of such a length that the description of them would occupy too much of our space.

At the conclusion of these preliminaries the bridegroom advanced to a position on the left side of the altar, whereupon the bride was led to a station on the opposite side by a closely veiled female. The officiating bishop, having donned his richest vestments, which were literally encrusted with gold and silver, took his station in a niche: whereupon one of the inferior clergy joined the hands of the young couple, while a second pressed their hands together, and an acolyte, perched on a kind of stage, held a cross and a lighted candle above them. In this position they remained for no less than twenty minutes, during which the bishop stood before them and said Mass. A chapter from St. Matthew's Gospel, read by a priest, closed the service; after which the same priest uttered a prayer, and tied a ribbon to the bridegroom's cap and the wooden helmet worn by the bride, thereby signifying that the two persons were bound together for life. The meaning of the bride's wooden head-dress appears to be that as Armenian women (unlike English girls of the present day) are as a rule considerably inferior in stature to the man, an equality in this respect is established, and each is supposed to be the equal of the other in all things. Finally, after the married couple kissed a crucifix, the bride was led away by the same female who had conducted her to the altar, and then conveyed on horseback, closely veiled, to the house of her husband.

Women in Armenia occupy a high position; a widow becoming the head of a clan which includes the husbands and wives of all her children, and likewise her grandchildren. On her death the clan is, however, broken up; although it may be again united under the leadership of one of the daughters if she, too, happens to be left a widow.

As regards costume, the way in which Armenian ladies are muffled and swathed when they appear in the streets entirely conceals their charms. In their own homes they present a very different appearance. When not dressed to receive visitors, one of the features of their ordinary costume is a pair of loose, bright-coloured trousers, secured tightly over the ankle, so as to expose the bare foot. R. LYDEKKER.

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NESTORIANS CARRYING WATER, ARMENIA.

A BEDOUIN SHEIKH WEARING BURNOUSE.

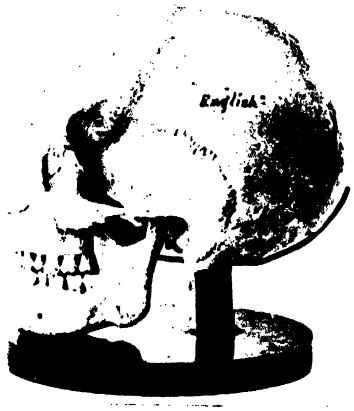
An excellent example of the dark Caucasian type.

CHAPTER XIII

AFRICA

IT is proposed in this section of the work to treat of the human races of the African continent and the great adjacent island of Madagascar. I am aware that in most ethnographical works an attempt is made to separate and to describe in a different connection the Caucasian races of North Africa and the Mongoloid people of Eastern and Central Madagascar; but it is very difficult to draw any sharp line of demarcation between these races and the true Negroes so far as Africa is concerned, because for countless centuries there has been such an intermingling between the Caucasians of the southern Mediterranean basin and the Negroes, and between the ancient Polynesian invaders of Madagascar and the blacks of Eastern Africa, that all alike have become Africanised. All these peoples at the present day are more African in their affinities than European or Malaysian.

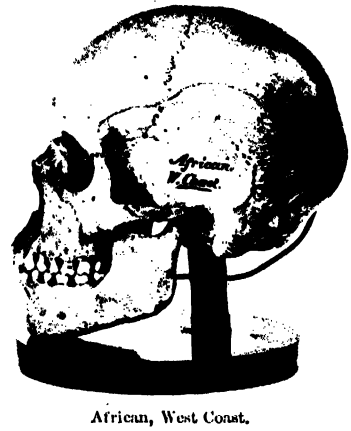
So far as we can dimly guess at the first human inhabitants of Africa, they probably belonged over nearly the whole of the continent to a primitive Negro stock not very dissimilar to the Bushmen, and perhaps to the Congo Pygmies at the present day. In that island-like projection of Mauritania,



English.

Algerian.

Malagasy.



African, West Coast.

Bushman.

SKULLS—ENGLISH AND AFRICAN.

From specimens in the Museum of the Royal College of Surgeons.

Photo by Mr. William Hermann. [*Cape Town.*

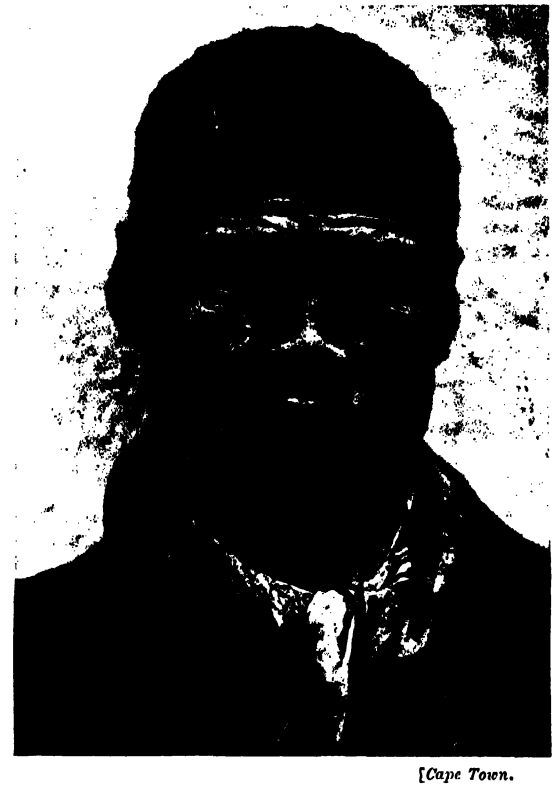
A BUSHWOMAN OF SOUTH AFRICA.

between Tripoli and Morocco, which was once, and at a not very distant period, connected with Europe by way of Sicily and Spain, there may also have been primitive human wanderers of a Negroid type. Indeed, this Negro strain may even have penetrated to the northern shores of the Mediterranean; but it was soon displaced by one of the early types of white man —probably a very low type akin to the Vedda of Ceylon. The white race, however, constantly invaded North Africa, either coming by way of Syria and Arabia (where it drove out or absorbed pre-existing Negroids) or by the Spanish route. This white race mingled a good deal with a pre-existing Negroid population in Egypt. Eventually it was to infiltrate all the northern half of Africa, and create a differentiation of the Negro stock by its intermingling with this lowly type of humanity.

The Negro species or sub-species of the genus *Homo* originated probably in India at an extremely remote period, and, after sending branches to the eastward, bent its main migration through Arabia to Africa. It may possibly have permeated the whole Mediterranean basin prior to the development of the true white race (Caucasian); but at a very early period in the human history of Africa it was driven to the south of the Great Desert, to find its home in that Darkest Africa which lies between 15 degrees North of the Equator and the Cape of Good Hope. Here for untold centuries it existed, vegetated without any infiltration of a different or a superior race, and in a condition of culture as low as that of the Neanderthaloid Australians —without domestic animals (other perhaps than a dog), without cultivated plants, without knowledge of metals, very often without understanding how to make fire,[1] leading entirely the life of the nomad hunter.

Under these conditions the Negro developed into three main stocks: the Bushman-Hottentot, the West African or Sudanese Negro (who may be termed, for the sake of brevity, the true Negro), and the Nilotic Negro. The Bushmen were people of stunted stature and brown skins: the West African and Nile Negroes were tall and black-skinned, except in their pygmy types. All three varieties possessed in common the distinguishing feature of tightly curled ("woolly") hair, and certain anatomical features

[1] Not without knowledge of fire as a weapon and a domestic servant. I have personally observed and noted how often in Africa lightning sets the bush ablaze. In this way, long before man learnt to make fire artificially, he would be able to renew his supply of live brands from time to time to relight the fires which carelessness or a nomad existence had allowed to die out.



Photos by Mr. William Hermann] *[Cape Town.*

BUSHMEN OF SOUTH AFRICA.

peculiar to the Negro species. The most divergent of the three was the Bushman, who, although preserving some peculiarly low traits in his structure, has at the same time developed a different skull-form. The forest or Congo Pygmy is a true Negro—a representative, indeed, of the basal stock. His most distinguishing features are his absolutely flat, *broad* nose and prominent eyes. The Pygmy and Bushman types inhabited at one time the whole eastern half of Africa, from the shores of the Mediterranean (possibly), the Red Sea, Somaliland, and the eastern coast of Africa down to the southern extremity of the continent. The Pygmy and the true Negro penetrated the great forest belt of Central Africa, and in time pushed their way through to the Atlantic coast.

When the dark-haired type of white man became established in North Africa and in the lower valley of the Nile, or crossed the Red Sea into Nubia, Abyssinia, and Somaliland, the Bushmen of North Africa and the Nile Valley were exterminated or absorbed. Before the continued pressure of the Caucasian invaders the black Negroes retreated south and east, and in turn absorbed the Bushman element, creating various half-breeds, such as the Hottentot, the Andorobo,[1] etc. Races akin to that which we know as the Hottentot to-day, invigorated by their mixture with the big Negroes of the Upper Nile Valley, and acquiring a few domestic animals from the first wave of Caucasian culture, pushed southwards along the East Coast, the pioneers of the true Negro who was to follow. These ancestors of the Hottentot absorbed the Bushman where they did not exterminate him.

Photo by Mr. W. C. Palgrave, in the collection of the Royal Geographical Society.

HOTTENTOT WOMAN: WIFE OF JAN JONKER.

But the white man of the Mediterranean race pushed steadily into Africa, occupied the whole of the regions north of the Sahara, and even penetrated the desert, at a time when its conditions of existence may have been less rigorous. He swarmed up the Nile Valley and across the Bahr-al-Ghazal region towards Lake Chad, and along the Atlantic coast from Morocco to the Senegal. All sorts and degrees of mixture with the Negro were formed – Ethiopians, Fulas, Nubians, Galas, Masai. Very often these hybrids between the Caucasian and the Negro reigned as aristocracies, priests, cattle-keepers amongst the horde of Negroes. From some such slight intermixture of northern blood with the true Negro was formed the Bantu.[2] In the early history of Equatorial Africa, however, there have been two remarkable hybrids between the Negro and the Caucasian that have evidently played a very great part both in ancient and modern history: the Bahima or Gala aristocracy of the countries between the sources of the Nile and Tanganyika, and the Fula of West Africa.

For half the year there is a strong set of

[1] These nomad hunters of Eastern Equatorial Africa are compounded of most heterogeneous elements. They exhibit sometimes evidence of a former intermixture with the Galas, besides offering types very like the Bushmen.

[2] It is very difficult to lay down the thesis that there is a distinct physical type of Negro to be described as the Bantu. There is a remarkable family of languages, almost the exclusive form of speech over the whole southern half of Africa; but these languages are spoken by Negroes some of whom are undistinguishable from the non-Bantu blacks of the West Coast or of the Sudan, while others show distinct evidence of Caucasian [*i.e.* Hamitic] intermixture in and from the Eastern Lake regions.

wind and current from Sumatra across the equatorial portion of the Indian Ocean to Madagascar. In Sumatra, Java, and other parts of the Malay Archipelago there had sprung into existence an enterprising race of somewhat mixed affinities, the Malay or Polynesian peoples, chiefly Mongoloid in their physical characteristics, but yet mingled to some extent with an Asiatic Negroid and an early type of Caucasian. These peoples of South-east Asia about 3,000 or 1,000 years ago must have begun to acquire remarkable boldness as a sea-faring race. Trusting themselves to their frail canoes (often steadied with outriggers), they travelled from island to island till they reached to within 1,000 miles of South America. It is quite conceivable that they pushed farther, and settled at different times on the west coast of the two Americas. Westwards from their original homes in Sumatra and Java, they drifted across the Indian Ocean to Madagascar. This is one of the well-nigh incredible facts of unwritten history, yet it is one which we cannot refuse to believe from the evidence at our disposal—namely, that a large number of Polynesian colonists—unwilling colonists, perhaps—at periods prior to 2,000 years ago must have travelled in frail canoes across the open Indian Ocean in a more or less direct line to Madagascar, a distance of something like 4,000 miles. It is true that on the way they would have the minute archipelagos of Chagos Islands, the Seychelles, the Cargados and Rodriguez Islands, Mauritius and Réunion, but then the strange thing is that on none of these islands have any traces been found of the passage of this Mongoloid race—the ancestors of the Malagasy people of the present day. For various reasons these Hovas and other Malay invaders of Madagascar could not have known the use of any type of vessel in which to cross the ocean superior to the canoe, possibly the canoe with outriggers. They could all swim, of course, with the greatest ease, but yet the capsizing of the canoes must have meant the loss of their fresh water and provisions. The peopling of Madagascar by a Mongoloid race remains one of the great unsolved problems of Prehistoric Africa.

F. C. Palgrave, in the collection of the Royal Geographical Society.

A NAMAKWA OF WINDHOEK.

Having given this sketch of the origin of the African peoples, we might now glance at their physical characteristics. The accompanying photographs of skulls, which are taken by permission of the Curator at the Museum of the Royal College of Surgeons, illustrate the facial features of four leading types of African, as compared with an average English skull. In some points the true Negro (of West Africa) agrees with the Western or Northern European in preserving a tendency to prominence in the brow-ridges. This is distinctly an ape-like feature, very strongly developed in that low type of humanity, the black Australian, and still more so in vanished human types represented by the fossil skulls of Java and South Germany. In the North African or Berber type, in the Bushman, and in the slightly Mongoloid Malagasy this prominence in the brow-ridges is considerably lessened or almost removed. But perhaps in the retention of the prominence of the brow-ridge the lower class of European remains more ape-like than all Negroes. Very marked is the prognathism or forward development of the jaws in the true Negro. This is well shown in the photograph

Photo by Mr. W. C. Palgrave, in the collection of the Royal Geographical Society.

HOTTENTOT NAMAKWA OF BERSEBA.

of the West African Negro's skull. In this respect the true Negro is only rivalled by the black Australian or the Vedda of Ceylon. All these skulls, excepting perhaps that of the Bushman, are long-headed—"dolichocephalic." They are not broad and short in their backward development like the Mongoloid or yellow races. (This is well illustrated on page vi of the Introductory Chapter.)

A comparison of these skulls will show how much the Malagasy type has been modified by Negroid intermixture from the short-headed skull of the true Malay. On the other hand, the shape of the face and the length of the nasal bones are Mongoloid. The North African seems to combine European, Negro, and even Bushman characteristics, with possibly a dash of the Mongol, due, no doubt, in the case of the particular individual who furnishes this skull, to Turkish blood.

Prognathism, or the thrusting forward of the muzzle, is not always noticeable in Bushmen, who have rather a high facial angle as a rule; yet that it does make its appearance is evident from two at least of the excellent (and hitherto unpublished) photographs here given of genuine Bushmen from South Africa. It is also strikingly observable at times amongst the Hottentot women, as may be seen by the portrait of the wife of Jan Jonker, which is almost brute-like in its physiognomy. The Bushmen, in fact, vary as much in their facial type as do most other sections of African peoples. There is great prognathism also occasionally amongst the Congo Pygmies and in that forest-dwelling type of Negro on the north-eastern borders of the Congo Forest which I have ventured to term "ape-like" (though this adjective is not to be taken too seriously).

It is this variation in facial angle amongst the Bushmen which makes one hesitate to class them as the lowest of African races—the most ape-like, that is to say—in their physical features. Occasionally they exhibit marked development in the frontal region of the skull; other examples, however, show a much-flattened nose, with very expanded tip, while yet again some Bushmen and Bushwomen are remarkable for the smallness and lack of prominence of their nostrils. This much is clear: whether the Bushmen are or are not the nearest living representatives of the first Negro invaders of Africa, they are quite distinct from the Congo Pygmies in origin and relationship. Some writers on Africa think that the Bushmen are a very modified, early type of Negro, not altogether free from the suspicion of Mongoloid intermixture, as evidenced occasionally by their very Chinese-like eyelids and prominent cheek-bones. They seem to have originated in the north-eastern part of Africa and to have wandered down the eastern half of the continent, avoiding the great forests of Western and Central Africa. It is of course conceivable that there may have been some early Malay immigrants that reached the East African coast and mingled with the ancestral Bushmen before the latter forced their way southwards into the regions beyond the Zambezi.

On the central parts of the Limpopo River in Southern Africa there is a very degraded Negro race known as the *Vaalpens* in Cape Dutch. They are said to be very black in skin-colour (unlike the Bushmen, who are yellow), to have short legs and

Photo by Richard Buchta.

AN AKKA PYGMY GIRL.

long arms, to be very prognathous, and considerably more ape-like than the lowest Bushmen. Some of these characteristics might be quoted of another mysterious race, the *Berg-Damaras* (who style themselves *Haukoin*), found associated with certain mountain ranges in South-west Africa, in the middle of the Hottentot domain. The Berg-Damaras, unlike the Vaalpens, are of normal stature; they are burly in build, with very black skins. But they resemble the Vaalpens in being distinctly prognathous and in having facial characteristics recalling the lowest Negro types of the northern Congo Forest.

It has seemed to the present writer that similar types of prognathous Negroes might be met with in one or two of the tribes of Portuguese Guinea, as well as of course amongst the Congo Pygmies. If we could assemble examples of the Vaalpen, the Berg-Damara, the Ba-nande of the Ituri Forest (North-eastern Congo), the Pagan Negroes of the mountains north of the River Benue and on the Upper Cross River, and some of the peoples of Portuguese Guinea, we might deduce from all these examples the general characteristics of a type of man lower and more ape-like in its physical structure even than the Bushman, and representing possibly the earliest type of human inhabitants that entered Africa. This low, prognathous black Negro may be the descendant of that vanished race, scarcely more advanced in culture than the Neanderthal man of Palæolithic Europe, that wandered all round the coast of Africa, from the Red Sea to the Cape of Good Hope, and from the Cape of Good Hope to the mouth of the Senegal; living on fish and shellfish, roots and grubs and such birds and beasts as could be easily captured; sleeping in caves, ignorant of the use of fire, acquainted only with the humblest type of stone implement, and chiefly recalled to us at the present day by the flints or sharpened stones that it has left behind, together with heaps of shells and other refuse from its simple repasts.

At the present day the Races of Africa—beginning with the lowest and ascending to the highest—may be enumerated as follows:

1. BUSHMEN.
2. HOTTENTOTS.

Photo by permission of Colonel James J. Harrison.

BAMBUTE (CONGO PYGMIES) DANCING.

3. West African Negroes (including Berg-Damaras, Vaalpens, Congo Pygmies, Forest Negroes, and Sudanese). } Typical Negroes.
4. Bantu.
5. Nilotic Negroes.
6. Negroids (ancient hybrids between the dark-skinned Caucasian Semite, Hamite, Lybian—and groups 3, 4, and 5—Wolof, Serer, Mandingo, Songhai, Tibu, Nubian, Fula, Hima, Masai, etc.).
7. Malagasi. The mixed Mongoloid and Negro inhabitants of Madagascar.
8. Ethiopians (Gala, Somali, Abyssinian, Bishari, Tawareq, and Senegal Moors—Caucasians tinged with Negro and perhaps Dravidian blood).
9. Mediterranean (Brunet Caucasians, Semites, Egyptians, Berbers, Moors).

The Bushmen-Hottentots in the south and south-west are a group which once perhaps extended its range north-eastwards to Egypt. The physical characteristics of the Bushman have been already touched on so far as his head is concerned. In addition it might be mentioned that the colour of the skin is dirty yellow, never black as in the true Negro. There is not much development of hair on the body, and the head-hair is apt to grow in separate tufts, or still more in separate rows, with bare spaces in between. The hair of the Bushman is even more tightly curled than in the true black Negro. This curiously partial growth of the hair in parallel rings is found in a varying degree throughout the whole Negro species, but it retains its most marked form in the Bushmen and Hottentots.

Another marked characteristic of the Bushman is the exceptional development of wrinkles in the skin of the face. This is very well illustrated in a photograph of a Bushwoman, but except as regards the wrinkles on the forehead it is not an ape-like characteristic. The lips are nearly as much everted as in the true Negro.

As regards the development of the limbs, there is not the same tendency on the part of the Bushman to disproportionately short legs as may be met with amongst the lowest types of true Negroes—the "Forest" Negroes already referred to. On the contrary, the lower limbs of the Bushmen are well developed; but these people, together with the closely allied Hottentots, are specially remarkable for one feature in the outline of their bodies, the prominence of the buttocks caused by an enormous development of fatty tissue. In some of the women of Bushman and Hottentot race the posterior juts out behind in such a projection as actually to constitute a kind of saddle on which a child could ride astride.

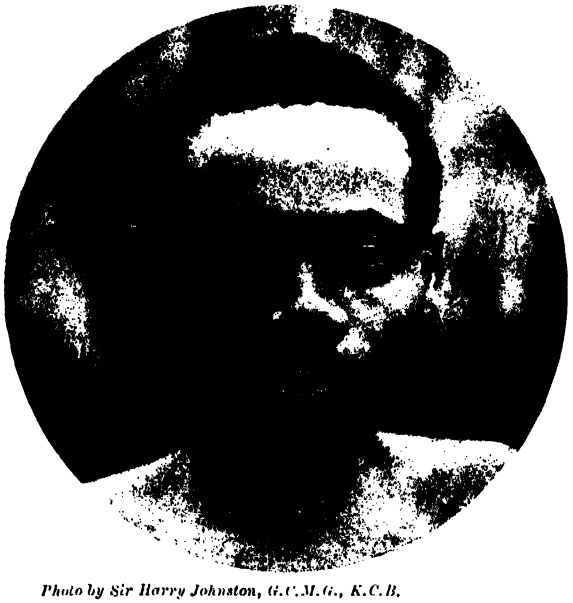


Photo by Sir Harry Johnston, G.C.M.G., K.C.B.

HEAD OF BAMBUTE PYGMY,
To show flattened nose.

But this steatopygy or fatty development of the posterior is by no means confined to this particular group. It often makes its appearance amongst the Nile Negroes, and even the eastern Bantu. It evidently characterised the primitive Bushman tribes of Egypt and (it may be) of the northern Mediterranean, to judge by their representations in little statuettes of immeasurable antiquity—fragments, no doubt, of the early art of Caucasian peoples who

Photo by permission of Colonel James J. Harrison.

BAMBUTE PYGMY GROUP WITH TWO WALESE WOMEN.

Photo by Sir Harry Johnston, G.C.M.G., K.C.B.

EDIYA OR BUBE NATIVES OF FERNANDO PO: WEST AFRICAN BANTU.

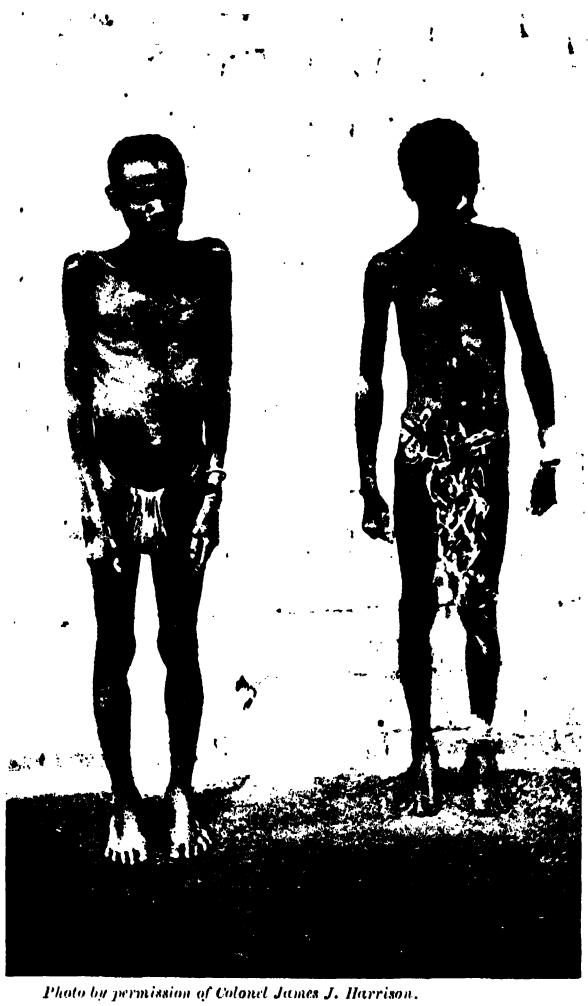


Photo by permission of Colonel James J. Harrison.

BAMBUTE PYGMIES AS FOUND IN THE FOREST.

invaded the Mediterranean regions from the north and east. This fatty protruberance of the posterior is sometimes noticeable in the Congo Pygmies. On the whole, however, it is more confined in its distribution to the eastern than to the western half of Africa. Like some other peculiarities of the Bushman, it is *not* an ape-like characteristic. On the contrary, the great man-like apes differ from man in nothing so markedly as in the shape of the hinder parts, which are altogether lacking in prominence.

The HOTTENTOTS seem to be the result of an early intermixture between the Bushmen and the Nile Negroes. Their language preserves some of the Bushman clicks. Although for some reasons the Bushmen-Hottentots are considered the lowest of African races in development, in their bodies they are more specialised and perhaps less brutish than the lowest type of the true black Negro which I have already alluded to in mentioning the Berg-Damaras, the Vaalpens, the Congo Pygmies, and kindred races. The colour of the skin in these "forest" types of Negro is usually dark. Where they have become less markedly inhabitants of forests, the skin indeed is very black. In the case of the Congo Pygmies, a life in the densest forest has induced a paling of the skin to a brownish yellow in some tribes, though a few examples of Congo Pygmies are as black as ordinary Negroes.

In all the FOREST NEGROES there is a far greater development of hair on the body than is the case with the Bushmen, in whom this feature is often singularly wanting. There is also a much larger growth of hair on the head. Some examples of the CONGO PYGMIES seem to retain to a certain extent throughout life the fœtal hair, the fine, scarcely perceivable covering of short brownish down all over the body. This is mixed on the chest and stomach with a thick growth of coarse curly black hair in the male (though this feature is not always present). Some of the women even have slight whiskers. The hair of the head is very often not black, but a kind of greenish grey on the hinder part of the scalp, and reddish brown over the forehead. The Congo Pygmies usually have prominent eyes, differing thereby from the Bushman, in whom the eye is deep-set and slit-like in its opening. There is no evidence of the Mongolian eyelid, so characteristic of the Bushman. Except on the forehead, there is no tendency to wrinkles on the face. The nose is peculiarly flat and wanting in bridge, and the nostrils are large and prominent, sometimes nearly on a level with the flattened tip of the nose.

The upper lip is long and often curved, and the mucous surface of the lip is not often so much exposed as in the ordinary Negro. The hair grows much more thickly on the head, without the bald patches so remarkable in the Bushman. The lower limbs

are always disproportionately short—this is a feature remarkably constant in the Forest Negroes—long arms and short legs.

It is difficult, however, to draw a very sharp distinction in physical structure between the Forest Negroes and the rest of the main division of the Negro race, which may be described generally as West African (the other divisions being the Bantu and the Nilotic Negroes).

The West African Negro group includes at the present day all the pure Negro races of West Africa from the Gambia River on the north to the Berg-Damaras, locked up in the mountain ranges of South-west Africa. This type stretches throughout the greater part of the Congo basin (except where it is overlaid with recent Bantu invaders); it includes some of the races of the Bahr-al-Ghazal in the Egyptian Sudan, and all the unmixed peoples of Nigeria, Dahome, the Gold Coast, Liberia, and Sierra Leone. Of course, there is much diversity of physical type throughout this wide range, according as there may or may not be traces of ancient Caucasian infiltration, either resulting from the presence of Negroids like the Fula, Mandingo, Hausa, and others which are described in the next chapter, or even from the more recent invasion of the Bantu, the Bantu peoples being simply the West African type of Negro mixed with the Nilotic stock, the Hamite variety of the Caucasian, or even the Hottentot. The true West African Negro has a skin which ranges in colour from sooty black to warm chocolate-brown. He is generally of tall stature—perhaps an average 5 ft. 7 in.—though not so tall as his Nilotic brother or as some of the superior types of Bantu. Of course, here and there under peculiar conditions of forest life he develops a dwarfed type like the Congo Pygmy or the inhabitants of the island of Fernando Po.

He tends to have a pronounced muzzle—that is to say, protruding jaws and long upper lip. Both the upper and lower lips are generally much everted, which gives the face at times a hideous aspect. The nose is large and flat, and the bridge but little raised. The cheek-bones are somewhat prominent, but not so much as is the case with the Bushmen. The upper eyelid is large, and there is usually considerable prominence of the eye, which is never deep-set with a slit-like opening, as in

From "The Uganda Protectorate." By permission of Sir Harry Johnston, G.C.M.G., K.C.B.

AN "APE-LIKE" NEGRO FROM THE VERGE OF THE CONGO FOREST: MUBIRA OR MUNANDE.

the Bushman. The chin is retreating. There is nearly always a good development of beard in the men, and sometimes of moustache also, and a great tendency to hairiness of body. The feet are large, and the heel is sometimes much prolonged. There is more tendency than amongst Europeans for the big toes to turn inwards, leaving a greater space between this first toe and the one next to it. Consequently in shape the foot of the true Negro is somewhat more ape-like than is the case with the European. This inward turn of the big toe is very marked in the Congo Pygmies, as may be noticed in some of the accompanying illustrations. There is, however, not much tendency to fatty development of the posterior amongst the true West African Negroes, who, seen in profile along the line of the back, are rather straight up and down. As already remarked, the legs are proportionately shorter than in the Caucasian or in other types of Negro. The hands are usually well shaped, though the thumb is short.

The true Negro, amongst other characteristics, has a smell that is all his own. He emits an odour from the pores of his skin, chiefly the glands about the arm-pits, that is extremely offensive to the nostrils of Europeans, though, I am told, not nearly as nasty to the Negro as is the smell of some unwashed Europeans or Asiatics. Personally, I never feel the same disgust at this peculiar Negro smell as at the horrible odours emanating from the unwashed Chinese, Indian, South or even North European. The scent that comes from these exudations of the Negro's skin is musky, but it does not suggest uncleanliness. Sometimes this is like the strong smell of a goat. It is so extraordinarily lingering that the true Negro can be easily tracked in this way even by a white man who has almost ceased to depend on his nose as a guide. Along the forest paths of Africa, or those which penetrate the tall grass of the

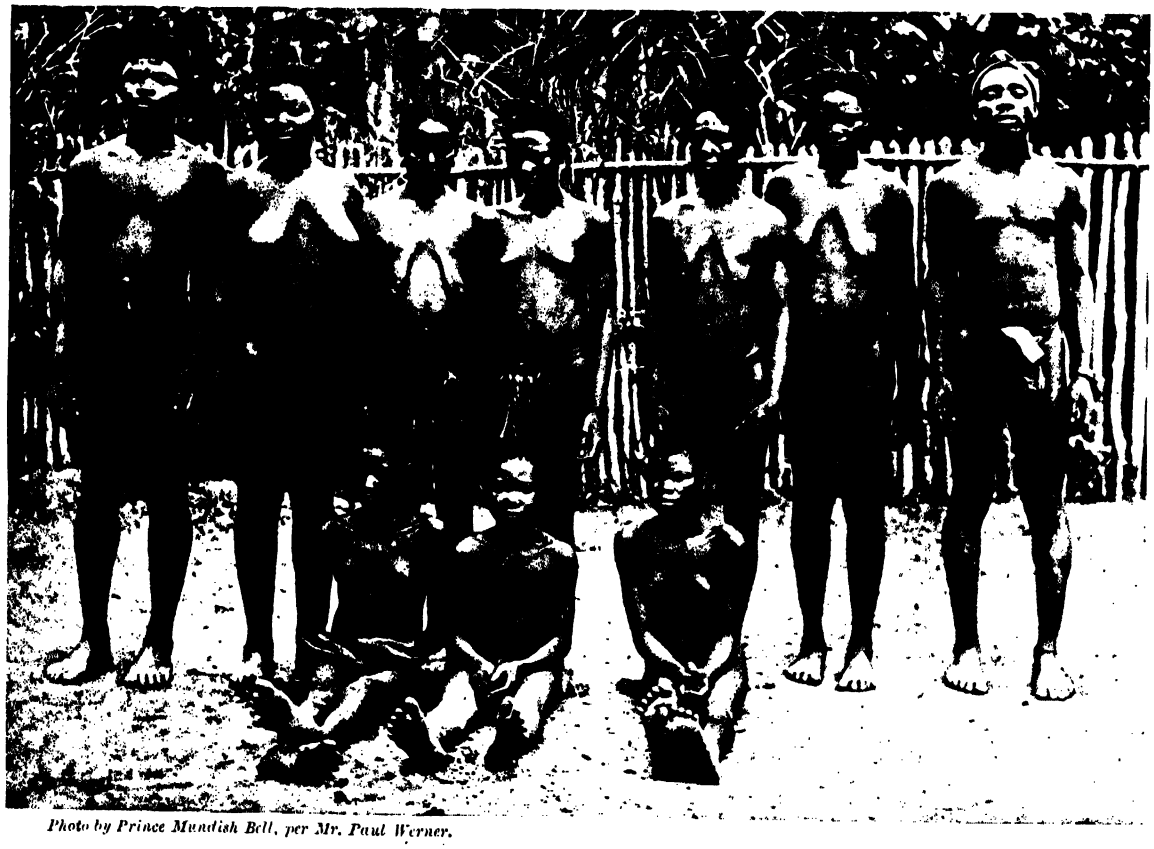


Photo by Prince Mundish Bell, per Mr. Paul Werner.

JAUNDE NATIVES OF THE CAMEROONS HINTERLAND: WEST AFRICAN BANTU.

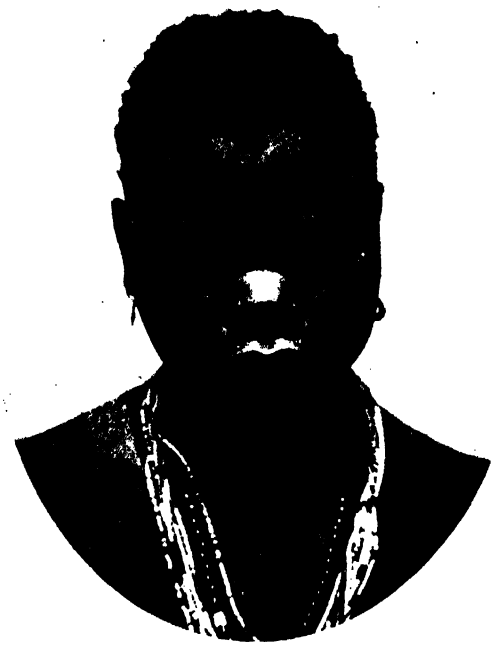


Photo by Mr. W. C. Palgrave, in the collection of the Royal Geographical Society.

BERG-DAMARA WOMAN; "FOREST" NEGRO TYPE.

park-lands, the scent of the Negro will remain for hours after he has gone by.

We will begin our survey of the West African Negroes in their tribal or racial divisions from the extreme west. The handsome *Wolof* people to be found on the south bank of the Lower Senegal will be mentioned in Chapter XIV., as they are rather Negroid than Negro, though in the south, towards the districts of the Gambia, they exhibit coarser features and more typically Negro characteristics. But any traveller visiting the West Coast of Africa will scarcely see Negroes of the real West African strain till he passes to the south of the Gambia River into the Felup country. The *Felup*, *Baugan*, *Sarar*, *Bijago*, *Papel*, *Nalu*, *Landoma*, and cognate tribes form a compact group of true West African Negroes, speaking languages no doubt of very great antiquity and seeming dissimilarity one from the other, but having certain features in common in their grammatical structure, such as the use of prefixes distinguishing between singular and plural in the nouns. They represent the lowest types amongst the West African peoples, pushed steadily towards the sea and the islands of the Bisagos Archipelago by the stronger tribes from the north, mostly those who, having adopted Muhammadanism, embarked on wars of conquest and enslavement. There is a dim and distant connection between the languages of this group, concentrated round the estuary of the Rio Grande, and the Negro races farther south about Sierra Leone, such as the Temne and Bulom; but the Temne people, especially, seem to have mingled more with northern blood; they do not present such types of Negro hideousness as may often be observed amongst the Felup and Nalu. The same may also be said about the Bulom people. All these races speak languages which betray the signs of a common origin. Some of the tribes of Portuguese Guinea belonging to this West African type are still in a state of almost complete savagery. At the time I visited this country (in 1883) many of them, both men and women, went in a state of complete nudity, only adopting coverings of leaves or rags when they visited the market-places of the Portuguese settlements. They are very black-skinned, flat-nosed, and prognathous. There is often a considerable growth of body-hair.

From "Liberia." By permission of Sir Harry Johnston, G.C.M.G.

A KRUMAN: WEST AFRICAN NEGRO.

Photo by K. Gunther [*Berlin.*

A DAHOMEAN WOMAN AND CHILD: WEST AFRICAN NEGRO.

The *Temne* are a bold, warlike race, and far from ill-looking. They are only second in importance in the Colony of Sierra Leone to the Mendes. The Mendes, about whom so much was heard during the native rebellion in Sierra Leone at the beginning of the present century, are perhaps a branch of the Mandingo stock - certainly so far as language is concerned—but are West African Negroes in appearance, without much evidence of Caucasian intermixture. They, like the Temnes, have long been a clothed race, possessing a certain amount of civilisation. The *Bulom* people of Southern Sierra Leone are distantly allied in language to the Temne. They are more purely Negro in appearance, however. Bordering on this group on the south and east are the *Vai*, a tribe mainly West African in affinity, often, however, evincing intermixture with Mandingos (a branch of whose language they speak) by the refined features of the face.

The MENDE people are lighter in colour than those of the Bulom group, no doubt owing to their connection with the great Mandingo congeries of peoples. This important element—the MANDINGO—in the West African population will be treated more fully in the next chapter because, racially, the Mandingos are often Negroid rather than Negro, and show signs in their northern groups of Caucasian features. This comes through their ancient intermixture with the half-Caucasian Fula, with Arabs and Moors from across the Senegal. But they were originally of West African Negro stock, and their widespread language is a purely West African speech.

The Mende people inhabit the northern and eastern interior of Sierra Leone; but the Vai actually reach and populate the seashore in the western part of Liberia. They are true Negroes for the most part, but often of pleasing appearance, the women being accounted quite good-looking even by the fastidious European. The *Vais* are a very polite people, Muhammadans, like most branches of the Mandingo family, but not fanatically so. They invented an alphabet for themselves about seventy years ago, in which they are still able to write their language, though it is an exceedingly clumsy method with a separate sign for each syllable.

Behind the Vais, of the same Mandingo race, are the *Gbandi*. Then one comes to a great mixture of tribes and affinities (in North-western Liberia)—*De*, who belong to the Kru group; *Kisi*, who are related to the Bulom of Sierra Leone (Sherbro); *Gora*, (the Gora are an isolated tribe with no near relations); and *Buzi*. The Buzi are only a part of the great KPWESI group of forest-dwelling Negroes who range through Central Liberia up to the Mandingo plateau and the western sources of the Cavalla River. The Kpwesi tend to be rather short-legged, but they have frequently intelligent faces, and are not very dark-skinned. In language they offer slight affinities to the Mandingo. In Central Liberia there are stories of pygmy forest people not yet identified.

The coast of Liberia from the north of the St. Paul's River eastwards to the Cavalla River and beyond is peopled by the KRU stock (*Dē*, *Basā*, *Kru*, *Grebo*, *Sikong*,

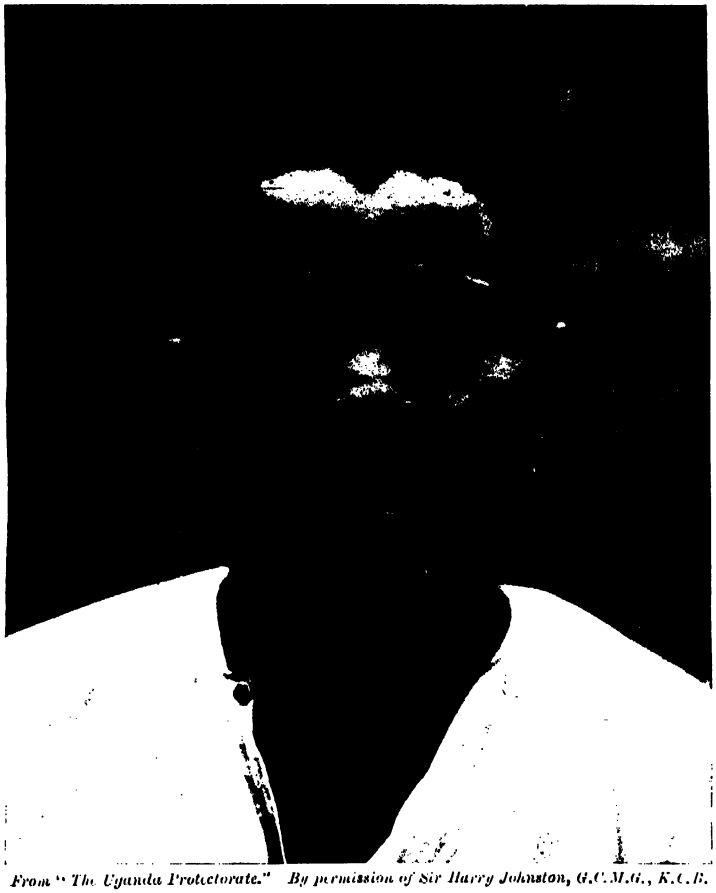
By permission of the Professor of Anthropology, Natural History Museum, Paris.

A YORUBA MAN : WEST AFRICAN NEGRO.

Putu, Sapo, etc.). The coast Kruboy is a well-known type—sturdy, ugly, with a splendid torso, but often spoiling his Herculean proportions of chest, arms, and trunk by rather short legs. Occasionally, however, amongst the Kru peoples of the Cavalla Basin there occur magnificent types of sable humanity—men that are absolutely well proportioned like a less exaggerated Farnese Hercules. Very often on the top of this beautiful body of natural bronze grins a hideous face with huge jaws, flat nose, and retreating forehead.

The Kru women are nearly always ugly, and their figures tend to be squat and very adipose in the hinder parts. But farther away in the interior—in the Sapo country, for example—the women are giantesses of 6 ft. very often, and with well-proportioned figures. Their husbands are comely men of 5 ft. 8 in. or a little more, but seldom so tall as their wives.

The Kru race occupies nearly all the basin of the Cavalla and the western part of the French Ivory Coast. On the north and north-east they march with the unclassified *Ngere* (or "Gong"), *Bani*, and *Baule* peoples (who may be akin to the Kpwesi group of Central Liberia); on the east the Kru race is bordered by outlying tribes (such as the *Agni*) of the Ashanti: to the north-east of the Krus (whose language does bear a very, very faint resemblance in its vocabulary to the Mandingo[1]) there are tall, short-legged Negro tribes of uncertain affinities, but perhaps related to the Mandingos more than to any other group. One of these, the *Bobo*, near the water-parting between the systems of the Niger and the Black Volta, goes completely naked.[2]



From "The Uganda Protectorate." By permission of Sir Harry Johnston, G.C.M.G., K.C.B.

A MUGANDA: EAST AFRICAN BANTU.

Still farther east and north, up into the great bend of the Niger, the Negro races may be grouped as the "-Si" (or "-Shi") peoples, because the suffix *-si* (pronounced *see*) is attached to all the tribal names. Thus there are the *Moshi*, the *Gurunsi*, the *Mampursi*, the *Kipirsi*. The affinities of these languages are not yet determined. Eastward, beyond the northern Gold Coast and the -Si peoples, we come to the *Barba* or Borgu people west of the Lower Niger in its cataract region. (The inhabitants of the Upper Niger are more Negroid than Negro.) These Barba are typical West

[1] There are signs of fundamental relationship in word-roots between Wolof, Fula, Mandingo, Bulom, Kpwesi, Gora, and Kru.

[2] Absolute nakedness in the male is almost unknown in Western Africa or the Congo Basin. It is only reported (by Binger) of this tribe (the Bobo-fing); and it is perhaps met with in the Papels of Portuguese Guinea.

Photo by K. Gunther] *[Berlin.*

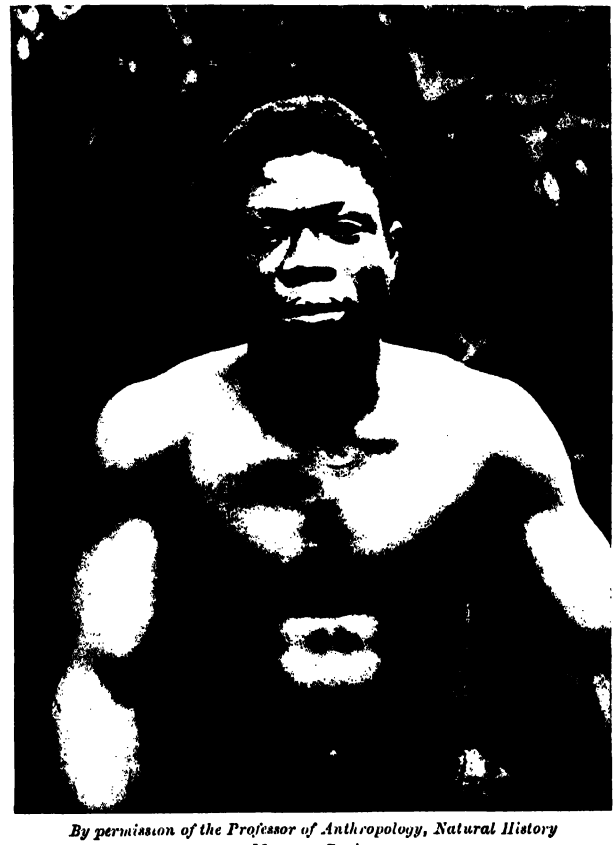
A DAHOMEAN MAN: WEST AFRICAN NEGRO.

skin colour on the Gold Coast and in Ashanti tends to a warm deep brown, rather than sooty black.

The DAHOME stock, which extends much beyond the reach of the political limits of the Dahome kingdom, does seem rather distinct as a physical type (one, however, which reappears in Benin and Yoruba, to the east), for the eyes are unusually prominent. The Dahomeans are, in fact, the antithesis of the wrinkled Bushman with his deep-seated, slit-like eyes; for they exhibit smooth unwrinkled faces and large projecting eyes. Though their skins are brown rather than black, they show little evidence of any intermixture with the Caucasian half-breeds from the Niger Valley. The Dahomean type (rather well illustrated sometimes in the Benin bronzes) is not handsome, yet suggests some intellectual power combined with sensuality and cruelty. The prominent eyes, with their slightly drooping eyelids, give a look of insolence and pitilessness to the face. It Coast Negroes, and are related in language, curiously enough, to the Ashanti.

Returning westwards in our purview we must enumerate first the groups of CHI or CHWI-speaking peoples (so called from the terminal prefix applied to many of their languages). This group includes the *Agni* of the French Ivory Coast, the *Attié*, *Indenié*, *Ashanti* (Asanti), *Fanti*, and most of the Gold Coast tribes (though the *Ga* or *Akra* people seem rather distinct); and on the east of the Volta it dovetails into the Ehwe group of Togoland and Dahome. On the north of the Chwi-speaking people are the unclassified *Gonja* and *Dagomba*.

The ASHANTI and GOLD COAST Negroes are not markedly distinct in physical features from the other groups to the west. They are not so tall as the Ivory Coast people, nor quite so markedly Negro in feature. The *Akra* men are rather black in skin and have usually much hair on the face and body; but, as a rule, the



By permission of the Professor of Anthropology, Natural History Museum, Paris.

A YORUBA MAN: WEST AFRICAN NEGRO.

Photo by Captain Poulett Weatherley.

BA-BISA PEOPLE FROM NEAR LAKE BANGWEULU: EAST AFRICAN BANTU.

is a type which has developed a remarkable local civilisation, and which probably carried that civilisation long ago to Benin, although the Bini people speak a language not related to the Ehwe group of Dahome.

East of the Dahomean or Ehwe group are the "AKU" peoples (originally so named from their salutation)—the *Egba-Yoruba* group of Lagos and its hinterland. The Yorubas are a brave, warlike people, who have for some time past accepted Muhammadanism (unlike the Krus, the Agni, the Gold Coast, and Dahome tribes, who have remained obstinate pagans, tinged here and there with Christianity), and with that religion have adopted the picturesque and ample Moslem clothing. But Abeokuta (the Egba country) refused the Muhammadan propaganda, and has since leaned somewhat to Christianity.

The Egba-Yorubas are the left wing of the Niger Delta group of West African Negroes, of which other sections are the *Bini-Sobo-Jekri* (the Benin people and those of the Western Niger Delta); the *Ijō* (of Bonny and the Eastern Delta); the *Ibo*, east of the Lower Niger; the *Igara*, on the Niger below its confluence with the Benue; and the *Nupe* or *Nife* above that confluence, on the east bank of the Niger and opposite the *Barba* people of Borgu (which, as already mentioned, are allied to the Ashanti in speech).

All these people seemingly are related in their languages (except the Ijōs of Brass and Bonny); and to this Lower Niger group of tongues must be added the *Efik* of Old Calabar and some of the forms of speech on the Lower Cross River. The Ijō language of Brass and Bonny is, however, one of those absolutely isolated tongues that are met with here and there in Africa. It represents probably the vestige of a language-family swamped in late centuries by the invasions of Yoruba, Jekri, and Ibo-speaking Negroes. There is also a small tribe about the easternmost branch of the Niger Delta—the *Kwō-*

ibo –who speak a language seemingly related to the Akwa of Eastern Calabar (east of the Efik people and semi-Bantu).

All these Lower Niger tribes, however (excepting the Efik of Old Calabar), are very similar in appearance from the Nupe country to Lagos and Abeokuta and thence to the Upper Cross River. They are bulky but clumsy in build, very black in skin-colour, with prominent brow-ridges, large and prominent jaws, and long upper lips:[1] they are, in fact, perhaps the most pronounced and exaggerated type of Negro, though they can sometimes be matched in Nyasaland.

The *Efik* people of Old Calabar speak a language closely related to Ibo, but they are lighter in skin-colour than the Negroes of the Niger Delta. This also is the case with the numerous tribes of the Upper Cross River, who usually have more refined faces and figures than the Ibos, Ijōs, Binis, and Yorubas. In the country of Atam, on the Upper Cross River, I have seen types quite similar to the Fula, or to the Hima of Eastern Equatorial Africa, with well-shaped noses, thin lips, and a Caucasian physiognomy—no doubt Fula hybrids from the Benue. The *Ibibio* people of the Upper Cross River, though connected distantly in their language with the Ibo-Efik family, are much more pronounced Negroes in their physical features — black-skinned, short-legged, flat-nosed, prognathous, and somewhat hairy. They seem to be of a primitive Negro stock and recall the Congo Pygmies in their facial features.

Photo by the Trappist Mission, Mariann Hill, Natal.

A ZULU CHIEFTAIN: BANTU.

A MUBANGI FROM THE WESTERN EQUATORIAL CONGO: BANTU.

The *Munshi* or *Michi* and other Benue peoples north and south of that river are slighter in build than the heavy, "musculated" black men of the Niger delta, and they are not so tall as the Yoruba or Barba. The Munshi are quite unconquered, and are much dreaded on account of their poisoned arrows. Their language seems to have some slight affinity with the degraded Bantu dialects of the German Cameroons.

The Rev. C. Robinson describes the pagan natives of the Bauchi hills north of the Benue as being an exceedingly low type with short, bandy legs, very prognathous faces, and hairy bodies.

The Negro peoples of the CENTRAL SUDAN

[1] Almost frog-like in face, and sometimes rather womanish with little or no beard and moustache, like the Alake of Abeokuta.

—of the region bounded by the southern limits of the Sahara, the Central Niger, the watershed of the Benue, the watershed of the Congo, the eastern limits of the Bahr-al-Ghazal province, and the southern borders of Kordofan—are somewhat similar in aspect, except where they are tinged with Caucasian blood on the north, west, or east (through Libyan, Fula, or Arab intermixture), or where they merge southwards into the "Bantu" type of Negro.

The Central Sudanese in the purely Negro type are well represented in the *Kanuri* of Bornu—flat-faced, with prominent cheek-bones, depressed nose, fairly long legs (except in the mountain dwellers), and very black skin. It is difficult to draw any exact line of demarcation between them and the Nilotic Negroes of the East; and there are traces of Nilotic affinities in some of the languages of Wadai and Baghirmi. Perhaps the true Nile Negro (the *Bongo*, *Bari*, and *Madi* are very much more Central Sudanese in their affinities) may be described as possessing less prominent cheek-bones, a better bridged nose, and a less prognathous and a more oval face than the Negro of the Central Sudan, while his legs are proportionately longer and his body is more elegant in shape.

Photo by Mr. H. Gordon Lower.

BAUTCHI (PAGAN) WOMAN AND CHILD FROM NORTHERN NIGERIA: WEST AFRICAN NEGRO.

The *Central Sudanese* include the following important tribes and peoples. On the west there are the HAUSA, the leading race of the Central Sudan. The Hausa are for the most part true Negroes, though here and there exhibiting the result of crossing with the Negroid Fulas, the Libyans of the Sahara, or the Arabs of Darfur and Wadai. The Hausa language is an interesting amalgam—a Negro speech with a Hamitic grammar. It distinguishes sexual gender (unlike any true Negro tongue) and marks the feminine by the use of the consonant "t"—a feature common to the Semitic and Hamitic (Berber-Ethiopian) language-families. The Hausa tongue must be the result of an early invasion of trans-Saharan Africa by the Libyans (represented to-day by the Tawareq, who range from Tripoli and Algeria to the Niger and Lake Chad). The Hausa are extending their trading and travelling far beyond their own country, which is the nucleus of Northern Nigeria. Westward their influence passes across the great northern bend of the Niger at the back of the Gold Coast till it encounters that of the equally adventurous Mandingo, who occupy an equivalent place in Western Africa.

The Hausa, who were converted to Muhammadanism from seven to four centuries ago, have usually been under some foreign domination, though they are a warlike race. At one period they formed part of the great Songhai empire, which stretched from the Upper Niger to near Lake Chad. Then they came under the influence of Bornu or of the

A MULOLO (CONGO) WARRIOR AND HIS WIFE FROM THE CENTRAL CONGO REGIONS: BANTU.

Photo by Captain Poulett Weatherley.

A NATIVE OF THE LAKE BANGWEULU COUNTRY, SOUTH CENTRAL AFRICA: BANTU.

Desert Tawareq. Later they fell under Fula sway (a hundred years and more ago), which empire (of Sokoto) is now part of the British dominions in West Africa.

South of Lake Chad and Hausaland are the *Musgu*, *Koboko*, *Sara*, and *Banda* peoples and the *Baghirmi*. The first-named are supposed in their language to show slight affinities to Hausa. The *Bagrimma*, or Baghirmi, are Muhammadans. Still more so are the fanatical *Maba* and *For* Negroes of Wadai and Darfur, much dominated by Arab influence and by the disciples of the Senusi sect with its headquarters in Tripoli. The *Kaba* of the Logon River, the *Walia* of the Tuburi Marsh, the *Laka* and the *Mundiañ* are savage Negroes, often quite naked. They suggest in their speech an affinity with the Bantu.

The *Kanuri* people of Bornu have sorely suffered by wars and famines during the last fifty years, and are now of small political importance. The *Buduma* of Lake Chad (a fishing race living on marshy islands) are a shy people but little studied, and speaking one of those isolated, relationless languages so often met with north of the Bantu language-field.

Away to the east of the Shari watershed, within that of the Western Nile (Bahr al-Ghazal), are the *Makarka*, *Sandē*, or *Nyamnyam*, a stalwart cannibal people whose influence extends south into the Congo Basin and west almost to the White Nile. They sometimes exhibit traits suggesting intermixture with former Caucasian invaders coming from Nileland.[1] The colour of their skins is often a warm brown rather than black, they have less pronounced cheek-bones, longer hair, and better bridged noses than the average Sudanese. Their language recalls the Bantu in its phonology, but is quite without near relations in grammar and vocabulary.

The *Mañbettu* of the Northern Congo Basin are a somewhat similar people, with reddish brown skins and features that are sometimes quite refined. They also possess a very peculiar language offering no evidence of relationship with any other group. The same must be said of the *Momvu* peoples farther to the south-east, who under the name of Mbuba reach almost to the Semliki or Albertine Nile. The Pygmies of the north-eastern (Ituri-Semliki) Congo forest speak a dialect of Momvu. Some of the Momvu Negroes are of a low and degraded type.

North of this Momvu group are the equally isolated *Lendu* of Western Lake Albert (so far as linguistics are concerned). In their southern range on the Semliki the Lendu are known as the *Balega*. They have been already mentioned in the earlier part of this chapter as being a very short-legged people, though here and there are individuals

[1] It is interesting to note that brass amulets depicting the long-eared hare, obviously of Ancient Egyptian origin, have been discovered among the Nyamnyam.

amongst them obviously derived from intermixture with the Hamite Ba-songoro (Ba-hima).

Something very like the Lendu type—or even the Congo Pygmy—reappears in the Bahr-al-Ghazal region near the Nile, known as the *Red Bongo* or *Red Djur*. The Bongo themselves are a race of mixed Nilotic and Central Sudanese affinities speaking, however, a language which has sexual gender, and is thus distantly allied to the Hamitic and Masai groups. But the Red Bongo of the Egyptian Sudan are a dwarfish race, with short legs and reddish skins.

Allied in physical type (but not in language) are the *Bōr*, *Mundu*, and *Mittu* races of the Eastern Bahr-al-Ghazal province. Farther south, along the Mountain Nile, but chiefly to the west of that river, is the *Madi* group (Madi, Logbwari, Avukaya, etc.). The Madi in their physiognomy recall very markedly the typical Central Sudanese or even the Yoruba people. They are tall—the Logbwari men frequently exceed 6 ft. in height—well-shaped, but with ugly Negro faces, prominent cheek-bones, flat nose, and but little hair on the men's faces. But they are one of the stalwart races of the Sudan and supply many recruits to the Anglo-Egyptian army. Their language is interesting from its West African affinities in phonology[1] and its *slight* resemblance to the Bantu family.

Photo by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

A YAO OF SOUTH-EAST NYASALAND: BANTU.

The BANTU Negroes—namely, the Negroes speaking various forms of Bantu languages and dialects—populate at the present day all that southern third of Africa which extends from about 2° N. Lat. to the Cape of Good Hope, excepting of course the Hottentot-Bushman domain in South-west Africa and the regions on the north-east where the Somalis, Masai, Andorobo, and kindred Nilotic peoples have pushed their way through to as far as 6° south of the equator, in the region between the Victoria Nyanza and the Indian Ocean.

The Bantu border-line on the north (including the range of semi-Bantu dialects) follows a rather diagonal course, being much higher up on the west than on the east. Including the island of Fernando Po in the Gulf of Guinea, it begins on the Cameroons coast near the embouchure of the Rio del Rey in about 4° N. Lat. The line ascends to the upper reaches of the Cross River and follows more or less closely the southern water-shed of the Benue River, and then the

[1] Such as the combinations *gb*, *kp*, which, while occurring in the Nilotic Bari, are particularly prominent in Madi and Nyamnyam, and stretch thence right across Equatorial Africa to the Atlantic coast of Senegambia.

MUGESU CHIEF, MOUNT ELGON (UGANDA PROTECTORATE): BANTU.

Photo by permission of Sir Harry Johnston, G.C.M.G., K.C.B.
A MAÑANJA TYPE (NYASALAND): BANTU.

northern watershed of the Congo Basin. On the north-east of the Congo the Bantu line dips somewhat to the south, leaving outside the Upper Welle and northern affluents of the Aruwimi. It crosses the Semliki Nile just south of Lake Albert, then includes the whole eastern shore of that lake and follows the Victoria Nile south to near its exit from the Victoria Nyanza. The Bantu field includes all the northern shores (Kavirondo) of the Victoria Nyanza, as, indeed, the country to the west and south of that great lake; but on the north-east coast of the Victoria Nyanza (Southern Kavirondo) there is an interpolation of Nilotic peoples.

North-east of the Victoria Nyanza the Bantu boundary extends to the north-western flanks of Mount Elgon. Mr. Oskar Neumann asserts that far to the north of Elgon the Karamojo people are really Bantu (though speaking now a Nilotic language), and he even asserts that he has encountered Bantu tribes as far north as the verge of Abyssinian dominion. Whether his test is linguistic or merely a fancied physical resemblance, is not clear from his writings. From the south-eastern angle of the Victoria Nyanza, the Bantu border-line may be drawn nearly due south of the Ugogo country, leaving outside the curious and scarcely classified fragments of people– the Fiomi and Taturu (as well as the Sandawi, who are said to have a language like Hottentot in its phonology) and thence from Ugogo eastwards to the southern flanks of Kilimanjaro, the Ruvu River (Pangani), and the Mombasa coast. Within the Bantu language-field are the islands of Zanzibar and Pemba. North of the Ruvu there is a narrow belt, about a hundred miles wide, continuing up the east coast as far as the south bank of the Tana River; there are also isolated Bantu colonies on the Kikuyu plateau, on Mount Kenia, at Lamu on the coast, and even on the Shebeyli River in Southern Somaliland. The last named is probably due to colonies of runaway slaves.

South of this irregular line drawn across the continent from west to east all forms of speech as yet discovered[1] belong to the single linguistic family known as *Bantu*. This is one of the most startling facts of Africa, and as yet it has received no adequate explanation of its significance.

North of this Bantu boundary there are about thirty-five separate African language-families or speech-clusters, each as different from the other as all of them are from Bantu. South of that line there is (barring the tiny Bushman-Hottentot area in the

[1] Except, of course, the Hottentot, Berg-Damara, and Bushman in the south-west.

extreme south-west) but one language-family spread all over the southern third of Africa. The South African Negroes from Northern Congoland to Natal may vary in physical type, but their speech, like the Aryan tongues of Europe and Western Asia, can be traced back to an original mother-tongue, termed hypothetically "Bantu."

Just as the blond Aryans of the Baltic countries overran all Europe (except Spain), Asia Minor, Persia, and India in prehistoric times and rapidly imprinted their speech on the five or six races of white men with whom they came into contact, so at a time not long distant—not more, perhaps, than 5,000 nor less than 3,000 years ago—some Central Sudanese Negroes created a new speech—the Bantu mother-tongue—under the impulse of a Hamitic invasion (of Galas or Egyptians). The tribe, or its influence and language, spread rapidly over East Africa, the Central Lakes, the Congo Basin, the Cameroons, South-west and South-east Africa. They were long deterred by the obstacle of the dense Congo Forest, and in the far south by the opposition of sturdy Bushman half-breeds (Hottentots). On the north-east of their field they battled with and were overcome by Nilotic Negroes or Hamite Caucasians, and on the north-west their influence was eventually choked by the Nigerian Negroes. In the regions south-east of the Victoria Nyanza they have left a few vestiges of pre-existing languages: likewise in the north-east of the Congo Basin and behind the Cameroons. But these vestiges are only on the limits of their field, and may be partly due to invasions subsequent to the Bantu rush. Elsewhere in their domain there is no form of speech existing which is not an undoubted Bantu tongue, in grammar as in vocabulary.

Photo by the Trappist Mission, Mariann Hill, Natal.

A ZULU WOMAN AND CHILD: BANTU.

Is there any Bantu *physical* type which can be set alongside this clearly marked linguistic development? The present writer is unable to affirm that there is, though anatomists like Dr. Shrubsall are inclined to define a Bantu Negro as distinct in certain skull characters from the West African or the Nilotic. Undoubtedly there is a decided infiltration of Caucasian (Hamitic-Gala, Ethiopian) blood in the veins of many Bantu peoples, especially down the line of the Central African lakes to the Zambezi and Zululand. This arises—as the Bantu language may have arisen—from the repeated invasion in prehistoric[1]

[1] Prehistoric in Africa may mean any time anterior to the fifteenth century A.D.

Photo by E. Wirth]
A ZULU GIRL: BANTU.

times of the Bantu motherlands (the southern Egyptian Sudan and Unyoro) by the Hamitic type of Caucasian, who not only created an aristocracy such as still survives in Unyoro, Uganda, and the regions west and south of the Victoria Nyanza (or amongst the Mañbettu and Nyamnyam peoples much farther to the west), but permeated the main stream of Bantu invasion southwards.

It is, in my opinion, not easy to discriminate between a Bantu physical type and other branches of the Negro species. "Bantu" types must turn up—quite separated from Bantu languages—wherever the sub-Caucasian (Hamite, Masai, Libyan, Fula) mingles with the aboriginal black-skinned, prognathous, short-legged Negro.

In this book, therefore, the Bantu-speaking Negroes are only classed together apart from the Pygmies, the West African, and the Central Sudanese, because they agree in the use of a Bantu language. Otherwise they exhibit within their range from Fernando Po to Zanzibar, and from Nileland to Natal, as wide a variation in type of skull, in skin colour, in stature and proportion of limbs, or in hair growth, as do the West African or Sudanese races. There is evidently a good deal of Nilotic (long-legged) intermixture in the eastern half of Bantu Africa, and of West African (short-legged, prognathous, prominent-eyed) down the coastlands of Gaboon, Congo, and Angola. But take a Temne from Sierra Leone, a Kruboy from Liberia, a Yoruba from Lagos, and place them amongst the Nyasa or Natal people, at Zanzibar or in Uganda; and, so far as physical type is concerned, they will find their match in the crowd.

With these reservations the Bantu Negroes may be classified as follows:

(1) FERNANDO PO.—The indigenous inhabitants of this island in the Bight of Biafra are known as the EDIYA or BUBE; they are divided into several tribes and speak several dialects. Their language, however, is related somewhat closely to the Bantu speech of the opposite Cameroons coast (Bakwiri and Isubu). The difference can only postulate a separation of at most 800 years, so that very likely this people may not have been established longer than that on this island, which they can only have reached in native dug-out canoes. The Ediya are a short race and rather short-legged, not ill-looking, of a pale brown skin, with head-hair which grows to some considerable length and bushiness. Until quite recently they went completely naked (except perhaps the married women).

(2) The CAMEROONS people (*Duala*, *Barombo*, etc.).—The Duala are a very interesting and exceptional people of light colour and almost European features. They came from the south northwards, not from the interior. How they acquired their lighter colour and better-shaped heads is not evident. We may have here a case of direct evolution towards a higher type, and not an instance of Caucasian intermixture. Most of the Cameroons Negroes in the coastland speak clearly marked Bantu languages (with the

Photo by the Trappist Mission, Mariann Hill, Natal.

A ZULU CHIEF: BANTU.

West Africa *gb*, *kp*, introduced) and are of the average Negro type, but with the tendency to bushy and abundant head-hair, also noticeable on the Upper Congo.

(3) The Fañ group.—These are cannibalistic people (often known as Mpāñgwe, Pañhwe) extending in their range (under many different tribal names) from near the sources of the Cross River and the Benue watershed southwards to the hinterland of the Gaboon and the western affluents of the Congo. They are usually of tall stature, of average Negro type, but of brown, not black, skin colour. Amongst them are individuals with finer, almost Caucasian features, suggesting the infiltration of Fula or Hausa blood from the Benue. Their languages possess sufficient affinity with the Bantu in grammatical principles and in word-roots to be just included within that family; but they are the most corrupt and most divergent of all the Bantu dialects. Many of their words are monosyllabic and end in a consonant (in *k* especially)—features essentially un-Bantu.

(4) The Congo Coast Tribes, which may be considered to extend over a belt 200 or 300 miles broad from the Gaboon to Benguela. These vary somewhat in type, the *Mpongwe* of the Gaboon estuary being lighter in skin colour and of less pronounced Negro features than the surrounding people. For the most part these *Mpongwe*, *Bakele*, *Benga*, *Kama*, *Kakongo*, *Kongo*, *Ngola* (*Mbundu*), and *Kisama* Negroes are not very dissimilar in appearance from the average Gold Coast and Dahome natives. Their Bantu languages and perhaps their general origin seem to radiate from the old Ba-kongo stock of the Lower Congo. From this focus they have spread southwards into Angola and Benguela, and northwards to the Cameroons. The purest of all these Bantu dialects is the Kishi-Kongo or language of the Lower Congo, which extends its range from Stanley Pool to the sea-coast.

Photo by the Trappist Mission, Mariann Hill, Natal.

THREE INDUNAS, MINISTERS OF A KAFIR CHIEF: BANTU.

(5) The Upper Congo Tribes the Bantu-speaking people of the Ubangi-Dua Basin (and perhaps the adjoining non-Bantu Negroes of the Shari affluents), those of the Congo between Stanley Pool and the mouth of the Lomami, and the *Balolo* and *Bakuba* of the Central Congo Basin. These Upper Congo folk, amongst whom the *Babangi* and *Bangala* are prominent examples, are usually of fine physique and not of excessively Negro type. Such culture as they have makes them rather more related to the non-Bantu Nyamnyam and the semi-Bantu Fañ than to the people of the Great Lakes, the Zambezi, or even the Southern Congo.

(6) The Lunda, Rua, Shilange, or Southern Congo Tribes extend from near the west coast of Tanganyika to the frontiers of Angola and the Zambezi watershed, the Kasai and the Kwango Rivers. Unlike the northern Congo peoples (who are split up under small chieftainships) they have formed powerful

long-standing monarchies and even empires (such as that of the Mwata Yanvo) somewhat reminiscent of Uganda. In appearance they are usually typically Bantu, *i.e.* modified Negro. Here and there, however, in sequestered districts near the Zambezi watershed there are wild people with prognathous faces and long arms. In this group the *Ta-shilange* of the Sankuru, the *Va-Kioko* tribes round the Kasai sources, and probably the *Barotse* people of the Upper Zambezi, should be included.

(7) The MANYEMA and NORTH-EASTERN CONGO.—The Manyema occupy the country west of the Tanganyika Basin along the Upper Congo (Lualaba); and allied peoples to the north are the inhabitants of the Congo banks as far as the Aruwimi confluence, and of the region between the Upper Congo, Aruwimi, and Nile watershed. They are usually Negroes of somewhat refined features and with well-proportioned bodies. Here and there dwelling among them or cropping out as reversionary types are the "ape-like" Forest Negroes referred to in the beginning of this chapter. The Manyema group speak very degraded "worn-away" Bantu tongues. They include, perhaps, the *Bakuka* and *Baamba* of the Semliki forests, as well as the *Babira* of the Ituri.

(8) The EAST AFRICAN Bantu—the people of the Great Lakes and the Zanzibar and Moçambique coastlands. From a linguistic point of view this group would include the *Banyoro* of the Victoria Nile, the *Baganda*, *Ba-konjo*, *Ba-ziba*, *Ba-zoga*, *Kavirondo*, *Ba-gesu*, *Masaba*, and other Negro inhabitants of the lands round Mount Elgon and the Victoria Nyanza (except on its eastern coast), the *Wanyamwezi*, all the Tanganyika and Nyasa tribes (*Ba-guha*, *A-lungu*, *A-fipa*, *Bemba*, *Bisa*, *Konde*, *Tonga*, *Ba-tumbuka*, *A-nyanja*, etc.), the *A-nyika*, *Swahili*, *Makonde*, and all the peoples of the Zanzibar littoral, the *Wa-bena*, *Wa-hehe*, and other tribes of German East Africa, the *Yao* and the *Makua* of Moçambique, down to the *A-senga* and the people of the Central and Lower Zambezi. The isolated Bantu-speaking colonies of Kilimanjaro, Kenia, and *Kikuyu*, and the neighbouring *A-kamba* and the *Wagogo* of Southern Masailand, are more nearly related to the Nilotic Negroes in their bodily features.

Photo by H. Exton.

A SHANGANI BEAUTY: SOUTHERN BANTU.
The Shangans or Shanganis are an offshoot of the Zulu race South-east Africa.

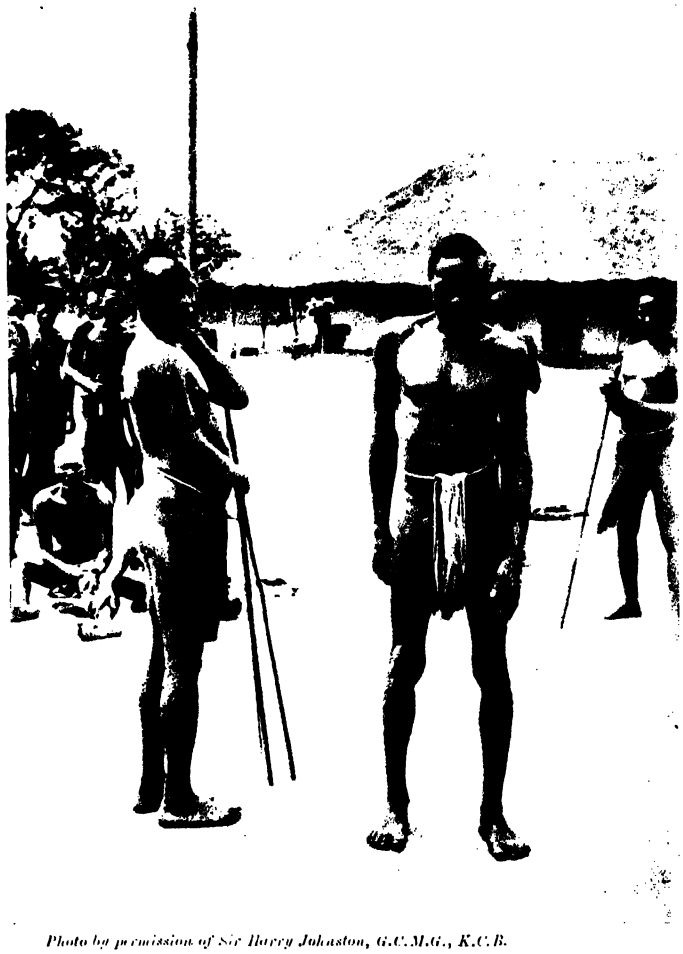


Photo by permission of Sir Harry Johnston, G.C.M.G., K.C.B.

WANKONDE OF NORTH NYASA: EAST AFRICAN BANTU SLIGHTLY MIXED WITH NILOTIC NEGRO.

(9) The ZAMBEZI Negroes, who are usually of fine physique with a suggestion here and there of Nilotic intermixture. Their languages are more connected with those of section 8 than with the speech of the Zulu or the Damara. They may be considered to include the *Bashukulompo*, the *Batonga*, the *Bangai*, and the *Makalaka* or *Makaranga* tribes south of the Central and Lower Zambezi; perhaps also the people of the Beira district.

(10) The UMBUNDU-DAMARA group. — These are the Bantu-speaking races of South-west Africa the tribes south of Benguela and inland as far as the Kunene and Kwando Rivers—the *Andombe*, *Ambundu*, *Ovampo*, and *Ova-herero*. They are closely allied linguistically and have a certain kinship with the Zulu Kafir.

(11) The BECHUANA-BASUTO.—This important group occupies Central South Africa from the Upper Zambezi and Kalahari Desert through Bechuanaland to Basutoland, the Orange River Colony, and the Transvaal. The Bechuana and some of the Basuto are obviously much mixed with Hottentot blood. They were probably the pioneers of the Bantu invasion in South Africa, and intermarried with the Hottentots whom they displaced. The Basuto are a handsomer, better-proportioned race than the Bechuana. The *Bamangwato*, *Ba-kurutse*, *Ba-tlapin*, *Ba-pedi*, *Makololo* are other tribes of this Bechuana group.

(12) The ZULU-KAFIR.—These were the last comers into the southern extremity of Africa, preceding the European by not much more than 1,000 to 1,400 years, judging from traditions and the deductions drawn from the Arab ruins of Rhodesia. The Zulu-Kafir group now holds the southern coastlands of Eastern Cape Colony, of Natal and South-east Africa up to the Sofala region, where the type and language fuse into those of the Eastern Bantu and the Zambezian.

Eighty years ago Zulu raids in the reverse direction—northwards carried the Zulu influence and language through Rhodesia to the Zambezi, into Nyasaland, German East Africa, and up to the vicinity of the Victoria Nyanza.

Where this remarkable *Zulu* race came from originally is still an unsolved mystery. In physique they resemble most Zambezian tribes north of the Central Zambezi, and perhaps the people of Southern Congoland; but their remarkable language has no very near allies. It differs from all the other Bantu tribes in having added clicks to its phonology, borrowed (perhaps) from the Hottentot. In its word-roots it is nearest allied

MAP SHOWING THE DISTRIBUTION OF AFRICAN RACES.

to the Sechuana (speech of No. 11 section) and to Ochi-herero (the Damara language). In culture, customs, warfare, weapons, the Zulu recalls by many traits the Nilotic Negroes of Eastern Africa (Masai) and the Gala aristocracy (Bahima) of the Victoria Nyanza. The Zulu is perhaps the most typical Bantu and the comeliest development of the true Negro.

The term "Kafir" is an inconvenient and unsuitable name, but so far no other generic term has been adopted for the southernmost Bantu tribes of Cape Colony and Natal. It is simply the Arab word for "infidel," applied by the Maskat Arabs of Zanzibar and Sofala to the pagan tribes of Negroes inhabiting the south-east coast. The Portuguese explorers borrowed the term ("Cafres") in the sixteenth century, and 200 years later it was taken up by the English. The Zulus of Natal and Zululand for some reason came to be specially known by that tribal name, but all the rest of the Southern Bantu were and are grouped as "Kafir." Besides the Zulu of Eastern Natal and Zululand, and the allied *Amandabele* of Rhodesia, and the *Ama-Swazi* of the Eastern Transvaal, there is the great Kosa (K stands here for a "click" consonant, sometimes rendered by X) group of Western Kafirs—the *Ama-pondo*, *Ama-tembu*, *Ama-fingo*, etc. To the north of Zululand is the *Tonga* or *Ronga* group of the Southern Bantu, differing somewhat markedly from the Zulu-Kafirs in dialect, yet belonging to the same group. These are the tribes of Amatongaland, of Delagoa Bay and the Lower Limpopo, and of Inhambane and Gazaland. North of the Sofala region and towards Mashonaland they grade into the Zambezian Bantu.

Photo by H. Roberts.

KEHLA, A MARRIED ZULU MAN, WEARING THE HEADRING.
The ring on the head is made of wood, and the hair is worked into it.

The southernmost Kafirs, such as the Fingos, are evolving a very superior type of Negro without intermixture with the Caucasian. A good climate and prosperous conditions of life are producing a type of pale brown complexion and almost European features of great mental acuteness and with a physique as yet undeteriorated. It is to be hoped that these Southern Bantu, who now number about 4,000,000, may develop harmoniously side by side with the white man.

H. H. JOHNSTON.

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