
The following papers were read :

A few NOTES upon the HAIR, and some other PECULIARITIES of OCEANIC RACES. By J. BARNARD DAVIS, Esq., M.D., F.R.S.

THE extreme interest of oceanic races of man, many of whom present very great diversities, and are at the same time probably some of them the most isolated human beings upon the globe ; the great obstacles to their study from remoteness and inaccessibility ; the light they may be expected to throw upon many questions now agitated by writers upon monogeny and polygeny ; upon the origin of species and of civilisation, when they are fairly studied by unprejudiced observers ; and the fact that the slight remarks in the *Anthropological Review*, No. 29, April, 1870, have been deemed worthy of notice, induce me to add a few further facts, which have been communicated by a correspondent who was himself born upon an island of the Pacific, has made six voyages since 1863 round these islands, and visited a good number of them.

His first remark refers to Mr. Alfred R. Wallace's book, entitled, "The Malay Archipelago," which, he says, he read with the greatest interest upon his last voyage. He speaks in high terms of this valuable work, and exclaims, "It is, indeed, a pleasure—not so common as it ought to be—in reading a book of travel to feel that it is written by so careful an observer ; that everything he writes as matter of fact may be unreservedly believed. His account of the many tribes he met with is as graphic as it is valuable". This is important testimony from one who has wandered over the same ocean, and the highest compliment that could be paid to Mr. Wallace.

He goes on to say, "Still, I think Wallace has too limited a ground to found any theory of races upon. He feels this himself, and unfortunately enlists the observations of others, which, in this case, happen to be worse than useless, and might mislead. In vol. ii, p. 278, he writes, 'The same Papuan race seems to extend over the islands east of New Guinea as far as the Fijis'; and in the next page, 'a race identical in all its chief features with the Papuan is found in all the islands as far east as the Fijis'. In this debatable ground, where all the changes of the race might be expected to be found, Wallace's own accurate observation was needed. Beyond this", as he says, "the brown Polynesian race, or some intermediate type, is spread everywhere over the Pacific". My correspondent relates that he first visited these islands in 1863, with peculiar advantages, as he sailed in the Melanesian mission schooner, and thinks that they landed upon thirty-five of the islands. He adds, "I do not think that any one who had merely made the first cruise with us, even if he had not known a word of any of the languages, would have liked to speak of all these islanders as *a race*, or *one race*, or could have found any common feature among them to help him to identify them with any other race."

After this decisive testimony to the *diversity of the peoples of the different islands*, my correspondent goes on briefly to speak of his own observations of the natives of some of these islands. He says, "In some of the Islands of the New Hebrides group there are near approaches to the 'typical Papuan'; tall, black, curly-headed, or woolly, many of them with features quite Jewish. The Island of Apee, or Tasiko, is a good place to seek them at. At Leper's Island, and the north end of Whitsuntide, sufficient resemblance may be made out to the brown Papuan. In the Banks's group, a short, woolly-headed people are very seldom in any respect like their Papuan neighbours, yet are still less like the Malay. In the Island of Tikopia, which is one hundred and twenty miles north-east of the Banks's Islands, heavy, tall, stolid, light brown, straight-haired (Malays?) Polynesians are to be found. North of this again, at Santa Cruz, is a light-brown people, as tall as average Englishmen, with what would apparently be curly or wavy hair, if it were let alone. On St. Christoval to the west the people are short, generally black, but sometimes brown, sturdy, with every variety of feature, and hair from wool to just wavy. On Bellona Island, west of St. Christoval, are a tall, light brown, or olive people, with straight hair, like the Tikopians. At Ysabel, a little further west, the people are very short and slight, brown, with wavy hair, many of them with Mongolian features. At New Georgia one meets with a true black Papuan."

After this cursory description of the races of different islands, all tolerably near together, beginning with the Island of Apee in the New Hebrides group, my correspondent considers that he has established the position with which he set out, viz., *the wide differences that exist among the natives of these islands, even amongst those of the same group.* The differences extend to stature, and here are considerable, to colour, to hair, and to mental constitution, and the differences are strikingly observed in islands at not any remote distance from each other. It is these incontrovertible facts which, in his opinion (and I must acknowledge that their force is unquestionable), stand in the way of the classification of these various races under two or three heads. The basis of such a classification must be the existing differences; but, unless we shut our eyes to many of them, there is no possibility of comprehending the natives of many of the islands under such few heads.

Mr. Wallace regards the New Zealander, or Maori, as a form of "one great Oceanic or Polynesian race," and he would probably designate him "a brown Polynesian"; and he looks upon him as allied to the Papuan, the darker colour and more frizzly hair of the latter being the chief differences. It is apparently to this view of Mr. Wallace that my correspondent objects, when he says, "Born in New Zealand, and having lived there eighteen years, I shall not allow the correctness of Mr. Wallace's description of my countrymen. I always used to think them Malays; but let us call them Polynesians, which we find a convenient term to include all the eastern islanders—east, that is, of Fiji—and their light-coloured relations who speak dialects of the same language amongst the islands." The darker woolly-haired people we call Melanesians, which must be a mixed race, Mr. Wallace would probably designate 'brown Polynesians'; and he looks upon them as allied to the Papuans, the darker colour and more frizzly hair being the main differences. After attacking Mr. Wallace's views, he says, "I am not prepared to set up any other theory. If we assume the New Georgian to be a pure Papuan, for he perfectly answers the description, no possible admixture of this race with the Malay is likely to produce an Ysabel native. If, however, it can and has done so, what account are we to give of the San Christoval native, or of the Banks's islander?" Both these have been before described as very different.

He gives an important testimony to the truth of the doctrine of the late Mr. Crawford, that the Malay words in all the languages of the Pacific, "from Madagascar to Easter Island, and from Formosa on the coast of China to New Zealand", are simply introduced words. The presence of these words was formerly regarded as a chief bulwark of the ethnological notion of a great

Malayo-Polynesian race. Mr. Wallace had done this before. By the way, it may be stated that this doctrine, so clearly established by Mr. Crawford, has been much and frequently controverted in different ways. Now it may be considered to be fully established. My correspondent says, "Mr. Wallace is quite right, that the presence of modern Malay words proves nothing; that is, no admixture of Malay blood, for the Malay is a great wanderer".

He concludes with some miscellaneous remarks, which show the immense difference in the taste of these islanders and in their power of executing works of art, such as in canoe building, which it may be desirable to quote: "It is worth while noticing that, in the New Hebrides and Banks's group, canoe building is as badly done as possible; a log, hardly shaped at all, pointed at both ends, roughly hollowed out, with an outrigger fastened to it by two rough sticks laid across, is the Banks's Island and the New Hebrides canoe. It carries a mat sail. A voyage of eight or ten miles on a calm day is a great exploit for these islanders. The Tikopians and Santa Cruz people build sea-going canoes, which will sail on a wind. There is constant communication between Tikopia, Santa Cruz, and Tannaco (Duff Island). A Tikopian canoe, with a crew of three, was at Sugar Loaf Island in the Banks's group two months since. They stayed a month, and then set out home, over one hundred and twenty miles of open sea. Some years since, some Santa Cruz men found their way to the Solomon Islands. They built a new canoe, and set out to go over two hundred miles against the trade wind. The Solomon islanders build beautiful canoes, and ornament them profusely; but their voyages are made within sight of land, and in calm weather. The Solomon Islander ornaments everything he can, spares no pains about it, and has an excellent eye for proportion: the Banks's islander has scarcely an idea of ornament; he has no notion of making the pretty trinkets of shell, &c., with which the Solomon Islander adorns himself." In another place, he says the Tikopian is five feet eight inches average height, and one hundred and seventy pounds average weight. An inhabitant of another island is only five feet two inches, and weighs but one hundred and thirty pounds. The San Christoval natives do not average more than five feet three inches.

The further observations of my correspondent refer to the *hair* of the Pacific islanders, which, as he affirms, is often changed in colour by lime-washing. It probably will not be inappropriate to exhibit the different specimens of hair of the Oceanic races I have been able to collect by the kind contributions of my friends.

We have first of all the fine, long, *flowing* hair of the Philip-

pine islanders, the Bisagans (Sheet I). But in these islands *crisp* hair is seen to be characteristic of the Negritos (Nos. 4, 5), which is probably disposed to grow in tufts. A similar *flowing* hair is seen among the Australians, some specimens of which are *crisp* (Sheet II). The Tasmanians, who present so many and such decided evidences of being a totally distinct race, had hair growing in short, twisted, cork-screw locks (No. 2). The hair of the Cingalese, including the aboriginal Veddahs, is seen also to be distinguished by the *flowing* character (Sheet III). And it should be remarked that all the hair yet mentioned is of a resplendent dark, or black colour. The hair of the Sandwich islanders, or Kanakas, agrees closely in its *flowing* character with the specimens hitherto mentioned (Sheet IV). But there is this remarkable peculiarity among the Kanakas, that some of them have a bright yellow, or *red* hair. These people are called in the Sandwich Islands "Ehus" (No. 18). Of course, as in England, colours exist which pass gradually from the black to the red shade. And this may be said to confirm a remark made by that acute observer, Dr. Beddoe, the late President of the Society, that black and red hair are closely allied, and apt to occur in the same races. The hair of Maoris, or New Zealanders, Tahitians, Rarotongans, Samoans, and also of Marquesans, is of the same long, flowing kind, but mostly of finer texture. One of the specimens from the Samoan Islands is of a reddish colour (Sheet V, No. 17), which renders it probable that some bleaching process is employed occasionally. The hair of the Marquesan Islanders is not less coarse than that of some of the preceding races. It is well exemplified in what I take to be the woman's apron, or "Ahouaki." This also shows that the hair is often of two colours, a deep brown and a redder brown (Sheet VI). The natives of these islands use human hair for ornamental purposes, and frequently discharge its colour in their decorations. The natives of Savage Island are well known to plait hair beautifully into a string, or braid (Sheet VII, Nos. 13, 14). These braids of hair are used in the ornamentation of the beautiful pearl breast-plate exhibited. A voyager to Noukahiva, describing the costume of dancers, speaks of the bunches of white hair worn upon the wrists and ankles, and also of bunches of black hair depending below the knees. Among the specimens on the table, there are long locks of hair from the Marquesan Islands, neatly gathered into bunches by native fibres plaited round them. The hair is of two colours—a deep brown, and a reddish brown (Sheet VII). Besides these, the hair of the beard is sometimes grown with great care, and bleached white for decorations, which are considered to be of much value (No. 4). An example on the table has been very neatly prepared by enveloping each lock in a

fibre, and plaiting the whole into three bunches, which are fastened together for an ornament of a conch-shell, or as plumes for the head; it is said to be an artificial beard.

From the observations of my correspondent, it appears clearly that the natives of the different Pacific Islands vary even in islands not remotely situated from each other in an extraordinary manner. The appearances of their hair as now exhibited show an equal diversity. All the different kinds of hair, however, belong to the great class of *oval*, or *elliptical*, hairs of Dr. Peter A. Brown, according to the forms of their sections. And it is well known that the degree of the departure of the form of hairs from the cylindrical is the measure of their tendency to curl. Cylindrical hair, like that of the North American Indians, is straight or lank. The hair of Europeans, which is of oval form, has a tendency to curl, or is flowing, or inclined to fall into graceful locks. Whereas the hair which is more elliptical, or eccentrically elliptical, has a much stronger tendency to curl, which tendency is exactly measured by its degree of departure from the cylindrical form, until we reach the delicate ribbon-like hair of the Tasmanians and Mincopies, or Andaman Islanders, when the tendency to curl is irresistible, as it is equally in the fine, almost flattened, wool of the African negro—for all the arts of the negroes cannot prevent their flexuous wool from twisting. In the Pacific Islanders may be seen every degree of this flexibility. In the Bisayans of the Philippines, as has been before said, we see the same flowing locks which are the pride of Europeans. These occur also among the Kanakas, the Maoris, and the Australians. As the ellipticity increases, the hairs become crisply curly in infinite degrees. This is well exemplified in the various specimens of hair exhibited from New Caledonia, and from the different islands of the New Hebrides group (Sheet IX and X), Solomon Islands, &c.

The strong, natural curliness, or tendency to twist, is extensively availed of by the fashion which prevails in some islands of allowing the hair to grow in long, slender, twisted locks, good examples of which are seen in the specimens from Leper's Island, a small island of the New Hebridean group (Sheet X, No. 1). The lock of this twisted hair from Leper's Island is nearly twenty inches long. These locks vary in colour from a reddish brown; and some of them appear to have been bleached by art. Individuals adorned with these locks must be true Papuans, or mop-heads. But the highest degree of flatness or ellipticity is also attained by inhabitants of some islands of this group, as shown in specimens from the Island of Tanna (Sheet VII, Nos. 9, 10). The Tasmanian hair and that of the Mincopies is the same (Sheet II, No. 2, and also Sheet XI, No. 17).

It is a common practice with those who have this kind of hair, which not unfrequently grows in separate tufts scattered over the head, with bare spots between them, to encompass each lock of hair as it grows out of the head with a flat vegetable fibre, which is wound round the lock of hair so as to separate it from its fellows (see the bunches of Papuan hair on the table). In this way the true mop-head is produced. On other occasions, instead of winding each lock separately and isolating it, they use wooden combs of two or three prongs, or even long skewers or sticks, and by these tease out the hair into a voluminous mass, so that the head would hardly go into a bushel. This is done occasionally in the Fijis.

Specimens of bleaching, or discharging, the colour of the hair abound in the hair exhibited. The practice prevails in a great many islands, and is seen among the New Caledonian hairs, those of the New Hebrides, Marquesans, &c. The colour is usually discharged by caustic lime, procured by burning sea-shells. In the extraordinarily fine specimen of the hair of a man from the Island of Santa Cruz, which is near the Solomon Islands and the New Hebrides, and to the north of Banks's Islands, may be seen particles of the shell-lime used to discharge the colour still entangled in the long flexuous locks of crisp hair, which have been prepared to be worn as ornaments (Sheet XII). Cocoa-nut fibre has been added to one of them to increase its effect, just in the same manner as the Chinese increase the volume, and especially the length, of their tails with black silk, and our own ladies by means of hair-pads.

These details respecting the diversity of the hair of the different islanders of the Pacific point out the untenableness of the late Mr. Pritchard's position, that the fashion of the hair of these islanders depended entirely upon the caprice of the owner, who could convert his straight locks by artificial teasing into the corkscrew locks of the Papuan, or Mincopie; and even in a few days, in a whim, turn them back again. The natural conformation of the hair, which lies at the base of its appearance, must always be taken into account, and this conformation will effectually preclude such transformations.

In putting these few notes together, there was a delicacy in announcing the source from which they were derived, unless a previous permission could have been obtained. A sad and melancholy occurrence, briefly announced in a telegram just received from Australia, puts this reserve on one side, for it tells of the massacre of the author, the Rev. J. Atkin, and of Bishop Patteson, on landing upon the islet of Inkepu, of the Santa Cruz group. This latter is the island from which Mr. Atkin obtained some of the most curious specimens of hair now exhibited.

The following note was read :

“ Raikote, Kattiâwâr, Bombay Presidency, Oct. 14th, 1871.

“ DEAR SIR,—I have forwarded for the Museum of the Institute, by a friend proceeding to England, the hair of a man who died last month at the Civil Hospital : it will prove, I trust, of sufficient interest to secure for it a place in our fine collection. The following are the details I have been able to gather regarding the owner of the hair.

“ Narayen Geer, aged 28 years, a native of Hindustan Proper, a fine-looking man, regular features, skin light brown. By caste he was a Brahmin, but had been induced at the age of 12 to turn fakeer, or religious mendicant. He belonged to a class of fakeers called Guzeins : they belong to different castes, and it is exceedingly rare to find among them high caste Brahmins like Narayen Geer. The castes to which most fakeers belong are the Zeree, Puree, and Barpée, and are met with all over India.

“ Narayen Geer was a great man among his people, and was held in much esteem by the gentry of this province ; he never begged, but used to accept presents from his friends sufficient to give him the simplest necessaries of life. He lived for many years in a small temple dedicated to Mahaden, at a place called Babra, about forty miles from this place ; there he used to preach, or went to the neighbouring villages on missionary tours. From the day he adopted the fakeer life, he allowed the hair to grow ; the hair would represent the uninterrupted growth of sixteen years. He was very careful, and used to take much trouble to keep it clean, and every day spent a good hour brushing and cleaning it. He had never been married, and it is said he never had connection with women ; his caste people would not have allowed him to keep his long hair had he been guilty of unchastity. He remained for several months at the Civil Hospital, where he had come to be treated for an enlarged spleen ; he was always very respectful, quiet, and of a retiring disposition. He was on the point of returning to his temple, when he was suddenly seized with double pneumonia, and died a few days afterwards. At first, the Guzeins who had assembled to perform his funeral objected to my cutting off his hair ; but when it was explained that it would be sent to England, they permitted me to cut it off.

“ Believe me, yours sincerely,

“ H. BLANC, M.D., F.R.G.S., M.A.I.,

“ Surgeon H.M.I. Army, Civil Surgeon, Raikote.

“ To the Secretary of the Anthropological Institute of Great Britain and Ireland, London.”

DISCUSSION.

Mr. ILTUDEES PRICHARD said he did not pretend to have studied the subject from a scientific point of view ; but, as he thought it was very desirable that those whose lot had led them to travel in foreign countries and distant parts of the world, and who had thus enjoyed an opportunity of seeing and observing many different types of the human family, should, when they happened to be present at scientific discussions like the present, give the meeting the benefit of their experience. As regarded the question at issue, whether or not different races of the human family might be distinguished by difference in their hair, he would remark that he had the opportunity while in India of seeing at different times representatives from the races inhabiting almost all parts of the Asiatic continent. At the furthest limit of British territory on the confines of Afghanistan, in the bazaars of the city of Peshawur, you might meet with people from almost every part of Asia. In the course of his wanderings over other portions of India, he had met with representatives of almost all the tribes of India, including the descendants of the aboriginal tribes inhabiting the country before the invasion of the Aryan conquerors of Hindustan. In all these cases there was a remarkable similarity in the hair, not only in the texture and general appearance (so far as it presented itself to the eye, for he, Mr. Prichard, had not subjected it to microscopic examination), but also in colour. And he thought it not unworthy of remark that, while the colour of the hair in the European races differed so much, the colour among Asiatics appeared to be uniformly jet black. The length to which it was allowed to grow was also remarkable : some of the Indian races, the Sikhs especially, allowed their hair to grow to enormous length, often as long as the specimen on the table. He (Mr. Prichard) begged to offer these few remarks for what they were worth, not as the result of scientific research, but merely the result of observations of facts which had come before his notice.

Dr. CHARNOCK agreed with Messrs. Crawford and Wallace that the Malay words in the Oceanic dialects were introduced words. It was not difficult to understand how these words had found their way into the languages in question, if we take into account the large number of islands between the Malayan Archipelago and the Oceanic group. It was not so easy to understand how it happened that there was so great a resemblance between the languages spoken in the Marquesas, which are south of the equator, and those spoken in the Sandwich Islands, which are north of the equator, considering the great distance between the two groups and the few intervening islands. The main difference between the Mawi and Hawii, and the dialect spoken at Hiwaoa and Tahuata, consisted in the mutation of certain radical letters. It had been stated that some of the people of the Sandwich Islands who had a bright yellow or red hair, were called *Ehus*. The word *ehu* signifies red hair. [Kanaka means man ; *ka-poe-kanaka*, men.] He (Dr. Charnock) was inclined to think that neither the quality, condition, nor colour of the hair was of any value in relation to race. One of

the reasons given by Herodotus to show that the Colchi were the same people as the Egyptians was that they had woolly hair. The historian probably mistook the woolly helmets of the Colchi for woolly hair; but assuming that these people had curly hair, as one translator renders the passage, it is a fact that at the present day none of the peoples of Mingrelia have curly hair. Then as to the colour of the hair. The hair of the Gauls was probably yellowish, or reddish. Now, the French, the Keltic Irish, and the Highland Scotch are one and the same people; but the two former have to a great extent dark hair, whilst the latter have light hair, sometimes yellowish, sometimes red, and often black. The fact is, there is no doubt that during the last 2000 years, in most parts of Europe, the human hair has been gradually getting darker. In ancient authors the Gauls are variously stated to have had *rutilæ comæ*, and *rutilatæ comæ*. The former, of course, means red, reddish, or yellowish hair; but it has been asserted that *rutilatæ* must mean "dyed red." This is no doubt one of its meanings; but the word *rutilatæ* also signifies simply "red, reddish, or golden-coloured." Further, it is hardly probable that a whole nation would dye its hair, and if it did, it is more reasonable to suppose that it would dye from a light than from a dark colour. This remark was necessary, because it had been asserted that the ancient Kelts had dark, not light hair.

Mr. Luke Burke, Captain Bedford Pim, Dr. Richard King, and Mr. W. B. Martin, also spoke.
