

## WALLACE'S MALAY ARCHIPELAGO.\*

MR. WALLACE is well known as an accomplished naturalist and an indefatigable traveller, and in the work before us we have the fruits of his scientific labour during a seven years' residence in the Malay Archipelago. During this period, Mr. Wallace travelled upwards of fourteen thousand miles, making sixty or seventy separate journeys within the archipelago, with no despicable result, if we may judge from the number of specimens in natural history he obtained, embracing many new species. The details he gives of animal life in the far east are full of interest, his account of the bird of Paradise being especially interesting to the naturalist. Our readers, as anthropologists, will, however, take a keener interest in the particulars our author gives relative to the great man-like ape of Borneo,—the orang-utan, or *mias*, as it is called by the aborigines. Any details of the habits of this animal must be acceptable, as bearing on the vexed question of man's relationship to the ape tribe. Mr. Wallace was so fortunate as to obtain a young female *mias* alive and unhurt, and although it was extremely young, he was able to keep it alive for nearly three months. During this period he had much opportunity of observing its habits, and it is curious to notice how closely they resembled those of a human baby. This was the more noticeable, as a young hare-lip monkey (*Macacus cynomolgus*), of apparently about the same age as the *mias*, was much more active than the latter, and displayed a much greater intelligence. Thus, "the *mias*, like a very young baby, lying on its back quite helpless, and rolling lazily from side to side, stretching out all four hands into the air, wishing to grasp something, but hardly able to guide its fingers to any definite object; and when dissatisfied, opening wide its almost toothless mouth, and expressing its wants by a most infantine scream. The little monkey, on the other hand, in constant motion; running and jumping about wherever it pleased, examining everything around it, seizing hold of the smallest objects with the greatest precision, balancing itself on the edge of the box or running up a post, and helping itself to anything eatable that came in its way." The continual effort to grasp something with the hands, observed of the *mias*, and the satisfaction exhibited when it obtained possession of a stick or a rag, are remarkably babylike. Hardly so the pleasure it took in being placed "under the pump" and afterwards

\* *The Malay Archipelago*, by Alfred Russel Wallace. London: Macmillan and Co., 1869.

rubbed dry, although it is not fair to judge on this point between a young ape and the hairless, sensitive infant of civilisation. It might be different with the Aïno, if we may trust the Japanese reports of the hairiness of its parents, or even with the baby-swimmer of Polynesia. The mias, at least, as our author tells us, seemed to be perfectly happy under the process, "lying quite still, with its arms and legs stretched out, while I thoroughly brushed the long hair of its back and arms."

The way in which it expressed approval or dislike of its food was amusing, and much akin to that usually supposed to be characteristic of human infancy. "Thus," says Mr. Wallace, "the poor little thing would lick its lips, draw in its cheeks, and turn up its eyes with an expression of the most supreme satisfaction when it had a mouthful particularly to its taste. On the other hand, when its food was not sufficiently sweet or palatable, it would turn the mouthful about with its tongue for a moment as if trying to extract what flavour there was, and then push it all out between its lips. If the same food was continued, it would set up a scream and kick about violently, exactly like a baby in a passion." This screaming was its usual plan of attracting attention if it thought itself neglected, although it showed its superiority over the human infant by becoming quiet after awhile if its cries were not attended to, only, however, to renew them again immediately it heard anyone's footstep. Unfortunately, Mr. Wallace was not able to keep this interesting little animal longer than the period we have named; but even in its illness it presented phenomena such as those exhibited by man. It had an attack of diarrhoea, of which, however, it was cured by a dose of castor-oil, but it soon afterwards presented symptoms which "were exactly those of intermittent fever, accompanied by watery swellings on the feet and head." Of this disease it died, much it may be well imagined to our author's regret.

As to the habits of the adult mias, Mr. Wallace gives us some interesting information. According to him, the representations of its walking with a stick are entirely imaginary, and he says that "the orang never walks erect unless when using its hands to support itself by branches overhead, or when attacked." Indeed, it appears seldom to quit the trees, along the branches of which it walks "almost as quickly as a person can run through the forest beneath." The mias appears to be a remarkably unsocial animal. Mr. Wallace says he never saw two full-grown ones together, although both males and females are occasionally seen with half-grown young ones, or three or four young ones may be in company. The liking of the mias for unripe, sour fruits is remarkable, but its most curious habit is that of

making a nest for use at night. Mr. Wallace observed this in a male animal he had wounded, and which immediately sought a place of safety at the top of an immense tree. "It was very interesting," says our author, "to see how well he had chosen his place, and how rapidly he stretched out his unwounded arm in every direction, breaking off good sized boughs with the greatest ease, and laying them back across each other, so that, in a few minutes, he had formed a compact mass of foliage which entirely concealed him from our sight. Mr. Wallace records that on three occasions he observed the mias to throw down branches when irritated, although he appears to think that this habit is confined to the female animal; probably dictated by a desire to protect her young.

The limited range within which the large man-like apes are met with is very remarkable. There can be little doubt that, in the Malayan Archipelago, the mias is restricted to the islands of Sumatra and Borneo, which, as our author observes, are almost the last inhabited by the higher mammalia. It may be, perhaps, that the reason why this animal is confined to certain districts of those islands will, in some measure, also explain its absence from the other islands. Thus, in Borneo it is found only "when the country is low-level and swampy, and at the same time covered with a lofty virgin forest," which appears to be necessary to the "comfortable existence" of the mias. It disappears when the country "becomes slightly elevated, and the soil dry." Mr. Wallace refers to several exaggerated statements as to the size of the mias. One, which was described by the sailors who killed it as being seven feet high, is found, on measuring its skin, to be only about four feet in height. The largest of nine adult males measured by our author himself, stood only four feet two inches when fully erect, the extent of the outstretched arms of the whole series varying "from seven feet two inches to seven feet eight inches, and the width of the face from ten inches to thirteen inches and a half." The mias is more remarkable for strength than for height; and Mr. Wallace was told by the natives, that of all the animals of the forest only the crocodile and the python dare attack it: even these are beaten in the conflict which ensues.

Although Mr. Wallace during his residence in the Malayan Archipelago was chiefly engaged in the practical study of natural history, yet so good an observer could not help gleaning much information respecting the races of man with whom he came in contact. The anthropological details he gives are of great value, although, perhaps, they are somewhat directed towards the support of a particular theory. Mr. Wallace says that "before he had arrived at the conviction that the eastern and western halves of the Archipelago belonged to distinct

primary regions of the earth, I had been led to group the natives of the Archipelago under two decidedly distinct races." When, therefore, he found that there was this separation between the eastern and western halves of the archipelago, our author would naturally look for the marks of distinction between the races of man inhabiting them, and it may be that he did not sufficiently notice those which had the opposite tendency. We are quite willing, however, to accept Mr. Wallace's data, and to try the justice of his conclusions by the evidence furnished by them. Mr. Earle some time ago pointed out "that a shallow sea connected the great islands of Sumatra, Java, and Borneo with the Asiatic continent, with which their natural productions generally agreed; while a similar shallow sea connected New Guinea and some of the adjacent islands to Australia, all being characterised by the presence of marsupials." The truth of this important statement is now confirmed by Mr. Wallace, and the details he gives in its support and the conclusions arrived at from them form the most valuable part of the work before us. It may now be taken as settled that there is a strong contrast between the natural productions of the eastern and western halves of the area comprised in the Malayan Archipelago; the especial importance of this fact to anthropologists being that there is apparently an analogous contrast between the human races inhabiting this area. The line of separation, however, owing to the migratory habits of the Malays, being somewhat eastward of that which divides the Indo-Malayan and Austro-Malayan geographical regions. According to Mr. Wallace, this line is, however, clearly traceable, and it is marked in the valuable physical map in illustration of these conclusions given in the first volume of his work. On the subject of the distribution of the human race in the Malayan Archipelago, our author says, "I believe that all the peoples of the various islands can be grouped either with the Malays or the Papuans; and that these two have no traceable affinity to each other. I believe, further, that all the races east of the line I have drawn have more affinity for each other than they have for any of the races west of that line; that, in fact, the Asiatic races include the Malays, and all have a continental origin, while the Pacific races, including all to the east of the former (except, perhaps, some in the north Pacific) are derived, not from any existing continent, but from lands which now exist or have recently existed in the Pacific Ocean." Mr. Wallace is undoubtedly correct when he says that in this conclusion he differs from most other writers on the subject. He is not singular in ascribing an Asiatic affinity to the Malays—a question which is, however, entirely distinct from that of their continental origin, as the dialects of their language are placed by philologists in the southern division of the

Turanian family of languages, and this conclusion is confirmed by the researches of anthropologists. Nor is Mr. Wallace alone in supposing the Papuans, with whom he classes the Polynesian islanders, to have had a local origin. This has long been a favourite idea, of French writers more especially, although we had thought it to be now sufficiently established that the ancestors of the present inhabitants of the Pacific islands reached them by oceanic migration from the Malayan archipelago. This would not, however, materially affect our author's position if the sacred island of the Polynesians can, as Mr. Williams suggests, be identified with *Bouru*, an island adjoining Ceram to the west of and within the Austro-Malayan region, although at present occupied by both Malays and Papuans. The important conclusion in which Mr. Wallace is almost singular is that these peoples belong to totally distinct races. He says, "Observation soon showed me that Malays and Papuans differed radically in every physical, mental, and moral character." If this be so, much labour has been wasted by other writers, whose chief efforts have been directed to ascertaining whether the Malays or the Papuans are the most primitive people, nearly all of them agreeing that one was derived from the other, although differing as to the actual relation between them. If, as Mr. Wallace supposes, these races have had different places of origin, there can be no question of priority, and we will now shortly consider the data furnished in support of the conclusion that they belong to totally distinct branches of the human family.

When Mr. Wallace visited the Ké Islands and there saw the Papuans at home, he was at once confirmed in the opinion he had already formed that the Papuans and the Malays belong to "two of the most distinct and strongly marked races that the earth contains." "Had I been blind," he says, "I could have been certain that these islanders were not Malays. The loud, rapid, eager tones, the incessant motion, the intense vital activity manifested in speech and action, are the very antipodes of the quiet, unimpulsive unanimated Malay. These Ké men came up singing and shouting, dipping their paddles deep in the water and throwing up clouds of spray; as they approached nearer they stood up in their canoes and increased their noise and gesticulations; and on coming alongside, without asking leave and without a moment's hesitation, the greater part of them scrambled up on our deck just as if they were come to take possession of a captured vessel. Then commenced a scene of indescribable confusion. These forty black, naked, mop-headed savages seemed intoxicated with joy and excitement. Not one of them could remain still for a moment. Every individual of our crew was in turn surrounded and examined, asked for tobacco or arrack, grinned at and deserted for another, all talked at once,

and our captain was regularly mobbed by the chief men, who wanted to be employed to tow us in, and who begged vociferously to be paid in advance. A few presents of tobacco made their eyes glisten; they would express their satisfaction by grins and shouts, by rolling on deck, or by a headlong leap overboard. Schoolboys on an unexpected holiday, Irishmen at a fair, or midshipmen on shore, would give a faint idea of the exuberant animal enjoyment of these people. Under similar circumstances Malays *could* not behave as these Papuans did. If they came on board a vessel (after asking permission) not a word would be at first spoken, except a few compliments, and only after some time, and very cautiously, would any approach be made to business. One would speak at a time, with a low voice and great deliberation, and the mode of making a bargain would be by quietly refusing all your offers, or even going away without saying another word about the matter, unless you advanced your price to what they were willing to accept." Well might the Malayan crew be scandalised by the boisterous conduct of their Papuan visitors. Mr. Wallace relies more on the diversity of moral features to prove difference of race than on physical peculiarities, although he declares that these are strongly marked. He says; "The Malay face is of the Mongolian type, broad and somewhat flat. The brows are depressed, the mouth wide, but not projecting, and the nose small and well formed but for the great dilatation of the nostrils. The face is smooth, and rarely develops the trace of a beard; the hair black, coarse and perfectly straight. The Papuan, on the other hand, has a face which we may say is compressed and projecting. The brows are protuberant and overhanging, the mouth large and prominent, while the nose is very large, the apex elongated downwards, the ridge thick, and the nostrils large. It is an obtrusive and remarkable feature in the countenance, the very reverse of what obtains in the Malay face. The twisted beard and frizzly hair," to which should be added the "sooty blackness" of the skin, "complete this remarkable contrast."

The contrast drawn by Mr. Wallace between these races is certainly a remarkable one, and if it can be established that the peculiarities ascribed to each are characteristic of all the peoples belonging to the particular stock, we think our author's opinion, that there is as much moral and physical difference between the Malayan and Papuan races "as between the red Indians of South America and the negroes of Guinea on the opposite side of the Atlantic" (although, perhaps, the statement is somewhat exaggerated), is substantially justified. But are these peculiarities so constant and so strongly marked as our author supposes? Now, after comparing the portrait of the young dyak of Borneo given in the work before us, with the various Polyne-

sian faces depicted in the Rev. J. G. Wood's *Natural History of Man*, and also with that of the Javan chief, we certainly think not. The Javan chief and the dyak appear to us to differ in appearance much more than do the latter and some of the Polynesian islanders. The Javan has a Mongolic cast of countenance, which the Dyak clearly does *not possess*, although we do not deny that it is found among the Dyak peoples of Borneo. This difference in feature has its counterpart in that of mental phenomena. Thus Mr. Wallace says: "I am inclined to rank the Dyaks above the Malays in mental capacity, while in moral character they are undoubtedly superior to them. . . . They are more lively, more talkative, less secretive, and less suspicious than the Malay, and are therefore pleasanter companions. The Malay boys have little inclination for active sports and games, which form quite a feature in the life of the Dyak youths, who, besides outdoor games of skill and strength, possess a variety of indoor amusements. . . . These amusements indicate a capacity of civilisation, an aptitude to enjoy other than mere sensual pleasures, which might be taken advantage of to elevate the whole intellectual social life." Mr. Wallace gives other interesting details of the amusements of the young Dyaks, especially of a concert without musical instruments, which show that they are far from being of the taciturn disposition ascribed to the Malays. Compare this description with that of the Aru Islanders whom Mr. Wallace met with at Dobbo. He says "The natives here, even those who seem to be of pure Papuan race, were much more reserved and taciturn than those of Ké. This is possibly because I only saw them as yet among strangers and in small parties. One must see the savage at home to know what he really is. Even here, however, the Papuan character sometimes breaks out. Little boys sing cheerfully as they walk along, or talk aloud to themselves (quite a negro characteristic); and, try all they can, the men cannot conceal their emotions in the true Malay fashion." It is true that the same Papuans, if they had not been in contact with another race, might have been equally loud and impulsive in their habits. This is, however, all the more important in relation to the question at issue. It shows the influence of constraint and it leads us to believe that the *reserve* which Mr. Wallace treats as so marked a peculiarity of the Malay character is almost wholly the result of a similar state of circumstances, much intensified. Mr. Wallace when explaining the fact that, notwithstanding their greater intelligence, the Papuans have not yet made any such advance towards civilisation as that exhibited by the Malays, says; "It must be remembered, however, that for centuries the Malays have been influenced by Hindoo, Chinese, and Arabic immigration, whereas the Papuan race has only been subjected to the very partial and local in-

fluence of Malay traders." The true Malays, indeed, present every evidence of having been for a very long period subject to a tyranny which while developing certain faculties has crushed out almost the entire energy of life, an observation which, in effect, Sir Stamford Raffles long since made of the Javans. We see a similar phenomenon to some extent among the Chinese, and much more so among the kindred peoples of Siam and Burmah, whose customs it cannot be doubted present a very close resemblance to those of the civilised Malays. Where this influence is weaker, as in the case of the Dyaks, we see a nearer approach in mental characteristics to the Papuans, whose exuberance of manner is caused by the possession of a vital energy not yet depressed by the tyranny of authority and by the influence of a civilisation he is little fitted to receive. It will be seen from this that we do not attach the importance our author does to the mental peculiarities of the Malays.

It will be said, however, that their physical peculiarities at least are sufficient to completely separate the Malayan and the Papuan races. We are not, however, by any means convinced of this. The influence of the mind over the body is not yet properly understood, and when this influence is added to that of food and occupation, it is by no means clear that the physical appearance may not undergo as great a change as the mental phenomena themselves. We have seen that the cultivated Javan much more nearly approaches the Chinese Mongol than does the almost uncivilized Dyak. In relation to this question we would notice certain peoples who appear to possess both Malayan and Papuan characteristics naturally, and not as the result of a mixture of these races. Such are the *Alfuros*, or indigenes of Gilolo, whom Mr. Wallace describes as "an industrious and enterprising" race, and of whom he says:—"These people are quite distinct from the Malays, and almost equally so from the Papuans." In another place he says:—"Their stature and their features, as well as their disposition and habits, are almost the same as those of the Papuans; their hair is semi-Papuan, neither straight, smooth, and glossy, like all true Malays, nor so frizzly and woolly as the perfect Papuan type, but always crisp, waved, and rough, such as often occurs among the true Papuans, but never among the Malays. Their colour alone is often exactly that of the Malays, or even lighter." The indigenes of both Ceram and Bouru are very similar to the *Alfuros* of Gilolo, where in fact our author thinks he has found the exact boundary line between the Malay and Papuan races. Not the point of transition, however, for this Mr. Wallace declares does not exist, although he includes among the Papuans the light and dark peoples of Polynesia. On this subject he says, "I believe that the numerous



intermediate forms that occur among the countless islands of the Pacific, are not merely the result of a mixture of these races, but are to some extent truly intermediate or transitional, and that the brown and the black, the Papuan, the natives of Gilolo and Ceram, the Fijian, the inhabitants of the Sandwich Islands and those of New Zealand, are all varying forms of one great Oceanic or Polynesian race." Mr. Wallace indeed suggests the possibility of a Malayan or Mangolic influence, at a date long since passed, in the production of the brown Polynesians. It can hardly have been the former, seeing that the Polynesians sometimes present that obliqueness of the eye so characteristic of the Mongol, and which our author tells us the Malays never possess. Nevertheless, however this may be decided, the Alfuros of Gilolo appear to be a pure race, making a certain approach towards the Malay type, and such seems to be the case with the people of Minahasa (part of Celebes), whom our author describes as differing much "from any other people in the Archipelago." Now, although we are inclined to agree with our author in his opinion that these tribes who make some approach to the Malay type are not transitional varieties, and that there is in fact a real difference between the Malayan and Papuan races, yet we much doubt whether this difference is of so "radical" a character as he asserts. It is not at all impossible, although one of these races has not originated from the other, yet that they may both have sprung from the same root. It is strange, considering the important position in relation to the great Austro-Malayan area held by Australia, that Mr. Wallace should say so little about its aboriginal inhabitants. This continent is closely connected with the Papuan region of the Malayan Archipelago, and according to our author's views, we ought to find as close an affinity between the indigenes of the several parts of this region as between their fauna and flora. This is hardly the case, however, since in the straight hair of the natives of Northern Australia (as depicted by Mr. Earle) and of many other parts of the continent, an approach is made to the Alfuros of Gilolo, if not still further to the Malays themselves. It is noteworthy, moreover, that an affinity has been found by several observers between the Australian aborigines and those of southern India, which of course must form part of the Asiatic area to which Mr. Wallace refers the origin of the Malayan race. We should have been glad if our author had told us whether these aboriginal tribes of southern India have any affinity with the "Negritos" of the Philippines or the "Semangs" of the Malay peninsula. He says the latter "agree very closely in physical characteristics with each other, and with the Andaman islanders, while they differ in a marked manner from every Papuan race," although they are a quite distinct race from the Malay.

Whether this continental negritic element will not be found to form a connecting link, through the aborigines of Australia, between the Malays and Papuans, is yet uncertain, but the peculiar position of the Andaman islanders would appear to point to this conclusion, there being undoubtedly an approach in these people to the aborigines of Tasmania, although by many writers they are classed with the Malays.

There is a very important phenomenon, to which little attention has as yet been drawn, and which may assist in settling this vexed question as to the relationship between the dark and light races of the Malayan Archipelago. We refer to the existence side by side, not merely in this locality but also at other points around the basin of the Indian Ocean, of peoples having a similar relationship to each other. Such are the Hottentots and the Kaffirs, the Hovas and the dark tribes of Madagascar, the light and the dark hill tribes of India. It is remarkable, moreover, that while all the dark tribes in these several localities have an evident affinity, the same may be said of the light tribes as well. Thus Mr. Wallace several times speaks of the "negro" characteristics of the Papuans, in which, if we substitute "African" for "negro," he agrees with many other observers. Again, reference has often been made to the Mongolic features of the Hovas and Hottentots, this character furnishing the chief ground of their supposed affinity with the Malays, which is confirmed by their habits and the inferiority of their intelligence in comparison with that of their dark neighbours. The Rev. William Ellis, however, was struck, not only with the *Polynesian* characteristics of the Hovas, but also with "the remarkably European cast of many of their countenances," a likeness which has been often noticed in the inhabitants of the South Sea Islands themselves. Thus, while on the one hand, the *Hovas* are said to resemble the Mongolic element of the Malayan race, on the other hand they are said to approach that of the Polynesian Papuans. We shall not be surprised if in Madagascar be found the key to the problem of the relationship of the races of the Malayan Archipelago. If the dark and light tribes of this great island are sprung from the same stock, and there is not at present the slightest evidence to the contrary, the same must be true of the dark and light races of the Archipelago. While, therefore, in the aborigines of Australia, we may perhaps have the most direct issue of the primitive stock from which these races have sprung, we see in the Madacasses, or in a cognate race which has long since disappeared, the secondary human centre from which both Malays and Papuans have branched off. It is possible that Mr. Wallace, although he asserts confidently that the Malays cannot have originated from the Papuans, or *vice versa*, may yet admit that

these distinct races may have sprung from a common stock at a very distant date. He, indeed, appears to believe in the former existence of a land connection of Celebes with Madagascar, and at an earlier period even with the African continent itself, and we see no reason why this now-submerged area should not be used to explain the present distribution of human races as well as to account for the peculiar affinities of the fauna and flora of various tropical regions.

According to this view we think it not at all difficult to understand how two races, apparently so distinct as the Malays and the Papuans, could have originated from a common stock, such as that of the darker tribes of Madagascar, who are directly connected with the one, and indirectly, through the Hovas, with the other. While Mr. Wallace allows that "the continued influence of physical conditions, and of natural selection," can have developed so great a difference as we often find between the dark Papuan tribes of the Austro-Malayan area and the fair tribes of Polynesia, he can hardly deny that similar influences, extending over a longer period, may have had the result we contend for. It is true that he says that nowhere so well as in the Malayan Archipelago "does the ancient doctrine—that differences or similarities in the various forms of life that inhabit different countries, are due to corresponding physical differences or similarities in the countries themselves—meet with so direct and palpable a contradiction." This, however, states merely half the question. The ultimate result depends on the state in which these forms were when first brought under varying physical conditions; and the length of time during which the new conditions have operated. Thus, if we imagine the southern hemisphere at the time when it presented vast continents, now submerged, to have been peopled by a homogeneous dark race; this race may, under later varying conditions of life, have given rise to several varieties, which, after the lapse of many ages, would show the differences we see now existing between the several branches of the Papuan stock and the dark peoples of the Asiatic and African continents. Again, there is nothing to prevent a still different series of geographical changes, giving rise to physical conditions which should originate an apparently quite distinct race, such as we see in the Hovas and the Malays, when compared with the darker tribes around them. We have an analogous case in the Semitic peoples, whose African affinities are gradually becoming recognised, and who present as great physical differences among themselves as do the dark and light tribes of Madagascar. In the hill-men, or *Arfaks*, of New Guinea we may perhaps see what the beginning of such a change would be. These people are described by Mr. Wallace as differing much in physical features:

"They are generally black, but some were brown like Malays. Their hair, though always more or less frizzly, was sometimes short and matted, instead of being long, loose, and woolly; and this seemed to be a constitutional difference, not the effect of care and cultivation." The tendency of our remarks is undoubtedly to derive all the races of man from a single primitive stock, but this accords, we believe, with Mr. Wallace's own expressed opinions. For this reason, also, we think he has spoken too strongly of the "radical" difference between the Malays and Papuans; and perhaps, after all, this is owing, in a measure, to a certain vagueness in his use of scientific words, which is to be deplored. For instance, our author speaks of the "races" of Polynesia belonging to the Papuan "race," and he adds that the Malays and Papuans cannot have sprung from the same "race." It would have been much better to use in these several cases the different terms, *peoples*, *race*, and *stock*. Again, our author speaks of the "negroes" of Africa, and he refers to Professor Huxley, as maintaining that "the Papuans are more closely allied to the negroes of Africa than to any other race." By "negro" is usually understood a native of Western Africa, to whom the Papuans do not bear nearly so much resemblance as they do to other African peoples. Probably, however, the real negro is not intended; and why not, if so, use a term from which the meaning would be clearly understood?

In his appendix Mr. Wallace gives us certain notes on the crania of the Malayan, Papuan, and African races. The conclusion he finds on the measurements derived from Dr. J. Barnard Davis, *Thesaurus Craniorum*, is that "the Australians have the smallest crania, the Polynesians the largest; the negroes, the Malays, and Papuans, not differing perceptibly in size." He adds, that "this accords very well with what we know of their mental activity and capacity for civilisation." The Australians, moreover, have not only the *longest* but also the *lowest* skulls; the negroes coming next to them in both these particulars, and the Malays having the shortest and the highest skulls; while the true Papuan skulls are longer than, and at the same time equal in height to, those of the Polynesian islanders. Although we think Professor Huxley is wrong in giving so little weight to characters derived from the skull in the classification of mankind; yet we can, on the whole, subscribe to Mr. Wallace's opinion, "that if we had a much more extensive series of crania the averages might furnish tolerably reliable race characters, although, owing to the large amount of individual variation, they would never be of any use in single examples, or even when moderate numbers only could be compared." So far as a reliable conclusion can be deduced from the data above referred to, we have the curious fact established that, while the race

which is the lowest in the scale of intelligence, the Australian, has the *longest* and *lowest* skull, the Malays, who have the shortest and highest skulls have not so great a cranial capacity; nor, according to Mr Wallace's own account, have they so active an intellect as the Polynesians. How far this result is owing to an undue development of the anterior lobes of the brain we are not in a position to say, but such condition would undoubtedly tend to lessen the quickness of mental operation. As to the bearing of these facts on the notion of the origin of the Malays and Papuans, and with them the other dark and light peoples of the tropics from a common stock, we think they may be used to support this conclusion. The nearest approach to the primitive stock we have already found in the Australians, whose cranial development is the lowest in the scale. Next to these come the dark tribes of the Papuans and negroes; then, in certain characters, the Polynesians; and, lastly, the Malays, the increase of whose skulls in height is quite sufficient to account for the correlative change in other physical characters presented by them, and for their mental peculiarities. This assertion may perhaps be disputed, but we are convinced of its truth, and that in the proper understanding of the correlation of the physical and mental characters, and in that of the brain, with the other organs of the physical structure, can the solution of the vexed question of the origination of races be found.

We have not space to refer to the vocabularies collected by Mr Wallace, beyond saying that they present distinct verbal affinities with the Malagays, and with certain East African dialects. Nor can we dwell so fully as we could wish on several matters incidentally mentioned by our author, which show a primitive connexion between the Malays and the Polynesians on the one hand, and the Malays and the peoples of the African continent on the other, which has yet to be explained. Such are the amusements of the Dyak children. The "cat's cradle," which Mr. Wallace found the young Dyaks knew so much about, is equally well known to the Polynesian Islanders. Again, the bellows used by the people of Lambock are the same as those found not only throughout the Malayan Archipelago, but also in Madagascar and, with little alteration, in most parts of the African continent. The custom of "somali," practised by the Timorese, is no doubt, as our author states, exactly equivalent to the Polynesian *tapu*, but it is not by any means unknown on the western side of the Indian Ocean. The disuse of the common fowl as an article of food, which probably has had a superstitious origin, is a wide-spread African custom, and it is curious to find that in various parts of the Malayan Archipelago, as in Africa, from the Congo to the Shire, and even to Senegambia, the village markets are held under the shade of the fig-tree. With these

remarks we must bring this notice to a close ; and, notwithstanding we have seen fit to criticise some of our author's conclusions, we welcome the work before us as a valuable contribution to anthropological scientific literature, and we recommend it to our readers, not only on this ground, but also as containing much other interesting matter relating to the Malay Archipelago and the productions of its numerous islands. The whole design of the work is much above that of an ordinary book of travels, and even in the absence of any very stirring incidents, it will amply repay the perusal, not merely of the scientific, but of the general reader.

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