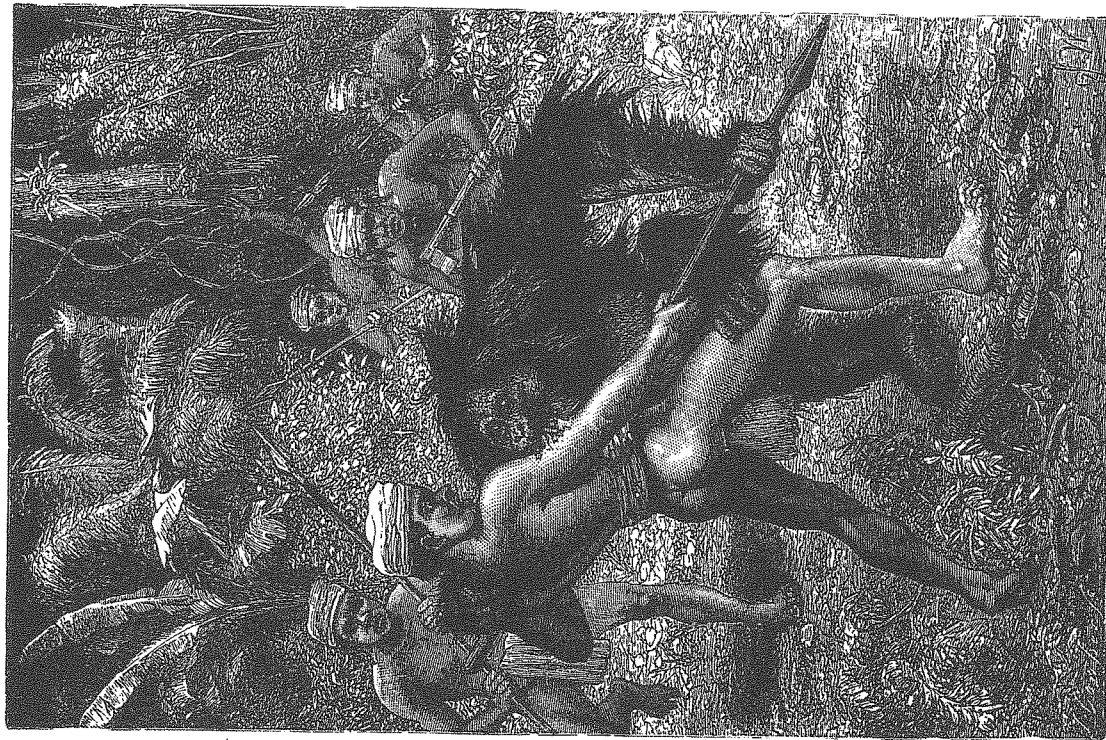


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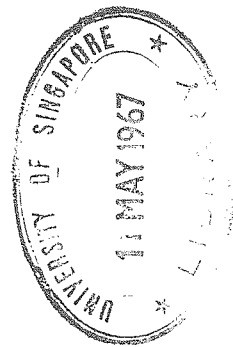


ORANG UTAN ATTACKED BY DYAKS.

THE
MALAY ARCHIPELAGO
THE LAND OF THE
ORANG-UTAN AND THE BIRD OF PARADISE
A NARRATIVE OF TRAVEL
WITH STUDIES OF MAN AND NATURE
BY
ALFRED RUSSEL WALLACE
AUTHOR OF "DARWINISM," "ISLAND LIFE," ETC.



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CHAPTER II.

SINGAPORE.

(A SKETCH OF THE TOWN AND ISLAND AS SEEN DURING SEVERAL VISITS FROM 1854 TO 1862.)

Few places are more interesting to a traveller from Europe than the town and island of Singapore, furnishing, as it does, examples of a variety of Eastern races, and of many different religions and modes of life. The government, the garrison, and the chief merchants are English; but the great mass of the population is Chinese, including some of the wealthiest merchants, the agriculturists of the interior, and most of the mechanics and labourers. The native Malays are usually fishermen and boatmen, and they form the main body of the police. The Portuguese of Malacca supply a large number of the clerks and smaller merchants. The Klings of Western India are a numerous body of Mahometans, and, with many Arabs, are petty merchants and shopkeepers. The grooms and washermen are all Bengalees, and there is a small but highly respectable class of Parsee merchants. Besides these, there are numbers of Javanese sailors and domestic servants, as well as traders from Celebes, Bali, and many other islands of the Archipelago. The harbour is crowded with men-of-war and trading vessels of many European nations, and hundreds of Malay praus and Chinese junks, from vessels of several hundred tons burthen down to little fishing boats and passenger sampans; and the town comprises handsome public buildings and churches, Mahometan mosques Hindoo temples, Chinese joss-houses, good European houses massive warehouses, queer old Kling and China bazaars, and long suburbs of Chinese and Malay cottages.

By far the most conspicuous of the various kinds of people in Singapore, and those which most attract the stranger's attention, are the Chinese, whose numbers and incessant activity give the place very much the appearance of a town in China. The Chinese merchant is generally a fat round-faced man with an important and business-like look. He wears the same style of clothing (loose white smock, and blue or black trousers) as the meanest coolie, but of finer materials, and is always clean and neat; and his long tail tipped with red silk hangs down to his heels. He has a handsome warehouse or shop in town and a good house in the country. He keeps a fine horse and gig, and every evening may be seen taking a drive barcheaded to enjoy the cool breeze. He is rich, he owns several retail shops and trading schooners, he lends money at high interest and on good security, he makes hard bargains and gets fatter and richer every year.

In the Chinese bazaar are hundreds of small shops in which a

miscellaneous collection of hardware and dry goods are to be found, and where many things are sold wonderfully cheap. You may buy gimlets at a penny each, white cotton thread at four balls for a halfpenny, and penknives, corkscrews, gunpowder, writing-paper, and many other articles as cheap or cheaper than you can purchase them in England. The shopkeeper is very good-natured; he will show you everything he has, and does not seem to mind if you buy nothing. He bates a little, but not so much as the Klings, who almost always ask twice what they are willing to take. If you buy a few things of him, he will speak to you afterwards every time you pass his shop, asking you to walk in and sit down, or take a cup of tea, and you wonder how he can get a living where so many sell the same trifling articles. The tailors sit at a table, not on one; and both they and the shoemakers work well and cheaply. The barbers have plenty to do, shaving heads and cleaning ears; for which latter operation they have a great array of little tweezers, picks, and brushes. In the outskirts of the town are scores of carpenters and blacksmiths. The former seem chiefly to make coffins and highly painted and decorated clothes-boxes. The latter are mostly gun-makers, and bore the barrels of guns by hand, out of solid bars of iron. At this tedious operation they may be seen every day, and they manage to finish off a gun with a flint lock very handsomely. All about the streets are sellers of water, vegetables, fruit, soup, and agar-agar (a jelly made of seaweed), who have many cries as unintelligible as those of London. Others carry a portable cooking-apparatus on a pole balanced by a table at the other end, and serve up a meal of shell-fish, rice, and vegetables for two or three halfpence; while coolies and boatmen waiting to be hired are everywhere to be met with.

In the interior of the island the Chinese cut down forest trees in the jungle, and saw them up into planks; they cultivate vegetables, which they bring to market; and they grow pepper and gambir, which form important articles of export. The French Jesuits have established missions among these inland Chinese, which seem very successful. I lived for several weeks at a time with the missionary at Bukit-tima, about the centre of the island, where a pretty church has been built and there are about 300 converts. While there, I met a missionary who had just arrived from Tonquin, where he had been living for many years. The Jesuits still do their work thoroughly as of old. In Cochinchina, Tonquin, and China, where all Christian teachers are obliged to live in secret, and are liable to persecution, expulsion, and sometimes death,¹ every province, even those farthest in the interior, has a permanent Jesuit mission establishment, constantly kept up by fresh aspirants, who are taught the languages of the countries they are going to at Penang or Singapore. In China there are said to be near a million converts; in

¹ Since the French settlement in Cochinchina this is no longer the case.

Tonquin and Cochín China, more than half a million. One secret of the success of these missions is the rigid economy practised in the expenditure of the funds. A missionary is allowed about 30*l.* a year, on which he lives in whatever country he may be. This renders it possible to support a large number of missionaries with very limited means; and the natives, seeing their teachers living in poverty and with none of the luxuries of life, are convinced that they are sincere in what they teach, and have really given up home and friends and ease and safety for the good of others. No wonder they make converts, for it must be a great blessing to the poor people among whom they labour to have a man among them to whom they can go in any trouble or distress, who will comfort and advise them, who visits them in sickness, who relieves them in want, and who devotes his whole life to their instruction and welfare.

My friend at Bukit-tima was truly a father to his flock. He preached to them in Chinese every Sunday, and had evenings for discussion and conversation on religion during the week. He had a school to teach their children. His house was open to them day and night. If a man came to him and said, "I have no rice for my family to eat to-day," he would give him half of what he had in the house, however little that might be. If another said, "I have no money to pay my debt," he would give him half the contents of his purse, were it his last dollar. So, when he was himself in want, he would send to some of the wealthiest among his flock, and say, "I have no rice in the house," or "I have given away my money, and am in want of such and such articles." The result was that his flock trusted and loved him, for they felt sure that he was their true friend, and had no ulterior designs in living among them.

The island of Singapore consists of a multitude of small hills, three or four hundred feet high, the summits of many of which are still covered with virgin forest. The mission-house at Bukit-tima was surrounded by several of these wood-topped hills, which were much frequented by wood-cutters and sawyers, and offered me an excellent collecting ground for insects. Here and there, too, were tiger pits, carefully covered over with sticks and leaves, and so well concealed, that in several cases I had a narrow escape from falling into them. They are shaped like an iron furnace, wider at the bottom than the top, and are perhaps fifteen or twenty feet deep, so that it would be almost impossible for a person unassisted to get out of one. Formerly a sharp stake was stuck erect in the bottom; but after an unfortunate traveller had been killed by falling on one, its use was forbidden. There are always a few tigers roaming about Singapore, and they kill on an average a Chinaman every day, principally those who work in the gambir plantations, which are always made in newly-cleared jungle. We heard a tiger roar once or twice in the evening, and it was rather nervous work hunting for insects

among the fallen trunks and old sawpits, when one of these savage animals might be lurking close by, waiting an opportunity to spring upon us.

Several hours in the middle of every fine day were spent in these patches of forest, which were delightfully cool and shady by contrast with the bare open country we had to walk over to reach them. The vegetation was most luxuriant, comprising enormous forest trees, as well as a variety of ferns, caladiums, and other undergrowth, and abundance of climbing rattan palms. Insects were exceedingly abundant and very interesting, and every day furnished scores of new and curious forms. In about two months I obtained no less than 700 species of beetles, a large proportion of which were quite new, and among them were 130 distinct kinds of the elegant Longicorns (*Cerambycidae*), so much esteemed by collectors. Almost all these were collected in one patch of jungle, not more than a square mile in extent, and in all my subsequent travels in the East I rarely if ever met with so productive a spot. This exceeding productiveness was due in part no doubt to some favourable conditions in the soil, climate, and vegetation, and to the season being very bright and sunny, with sufficient showers to keep everything fresh. But it was also in a great measure dependent, I feel sure, on the labours of the Chinese wood-cutters. They had been at work here for several years, and during all that time had furnished a continual supply of dry and dead and decaying leaves and bark, together with abundance of wood and sawdust, for the nourishment of insects and their larvae. This had led to the assemblage of a great variety of species in a limited space, and I was the first naturalist who had come to reap the harvest they had prepared. In the same place, and during my walks in other directions, I obtained a fair collection of butterflies and of other orders of insects, so that on the whole I was quite satisfied with these my first attempts to gain a knowledge of the Natural History of the Malay Archipelago.

CHAPTER III.

MALACCA AND MOUNT OPHIR.

(JULY TO SEPTEMBER, 1854.)

BIRDS and most other kinds of animals being scarce at Singapore, I left it in July for Malacca, where I spent more than two months in the interior, and made an excursion to Mount Ophir. The old and picturesque town of Malacca is crowded along the banks of the small river, and consists of narrow streets of shops and dwelling-houses, occupied by the descendants of the Portuguese, and by Chinamen. In the suburbs are the houses of the

impassable barriers; and as wide oceans and great contrasts of temperature are the most complete barriers to the dispersal of all terrestrial forms of life, the primary divisions of the earth should in the main serve for all terrestrial organisms. However various may be the effects of climate, however unequal the means of distribution, these will never altogether obliterate the radical effects of long-continued isolation; and it is my firm conviction, that when the botany and the entomology of New Guinea and the surrounding islands become as well known as are their mammals and birds, these departments of nature will also plainly indicate the radical distinctions of the Indo-Malayan and Austro-Malayan regions of the great Malay Archipelago.

CHAPTER XL.

THE RACES OF MAN IN THE MALAY ARCHIPELAGO.

I propose to conclude this account of my Eastern travels with a short statement of my views as to the races of man which inhabit the various parts of the Archipelago, their chief physical and mental characteristics, their affinities with each other and with surrounding tribes, their migrations, and their probable origin.

Two very strongly contrasted races inhabit the Archipelago—the Malays, occupying almost exclusively the larger western half of it, and the Papuans, whose headquarters are New Guinea and several of the adjacent islands. Between these in locality are found tribes who are also intermediate in their chief characteristics, and it is sometimes a nice point to determine whether they belong to one or the other race, or have been formed by a mixture of the two.

The Malay is undoubtedly the most important of these two races, as it is the one which is the most civilized, which has come most into contact with Europeans, and which alone has any place in history. What may be called the true Malay races, as distinguished from others who have merely a Malay element in their language, present a considerable uniformity of physical and mental characteristics, while there are very great differences of civilization and of language. They consist of four great, and a few minor semi-civilized tribes, and a number of others who may be termed savages. The Malays proper inhabit the Malay peninsula, and almost all the coast regions of Borneo and Sumatra. They all speak the Malay language, or dialects of it; they write in the Arabic character, and are Mahometans in religion. The Javanese inhabit Java, part of Sumatra, Madura, Bali, and part of Lombok. They speak the Javanese and Kawi languages, which they write in a native character. They are now Mahometans in Java, but Brahmans in Bali and

Lombok. The Bugis are the inhabitants of the greater parts of Celebes, and there seems to be an allied people in Sumbawa. They speak the Bugis and Macassar languages, with dialects, and have two different native characters in which they write these. They are all Mahometans. The fourth great race is that of the Tagalas in the Philippine Islands, about whom, as I did not visit those islands, I shall say little. Many of them are now Christians, and speak Spanish as well as their native tongue, the Tagala. The Moluccan-Malays, who inhabit chiefly Ternate, Tidore, Batchian, and Amboyna, may be held to form a fifth division of semi-civilized Malays. They are all Mahometans, but they speak a variety of curious languages, which seem compounded of Bugis and Javanese with the languages of the savage tribes of the Moluccas.

The savage Malays are the Dyaks of Borneo; the Battaks and other wild tribes of Sumatra; the Jakuns of the Malay Peninsula; the aborigines of Northern Celebes, of the Sula Islands, and of part of Bouru.

The colour of all these varied tribes is a light reddish brown, with more or less of an olive tinge, not varying in any important degree over an extent of country as large as all Southern Europe. The hair is equally constant, being invariably black and straight, and of a rather coarse texture, so that any lighter tint, or any wave or curl in it, is an almost certain proof of the admixture of some foreign blood. The face is nearly destitute of beard, and the breast and limbs are free from hair. The stature is tolerably equal, and is always considerably below that of the average European; the body is robust, the breast well developed, the feet small, thick, and short, the hands small and rather delicate. The face is a little broad, and inclined to be flat; the forehead is rather rounded, the brows low, the eyes black and very slightly, if at all, oblique; the nose is rather small, not prominent, but straight and well-shaped, the apex a little rounded, the nostrils broad and slightly exposed; the cheek-bones are rather prominent, the mouth large, the lips broad and well cut, but not protruding, the chin round and well-formed.

In this description there seems little to object to on the score of beauty, and yet on the whole the Malays are certainly not handsome. In youth, however, they are often very good-looking, and many of the boys and girls up to twelve or fifteen years of age are very pleasing, and some have countenances which are in their way almost perfect. I am inclined to think they lose much of their good looks by bad habits and irregular living. At a very early age they chew betel and tobacco almost incessantly; they suffer much want and exposure in their fishing and other excursions; their lives are often passed in alternate starvation and feasting, idleness and excessive labour—and this naturally produces premature old age and harshness of features.

In character the Malay is impassive. He exhibits a reserve, diffidence, and even bashfulness, which is in some degree at-

trative, and leads the observer to think that the ferocious and bloodthirsty character imputed to the race must be grossly exaggerated. He is not demonstrative. His feelings of surprise, admiration, or fear, are never openly manifested, and are probably not strongly felt. He is slow and deliberate in speech, and circuitous in introducing the subject he has come expressly to discuss. These are the main features of his moral nature, and exhibit themselves in every action of his life.

Children and women are timid, and scream and run at the unexpected sight of a European. In the company of men they are silent, and are generally quiet and obedient. When alone the Malay is taciturn; he neither talks nor sings to himself. When several are paddling in a canoe, they occasionally chant a monotonous and plaintive song. He is cautious of giving offence to his equals. He does not quarrel easily about money matters; dislikes asking too frequently even for payment of his just debts, and will often give them up altogether rather than quarrel with his debtor. Practical joking is utterly repugnant to his disposition; for he is particularly sensitive to breaches of etiquette, or any interference with the personal liberty of himself or another. As an example, I may mention that I have often found it very difficult to get one Malay servant to waken another. He will call as loud as he can, but will hardly touch, much less shake, his comrade. I have frequently had to waken a hard sleeper myself when on a land or sea journey.

The higher classes of Malays are exceedingly polite, and have all the quiet ease and dignity of the best-bred Europeans. Yet this is compatible with a reckless cruelty and contempt of human life, which is the dark side of their character. It is not to be wondered at, therefore, that different persons give totally opposite accounts of them—one praising them for their sobriety, civility, and good-nature; another abusing them for their deceit, treachery, and cruelty. The old traveller, Nicolo Conti, writing in 1430, says: "The inhabitants of Java and Sumatra exceed every other people in cruelty. They regard killing a man as a mere jest; nor is any punishment allotted for such a deed. If any one purchase a new sword, and wish to try it, he will thrust it into the breast of the first person he meets. The passers-by examine the wound, and praise the skill of the person who inflicted it, if he thrust in the weapon direct." Yet Drake says of the south of Java: "The people (as are their kings) are a very loving, true, and just-dealing people;" and Mr. Crawford says that the Javanese, whom he knew thoroughly, are "a peaceable, docile, sober, simple, and industrious people." Barbosa, on the other hand, who saw them at Malacca about 1660, says: "They are a people of great ingenuity, very subtle in all their dealings; very malicious, great deceivers, seldom speaking the truth; prepared to do all manner of wickedness, and ready to sacrifice their lives."

The intellect of the Malay race seems rather deficient. They

are incapable of anything beyond the simplest combinations of ideas, and have little taste or energy for the acquirement of knowledge. Their civilization, such as it is, does not seem to be indigenous, as it is entirely confined to those nations who have been converted to the Mahometan or Brahminical religions.

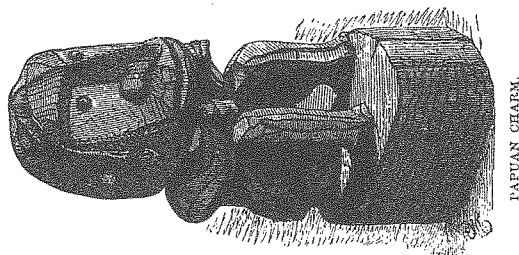
I will now give an equally brief sketch of the other great race of the Malay Archipelago, the Papuan.

The typical Papuan race is in many respects the very opposite of the Malay, and it has hitherto been very imperfectly described. The colour of the body is a deep sooty-brown or black, sometimes approaching, but never quite equalling, the jet-black of some negro races. It varies in tint, however, more than that of the Malay, and is sometimes a dusky brown. The hair is very peculiar, being harsh, dry, and frizzly, growing in little tufts or curls, which in youth are very short and compact, but afterwards grow out to a considerable length, forming the compact frizzled mop which is the Papuans' pride and glory. The face is adorned with a beard of the same frizzly nature as the hair of the head. The arms, legs, and breast are also more or less clothed with hair of a similar nature.

In stature the Papuan decidedly surpasses the Malay, and is perhaps equal, or even superior, to the average of Europeans.

The legs are long and thin, and the hands and feet larger than in the Malays. The face is somewhat elongated, the forehead flatish, the brows very prominent; the nose is large, rather arched and high, the base thick, the nostrils broad, with the aperture hidden, owing to the tip of the nose being elongated; the mouth is large, the lips thick and protuberant. The face has thus an altogether more European aspect than in the Malay, owing to the large nose; and the peculiar form of this organ, with the more prominent brows and the character of the hair on the head, face, and body, enable us at a glance to distinguish the two races. I have observed that most of these characteristic features are as distinctly visible in children of ten or twelve years old as in adults, and the peculiar form of the nose is always shown in the figures which they carve for ornaments to their houses, or as charms to wear round their necks.

The moral characteristics of the Papuan appear to me to separate him as distinctly from the Malay as do his form and



features. He is impulsive and demonstrative in speech and action. His emotions and passions express themselves in shouts and laughter, in yells and frantic leapings. Women and children take their share in every discussion, and seem little alarmed at the sight of strangers and Europeans.

Of the intellect of this race it is very difficult to judge, but I am inclined to rate it somewhat higher than that of the Malays, notwithstanding the fact that the Papuans have never yet made any advance towards civilization. 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 influence of Malay traders. The Papuan has much more vital energy, which would certainly greatly assist his intellectual development. Papuan slaves show no inferiority of intellect compared with Malays, but rather the contrary; and in the Moluccas they are often promoted to places of considerable trust. The Papuan has a greater feeling for art than the Malay. He decorates his canoe, his house, and almost every domestic utensil with elaborate carving, a habit which is rarely found among tribes of the Malay race.

In the affections and moral sentiments, on the other hand, the Papuans seem very deficient. In the treatment of their children they are often violent and cruel; whereas the Malays are almost invariably kind and gentle, hardly ever interfering at all with their children's pursuits and amusements, and giving them perfect liberty at whatever age they wish to claim it. But these very peaceful relations between parents and children are no doubt, in a great measure, due to the listless and apathetic character of the race, which never leads the younger members into serious opposition to the elders; while the harsher discipline of the Papuans may be chiefly due to that greater vigour and energy of mind which always, sooner or later, leads to the rebellion of the weaker against the stronger—the people against their rulers, the slave against his master, or the child against its parent.

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

Having thus described in some detail the great physical,

intellectual, and moral differences between the Malays and Papuans, we have to consider the inhabitants of the numerous islands which do not agree very closely with either of these races. The islands of Obi, Batchian, and the three southern peninsulas of Gilolo, possess no true indigenous population; but the northern peninsula is inhabited by a native race, the so-called Alfuros of Sahoe and Galela. These people are quite distinct from the Malays, and almost equally so from the Papuans. They are tall and well-made, with Papuan features, and curly hair; they are bearded and hairy-limbed, but quite as light in colour as the Malays. They are an industrious and enterprising race, cultivating rice and vegetables, and indefatigable in their search after game, fish, tripart, pearls, and tortoiseshell.

In the great island of Ceram there is also an indigenous race very similar to that of Northern Gilolo. Bouru seems to contain two distinct races—a shorter, round-faced people, with a Malay physiognomy, who may probably have come from Celebes by way of the Sula Islands; and a taller bearded race, resembling that of Ceram.

Far south of the Moluccas lies the island of Timor, inhabited by tribes much nearer to the true Papuan than those of the Moluccas.

The Timorese of the interior are dusky brown or blackish, with bushy frizzled hair, and the long Papuan nose. They are of medium height, and rather slender figures. The universal dress is a long cloth twisted round the waist, the fringed ends of which hang below the knee. The people are said to be great thieves, and the tribes are always at war with each other, but they are not very courageous or bloodthirsty. The custom of "tabu," called here "pomali," is very general, fruit trees, houses, crops, and property of all kinds being protected from depredation by this ceremony, the reverence for which is very great. A palm branch stuck across an open door, showing that the house is tabooed, is a more effectual guard against robbery than any amount of locks and bars. The houses in Timor are different from those of most of the other islands; they seem all roof, the thatch overhanging the low walls and reaching the ground, except where it is cut away for an entrance. In some parts of the west end of Timor, and on the little island of Semau, the houses more resemble those of the Hottentots, being egg-shaped, very small, and with a door only about three feet high. These are built on the ground, while those of the eastern districts are raised a few feet on posts. In their excitable disposition, loud voices, and fearless demeanour, the Timorese closely resemble the people of New Guinea.

In the islands west of Timor, as far as Flores and Sandalwood Island, a very similar race is found, which also extends eastward to Timor-laut, where the true Papuan race begins to appear. The small islands of Savu and Rotti, however, to the west of Timor, are very remarkable in possessing a different and,

in some respects, peculiar race. These people are very handsome, with good features, resembling in many characteristics the race produced by the mixture of the Hindoo or Arab with the Malay. They are certainly distinct from the Timorese or Papuan races, and must be classed in the western rather than the eastern ethnological division of the Archipelago.

The whole of the great island of New Guinea, the Ké and Aru Islands, with Mysol, Salwatty, and Waigron, are inhabited almost exclusively by the typical Papuans. I found no trace of any other tribes inhabiting the interior of New Guinea, but the coast people are in some places mixed with the browner races of the Moluccas. The same Papuan race seems to extend over the islands east of New Guinea as far as the Fijis.¹

There remain to be noticed the black woolly-haired races of the Philippines and the Malay peninsula, the former called "Negritos," and the latter "Semangs." I have never seen these people myself, but from the numerous accurate descriptions of them that have been published, I have had no difficulty in satisfying myself that they have little affinity or resemblance to the Papuans, with which they have been hitherto associated. In most important characters they differ more from the Papuan than they do from the Malay. They are dwarfs in stature, only averaging four feet six inches to four feet eight inches high, or eight inches less than the Malays; whereas the Papuans are decidedly taller than the Malays. The nose is invariably represented as small, flattened, or turned up at the apex, whereas the most universal character of the Papuan race is to have the nose prominent and large, with the apex produced downwards, as it is invariably represented in their own rude idols. The hair of these dwarfish races agrees with that of the Papuans, but so it does with that of the negroes of Africa. The Negritos and the Semangs 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.

A careful study of these varied races, comparing them with those of Eastern Asia, the Pacific Islands, and Australia, has led me to adopt a comparatively simple view as to their origin and affinities.

If we draw a line (see Physical Map, p. 8), commencing to the east of the Philippine Islands, thence along the western coast of Gilolo, through the island of Bouru, and curving round the west end of Flores, then bending back by Sandalwood Island to take in Rotti, we shall divide the Archipelago into two portions, the races of which have strongly marked distinctive peculiarities. This line will separate the Malayan and all the Asiatic races from the Papuans and all that inhabit the Pacific; and though along the line of junction intermigration

¹ In the south-east peninsula of New Guinea are found some undoubtedly Polynesian tribes, called Motu. These have probably settled here at an early period, and have mixed more or less with the native Papuans.

and commixture have taken place, yet the division is on the whole almost as well defined and strongly contrasted, as is the corresponding zoological division of the Archipelago, into an Indo-Malayan and Austro-Malayan region.

I must briefly explain the reasons that have led me to consider this division of the Oceanic races to be a true and natural one. The Malayan race, as a whole, undoubtedly very closely resembles the East Asian populations, from Siam to Mandchouria. I was much struck with this, when in the island of Bali I saw Chinese traders who had adopted the costume of that country, and who could then hardly be distinguished from Malays; and, on the other hand, I have seen natives of Java who, as far as physiognomy was concerned, would pass very well for Chinese. Then, again, we have the most typical of the Malayan tribes inhabiting a portion of the Asiatic continent itself, together with those great islands which, possessing the same species of large Mammalia with the adjacent parts of the continent, have in all probability formed a connected portion of Asia during the human period. The Negritos are, no doubt, quite a distinct race from the Malay; but yet, as some of them inhabit a portion of the continent, and others the Andaman Islands in the Bay of Bengal, they must be considered to have had, in all probability, an Asiatic rather than a Polynesian origin.

Now, turning to the eastern parts of the Archipelago, I find, by comparing my own observations with those of the most trustworthy travellers and missionaries, that a race identical in all its chief features with the Papuan, is found in all the islands as far east as the Fijis; beyond this the brown Polynesian race, or some intermediate type, is spread everywhere over the Pacific. The descriptions of these latter often agree exactly with the characters of the brown indigenes of Gilolo and Ceram.

It is to be especially remarked that the brown and the black Polynesian races closely resemble each other. Their features are almost identical, so that portraits of a New Zealander or Otaheitan will often serve accurately to represent a Papuan or Timorese, the darker colour and more frizzly hair of the latter being the only differences. They are both tall races. They agree in their love of art and the style of their decorations. They are energetic, demonstrative, joyous, and laughter-loving, and in all these particulars they differ widely from the Malay.

I believe, therefore, 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.

It is, however, quite possible, and perhaps probable, that the brown Polynesians were originally the produce of a mixture of Malays, or some lighter coloured Mongol race with the dark Papuans; but if so, the intermingling took place at such a remote epoch, and has been so assisted by the continued influence of physical conditions and of natural selection, leading to the preservation of a special type suited to those conditions, that it has become a fixed and stable race with no signs of mongrelism, and showing such a decided preponderance of Papuan character, that it can best be classified as a modification of the Papuan type. The occurrence of a decided Malay element in the Polynesian languages has evidently nothing to do with any such ancient physical connexion. It is altogether a recent phenomenon, originating in the roaming habits of the chief Malay tribes; and this is proved by the fact that we find actual modern words of the Malay and Javanese languages in use in Polynesia, so little disguised by peculiarities of pronunciation as to be easily recognizable—not mere Malay roots only to be detected by the elaborate researches of the philologist, as would certainly have been the case had their introduction been as remote as the origin of a very distinct race—a race as different from the Malay in mental and moral, as it is in physical characters.

As bearing upon this question it is important to point out the harmony which exists between the line of separation of the human races of the Archipelago and that of the animal productions of the same country, which I have already so fully explained and illustrated. The dividing lines do not, it is true, exactly agree; but I think it is a remarkable fact, and something more than a mere coincidence, that they should traverse the same district and approach each other so closely as they do. If, however, I am right in my supposition that the region where the dividing line of the Indo-Malayan and Austro-Malayan regions of zoology can now be drawn, was formerly occupied by a much wider sea than at present, and if man existed on the earth at that period, we shall see good reason why the races inhabiting the Asiatic and Pacific areas should now meet and partially intermingle in the vicinity of that dividing line.

It has recently been maintained by Professor Huxley that the Papuans are more closely allied to the negroes of Africa than to any other race. The resemblance both in physical and mental characteristics had often struck myself, but the difficulties in the way of accepting it as probable or possible have hitherto prevented me from giving full weight to those resemblances. Geographical, zoological, and ethnological considerations render it almost certain that, if these two races ever had a common origin, it could only have been at a period far more remote than any which has yet been assigned to the antiquity of the human race. And even if their unity could be proved, it would in no way affect my argument for the close affinity of the Papuan and

Polynesian races, and the radical distinctness of both from the Malay.

Polynesia is pre-eminently an area of subsidence, and its great wide-spread groups of coral-reefs mark out the position of former lands and islands. The rich and varied, yet strangely isolated productions of Australia and New Guinea, also indicate an extensive land-area where such specialized forms were developed. The races of men now inhabiting these countries are, therefore, most probably the descendants of the races which inhabited these continents and islands. This is the most simple and natural supposition to make. And if we find any signs of direct affinity between the inhabitants of any other part of the world and those of Polynesia, it by no means follows that the latter were derived from the former. It is undoubtedly true that there are proofs of extensive migrations among the Pacific islands, which have led to community of language from the Sandwich group to New Zealand; but there are no proofs whatever of recent migration from any surrounding country to Polynesia, since there is no people to be found elsewhere sufficiently resembling the Polynesian race in their chief physical and mental characteristics.

If the past history of these varied races is obscure and uncertain, the future is no less so. The true Polynesians, inhabiting the farthest isles of the Pacific, are no doubt doomed to an early extinction. But the more numerous Malay race seems well adapted to survive as the cultivator of the soil, even when his country and government have passed into the hands of Europeans. If the tide of colonization should be turned to New Guinea, there can be little doubt of the early extinction of the Papuan race. A warlike and energetic people, who will not submit to national slavery or to domestic servitude, must disappear before the white man as surely as do the wolf and the tiger.

I have now concluded my task. I have given, in more or less detail, a sketch of my eight years' wanderings among the largest and the most luxuriant islands which adorn our earth's surface. I have endeavoured to convey my impressions of their scenery, their vegetation, their animal productions, and their human inhabitants. I have dwelt at some length on the varied and interesting problems they offer to the student of nature. Before bidding my readers farewell, I wish to make a few observations on a subject of yet higher interest and deeper importance, which the contemplation of savage life has suggested, and on which I believe that the civilized can learn something from the savage man.

We most of us believe that we, the higher races, have progressed and are progressing. If so, there must be some state of perfection, some ultimate goal, which we may never reach, but to which all true progress must bring us nearer. What is this

ideally perfect social state towards which mankind ever has been, and still is tending? Our best thinkers maintain that it is a state of individual freedom and self-government, rendered possible by the equal development and just balance of the intellectual, moral, and physical parts of our nature,—a state in which we shall each be so perfectly fitted for a social existence, by knowing what is right, and at the same time feeling an irresistible impulse to do what we know to be right, that all laws and all punishments shall be unnecessary. In such a state every man would have a sufficiently well-balanced intellectual organization to understand the moral law in all its details, and would require no other motive but the free impulses of his own nature to obey that law.

Now it is very remarkable that among people in a very low stage of civilization we find some approach to such a perfect social state. I have lived with communities of savages in South America and in the East, who have no laws or law courts but the public opinion of the village freely expressed. Each man scrupulously respects the rights of his fellow, and any infraction of those rights rarely or never takes place. In such a community, all are nearly equal. There are none of those wide distinctions, of education and ignorance, wealth and poverty, master and servant, which are the product of our civilization; there is none of that wide-spread division of labour, which, while it increases wealth, produces also conflicting interests; there is not that severe competition and struggle for existence, or for wealth, which the dense population of civilized countries inevitably creates. All incitements to great crimes are thus wanting, and petty ones are repressed, partly by the influence of public opinion, but chiefly by that natural sense of justice and of his neighbour's right which seems to be, in some degree, inherent in every race of man.

Now, although we have progressed vastly beyond the savage state in intellectual achievements, we have not advanced equally in morals. It is true that among those classes who have no wants that cannot be easily supplied, and among whom public opinion has great influence, the rights of others are fully respected. It is true, also, that we have vastly extended the sphere of those rights, and include within them all the brotherhood of man. But it is not too much to say, that the mass of our populations have not at all advanced beyond the savage code of morals, and have in many cases sunk below it. A deficient morality is the great blot of modern civilization, and the greatest hindrance to true progress.

During the last century, and especially in the last thirty years, our intellectual and material advancement has been too quickly achieved for us to reap the full benefit of it. Our mastery over the forces of nature, has led to a rapid growth of population, and a vast accumulation of wealth; but these have brought with them such an amount of poverty and crime, and

have fostered the growth of so much sordid feeling and so many fierce passions, that it may well be questioned, whether the mental and moral status of our population has not on the average been lowered, and whether the evil has not overbalanced the good. Compared with our wondrous progress in physical science and its practical applications, our system of government, of administering justice, of national education, and our whole social and moral organization, remains in a state of barbarism.¹ And if we continue to devote our chief energies to the utilizing of our knowledge of the laws of nature with the view of still further extending our commerce and our wealth, the evils which necessarily accompany these when too eagerly pursued, may increase to such gigantic dimensions as to be beyond our power to alleviate.

We should now clearly recognize the fact, that the wealth and knowledge and culture of *the few* do not constitute civilization, and do not of themselves advance us towards the "perfect social state." Our vast manufacturing system, our gigantic commerce, our crowded towns and cities, support and continually renew a mass of human misery and crime *absolutely* greater than has ever existed before. They create and maintain in life-long labour an ever-increasing army, whose lot is the more hard to bear by contrast with the pleasures, the comforts, and the luxury which they see everywhere around them, but which they can never hope to enjoy; and who, in this respect, are worse off than the savage in the midst of his tribe.

This is not a result to boast of, or to be satisfied with; and, until there is a more general recognition of this failure of our civilization—resulting mainly from our neglect to train and develop more thoroughly the sympathetic feelings and moral faculties of our nature, and to allow them a larger share of influence in our legislation, our commerce, and our whole social organization—we shall never, as regards the whole community, attain to any real or important superiority over the better class of savages.

This is the lesson I have been taught by my observations of uncivilized man. I now bid my readers—Farewell!

NOTE.

Those who believe that our social condition approaches perfection will think the above word harsh and exaggerated, but it seems to me the only word that can be truly applied to us. We are the richest country in the world, and yet nearly one-twentieth of our population are parish paupers, and one-thirtieth known criminals. Add to these, the criminals who escape detection, and the poor who live mainly, or partly, on private charity (which, according to Dr. Hawkesley, expends seven millions sterling annually in London alone), and we may be sure that more than

¹ See note.

ONE-TENTH of our population are actually Paupers and Criminals. Both these classes we keep idle or at unproductive labour, and each criminal costs us annually in our prisons more than the wages of an honest agricultural labourer. We allow over a hundred thousand persons known to have no means of subsistence but by crime, to remain at large and prey upon the community, and many thousand children to grow up before our eyes in ignorance and vice, to supply trained criminals for the next generation. This, in a country which boasts of its rapid increase in wealth, of its enormous commerce and gigantic manufactures, of its mechanical skill and scientific knowledge, of its high civilization and its pure Christianity, —I can but term a state of social barbarism. We also boast of our love of justice, and that the law protects rich and poor alike, yet we retain money fines as a punishment, and make the very first steps to obtain justice a matter of expense—in both cases a barbarous injustice, or denial of justice to the poor. Again, our laws render it possible, that, by mere neglect of a legal form, and contrary to his own wish and intention, a man's property may all go to a stranger, and his own children be left destitute. Such cases have happened through the operation of the laws of inheritance of landed property; and that such unnatural injustice is possible among us, shows that we are in a state of social barbarism. One more example to justify my use of the term, and I have done. We permit absolute possession of the soil of our country, with no legal rights of existence on the soil to the vast majority who do not possess it. A great landholder may legally convert his whole property into a forest or a hunting-ground, and expel every human being who has hitherto lived upon it. In a thickly-populated country like England, where every acre has its owner and its occupier, this is a power of legally destroying his fellow-creatures; and that such a power should exist, and be exercised by individuals, in however small a degree indicates that, as regards true social science, we are still in a state of barbarism.

APPENDIX.

ON THE CRANIA AND THE LANGUAGES OF THE RACES OF MAN IN THE MALAY ARCHIPELAGO.

CRANIA.

A FEW years ago it was thought that the study of Crania offered the only sure basis of a classification of man. Immense collections have been formed; they have been measured, described, and figured; and now the opinion is beginning to gain ground, that for this special purpose they are of very little value. Professor Huxley has boldly stated his views to this effect; and in a proposed new classification of mankind has given scarcely any weight to characters derived from the cranium. It is certain, too, that though Craniology has been assiduously studied for many years, it has produced no results at all comparable with the labour and research bestowed upon it. No approach to a theory of the excessive variations of the cranium has been put forth, and no intelligible classification of races has been founded upon it.

Dr. Joseph Barnard Davis, who has assiduously collected human crania for many years, has just published a remarkable work, entitled *Thesaurus Craniorum*. This is a catalogue of his collection (by far the most extensive in existence), classified according to countries and races, indicating the derivation and any special characteristics of each specimen; and by way of description, an elaborate series of measurements, nineteen in number when complete, by which accurate comparisons can be made, and the limits of variation determined.

This interesting and valuable work offered me the means of determining for myself whether the forms and dimensions of

the crania of the Eastern races would in any way support or refute my classification of them. For the purposes of comparison, the whole series of nineteen measurements would have been far too cumbersome. I therefore selected three, which seem to me well adapted to test the capabilities of Craniocopy for the purpose in view. These are :—1. The capacity of the cranium. 2. The proportion of the width to the length taken as 100. 3. The proportion of the height to the length taken as 100. These dimensions are given by Dr. Davis in almost every case, and have furnished me with ample materials. I first took the “*means*” of groups of crania of the same race from distinct localities, as given by Dr. Davis himself, and thought I could detect differences characteristic of the great divisions of the Malaysians and Papuans; but some anomalies induced me to look at the amount of individual variation, and this was so enormous that I became at once convinced that even this large collection could furnish no trustworthy average. I will now give a few examples of these variations, using the terms—Capacity, W : L, H : L, for the three dimensions compared. In the Capacity, I always compare only male crania, so as not to introduce the sexual difference of size. In the other proportionate dimensions, I use both sexes to get a larger average, as I find these proportions do not vary definitely according to sex, the two extremes often occurring in the series of male specimens only.

MALAYS.—Thirteen male Sumatra crania had :—Capacity, from 61.5 to 87 ounces of sand; W : L, .71 to .86; H : L, .73 to .85. Ten male Celebes crania varied thus :—Capacity, from 67 to 83; W : L, .73 to .92; H : L, .76 to .90.

In the whole series of eighty-six Malay skulls from Sumatra, Java, Madura, Borneo, and Celebes, the variation is enormous. Capacity (66 skulls), 60 to 91 ounces of sand; W : L, .70 to .92; H : L, .72 to .90. And these extremes are not isolated abnormal specimens, but there is a regular gradation up to them, which always becomes more perfect the larger the number of specimens compared. Thus, besides the extreme Dolicocephalic

skull (70) in the supposed Brachycephalic Malay group, there are others which have W : L, .71, .72 and .73, so that we have every reason to believe that with more specimens we should get a still narrower form of skull. So the very large cranium, 91 ounces, is led up to by others of 87 and 88.

The largest, in an extensive series of English, Scotch, and Irish crania, was only 92.5 ounces.

PAPUANS.—There are only four true Papuan crania in the collection, and these vary considerably (W : L, .72 to .83). Taking, however, the natives of the Solomon Islands, New Caledonia, New Hebrides, and the Fijis as being all decidedly of Papuan race, we have a series of 28 crania (23 male), and these give us :—Capacity, 66 to 80; W : L, .65 to .85; H : L, .71 to .85; so nearly identical with some of the Malayan groups as to offer no clear points of difference.

The Polynesians, the Australians, and the African negroes offer equally wide ranges of variation, as will be seen by the following summary of the dimensions of the crania of these races and the preceding :—

Number of Crania.	CAPACITY.		W : L.	H : L.
	60 to 91	66 to 80		
83. Malays (86 male) .	60 to 91	66 to 80	.70 to .92	.72 to .90
28. Papuans (23 m.) .	66 to 80	66 to 80	.65 to .85	.71 to .85
156. Polynesians (90 m.)	62 to 91	62 to 91	.69 to .90	.68 to .88
23. Australians (16 m.)	59 to 86	59 to 86	.57 to .80	.64 to .80
72. Negroes (38 m.) .	66 to 87	66 to 87	.64 to .83	.65 to .81

The only conclusions that we can draw from this table are, that the Australians have the smallest crania, and the Polynesians the largest; the Negroes, the Malays, and Papuans not differing perceptibly in size. And this accords very well with what we know of their mental activity and capacity for civilization.

The Australians have the *longest* skulls; after which come the Negroes, then the Papuans, the Polynesians, and the Malays.

The Australians have also the *lowest* skulls; then the Negroes; the Polynesians and Papuans considerably higher and equal, and the Malay the highest.

It seems probable, therefore, 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 this series goes, it seems to agree well with the conclusions I have arrived at, from physical and mental characters observed by myself. These conclusions briefly are: that the Malays and Papuans are radically distinct races; and that the Polynesians are most nearly allied to the latter, although they have probably some admixture of Malayan or Mongolian blood.

LANGUAGES.

During my travels among the islands of the Archipelago, I collected a considerable number of vocabularies, in districts hitherto little visited. These represent about fifty-seven distinct languages (not including the common Malay and Javanese), more than half of which I believe are quite unknown to philologists, while only a few scattered words have been recorded of some others. Unfortunately, nearly half the number have been lost. Some years ago I lent the whole series to the late Mr. John Crawford, and having neglected to apply for them for some months, I found that he had in the meantime changed his residence, and that the books, containing twenty-five of the vocabularies, had been mislaid; and they have never since been recovered. Being merely old and much battered copy-books, they probably found their way to the dust-heap along with other waste paper. I had previously copied out nine common words in the whole series of languages, and these are here given, as well as the remaining thirty-one vocabularies in full.

Having before had experience of the difficulty of satisfactorily determining any words but nouns and a few of the commonest adjectives, where the people are complete savages and the language of communication but imperfectly known, I selected about a hundred and twenty words, and have adhered to them throughout as far as practicable. After the English, I give the Malay word for comparison with the other languages. In orthography I adopt generally the continental mode of sounding the vowels, with a few modifications, thus:—

English		a	e	i	oe	ie	ei	o	ü	u
Sounded		ah	a	ee	i	o	é	oh	éh	oo

These sounds come out most prominently at the end of a syllable; when followed by a consonant the sounds are very little different from the usual pronunciation. Thus, "Api" is pronounced *Aypee*, while "Minta" is pronounced *Mintah*. The short ü is pronounced like *er* in English, but without any trace of the guttural. Long, short, and accented syllables are marked in the usual way. The languages are grouped geographically, passing from west to east; those from the same or adjacent islands being as much as possible kept together.

I profess to be able to draw very few conclusions from these vocabularies. I believe that the languages have been so much modified by long intercommunication among the islands, that resemblances of words are no proof of affinity of the people who use those words. Many of the wide-spread similarities can be traced to organic onomatopœia. Such are the prevalence of *g* (hard), *ng*, *ni*, in words meaning "tooth"; of *l* and *m* in those for "tongue"; of *nge*, *ung*, *sno*, in those for "nose." Others are plainly commercial words, as "salaka" and "ringgit" (the Malay word for dollar) for silver, and "mas" for gold. The Papuan group of languages appear to be distinguished by harsher combinations of letters, and by monosyllabic words ending in a consonant, which are rarely or never found in the Malay group. Some of the tribes who are decidedly of Malay

race, as the people of Ternate, Tidore, and Batchian, speak languages which are as decidedly of a Papuan type; and this, I believe, arises from their having originally immigrated to these islands in small numbers, and by marrying native women acquired a considerable portion of their language, which later arrivals of Malays were obliged to learn and adopt if they settled in the country. As I have hardly mentioned in my narrative some of the names of the tribes whose languages are here given, I will now give a list of them, with such explanatory remarks as I may think useful to the ethnologist, and then leave the vocabularies to speak for themselves.

LIST OF VOCABULARIES COLLECTED.

*Those marked * are lost.*

1. **Malay.**—The common colloquial Malay as spoken in Singapore; written in the Arabic character.
 2. **Javanese.**—Low or colloquial Javanese as spoken in Java; written in a native character.
 - *3. **Sasak.**—Spoken by the indigenes of Lombok, who are Mahometans, and of a pure Malay race.
 - *4. **Macassar.**—Spoken in the district of Southern Celebes, near Macassar; written in a native character. Mahometans.
 - *5. **Bugis.**—Spoken over a large part of Southern Celebes; written in a native character distinct from that of Macassar. Mahometans.
 6. **Bouton.**—Spoken in Boutong, a large island south of Celebes. Mahometans.
 7. **Salayer.**—Spoken in Salayer, a smaller island south of Celebes. Mahometans.
 - *8. **Tomore.**—Spoken in the eastern peninsula of Celebes, and in Batchian, by emigrants who have settled there. Pagans.
- Note.*—The people who speak these five languages of Celebes are of pure Malayan type, and (all but the last) are equal in civilization to the true Malays.

*9. **Tomohon;** *10. **Langowen.**—Villages on the plateau of Minahasa.

*11. **Ratahan;** *12. **Belang.**—Villages near the south-east coast of Minahasa. *13. **Tanawanko.**—On the west coast. *14. **Kema.**—On the east coast. *15. **Bantek.**—A suburb of Menado.

16. **Menado.**—The chief town. 17. **Bolang-hitam.**—A village on the north-west coast, between Menado and Licoupang.

These nine languages, with many others, are spoken in the north-west peninsula of Celebes, by the people called Alfuros, who are of Malay race, and seem to have affinities with the Tagalas of the Philippines through the Sanguir islanders. These languages are falling into disuse, and Malay is becoming the universal means of communication. Most of the people are being converted to Christianity.

18. **Sanguir Islands and Siau.**—Two groups of islands between Celebes and the Philippines. The inhabitants wear a peculiar costume, consisting of a loose cotton gown hanging from the neck nearly to the feet. They resemble, physically, the people of Menado.

19. **Salibabo Islands,** also called **Talaut.**—This vocabulary was given me from memory by Captain Van der Beck. See page 269.

20. **Sula Islands.**—These are situated east of Celebes, and their inhabitants seem to be Malays of the Moluccan type, and are Mahometans.

21. **Cajeli;** 22. **Wayapo;** 23. **Massaratty.**—These are three villages on the eastern side of Bouru. The people are allied to the natives of Ceram. Those of Cajeli itself are Mahometans.

24. **Amblau.**—An island a little south-east of Bouru. Mahometans.

*25. **Ternate.**—The northernmost island of the Moluccas. The inhabitants are Mahometans of Malay race, but somewhat mixed with the indigenes of Gilolo.

26. **Tidore.**—The next island of the Moluccas. The inhabitants are undistinguishable from those of Ternate.

H H