



On the Physical and Mental Characteristics of the Negro

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XVIII.—*On the Physical and Mental Characteristics of the Negro.* By JOHN CRAWFURD, Esq., F.R.S.

I.—THE AFRICAN OR OCCIDENTAL NEGRO.

[*Read April 11th, 1865.*]

I PROPOSE in this paper to give a brief account of the physical characteristics of the Negro races of Africa, and to endeavour to estimate their intellectual capacity, compared with that of other races of man.

By the term Negro—in so far, at least, as it is applicable to Africa—we understand a human being with the hair of the head and other parts of the body always black, and more or less of the texture of wool, with a black skin of various shades; dark eyes, a flat face, depressed nose, jutting jaws, thick lips and large mouth, with oblique incisor teeth. To this is to be added a peculiar odour of the skin, offensive to and unknown in the other races of man. The form of the skull, in so far as it is the brain-case, cannot, I think, be insisted on as a criterion of the African Negro, for I do not believe it has any characters by which it can certainly be distinguished from the skulls of nearly-allied races, such as those of the Abyssinians and of the Oriental Negros. The true African Negro is of the average stature of Europeans, and perhaps even of their average physical strength; and in this last quality is the only race of man that is so.

The word Negro is obviously a corruption of the Latin adjective for “black,” and in its present sense was probably first employed by the Portuguese to designate the race of man, to them new, which they found on the western coast of Africa in the prosecution of their discoveries in the fifteenth century. To the people of Europe, both of antiquity and the middle ages, the Negro was as little known as the Hindu or the Chinese; but he was immemorially known to the Egyptians, the Jews, the Arabs, and the Persians, most probably always as a slave.

The continent of Africa, reckoning on its western side from the southern limits of the Great Desert to the tropic of Capricorn, and on the eastern from the equator to the 33rd degree of south latitude, is inhabited by the Negro race. To the south of these limits, we exclude the squab-yellow Hottentots, although with woolly hair; and to the north, the Abyssinians, the Samauli, and the Galla, who have crisped long hair and elevated features, albeit of dusky or black complexions.

Although all African Negroes partake of the general character I have now ascribed to them, there is still much diversity, consisting chiefly in the greater or less predominance of the typical features above enumerated. Thus the protuberant jaws, the flat nose, the thick lips, and black colour, appear in their most exaggerated form in the Negro of the Guinea coast, but in a greatly mitigated one in the Kaffirs of the eastern.

Travellers who have seen both the Negroes of the eastern and the western coast, as well as those of the interior, are in accord respecting the general characters of the race, and probably the varieties are not greater than those which exist in the races of Europe or of India, or in the red man of America.

Quitting the continent of Africa, the first considerable deviation from the general Negro characters is found in Madagascar, an island about three times the extent of Britain. The native of Madagascar, still a Negro, is slenderer in person than the continental Negro. He has usually woolly hair, but not unfrequently hair that is long and crisp. The people of Madagascar are divided into two classes—the ordinary Malagasi, and the Ova or Hova, that which has immemorially governed. The latter are the fairest, or rather the least black, and it is with them that the crisp long hair is chiefly to be seen. This division has given rise to the hypothesis that the Ovas are partly derived from a foreign race—a pedigree which would seem to receive some countenance from the well-attested fact, that the language of Madagascar contains a few useful but not indispensable words of a Malayan language. But the same superiority in the governing class has been equally noticed in brown races of the islands of the Pacific. The fact seems to me of easy explanation, without having recourse to the hypothesis of an admixture of foreign blood, not likely to have taken place to the extent of changing the physical character of a long line of descendants. The chiefs, in the exercise of a despotic power, instead of breeding in-and-in, which would soon reduce the aristocracy to the level of the common people, if not below it, select the handsomest women for the continuance of their order. In Madagascar the fairer and longer-haired are preferred to the black-complexioned and woolly-haired, and thus the distinction between the ruling and the governed class is easily accounted for.

After this brief account of the distribution and of the physical form of the African Negro, I shall endeavour to sketch his intellectual character, by comparing it with that of the other races of man. As we know nothing to the contrary, we must assume that all the races of man are of equal antiquity, or that, in so far as mere time is concerned, every race has had the same length of time for making advancement in civilisation. The great diversity of social conditions in which we now find them must therefore de-

pend either on quality of race or on difference of opportunity. The Negroes of Africa are unquestionably the most advanced of all the woolly-headed races. They have been, immemorially, in almost exclusive possession of the greater part of a vast continent, most of it within the tropics, but a considerable part also in a temperate climate. The region they inhabit is certainly not, compared to some other parts of the globe, peculiarly fitted to foster an early civilisation; for it is too unbroken a mass, having a broad desert to the north, and a wild, unsheltered coast, far from civilised man, to the south. Yet it is not without its advantages. In the interior it has some great navigable lakes, and on its western side, although not on its eastern, it has several good navigable rivers, although these indeed be, in magnitude and length of course, far from equalling those of Asia, of America, or even of Europe.

Many parts of Africa are of adequate fertility, readily yielding the usual products of the tropics, with some which are peculiar to itself, as the coffee-plant and the oil-giving palm, while the experience of European colonists has shown that its extra-tropical parts, at least, are well adapted to pastoral, and in some degree even to tillage-husbandry. Nor can any part of the continent, in so far at least as concerns its native inhabitants, be deemed insalubrious, seeing that it produces physically one of the most robust races of man, and that not only does population not decline, but that it can afford to part yearly, even at the present day, as it has been doing for three centuries, with thousands of involuntary emigrants.

The Negroes of Africa, ever since they have been known to civilised man, have been in possession of the ox, the sheep, the goat, the horse, the camel, the hog, and the dog. As long as we have known them they have cultivated millets, pulses, and rice, and, since the discovery of America, maize, while the cotton-plant is either indigenous to their country, or time out of mind was introduced from India. Wherever they have been seen by Europeans, they have been found in possession, however rudely exercised, of the art of fabricating malleable iron, and gold is the product of several parts of their country. On the western coast, the Negroes have been in communication with the civilised nations of Europe for four hundred years; on the eastern, with the Arabs and Hindus immemorially.

The Negroes of Africa, then, had nearly all the appliances that contribute to social progress in a far higher degree than the more advanced nations of native America, who had but a single corn, a single beast of burden, and that small, inefficient, and limited to a narrow locality, while they were wholly ignorant of iron. In a far greater degree the African Negro was better off than the fairer race of the isles of the Pacific, who had no corn, no beast of

burden, and not only no iron, but even no metal whatsoever, not even gold. For this race there was no bronze or iron age; they got never beyond fish-bones and stone; and yet, in some favourable cases, their civilisation was of a higher type than that of many tribes of African Negroes with far greater advantages.

Let us note, then, the kind of civilisation which has grown up with the African Negro under conditions far more advantageous than with many other races. It would be needless to compare the civilisation of the African Negro with that of the races of Europe. They have not even reached the civilisation of the other races of their own continent. They have not only not reached that even of the second-rate nations of Asia, but they are far below that of the third-rate civilisation of that continent and even of its islands. Their agriculture is rudimental and unskilful to the last degree, and their arts are confined to the manufacture of a coarse pottery by the hand, to the weaving of a very coarse textile fabric from cotton, and to the fabrication of malleable iron.

One remarkable example of the obtuseness of the African Negro, although referred to on a former occasion, deserves to be repeated. The elephant is more abundant in the country of the Negroes than in any other part of the world; yet they hunt it only for its flesh and its tusks, and have never tamed and reduced it to servitude, as have done all the nations of Asia in whose country the elephant is indigenous. The African elephant is, indeed, a distinct species from the Indian, but equally amenable to domestication, as sufficiently attested by the well-ascertained fact of the African being the elephant domesticated by the Carthaginians, a people of Asiatic origin, whose example the African Negroes have not had the capacity even to imitate, for at the present day a Negro has no more idea of the possibility of taming an elephant than of an alligator.

Negro literature is an absolute blank. No Negro people has ever invented letters, symbolic or phonetic, and rarely have Negroes adopted the writing of other races. The achievement of inventing an alphabet has been accomplished by other races on their own continent, as in the examples of the Abyssinians and ancient Mauritians; and it has been performed in Asia and its islands by nations of the second and even third-rate civilisation, as in the case of the Javanese, Sumatrans, and Luconians; but never by a Negro people. "There is," says Consul Burton, speaking of Ashantee, "the usual African want of invention; a plough, a saw, or an alphabet are equally beyond the limits of their organisation."

Architecture, in any scientific sense, is equally a blank with letters. The dwellings of the Negroes, and even the palaces of

Negro kings, are ever of poor temporary perishable materials. The art of making bricks, or hewing stone, seems to be unknown to all the purely Negro nations of Africa. From one extremity of the land of the Negroes to the other, there exists no monument of enduring materials, no temple, no tomb, no bridge. The single exception consists in mosques, with walls of mud and roofs of thatch, and these only in very few localities, where the Negroes have intermixed with Arabs, and adopted the religion of the latter.

The religion of the Negroes would be better named witchcraft, having wizards for its priests. It has no doctrine, no ritual, no temples,—hardly even graven images. No prophet has ever arisen among them to bestow upon them a systematic and coherent belief. Incantations, with human sacrifice, accompanied by libations of foreign “fire-water,” must be reckoned as included in the religion of the Negroes.

What was thought by our forefathers of the African Negroes, is to be gathered from the description given of them by one John Lok, who, tempted by its gold and ivory, visited the western coast of Africa about the middle of the sixteenth century. He pronounced them to be “a people of beastly living, without God, law, or religion, or commonwealth;” and, says Mr. Froude, from whom I quote, “he gave them an opportunity of a rise in creation, by carrying off five of them as slaves.” Even the Mahomedan religion, despite its bigotry and intolerance, has proved a boon to the Negro, for wherever it has penetrated, it has humanised him, human sacrifices and cannibalism disappearing on its adoption.

The wars of the Negroes are but the incursions of savages, their chief object being plunder, and the main booty—man, to be sold into slavery, or offered up as a sacrifice to some demon. On the western side of the continent, firearms are the usual weapons, furnished by European nations; but on the eastern, the bow and arrow are more frequent. The art of war is somewhat more skilful where the Arabs have intermixed with the natives, and here alone we find a cavalry.

Government among the Negroes is in the rudest form of a despotism the most absolute and unrestrained. Among no people is human life held so cheap. This is evinced by the slavery both of the western and eastern coasts, and by the human sacrifices of Ashantee and Dahomy. No Negro people has even had the capacity to build up an empire or a monarchy or any extent and durability, such as Egyptians, Numidians, and even Nubians have erected in their own quarter of the globe; such as have always existed in most parts of Asia, and of which we have at least two examples even in native America.

This picture of Negro government, drawn chiefly from the people of the western side of Africa, is shown by recent travellers to be equally applicable to those of the eastern and central parts of the continent. Describing the kingdom of Uganda, Captain Speke observes: "Should one of the king's wives commit any trifling indiscretion, either by word or deed, she is condemned to execution on the spot, seized by the pages, and dragged out to execution. When a new king ascends the throne, all his brothers, with the exception of one or two to secure the royal line, are put to death, and the manner of execution is by burning." By the same writer the administration of justice is thus described: "As to the minor business transacted at court, culprits are brought in bound by officers and reported. At once sentence is passed, perhaps awarding the most torturous lingering death, probably without trial or investigation, and, for all the king knows to the contrary, at the instigation of some one influenced by wicked spite. If the accused plead his defence, his voice is at once drowned, and the miserable creature dragged off to execution in the roughest manner."

As to the court etiquette of Uganda, here is Captain Speke's account of it: "An officer observed to salute 'informally' is ordered at once for execution, when everybody near him rises in an instant; the drums beat drowning his cries, and the victim of carelessness is dragged off in cords and by a dozen men at once. Another man, perhaps, exposes an inch of naked leg whilst squatting, or has his mbugu-stick contrary to regulations, and he is condemned to the same fate." "Notwithstanding the stringent laws for the preservation of decorum by all male attendants, stark-naked full-grown women are the valets" (of the king.) For human nature's sake it could be hoped that there was some exaggeration in these statements, but the narrator is one whose fidelity is beyond all suspicion.

The Negroes of Africa are eminently a home-keeping unadventurous race. Neither war, commerce, nor colonisation has ever tempted them to transgress their native bounds. To say nothing of the nations of Europe, Persians and Arabs have made foreign conquests, and even Chinese and Hindus have migrated to foreign and distant lands in the spirit of adventure; but the native African Negro is never seen abroad except as the result of slavery.

The Negroes of Africa, unambitious and unenterprising, have, notwithstanding, become involuntary colonists on a great scale. In America and its islands, which before knew no indigenous Negro race, there now exist probably not fewer than twelve millions of African Negroes, a considerable number of whom are free, but the majority still in the same state of slavery in which they were when first imported. We have here, then, a tolerably

fair opportunity of observing them in a state of servitude under stranger masters, in freedom under the same description of masters, and in a state of political independence their own masters. The comparison of the conditions of slavery and freedom does by no means yield results as favourable as we could have hoped. Increase of population is certainly no test of social advancement or happiness, but it is at least a proof that material wants are adequately provided for. The Negroes in the United States of America—where the experiment is seen on the largest scale—were well fed, clothed, and housed, while even the intercourse of the sexes was kept under some wholesome restraint. They were looked after, in fact, very much as a prudent and intelligent farmer looks after his working and breeding cattle. The increase of numbers with them kept pace very nearly with that of the free white population, although the latter only be aided by a large immigration.

The emancipated Negroes living among Europeans, still pursued by the proscription of race, are under political and social disabilities, and looked upon as outcasts; in fact, as a nuisance, of which the commonwealth ought to get rid. In our own colonies, the antipathy of race is as strong as in America; but social and political proscription are not carried to the same length, and the freedman is more his own master. Notwithstanding their emancipation, however, the Africans of our colonies, instead of increasing rapidly like the bondsmen of America, increase very little, if at all. Their numbers are, in fact, understood to be kept down, not from want of the means of subsistence, but by a promiscuous intercourse of the sexes, by infanticide, with corresponding vices, and the neglect of children.

In 1833, the period of slave emancipation in our colonies, the total number of the slaves of our principal colony, Jamaica, was 310,000; and by census taken in 1844 the free Negro population had fallen to 196,000, a decline of 37 per cent. A contrast to this is the rapid increase of the slave population of the United States of America. In 1850 its total amount was 3,200,000, and by the last decennial census it was in round numbers 4,000,000, an increase of 25 per cent.

In one of the greatest and perhaps the very finest island of the Antilles, the African Negroes have been their own masters for half a century. They have inherited from their former masters one of the most highly cultivated languages of civilised Europe, in substitution of their own many barbarous tongues, and they inherited from them also several useful arts, and some beneficial institutions unknown to their forefathers in their native country. Notwithstanding these advantages and a free and independent intercourse with the civilised nations of Europe, the success of the

experiment has not been remarkable. In the comparatively short period which has elapsed, Hayti has had many revolutions, the government oscillating between a republic and an empire, in humble mimicry of the great nation whose yoke they threw off. The same sensual vices would seem to prevail in Hayti as among the emancipated Negroes of the British colonies, and the result is that increase of population has been stayed as in these. A census of the population of Hayti in 1821, seven years after the people had become their own entire masters, gave a population of 935,000, and the present number, by estimates is thought not to exceed 950,000, a miserable increase, in forty long years, of no more than between 1 and 2 per cent.

The facility with which the African Negroes submit to slavery, even their contentedness, nay, their cheerfulness in servitude, seems far to exceed that of any other race of man. This temper is evinced not only in their own country, and abroad under foreign masters, but even under masters less civilised than themselves. Thus at present some of the tribes of the Red Indians, who have made some advance in the arts of civilised man, are found in possession of Negro slaves.

The Hindus have been ruled or domineered over by strangers for more than eight centuries, yet still consider themselves the first of mankind; and the Chinese can despise the Europeans, heedless of the defeats and humiliations they have inflicted on them. Not so the African Negro, who, after his emancipation, looks up to and humbly imitates the master that once held him in slavery. The mimicry of French institutions already mentioned is an example; but I shall give another from a very sensible and judicious work — Mr. Anthony Trollope's *Visit to the West Indies*. "The West Indian Negro," says he, "knows nothing of Africa, except that it is a term of reproach. If African immigrants are put to work on the same estate with him, he will not eat with them, or drink with them, or walk with them. He will hardly work beside them, and regards himself as a creature immeasurably superior to the new comer. But yet he has made no approach to the civilisation of his white fellow-creature, whom he imitates as a monkey does a man."

The African Negro has succeeded but once in throwing off the yoke of slavery cast upon him by other races. This was the instance of Hayti, already referred to; but here he was aided by division among his masters, by great superiority of numbers, and by a climate favourable to him and fatal to his opponents—even by the education which he had received from his masters, but had never succeeded in giving himself. In the late civil war in America, the government of the Union had, as a war measure, proclaimed his unconditional freedom; but he took no ad-

vantage of it, for he was inferior in numbers, in knowledge, and in means; while even climate did not favour him as it did in Hayti.

The free Negroes of America and its islands exhibit the same unenterprising unambitious and home-keeping character as those of the parent country. Barbadoes is greatly over-peopled, and Jamaica greatly under-peopled; but the higher wages of the latter do not tempt the people of the former to emigrate. The free Negroes of America are treated as outcasts; but Hayti and Liberia, ruled by men of their own race, do not tempt them to quit the place of their birth, notwithstanding its seemingly insupportable humiliations.

The people of Madagascar, although still Negroes, differ materially from those of the continent, and seem to have attained a higher social position than any other family of Negroes, probably in a good measure owing to that strict insular position which, protecting them from the invasions and even incursions of hostile strangers, gives them peace. Nearly the whole of the great island is ruled by one government; the same language, with dialectic differences only, is spoken throughout; the same laws, manners, and religion prevail over the whole island; the human sacrifices and cannibalism of the continent are unknown, and agriculture has made such progress that the people of Madagascar export both corn and cattle. This is unquestionable evidence of a civilisation superior to that of any Negro people of the continent, and the inhabitants of Madagascar form probably the most numerous and advanced nation of Negroes that has ever existed under a purely native government. Yet they are equally ignorant of letters, as are all other Negroes. They have neither invented them themselves nor adopted them from strangers. The same unadventurous character belongs to them which characterises elsewhere the family of man to which they belong. Until the efforts of European nations to settle on their coasts, after they had doubled the Cape of Good Hope, there is no evidence of their having held an intercourse with strangers, the remote Malays excepted; and for this there exists no other proof than the existence in their language of a considerable number of Malayan words, including the entire body of numerals and the names of some useful objects, which seem to have been introduced by Malayan immigrants.

The people of Madagascar, although superior in civilisation to all the Negroes of the continent, with the exception of the few who have intermixed with Arabs, and adopted the religion and manners of the Arabs, and to some extent even mingled their blood with them, rank far below the third-rate civilisations of Asia and its islands, as, for example, those of the more advanced nations of Sumatra and Java. These have been immemorially in

possession of phonetic alphabets, which, however, they did not carry with them to Madagascar, or carrying, they were not adopted by the people of that island.

Some writers have, in my opinion, very idly imagined that the African Negro made some approach to the anthropoid ape, forming, as it were, a link between man and monkey : a fancy as unfounded as it would be to insist that a Shetland pony was not a horse because it wanted the size and strength of a London dray-horse or the fleetness of a racer ; or that a spaniel is not a dog, because it wants the courage of the bull-dog, the size and strength of the mastiff, and the swiftness of the greyhound.

Among the arguments relied on for the degradation of the Negro below the level of other men are some minute and assuredly fanciful differences between the internal anatomy of the Negro and European. These differences, when they are real, appear to me of no value whatever, because, for aught we know to the contrary, a superiority for the Negro might just as reasonably be argued from them as an inferiority. There is no ascertained difference in the internal anatomy of the horse, the ass, the zebra, and quagga ; but we know them, notwithstanding, to be distinct species, having widely different attributes.

In order to support the hypothesis of the Negro being a distinct species from the European, some writers have assumed that the mixed offspring springing from their union—as is the case with hybrids between different species of the same genus of the lower animals—can have at best but a temporary existence, and must die out in a few generations. I am thoroughly satisfied that for this extravagant notion there is not a shadow of foundation. It is not entertained on the spot where the intermixture takes place, and where, if it existed, it ought to be best known. It certainly has no place with the other mixed races of man—such as those of Europe, of Asia, and of America—and I have not the least doubt but that the number of mulattoes is at present greater than it was fifty years ago, and greater than it was one hundred years before. In physical form, vigour of constitution, and in mental endowments, the mulatto partakes equally of the quality of both parents. That, in intellectual power, they have some advantage over the Negro, is sufficiently proved by the experience of half a century in Hayti, where the majority of leading men have been mulattoes, although forming the minority of the population. I need not, however, enlarge on this subject, as I have already treated of it in another essay.

The Negro is a man with every attribute of one. He is one of many races, of very unequal qualities. He is equal, in strength and stature, to the European, but very far below him in mental endowment. He is superior in strength, but inferior in intellect,

to all the races of Asia that have had the same opportunities of development as himself. He is greatly superior in physical strength to the red man of America, but intellectually scarcely his equal, if we are to judge by the progress made by the Mexicans and Peruvians, labouring under disadvantages to which the Negro was not subject.

But the African Negro, although greatly inferior to many races, is far from being at the bottom of the scale. He surpasses the Hottentot and the Australian, and is far above all the races of Oriental Negroes.

The question has been much mooted, whether the African Negro be the species of a genus distinct from the European ; or, to take a wider view of the subject, whether the different races of man constitute distinct species of a family. I am of opinion that the word "species"—by which we generally determine with sufficient accuracy the members of a genus of the lower animals—cannot be applied to man, a creature to whom there is no parallel in creation, whether in bodily form or in mental endowment. The word "race," in its sense of "a particular breed," has been used by ethnologists, and must continue to be so until we find a more suitable one.

In the view I have taken of the characteristics of the African Negro, I am confirmed by the opinion of a great physiologist and eloquent writer, Professor Huxley, who, in his recent lectures on the Mammalia, takes occasion thus to express himself:—"Although, in the lower races of man now on earth, the human characters vary a little in some particulars in a pithecoïd direction, the extent of the variation is very slight indeed when compared to the whole difference which separates them—and it may be safely affirmed that there is, at present, no evidence of any traditional form or intermediate link between man and the next succeeding form in the vertebrate scale."

The African Negro possesses a combination of qualities which distinguish him from the rest of mankind. These consist of physical strength and capacity of enduring toil, with docility and submissiveness. It is this combination that has provoked and encouraged the more highly endowed races to reduce him to bondage in all known ages down to our own ; for Negroes have always been, as they still are, slaves, to Egyptians, to Persians, to Turks, and to Arabs. The discovery of America, the paucity of its inhabitants, with their incapacity of toil, and the bad governments of Africa itself, created the European slave-trade, which has peopled the New World, greatly to its detriment, with a race of man wholly new to it. No other race of man is so amenable to bondage as the African Negro. The Red Indian pined and died in slavery ; the Hindu and Chinese, subjected to the treatment

which the Negro has undergone in America, would sulk and commit suicide, and the Malay would certainly run-a-muck. Among the people now referred to, slavery no doubt exists ; but the slaves and the masters are for the most part fellow-countrymen, of the same race, and speaking the same tongue. This is a kind of bondage very different from that of the Negro, whose master views him only in the light of a superior description of cattle.

It is not necessary that I should describe all the demerits of African slavery ; but I shall briefly advert to a few of them. It degrades the slave and demoralises the master, who is obliged to look on human beings in the light of mere cattle ; and I am satisfied that the master is, on the whole, the greater loser of the two. The mere presence in the same country of an inferior race of man, bearing in mind and body the broad stamp of inferiority—even if it consisted of freemen—would be a great evil. In a society consisting of these discordant elements, no substantial equality is possible ; since, whether in a free or servile condition, the inferior race would be certain to be viewed by the superior as a degraded class, with whom it is impossible to amalgamate. The terrible revolution—so destructive to life and property, and so threatening to liberty—just terminated in America, was wholly due to the presence, chiefly in one section of that great country, of an African population, whose whole number did not exceed one-fifth part of the entire community. Could so great a catastrophe have been anticipated, assuredly we should have had no slave-trade or slave population in America.

Another objection readily presents itself. The introduction of African labourers to compete with European, is plainly throwing an obstacle in the way of legitimate colonisation, and hence obstructing the progress of society. On the same principle, I think the Anglo-Saxons of California and Australia justified in throwing difficulties, as they do, in the way of the settlement of the Chinese, who, although a race far superior to the African Negro, are yet incapable of amalgamating with Europeans, or, indeed, even sharing in a free government with them.

The inferiority of the African is pleaded as a reason for holding him in slavery ; but I presume it will hardly be argued that any one race of man was expressly created to be slaves to another, as certain black ants have been created to be the servants and slaves of certain red ones. It is quite beside the question to plead that the material wants of the Negro are better provided for in slavery than in freedom ; for his happiness and free-will are all that deserve consideration. The relation of the Negro to Europeans, as a slave, was assuredly not the design of nature, but the pure creature of accident.

The other objection to Negro slavery in a community of European masters, is quite obvious—the obstacle which the contrast of races opposes to emancipation. Had, for example, the millions of slaves in the Confederate States of America been of European race, it is certain that public opinion would long ago have caused their emancipation, and the freedmen would have been imperceptibly absorbed in the mass of the people, as has actually happened in all the civilised countries of Europe, and in a great measure even in some Asiatic countries, such as India and China. It is the reverse with the Negro slave. His bondage seems justified by his very complexion; and, even when emancipated, he continues a degraded outcast. Even density of population, which, by making it unprofitable to breed slaves, has been in Europe and in the more civilised parts of Asia the main cause of the extinction of slavery, would not improve the condition of the emancipated Negro; for he would still be a degraded being in the eyes of the majority. Transportation, even if a country could be found fit to receive the Negroes, would be impossible, from the vastness of their numbers; and their social inferiority on the American soil seems therefore destined to continue an irremediable evil—a just, but, perhaps, too severe a retribution on the descendants of those who gloried in the slave-trade.

A few freed Negroes in the colonies of European nations, but never in their own country, have occasionally acquired some distinction in art, science, and literature; and well-meaning persons have adduced such cases as evidence of high capacity. But the examples have been rare, and the attainments not above mediocrity. We wonder at them only because they appear in a Negro shape, much as the poet represents superior beings as wondering at the attainments of Newton.

II. ON THE ORIENTAL NEGRO.

[*Read Dec. 12th, 1865.*]

Having, in a preceding paper, endeavoured to give some account of the physical and psychical characters of the African Negroes, I now attempt to do the same with the Oriental Negroes.

Neither on the continent of Europe, of America, nor indeed of Asia, until we reach its ultimate southern extremity, is a native Negro race to be found. Not so with the Asiatic Islands, or what geographers have recently called the Oceanic region. Proceeding eastward, we first find a Negro race at the distance of 3,000 miles from the continent of Africa. This is in the Andamans, a group of islands extending in a narrow line from the 10th to the 14th degree of north latitude, and within the region

of monsoons and hurricanes. The sole inhabitants of these forest-clad islands are pigmy Negroes. In so far as their physical form is concerned, they have been well described by Dr. Mouat and Professor Owen. One living and two dead male subjects were examined by Dr. Mouat, and found to be of the height of four feet nine inches and a half. As these, however, were warriors and rowers, and probably, therefore, above the average stature, we may probably take the usual height of the male adults at four feet nine inches. Taking the average stature of the African Negro to be the same as that of the European, it will follow that the Andaman Negro is by eight inches short of the African standard, and at least four inches short of the average stature of European women. The person, for so diminutive a people, is strong and well-built. The features of the face are not particularly described, but have the African type, and, to judge by the photograph sketch in the work of Dr. Mouat, are very ugly. The precise texture of the hair of the head is not described, but it is palpably woolly. The colour of the skin is described as a shining black. I remember seeing, many years ago, two natives of the Andamans who had been captured as children, and were at the time full-grown men. In colour and stature they agreed with the account given by Dr. Mouat: the hair of the head was short and woolly, and the features were somewhat more prominent than with the African Negro.

This strange race of man is found at a distance of little more than 1,000 miles from the Hindus of Bengal, little more than half that distance from the Hindu-Chinese of Pegu, and but 70 miles from a pure Malayan race in the Nicobar Islands.

The next example we have of a Negro race is in the northern part of the Malay Peninsula, but in that part of it only, distant about 500 miles from the Andamans, and there along with tribes of a Malayan race. A full-grown individual male, brought from the mountains of the Principality of Queda to Penang, was measured by the late General Macinnes, and found to be four feet nine inches high, of brown complexion, and with black woolly hair. Two children of this race were sent to myself by the Malay Prince of Tringanu, a state which lies opposite to Queda. They were of a brown and not black complexion, with hair of a woolly texture, and the African Negro features, although in a mitigated form. This race, known under the name of Sâmanġ, are confined to the forests and mountain recesses, and, it may be said, are everywhere hemmed in by Malays, without any communication with the sea-coast.

The next race of Negroes which we find, proceeding eastward, is in the Philippine Islands, at least 1,500 miles distant from the Malay Peninsula. These also are diminutive beings, and called

by the Spaniards Negrillos or Negritos, signifying little Negroes. The average stature of the adult male does not, it is stated, exceed four feet six inches ; but the measurement here given being French, the actual stature is probably about the same as that of the pigmies of the Andamans and Malay Peninsula. According to Spanish writers, the hair of the head is woolly, the skin not black but of a very dark brown, which they compare to the colour of over-roasted coffee-berries. This people, known to the other natives of the Philippines by the term 'Aita,' are found only in mountain recesses, being everywhere encompassed by the brown-complexioned Malays and without access to the sea-coast. They exist only in five out of the almost countless islands of the Philippine Archipelago—namely, Luçon, Panay, Mindoro, Negros (which takes its name from them), and Mindanao—and their total number is estimated not to exceed 25,000, out of a population of the Malayan race which probably does not at present fall short of 6,000,000.

There are no Negroes in any of the numerous islands of the proper Malay Archipelago. Finding them in the Malay Peninsula, which is properly a part of that Archipelago, we should expect to meet with them in such an island as Borneo, so near to the Peninsula, and so much resembling it in animal and vegetable products. Although containing many Malayan tribes, nearly as wild as the Negroes of the Peninsula, no Negro race now exists in it, nor is there any record, or even tradition, of their ever having existed. Proceeding in a southerly direction, we first encounter a Negro people in the great island of New Guinea and the islets on its coast, at the distance of 500 miles from the nearest and 1,200 miles from the most remote of the Philippines, and full 2,000 miles distant from the Negroes of the Malay Peninsula. New Guinea is nearly double the size of the British Islands, and is wholly peopled by Negroes ; but these are no longer pigmies, but men of about the same stature as the Malays, which will give them an average height of five feet three inches, making them by half a foot taller than the pigmy Negroes whom I have above described. With the New Guinea Negro the complexion varies from a deep brown to a black ; the nose is more or less flat, having wide nostrils, and drooping at the extremity. The mouth is large, the lips thick, the teeth good and not, as in the African, obliquely set in front. The hair of the head is of woolly texture, and grows in spiral separate tufts to the length of from nine inches to a foot. Left uncut, it can be dressed so as to form a bush or mop round the head, from which it was that Dampier gave this people the name of 'mop-headed Indians.' It is the quality of the hair (growing in detached tufts and capable of elongation) and the shorter stature which chiefly distinguishes the Negro of New

Guinea from the typical one of Africa, whose hair is short and covers uniformly the whole scalp, while his stature is equal to that of the European.

It was the striking resemblance of the inhabitants of this great island to those of Africa that led to its present name, which was bestowed upon it by the Portuguese, its first discoverers, in the beginning of the sixteenth century. I have myself seen in Java several of the Negroes of New Guinea as slaves, and, until better informed, believed them to be Africans—so striking, at first view, is the resemblance between the two races. With respect to the name of Papua, which Europeans have sometimes given to New Guinea, the word is simply the Malay adjective for ‘frizzly,’ or woolly, and is equally applicable to any object having this quality, whether the hair of a Negro or the fleece of a sheep.

From the western extremity of New Guinea, in 130 deg. east longitude, to the remotest of the Fijis in 180 deg., and from the equator to within a degree of the southern tropic—that is, over 50 degrees of longitude and 22 of latitude—the native inhabitants of all the islands of the Pacific are Negroes, without an exception; while to the north of the equator, and east of the 180th degree of longitude, no race of Negroes is found. The limits of what may be called Oriental Negroland are very well defined. To the north the Negroes are bounded by a race of yellowish-brown complexion, with lank hair, who, although not Malays, a good deal resemble them. The island of Waygeo and the Aru Islands, but 60 miles from New Guinea, are peopled by Negroes; but Ceram, about 90 miles from its south-west coast, is inhabited by a totally different race, lately called by European geographers Negro-Malayan, from their partaking of the character of the Negro and the Malay, although assuredly not a cross of the two, but a pure aboriginal race. To the south, the Negroes of New Guinea have the Australians, a very different race—the sea that divides them at one point not exceeding 80 miles in breadth. To the east the Negroes have the Polynesian race to within 250 miles of them, and extending over 70 deg. of longitude and at least 60 deg. of latitude.

But although the people within the limits I have above described be all Negroes, there exists a great diversity among them, and probably the people of the different islands or groups of islands will be found independent and aboriginal races. We possess authentic information respecting a small number of them only, and of these I shall give some examples. Captain Cook thus describes the inhabitants of Mallicollo, one of the New Hebrides or Great Cyclades: “Had we made a longer stay, we might have soon been on good terms with this ape-like nation: for, in general, they are the most ugly ill-proportioned

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people I ever saw, and in every respect different from anything we had met with in this sea. They are a very dark-coloured and rather a diminutive race, with long heads and flat faces, and monkey countenances. Their hair, mostly black or brown, is short and curly, but not quite so short and woolly as that of a Negro. Their beards are very strong, crisp, and bushy, and generally black and short."

On the same high authority we have a description of the inhabitants of Erramango, another island of the same group. "These islanders," says Captain Cook, "seemed a different race from those of Mallicollo, and spoke a different language. They are of the middle size, have a good shape, and tolerable features. Their colour is very dark. Their hair is very curly and crisp, and somewhat woolly."

Of Tanna, one of the New Hebrides, Cook's account is the following: "At first we thought the people of this island, as well as those of Erramango, were a race between the natives of the Friendly Islands (Polynesians) and those of Mallicollo; but a little acquaintance with them convinced us that they had little or no affinity to either, except it be in their hair, which is much like what the people of the latter island have. The general colours of it are black and brown, growing to a tolerable length, and very crisp and curly. These people are of the middle size, rather slender than otherwise. Many are little, but few tall or stout. Most of them have good features and agreeable countenances."

Of the Negroes of New Caledonia, Forster, the naturalist and companion of Cook, gives the following account: "The people were different from any we had seen. They were very stout, tall, and in general well-proportioned; their features mild, their beards and hair black and strongly frizzled, so as to be almost woolly in some individuals. Their general colour was swarthy or a dark chestnut-brown, nearly the same with that of the people of Tanna."

Admiral Erskine, a worthy follower of the greatest of our navigators, confirms, at an interval of eighty years, Captain Cook's account of the islanders of Tanna, while he adds some traits of his own. "We at once recognised," says he, "Captain Cook's description of the people as identical with their appearance at the present day. They are generally of short stature, but muscular and athletic. The colour of their skins is a shiny black, and their bodies are covered with hair or a kind of down. Some had black or brown crisp hair, but that of the greater number was twisted into a number of thin cords. The nose was generally rather flat, and the eyes of a chocolate colour."

In the island of Vanicoro, celebrated for the wreck of La Pérouse, we have an example of another Negro people, different

from all the others of the Pacific Islands. M. D'Urville, in the *Voyage of the Astrolabe*, describes them as small and very black, with hair crisp but not bushy, and altogether approaching nearer to the African type than any of the other Negroes of the Pacific. They cultivate the taro, the yam, the batata, and the banana, but are in other respects naked savages.

Admiral Erskine's account of the Fijians, at the extreme eastern limit of Oriental Negroland, is the following: "It is impossible," says he, "not to perceive, on arriving at these islands, that one has come among a distinct race of man. The standard of height among the Fijians is about the same as that of their neighbours (the Polynesians), but their more muscular and less rounded limbs, their crisp hair—even when, as among the common people, it has undergone no process of dressing—their somewhat flatter faces, and the dark colour of their skins, to which the quantity of hair on their bodies gives a bluish-black tinge, offer a strong contrast to the many Tongans (Polynesians) whom one has generally an opportunity of comparing with them on the spot." In Admiral Erskine's work, the *Narrative of a Voyage in the Western Pacific*, there is a characteristic portrait of a Fijian in the person of Thaukiambau, chieftain of Viti, in which we find the unexaggerated Negro with a beard, whiskers, and mustachios that a Persian would not be ashamed of, and this, not under a cotton turban, but one made of the paper-mulberry.

Without reckoning the pigmies of the Andamans, of the Malay Peninsula, and of the Philippines, we have, in what I have called Oriental Negroland, several different varieties. Thus we have the people of New Guinea of the average stature of Malays, which is known to be four inches short of the European standard; while the Fijians are stated to be of the same stature with their neighbours the Tongans, that is, of the Polynesian race, which is ascertained, by the fair trials of Mr. Thomson made in New Zealand, to be nearly the same with that of the European. This makes the Negro of New Guinea four inches shorter than the Negro of the Fijis. The ape-like people of Mallicollo, besides differing in features from both these, would appear to be even shorter in stature than the people of New Guinea, while the people of Vanicoro are yet shorter than those of Mallicollo.

The nearest accord in the tribes of Oriental Negroland is in the complexion—always a black of more or less intensity—and in the hair of the head, which, instead of being short, woolly, and covering uniformly the whole scalp, as is the case with every race of the African Negro, grows in distinct tufts, is crisp and woolly, running to the length of from nine to twelve inches, and capable of being either dressed into a bush or mop, or converted into ringlets of the form of whipcord. There is a slight mistake

made both by Captain Cook and Admiral Erskine respecting the hair of the Austral Negroes. They represent it as being sometimes of a brown colour. The hair, however, which they represent as brown, is probably nothing but the dead hair not combed off the living, and deprived of most of its colouring matter by exposure to the sun.

The reflection of Forster, the naturalist of Cook's second voyage, respecting the races of the Pacific, on the first view of New Caledonia, of which the great navigator was the discoverer, is worth quoting. "The whole land," says he, "appearing to be very extensive, we honoured it with the appellation of New Caledonia. We would not wait the moment which would bring us acquainted with the inhabitants of this land, but formed several conjectures relative to them. As we found the inhabitants of the New Hebrides not only different from the New Zealanders, but also differing from themselves, the new country offered itself to our eyes very opportunely, in order to account for the population of New Zealand; but the sequel convinced us that our ideas were very premature on this subject, and that the history of the human species cannot be unravelled with any degree of precision."

Independent of the varieties of African Negro, I have here endeavoured to describe no fewer than seven Oriental ones, and, I am satisfied, without exhausting the number. Whatever similarity may seem to exist among Negroes, there is assuredly no evidence to show that they are all of a single origin, or, in fact, other than separate and independent aboriginal creations. The evidence of language—so often referred to, and sometimes successfully, on questions of the affinity and history of nations—leads, in this instance, to no other conclusion. Thus, on the continent of Africa, there are computed to be several hundred separate and independent tongues, without any other connection than a few words in common, such as are known to prevail in other parts of the world between nations or tribes within practical reach of each other.

The language of Madagascar, although that island lies so near to the continent, is stated to be entirely unlike any continental Negro tongue in words, in sound, and in structure. It is highly probable that even the Negroes of the Andaman Islands, few as their numbers are, will be found to speak not one but several independent languages. Dr. Mouat and his companions had been furnished with a short vocabulary of an Andaman language compiled by his predecessors, who had visited these islands sixty years before his own visit, not a word of which was understood by the native whom his party had captured and carried with them to Calcutta. A separation into different tribes, speaking different languages, may, indeed, in some measure be inferred

from the physical geography of this little archipelago, divided as it is into several islands, and so forest-clad as to be almost impenetrable, leaving nothing for habitation by savage fishermen save the narrow sea-coast. Difference of language may here, I think, be even inferred from the eminently pugnacious character of the people and their skilful use of arms, which they could habitually use only against a native enemy, since the assault of an external foe would be a contingency against which preparation would hardly be thought of.

The Sâmanġ or pigmy Negroes of the Malay Peninsula, the only Negro people on the continent of Asia, are confined to that portion of the country which lies between the fourth and sixth degrees of north latitude, for they are not found beyond these narrow limits. I possess myself only a vocabulary of the language of the Negroes of the principality of Queda, and therefore I want the means of instituting a comparison; but the Malays assert that the tongues spoken by the Negroes of that principality, and those of the other states within which the race is found—namely, Perak, Patani, Kalantan, and Tringanu, are wholly different from it and from each other.

There is every ground for believing that the same diversity of languages prevails over the great island of New Guinea and its satellites, and that, in fact, there exist here as many tongues, proportioned to extent, as in Africa or America. This is to be implied, indeed, from the very scanty specimens of the languages of that island which we possess, not exceeding half a dozen, and in which no two native words for the same idea are found to agree, save when all borrow from the one Malayan source. It is, indeed, in a good measure proved by the fact that the Dutch navigators of 1828 and 1835, sailing only along the northern coast of the island, and starting from Dory, where the Malay language was understood, were obliged to employ new interpreters at almost every new day's sail. The savages of New Guinea, indeed, would differ from men in the same state of society in other parts of the world, if a great diversity of languages did not obtain among them.

The testimony of all the navigators who have visited the islands inhabited by Negroes east and south of New Guinea goes to prove that each island, or at least each group of islets, has its own peculiar tongue; there being nothing in common between them except a few words of Malay or, now and then, of the Polynesian language—that of the fairer and more advanced race of the Pacific Islands.

I shall now endeavour to describe the social condition of the diverse races of Oriental Negroes, beginning with those of New Guinea and of some islands on its coasts. The inhabitants of the

coasts of the "Great Bay," or Bay of Geelvink, on its northern side, which so deeply indents the island as to make New Guinea to consist of two peninsulas of unequal size, have attained a certain measure of civilisation, in consequence of their long connection with, and indeed subjugation by, a Malayan people. They have large dwellings, which accommodate several families; are decently clothed, but with foreign materials, for they have no textile fabrics of their own; have large rowing and sailing vessels, a knowledge of making malleable iron, and a rude acquaintance with agriculture—cultivating a little rice, the sago and coco-palms, and the yam. They are in possession of two domesticated animals, the hog and the dog. Their chief food consists of sago and fish. According to the testimony of the Dutch navigators of 1849, they are gentle to timidity, and strictly honest.

That they owe the degree of civilisation they have attained to the Malayan race is to be inferred from the existence, in such of their languages as have been examined, of a considerable number of Malayan words—as, for example, the names for nearly all the objects above enumerated, and all terms connected with trade, including the numerals.

The superiority of the brown lank-haired race over the dark and woolly-haired one is strikingly exemplified in the instance before us. The inhabitants of the coasts of the "Great Bay," but more especially of Dory at its western angle, have been immemorably subject to the little and remote Malayan island of Tidore (correctly Tidori), one of the small group of the Molucca or Clove Islands. Tidore is at least 700 miles distant from the "Great Bay." What makes this conquest the more remarkable is, that the little island which effected it was itself possessed neither of letters nor of a calendar, and owed its power to the demand which the western nations of the world had for its cloves—a product peculiar to it, and the little group to which it belongs.

The rest of the inhabitants of New Guinea, of the same race as those now described, are in a very different state of society—in fact rude, naked, and inhospitable savages, without knowledge of agriculture or arts. The only advantage they display over the Australians is in the possession of boats; but they are very far below the rude inhabitants of the interior of Borneo, a Malayan people, who have made some progress in the arts—cultivating corn, fabricating iron, and rearing the dog, the hog, and the common fowl. They are, as already stated, divided into innumerable petty tribes, speaking different languages, engaged in frequent wars, the object of which is to make prisoners for sale or ransom—in this respect a counterpart of Africa on a small scale. There are, however, no authentic accounts of the existence among them of cannibalism, or of human sacrifices. The last practice, indeed, would suppose

an amount of arbitrary power in the chiefs which is never attained among such little tribes as prevail in New Guinea.

Of the state of society among the Negroes of the Pacific, the most full and authentic accounts we possess regard that of the Fiji or, more correctly, Viti group. This consists of not fewer than 230 islands and islets, one-half of which only is inhabited. Two of the islands alone are of considerable size, having each a circumference of 250 miles—large ones for the Pacific. The group lies in the southern hemisphere, in a latitude corresponding with that of Jamaica in the northern ; and, of course, the climate is tropical. To the south-east of the Fijis lie the Friendly Islands, or Tonga group, and to the north-east the Samoan group, both about 250 miles distant, and both inhabited by the fairer race of lank hair, or the Polynesian.

The most authentic and impartial account of the Fijis has been given by Colonel Smythe, who, as a government commissioner, was in 1861 deputed to report on their capabilities as a British colony, for which they were recommended by certain missionaries, owners of land in the Fijis. He describes the inhabitants as amounting to about 200,000, speaking one language, with dialectic variations. This language differs wholly from that of their fairer neighbours the Polynesians, which, over a vast area, is essentially the same. The Fijian language, however, contains a few words of this last tongue, as it does also of Malay. There is no ground for believing that the Fijian language has any essential agreement with any of the other Negro tongues of the Pacific. There is, however, one character in which all these Negro tongues agree, although it is not an essential one: this consists in their uniformly containing a greater proportion of consonants and a smaller of vowels and liquids than the language of the fairer race. Captain Cook early noticed this difference, from finding that the Negro races pronounced English words correctly, which was impossible by the fairer race ; and he has been confirmed in this observation by several of his successors.

The Fijians are possessed of the two principal domesticated animals, the hog and the dog, found among the fairer races when first seen by Europeans, but in no instance is the common fowl possessed as by the Polynesians. All the cultivated plants possessed by the latter are also known to them. The following is Colonel Smythe's judicious account of the state of society among the Fijians: "The men are generally above the middle height, robust and well-built. Their principal occupation is the cultivation of their yam and taro plants (which afford periodical but easy employment), sailing in their canoes, fishing, and frequently fighting. The chief articles of food are yams, taro, fish, and cocoa-nuts, bread-fruits, bananas, and other fruits, the spon-

taneous products of the soil. Their clothing is extremely scanty, consisting of a narrow strip of cloth, or rather paper, prepared from the bark of the paper-mulberry. Their houses are constructed of reeds and grass on a framework of poles. The floor is the natural soil, covered with fan-leaves and mats. In the middle is a sunken hearth, the smoke from which escapes through the walls and roof. Apertures, for light other than the doorways, are very rare. The houses are never isolated, but are crowded together in towns or "koros," which are frequently surrounded by a ditch and an earthen mound. The natives have raised no permanent structures. Although the coral reefs present an inexhaustible supply of lime, and they have discovered the art of burning it, they make no use of it except as paint, and to plaster their hair with. There are no beasts of burden or draught, and consequently no roads. The usual mode of moving about and of carriage is by canoes."

Of the state of government Colonel Smythe gives this account: "There are in the group probably not less than forty independent tribes, twelve of which, from their superior influence, may be considered to govern it. . . . The rule of the chiefs is absolutely despotic; the lives and goods, and to some extent the lands, of the people are at their mercy." He afterwards adds: "The general habits and sentiments of the Fijians are opposed to the acquisition of property by individuals. The chief seizes anything belonging to his people that takes his fancy, and as readily gives it away; and the people are equally ready to beg and to give." Further on he observes: "Of the native population of Fiji, less than one-third profess the Christian religion. Among the remainder, cannibalism, strangulation of widows, infanticide, and other enormities prevail to a frightful extent."

The enormities thus briefly referred to by Colonel Smythe are stated in more detail by Admiral Erskine. On the subject of cannibalism, after referring to the ocular evidence which the officers of the American expedition of Admiral Wilkes had of it, he observes: "Although direct proofs such as the above may be necessary to convince some humane sceptics of the existence of this abominable practice, a visitor to the Fiji Islands must at once feel all doubt dispelled which he may have entertained on the subject, as the ordinary details of everyday life abound with examples which, if not spoken of by the white residents without disgust, excite at least no surprise. So habituated has the dead body become for food, that the missionaries assert that the Fijian language contains no word for a simple corpse; but the term used, "bakola," conveys the idea of eating; and a term which, when translated, we first considered a jest ("puaka balava," or long pig), is employed in serious parlance to express the difference between

the human body and that of a hog, to which the epithet "dina," or true, is in distinction applied. The supply of human flesh was formerly in all parts of the Fijis, and is still in the districts to which the influence of the missionaries has not extended, furnished from different sources, the luxury being in general demand, but denied to women and slaves. All enemies killed in battle are, as a matter of course, eaten by the victors, the bodies being previously presented to "The Spirit." This source of supply, to which it is now believed all the Negroes of the Pacific have recourse, as well as the bodies of shipwrecked persons, is by no means sufficient for the Fiji demand, whose customs require that, on occasions of ceremony, when strangers of consequence are entertained, the magnificence of the chief should be exhibited by a feast of human victims. The method of furnishing these is by kidnapping neighbours, generally females."

Other customs of the Negroes of the Fijis are not less atrocious. They put the very aged to death, the chiefs at least, by burying them alive. The widows of the chiefs are strangled: and as every small town has one chief and the larger two, while every chief has several wives, the number of women strangled must be considerable. "This strange and unnatural custom, which," says Admiral Erskine, "is so common that an aged or decrepit person is rarely seen among the Fijians, is excused under various pretences, and offers a strong contrast to the customs of the Tongans (the fairer lank-haired race), who esteem the care of the old as one of their principal religious duties."

In several of the islands of the Pacific inhabited by Negroes, there have been found a few individuals of the fairer race, easily distinguished by voyagers; while in the islands peopled by the fairer race no Negroes have been seen—sure evidence of the greater enterprise of the former. It is evident that the strangers would not be found among man-eaters unless they considered themselves safe, and that their presence conferred some favours, real or supposed, on the natives. Cook found the fairer race residing in the New Hebrides, but the cause which brings them is most authentically determined in the Fiji group. Colonel Smythe gives the following account of the reason which brings them to the Fijis, and their employment when there:—"The number of Tonguese in Fiji fluctuates considerably, but may be taken at an average from 300 to 400. Of late years they have taken an active part in Fijian wars, sometimes helping one chief, sometimes another, and invariably with success. They are distinguished by daring coupled with unity and discipline, in which the Fijians are most wretchedly deficient. They possess strong feelings of nationality, and own ready obedience to their chief Maafu, a near relative to the King of Tonga. Native agency is largely em-

ployed by the missionaries in Fiji, and many of the most efficient teachers are Tonguese. In cases where Tonguese teachers have been illtreated by the heathen natives, Maaфу has interposed as the protector of his countrymen. In this manner, while extending his own influence, he has rendered safer the position of the native teachers." . . . "The population of the Tonga group (the Friendly Islands) does not exceed a tenth of that of Fiji; yet from the mental and physical superiority of the Tonguese, their courage and discipline, and the dread of them established among the Fijians, there is little doubt that they could make themselves masters of Fiji—an enterprise which King George of Tonga has been said to meditate."

It will appear from all this, that the superiority of the fair over the black race in the islands of the Pacific is hardly less than that of the Arabs over the Negroes of Africa. In the islands of the Pacific the Negro and the fairer race are found under conditions equally favourable to progress. The climate is the same, the land alike fertile, and the products which minister to man's wants are also the same. It is man himself only that differs, and we come, therefore, to the unavoidable conclusion that the superiority of the fair over the Negro race is here almost as conspicuous as in the Western World.

But, perhaps, the most decisive evidence of the intrinsic superiority of the fairer over the darker race of the Pacific is seen in the extensive migrations of the first, and the total absence of all migration on the part of the last. The same fair race, attested to be so by the same physical form and the same language, is found in the Sandwich Islands under the Tropic of Cancer, and in New Zealand twenty deg. beyond the Tropic of Capricorn. So extensive a migration implies both cultivation and enterprise: the absence of migration, on the contrary, is clear evidence of their absence on the part of the Negroes; and this absence is proved by each island, or at least by each group of islands, peopled by them differing in physical form and language.

The only Negro races of whose state of society it remains to give some account, are the pigmy Negritos of the Andaman Islands, of the Malay Peninsula, and of the Philippine Archipelago. The Andaman Islanders are bold, brave, and inhospitable to ferocity. Their position for progress is as unfavourable as can well be conceived. They are cut off from the rest of the world; while their rainy country, covered with a tropical forest unconquerable by the feeble efforts of utter savages, contains no animal fit for food save a small species of hog, difficult of capture. There exists, indeed, not even a monkey or a lemur, which afford a supply of food to the rude inhabitants of some other tropical regions. This state of things makes them, of necessity, almost exclusively

fishermen, confining them to the mere coasts of their islands, and even there forcing them to the necessity of making frequent migrations in search of food. In the arts their progress, as might well be expected, is wonderfully small. Their dwellings consist of rude temporary huts, and all the clothing they have is a coat of mud to protect them from the mosquitos, both sexes being in all other respects as nude through life as at their birth. No metal whatever was known to them until ships came to be wrecked on their coasts, from which they obtained iron, their implements before being of bone and stone. The greatest effort of their skill is directed, as might be looked for, to the art of fishing. They fish with the hook, the net, and the spear, are bold swimmers and skilful divers, and they have canoes made, as usual by savages, from the hollowed trunks of trees, and these they paddle with dexterity; but they are unacquainted with the sail. Their chief weapon is the bow with the shield, and they appear, from the report of Dr. Mouat, to be skilful in fabricating them and expert in their use. Their chief animal food is fish, including shellfish and the tortoise. Their sole vegetable food consists of a coarse wild bean, and of the large, abundant, but hard, woody, and unpalatable fruit of the mangrove, long soaked in water—an article of diet which I have never heard that any other people had been driven to the hard necessity of having recourse to. According to the information of a runaway convict sepoy, who lived among them for a year, the women before marriage are common to all the males of their tribe, but after it become the property of the husband. There is no evidence of cannibalism among these poor people, and here their superiority over the Negroes of the Pacific Islands is striking and remarkable. They show their superiority over the Australians by the possession of boats; and although their condition be one of great privation, yet one even worse can be conceived. That of the red man of *Tierra-del-Fuego*, according to the authentic and graphic account of Charles Darwin, is certainly so. By his climate the Andaman Islander can, to a certain extent, dispense with clothing, while he seems to have food in tolerable abundance, however coarse the quality. The inhabitant of *Tierra-del-Fuego*, on the contrary, has to struggle against a very rude climate, cold, wet, and boisterous, with hardly any clothing at all, while his food—fish, like that of the Andaman Islander—is far more difficult to obtain.

Of the social condition of the small Negroes of the Malay Peninsula and the Philippine Islands we know too little to enable us to give any authentic details. Both are inhabitants of the mountain recesses of the interior, and are, from the necessities of their position, hunters instead of fishermen, like the Negroes of the Andamans. Excluded from the sea, and having no navigable

rivers, they possess no boats. Like the Andaman Islanders, they are ignorant of agriculture, and subsist on the produce of the chase and on wild honey, receiving their vegetable food from the more civilised races in exchange for beeswax, gums, and other spontaneous forest products. The blowpipe is the chief weapon of the Negroes of the Peninsula, but the more effectual bow and arrow that of those of the Philippine Islanders. Both in the Peninsula and the Philippines the Negroes are surrounded by rude tribes of the Malayan race, not converted to either the Christian or Mohammedan religions. These have some knowledge of agriculture and fixed abodes, and in both cases are far superior to the Negroes.

From what has been stated in the course of this paper, it will appear that the Oriental Negroes consist of several, indeed of many distinct races, differing from each other in physical form and in language, and often placed geographically at such distances from each other, that such communication between as would lead us to believe in their common origin is, to say the least, highly improbable if not, indeed, absolutely impossible. In short, it may be safely asserted that there is nothing common to them but a black skin, a certain crispiness or woolliness of hair, thick lips, and flat features.

By some writers, these Negroes have been considered the only aboriginal inhabitants of the countries in which we now find them, and the fairer lank-haired races as strangers and intruders. This is a theory without a shadow of evidence to support it—indeed, a mere figment of the imagination. The late learned and laborious Dr. Prichard indulged in this very wild hypothesis: “We must go back in imagination,” says he, “to a time when the Malayo-Polynesian race had not yet entered the Indian Archipelago, or at least not spread themselves far beyond the limits of one or two of the principal islands.” As neither in the neighbouring countries, nor indeed in any part of the world, does there now exist, or has there ever been known to have existed, such people as the imaginary intrusive race here alluded to, it was incumbent on Dr. Prichard to have told us from whence they came, how they travelled, and what cause induced them to invade the country of the Negroes; but he makes no attempt to meet this insuperable difficulty.

Even the very name which Dr. Prichard has invented for his supposititious invaders, and which has since been adopted by others writers misled by him, involves an error. This is Malayo-Polynesian, a term by which he would have us to understand that there is a connection of race between the Malays and the fair lank-haired people of the Southern Pacific. The two races are, as is now well known, essentially different, the Polynesian even

in stature exceeding the Malay by at least four inches. Even their languages, the apparent source of the mistaken designation, are wholly different in vocabulary, in structure, and in pronunciation; all that is common to them being a small number of Malayan words, useful but not essential, which have found their way into the languages of the Polynesians, but which exist also, although in smaller number, in the languages of the Negroes. Indeed, it may be added that the same Malayan words are to be found in the many tongues of the islanders of the Northern Pacific, although these tongues have nothing else in common with the languages of the Negro or Polynesian people of the Southern Pacific.

Except by disregarding patent facts, and drawing without stint on the imagination, it is impossible to show that any of the races of man within the Malay and Philippine Archipelagos and the islands of the Pacific Ocean are other than the aborigines of the lands in which we now find them. There is no evidence to show that any of them were stranger-invaders. In the few instances in which foreigners have intruded themselves, their presence is traceable, sometimes historically, but more frequently and even more satisfactorily through the evidence of language, as in the cases of the Hindus and Arabs in the Malayan Archipelago, of the Malays in the islands of the Pacific and in Madagascar, of the Spaniards in the Philippines, and even of the English in the islands of the Pacific.

From the facts stated in this and the previous paper on the Occidental Negro, the conclusion seems to me inevitable that the Negro races, of whatever kind and wherever found, are inferior to all the other races of man in juxtaposition to them. In Africa they are inferior to the Mauritanian, the Egyptian, the Nubian, the Arab, and the Hindu settler. In the Malay Peninsula, in the Philippines, and in New Guinea they are far below the Malay, and in the isles of the Pacific invariably below the brown straight-haired Polynesians. It is his mental inferiority that makes the Negro everywhere liable to be domineered over or enslaved. On this account the Papuan is enslaved by the Malay, as the African Negro is by the Arab or the European.