



THE
RED, BROWN, AND BLACK MEN
OF
AMERICA AND AUSTRALIA,
AND THEIR WHITE SUPPLANTERS.

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INTRODUCTION.

WHILE Asia had long been the abode of great peoples, and the shores of the Mediterranean had witnessed the rise and fall of some of the greatest nations of history, America, until comparatively recent times, had no great nations, played no conspicuous part in the development of civilisation. The American peoples, springing either from a long-distant connection with Northern Europe, or from a much more feasible and still-continuing intercourse with North-East Asia, spread over the vast continent as isolated tribes of hunters, and appear to have been much later than the inhabitants of the Old World in forming considerable towns and settled states.

The remains of the earliest inhabitants, so far as they have yet been explored, are in many ways like those of the Old World, though probably of later date. But when Europeans first reached Central and South America, there had arisen empires not unworthy of comparison with those of ancient Egypt and Chaldæa, displaying very considerable powers of government and organisation. With striking originality in military affairs and in architecture, they had a religion full of cruel rites and human sacrifices. The arts and the civilisation of the Aztecs, the Incas, and other peoples of the New World deserved other treatment than the cruel extinction to which they

were doomed by the Spanish invaders of their territories. But now the ancient spirit and power of the American nations are gone never more to return, and we are only just able to gather up the traces of their former condition and history.

The fate of the natives of North and South America has been strikingly different in one respect. The Spanish and Portuguese conquerors of South America, bringing few women with them, mingled very largely with the natives, and have produced a mixed population which now constitutes the majority of the South Americans. The opinion has been very general that these people inherit the vices of the parents on both sides, and few of the good qualities. How far this is true is a very difficult matter to decide; but at least we may give the South Americans credit for having been able to throw off allegiance to their former European masters, and for having been able to maintain their independence during the greater part of a century.

Unlike the Southern invaders, the immigrants to North America to a large extent came with wives and families, and this prevented to a large extent the springing up of a large mixed population. In the United States, hostility speedily arose between the whites and the red men, and successive disastrous wars destroyed a large proportion of the natives. The history of the United States Indians is not pleasant reading, and does not redound to the credit of the conquerors. Even after large tracts have been assigned to the remnants of the natives, they have not been suffered to retain them undisturbed, and the recent invasion of Oklahoma is but an instance which suggests forcibly that in process of time the red man of the United States will only live in romance and in museum anti-

quities. In Canada the relations between the natives and the European intruders have been much more satisfactory, and to some extent it appears possible for the two to co-exist and to prosper.

But if the ancient history of the Americans is less remarkable than that of the Old World; if the conduct of Europeans towards the natives has been in many respects deplorable, we may certainly regard the modern development of the United States and the Canadian Dominion with the keenest interest as examples of new experiments in government on a scale such as the world has never before witnessed. Government by autocrats, government by oligarchies has been tried in all forms in the Old World, but never before has the world witnessed such extended experiments in self-government, practically by entire peoples, as may be seen in North America at the present day. Education, self-assertion, independence, originality—all these to a striking degree seem to be the birthright of the American citizen; and from the number of European peoples which have contributed to the United States millions, no doubt in time a yet more strikingly novel type of people than they are at present will be produced. On the whole, as students of the human race, we can have no reason to regret the severance of the connection between Great Britain and the United States. The world would have been the poorer if it had lacked the spectacle of the union of the United States under Washington, the lessons taught by the remarkable constitution framed mainly by Alexander Hamilton, the moving scenes and patriotic outbursts of the great civil war of 1861-5, and the reconciliation and fresh development that have followed it. Whether, as some predict, the states which fought for their common unity will at some future time separate and become dis-

inct nationalities, or whether they will continue their present development until they dominate the entire globe, must be left for the future to determine. But the inhabitants of the Old World cannot view with entire composure the claim of the United States to exclude their interference in any affairs on the American continent. If not abandoned, it may at some future time cause serious trouble. Canada, in the colder regions of the north, pursuing a peaceful and solid growth, may yet be drawn into the vortex of the United States, unless very wisely guided, as all true Britons will desire.

The Caucasian element from Europe is not the only one which has influenced the American continent. The early settlers soon discovered that in the hotter parts of America, only those whose native land was similarly hot could do sufficient work to reap all the benefits which the rich soil was ready to yield. So into Brazil, the West Indies and the Southern States of North America, shiploads of negroes from Africa were introduced and forced to work as slaves. To obtain their labour, if possible, by voluntary agreement, was laudable; but to obtain it by forcible or fraudulent capture, to retain it by cruel punishments, and to develop a system of sale which ruthlessly separated mothers from their young children, and which made the young girls the prey to their licentious owners, was evil all through, and has necessarily led to evil results. Fortunately this odious system of slavery is now extinct, but we look with great interest on the future of the negro populations of America. Unless their education and their self-control and industry increase more rapidly than they have done, their multiplication of numbers threatens to produce serious danger to civilisation. Possibly, also, a considerable immigration of Chinese and Hindu coolies

will aid in solving the problem of labour in the hotter parts of America.

The vast oceanic domain presents us with a very different field for European immigration, in the shape of the continental island Australia, the large islands of New Zealand and of Malaysia, and the smaller ones of Polynesia. In Malaysia it appears very unlikely that the natives will be dispossessed by Europeans, though it is very probable that all will eventually come under their control. But it is very likely that many Polynesian islands will lose all their original inhabitants, exterminated by the diseases and the strong spirituous liquors introduced among them by Europeans. They have illustrated some of the brightest as well as some of the darkest pages of exploration and colonization.

Australia and New Zealand undoubtedly have a great future before them. Like the United States, these colonies of England have all the mistakes and all the successes of the mother country to guide them, and they should be able also to develop new ideas suited to their special conditions. It is to be hoped on the one hand that they will not become too proud of their great advantages, and careless of the great benefits they derive from union with Great Britain; and on the other hand that the home country will show increased interest in the growth and prosperity of the great countries which are rapidly developing in the antipodes, and will also be disposed to grant an enlarged influence in the councils and government of Greater Britain to those who maintain the national credit and honour in distant lands. The lesson of the loss of the United States may be beneficial if it leads us to take right measures for keeping our younger colonies in permanent union with us.

The peoples of the New World, Australia, and the vast groups of islands in the Pacific, form by no means the least important and notable groups of "The Worlds' Inhabitants." The recent history of Father Damien and the lepers of the Sandwich Islands has shown us that in the far-off Pacific deeds and lives of heroism may still waken the sympathy and call forth the liberality of home-staying Britons, and inspire them with fresh zeal for the well-being of mankind.



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THE INHABITANTS OF AMERICA.

CHAPTER I.

The Canadians.

History—The Dominion of Canada—Population—The Eastern States—Quebec—The French Canadians—Ontario—Lumbering—The North-West—Winnipeg—The Hudson's Bay Company—British Columbia—Canadian physical type—Newfoundlanders.

BRIEF as is the history of America, compared with the long centuries of historical records of which the Old World can boast, it has ancient monuments and dead civilisations whose interest is vivid, History. even when compared with the early Oriental records. In Mexico, in Peru, and elsewhere, there formerly existed peoples who had developed to a high degree in several respects, if they were wanting in the breadth of culture and the elevation of intellect of Egypt and Greece. In the North, however, to which we must first attend, few such signs of advancement could be discerned; and the landing of John and Sebastian Cabot on the coast of Labrador, in 1497, was the first approach of civilisation to the shores of Canada, though there seems little doubt that Eric the Norseman touched some part of the continent, about the end of the tenth century.

The English did not follow up their discovery; and in 1524, Verazzano, a Florentine, exploring under the French flag, sailed along the American coast from Florida to Cape Breton, and annexed it as 'La Nouvelle France.' In 1535, Jacques Cartier, sailing from St. Malo, explored

the coasts of Newfoundland, Nova Scotia, and New Brunswick, and took possession of them for France, which for two centuries and a quarter ruled over the provinces of Acadie and Canada. Many French colonists settled there, and constant fighting took place between them and the British settlers in New England. At last, in 1759, they became permanently British provinces. For many years, however, they were governed rather despotically. In the American revolutionary war, Canada remained loyal, and many thousand loyalists from New England settled in Canada and Nova Scotia. At various times separate provinces were constituted; and in 1867, Canada, divided into Upper and Lower provinces, was flanked on the East by the provinces of Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland; while to the North and West were the vast territories slightly controlled by the Hudson's Bay Company.

In 1867, Ontario and Quebec (as the two provinces of Canada are now called), New Brunswick, and Nova Scotia were united into the Dominion of Canada, with **The Dominion of Ottawa** as capital. In 1870, Rupert's Land and **Canada.** and Manitoba, in 1871 British Columbia, in 1873 Prince Edward Island, and in 1880 all the British possessions in North America, except Newfoundland, were incorporated in the Dominion. Rupert's Land and the North-West, with the exception of Manitoba, now form a separate government, including the districts of Assiniboia, Saskatchewan, Alberta, and Athabasca. The whole country is now practically a federation under constitutional government, with a Governor-General appointed by the British Government. Each State has legislative power in certain defined matters, all others being reserved for the Dominion Government. Judges are appointed by the Governor-General, in almost all courts throughout the Dominion. A power of dissent from bills passed in Canada is reserved to the British Sovereign; but this constitutes almost the only control exercised by the mother country, except in foreign affairs.

This vast territory of about 3,500,000 square miles, is but sparsely populated in its northern and western

regions, the latter probably not having 100,000 inhabitants. Of the settled provinces, Ontario and Quebec have by far the largest population, approaching 4,000,000 at present. Neither New Brunswick nor Nova Scotia have 500,000 people; and altogether the Dominion contains about 5,000,000 people, mostly British and French immigrants and their descendants, with not more than 85,000 Indians. In one remarkable respect the Canadians diverge from British policy; they maintain a system of high protective import duties, and have certainly thereby promoted numerous industries, though at the expense of the mass of the population.

Nova Scotia has important gold, coal, and iron mines. New Brunswick is largely agricultural, while Prince Edward Island has also important fisheries. All these States preserve much of an old-world aspect, even in social customs and habits of thought; and many of the inhabitants remember that they are the descendants of loyalists who migrated or were ejected from the United States. Halifax, with its great naval harbour, has much the aspect of an English city. These Atlantic States have been brought into far closer connection with Canada, by the construction of the Intercolonial Railway from Halifax to Quebec.

Quebec has historic claims on the regard of Englishmen. It is one of the oldest cities in America, having been founded by Champlain in 1608; but Wolfe's famous victory over the French, and his simultaneous death, give it its great attraction. It is the head-quarters of the French Canadians, who in this State largely retain their old language and habits. In literature and the arts the French show their derivation by taking a leading place, and the professions are largely recruited from them. Many representatives of the noblest families in France still keep up in Canada their old traditions and much polish of manner.

Montreal, first settled by the French in 1642, the largest city of the Dominion, though still ranking as only third-rate compared with the great cities of England or the States, is most attractively

situated on the island of that name, at the confluence of the St. Lawrence and Ottawa rivers, and overhung by Mount Royal (the same as Montreal), laid out as a park. In commerce and manufactures its people take the lead in Canada. The French are the more numerous, but the English and Scotch are the more wealthy. Education and religious institutions flourish in the shape of colleges and churches; and many of the buildings have a Norman-French aspect. In fact, both in Quebec and Montreal, the visitor is continually reminded of old France. The great Victoria Tubular Bridge over the St. Lawrence, St. Peter's Cathedral,—a smaller reproduction of St. Peter's at Rome,—the Windsor Hotel, the parish church of Notre Dame, often containing ten thousand people at mass, and having a bell weighing over 13 tons, Christchurch Protestant Cathedral, and the McGill University are but a few of the buildings which show what marked claims to distinction Montreal has.

There are many interesting features in French Canadian life; and their French, if rather broad in pronunciation, is still pretty good. "You never forget for a moment the French descent of these people," says Kohl, in his "Travels in Canada." "Their features, their manners, their taste in dress, remind you continually of it. The lively, saucy boy, and the naïve and amiable little coquette of a girl were genuinely French; and all these qualities were mingled in one tone of bonhomie and hospitality. The cottage was in the most exquisite order, and its inhabitants were quite dazzling in the cleanliness of their snow-white linen." They are frugal and saving like their ancestors, and the father can generally set up his sons with farms farther West, early in life.

Although Ottawa, in Ontario, is the capital of the Dominion, Toronto, on the western shore of Lake Ontario, is by far its largest city. Agriculture is the predominant industry, grain and cattle being very important products of the province; while timber is still largely exported. The population of the province presents a great contrast to that of Quebec, one-third of the inhabitants being of Irish extraction, a somewhat



CANADIAN GIRL SKATING.

smaller number English, and a very considerable contingent being Scotch; the Germans rank fourth in numbers and the French fifth, reaching over 100,000; the Dutch are the only other European people considerably represented; but there were in 1881 over 15,000 Indians and 12,000 African negroes. The province is distinguished for its excellent system of public education, and is making rapid progress. The University of Toronto is a notable seat of learning, and has a fine building.

The foresting, or, as it is usually called, "lumbering," business of Canada is very considerable, and develops a noteworthy kind of life. In many cases licences have been



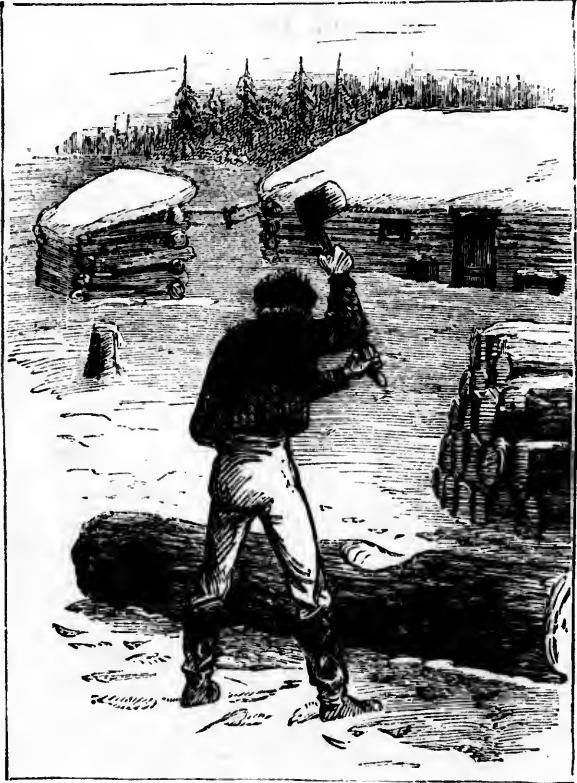
CANADIAN BACKWOODS MAIL IN THE WINTER.

granted to merchants to cut down trees in remote districts, known as the timber limits, and they have collected large numbers of labourers, horses, oxen, etc., on their lots, housing them in log-shanties, surrounded on three sides by sleeping berths, with light and air supplied from a central hole in the roof, beneath which a large wood fire is kept up. "The shanty cook," says Professor Daniel Wilson, "is an important member of the little community. Salt pork and beef, pease-soup, wheaten bread and tea, with potatoes, white beans, and onions, are the staple of the lumber shanty fare. As a rule, intoxicating liquors are absolutely excluded; and

thus provisioned the foreman selects the proper trees, and lumbering operations proceed throughout the winter. Many thousands of men are busy throughout the whole winter, felling the trees, cutting them into logs, or hewing them into squared timber, and transporting them over the snow to suitable points for floating them down the rivers to the mills, or directly to the place of export.

On the breaking up of the frost in the spring, the produce of the winter's lumbering is floated down the rivers."

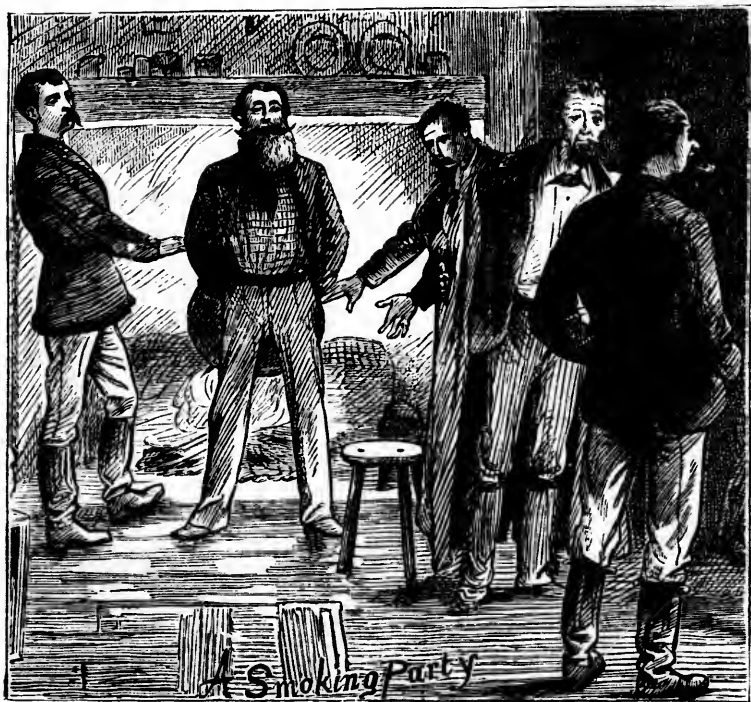
At suitable points, large mills are erected for sawing the trees into logs; and great rafts are formed and floated down to Quebec. "Few sights are more striking than one of these floating villages, consisting often



A MANITOPIAN FARM.

of 150,000 cubic feet of timber, bound together into one great raft, with its shanties, its blazing fires, securely kindled on an earthen hearth, and its banners streaming in gala fashion as it glides along. Much skill is required in piloting these rafts down the great rivers." At every considerable rapid, the raft has to be broken up into its component parts, and again made up on reaching smooth water.

The vast North-West is still in process of being opened up, the work having been greatly facilitated and accelerated by the opening of the Canadian Pacific Railway, connecting the Quebec and Montreal Lines, through Manitoba, across the Rocky Mountains to Port Moody on Burrard Inlet, opposite the southern end of Vancouver Island. By this means the rich corn-producing districts of Lake Winnipeg, the Red River, and



IN MANITOBA.

the Saskatchewan are made accessible, and farms of remarkable size are being cultivated, and managed very much on the factory system, strange as it may appear.

As a centre of government and traffic in this region, the city of Winnipeg has sprung up with surprising rapidity. Solid stone buildings of imposing size, wide streets, a University with several colleges, and important manufactures, testify to the strength of

this rising place; but there are features in the social life which make many settlers regret their old homes.

The Hudson's Bay Company still have a large interest in the North-West, though they resigned their old monopoly and exclusive jurisdiction in 1869, in return for £300,000, and one-twentieth of the unappropriated land they formerly controlled. There seems to be no doubt that their dealings in the

The Hudson's Bay Company.



A WELCOME ARRIVAL IN THE BACKWOODS.

past with the Indians were humane and exemplary; and well were they repaid in cash profits for their enterprise in securing the furry coats of the wild animals of the country.

West of the Rocky Mountains lies the extensive province of British Columbia, which was first made a crown colony in 1858, owing to the large immigration of gold diggers. The coast line is remarkably

British Columbia.

indented, like that of Norway; and opposite to its southern part is the large island of Vancouver, and further north the considerable group of Queen Charlotte's Islands. Fishing and farming are major occupations here, and wood is plentiful, the fine Douglas fir being the prevailing tree. Victoria, the capital of Vancouver, and Esquimault, a great harbour near it, are destined to have a notable future. The heterogeneous population attracted to the gold-diggings included Californians, Texans, Mexicans, Spaniards, Australians, and Chinese, and has had a corresponding influence on Columbian life, which is rougher and more go-a-head than further east. The coal mines of Vancouver Island have become largely developed in consequence of the traffic thus created. The favourable climate, soil, and mineral wealth must make this in time as wealthy as any portion of the Canadian Dominion.

Altogether, the European settlers in Canada and their descendants have no reason to find fault with their location. It is fairly certain that the strength, health, and good looks of the Canadians surpass those of natives of the United States. "The Canadian," says a good authority, "whether English, Irish, or Scotch, is well-proportioned and vigorous, often tall, with broad shoulders, sinewy frame, and great capacity of endurance. He is quick of resource, enterprising, sober-minded, persistent, and trustworthy." The dry bracing air is very strengthening to the lungs, and ague is unknown in most parts. Increase of families goes on at an enormous rate, French Canadians having often as many as twenty children—a great contrast to the United States.

The British colony of Newfoundland has persistently refused to be included in the Dominion of Canada. Discovered by John Cabot in 1497, the island was not formally taken possession of by England till 1583. During the next two centuries it was frequented, but not largely settled, by English fishermen. The French long divided the produce of the fisheries, and frequent contests with them kept down the prosperity of the island. In 1728 the first British governor was ap-

**Canadian
physical
type.**

**Newfound-
landers.**

pointed, and at the end of the century the fisheries rose enormously in value, owing to the monopoly of European markets (except France) which the English possessed. By 1814 the population numbered 80,000. It now approaches 200,000, chiefly in the south-eastern peninsula of Avalon, which contains the capital St. John's. The inhabitants are mostly descendants of English and Irish immigrants, the Church of Rome claiming more than one-third of the population. Education is conducted denominationally. There is now a representative system, and the Government is responsible to the House of Assembly. The Atlantic coast of Labrador has been under the government of Newfoundland since 1765. There is much mineral wealth in Newfoundland, and a large portion of the land is suitable for agriculture, but neither of these sources of wealth is at all adequately developed, owing to the preponderance and fruitfulness of the fisheries, which are principally for cod and seal. The small islands of St. Pierre and Miquelon, off the southern coast of Newfoundland, still belong to France; they are of much value as a basis for fishing and as coaling stations.





CHAPTER II. The Canadian Indians.

The American Indians—Skull flattening—Forms of skull—Hair and complexion—Features and brain capacity—Comparison with other types—Variety of languages—Canadian tribes—The Thlinkets—Castes—Position of women—Treatment of the dead—Religion—The Tinneh tribes—Chippewyans—Dog-ribs—Tacullies—Rocky Mountain Indians—Kutchins—Columbian tribes—Haldahs—Nootkas—Mental power—Medicine men—Death and burial—Worship—Inland and Eastern tribes.



BACKWOODS INDIAN.

WHAT of the original inhabitants of the Canadian dominion? What is their history, their present state, their future?

It is satisfactory to be able to say, that in

Canada they
The American appear still to
Indians. number as
many as ever; and they
will probably long continue to present interesting problems to the student. In order to form a proper conception of the American Indians, it will be advisable first to review them generally, after-

wards describing the tribes or groups according to our space in their proper association, in each large territory. At present there is no hope of tracing satisfactorily how or from whence their ancestors first appeared in America. As Bancroft says: "One discovers in them Phœnician merchants; another, the ten lost tribes of Israel. They are tracked with equal certainty from Scandinavia, from Ireland, from Iceland, from Greenland, across Behring Straits, across the Northern Pacific, the Southern Pacific, from the Polynesian Islands, from Australia, from Africa." That they have been there many thousand years is most probable. That they are a well-marked type of mankind is agreed; and many regard them as including two types, the long and the short headed; but it is almost impossible to divide them satisfactorily, and the two types are curiously intermixed. This may arise in part from the extensive use of the practice of skull-flattening, ^{Skull-}flattening. in several forms. There is simple frontal flattening (Peruvians, Caribbeans), simple occipital flattening (Peruvians), fronto-occipital or double-flattening, sometimes with unsymmetrical bulging at one side (Columbians, Vancouver Islanders), and peculiar elongation by lateral as well as other pressure (Aymara Indians, Peru, and some Vancouver Islanders). It is very remarkable that such long-continued pressure during infancy and childhood does not appear to injure the brain; and that in cases where the families of the chiefs alone maintain the practice, they are able to keep their supremacy over their subjects whose heads are not deformed. Of course, as intercourse with European settlers has increased, this practice has largely fallen into disuse.

Whether it be true or not that two races, a long and a short headed one, have succeeded one another in America, as in so many parts of the Old World, there is no doubt that they have both left remains ^{Forms of}skull. of high antiquity, some close to one another, all over America. Now-a-days a mixed or medium type of skull predominates; whether the types, originally distinct, have mingled, or whether from one they have diverged so as to produce the two extremes, cannot be settled.

Apart from the skull, the hair is the most distinctive character. It is always black, or very dark brown, and straight and lank. It is round in section, in **Hair and complexion.** this respect approaching the Mongoloid types. Usually coarse, it is sometimes silky; it is often very long, that of many North-American Indians even reaching the ground, and trailing upon it when they stand upright. The beard is very slight, always straight. The complexion has been very generally termed "red" or copper-



TINNEH AND VANCOUVER INDIANS.

coloured; but it varies considerably, is often olive yellow, and may be deep brown, or very fair, and this without regard to locality. Thus the fair tribes may be found in Canada (Blackfeet), in Missouri (Mandans), in Guiana (some of the Arawaks), and in Chili. Stature varies equally, from the small Fuegians and Peruvians to the tall Patagonians.

As to features, the forehead is usually retreating; the cheeks are wide, and the cheek-bones prominent, while the face narrows towards the chin. The eyebrows are

prominent, much arched, and black; and the black eyes are rather small and sleepy-looking. It is rarely that any tribe has the eyes oblique. The nose is long, narrow, and somewhat arched, though sometimes straight, sometimes broad and flat. The jaws are large, and the mouth is wide, but the lips are thin; the position of the jaw is intermediate between the vertical European and the forward-projecting negro types. The cranial capacity of ancient Peruvian skulls averages

Features
and brain
capacity.



BLACKFOOT AND OJIBWAY INDIANS.

little over 75 cubic inches, almost as low as any; but various wild tribes of North and South America have a capacity of 84 cubic inches, and some of the Chinooks (Columbia River mouth) have a capacity of 97 inches, almost the highest known. Thus it is evident that cranial capacity is no guide to the extent of civilisation attained; for the ancient Peruvians had a high degree of civilisation.

As to the comparison of the American skull with that of other races, Prof. Flower says that it has no affinity

with any of the negroid or Australoid peoples. “With the Mongolian cranium it presents many affinities, especially in the form of the orbit, the narrowness of the nose, and the great size and forward projection of the malar bones. It is by the latter character especially that it differs from the European cranium. The prominence of the nasal bones is sometimes the only distinction to be found between American and North-Asiatic skulls. Although Mongolian in the general type of face, it never presents such an extreme

Comparison
with other
types.



DRESS OF NATIVES OF NOOTKA SOUND.

exaggeration of that type as is to be seen in the Eskimo.” The same authority states that it is difficult to frame any natural divisions among the Americans. The Mongolian resemblance is greatest in the north-west, but the same forms reappear at widely distant parts of the continent.

As showing the immense antiquity of the Americans, it may be mentioned that, on the discovery of America, the natives had neither rice nor any Old World cereals, only maize; they had no iron, but only copper, bronze, lead, gold and silver, in some localities. The domestic

horse, ox, sheep, pig, and dog were equally absent. The potato was the chief root. It is not conceivable that these should have been lost or forgotten, if once introduced or brought by immigrants; and the fact that the Indians were, when discovered, mostly living in the stone age, shows that they must have been long almost completely isolated from the rest of the world.

The peculiarities of the New World languages are not more striking than their similarity of type; while their number is something prodigious. About seven hundred and fifty languages are known, belonging to a very large number of distinct stocks. But

Variety of
languages.



NATIVES OF NOOTKA SOUND.

all are characterised by being polysynthetic ("much putting together"), that is, they unite syllables and roots in a most complex way to form words with a very full significance. Thus they differ from the Chinese and Mongoloid, and of course from the inflexional or Aryan and Semitic types. They show some affinity however with the Basque, although going much farther in the same direction. But with this unity there is great diversity in tone, in vocabulary, in syntax, and in modes of combination. Some languages are among the harshest and most guttural known, as those of the Apaches and Thlinkets in North America, the Quichua and Aymaras

of South America; while many Amazonian tribes have the softest and most musical languages. Some have a great abundance of suffixes, others of prefixes; some have little distinction between verb and noun; some have an extreme of combination, a long word of fifteen syllables including a sentenceful of meaning. Many of these languages have not a single root or word in common; and hence we may see how unsafe it is to take agreement or diversity of language as a test of race, rather than physical structure and appearance. It is impossible adequately to classify the Indian tribes, and therefore it is best to describe them according to our general plan, in association with the large States of the present day and the other inhabitants of the same. For similar reasons no attempt will be made to give a general account of habits, customs, beliefs, etc., for they differ so largely among themselves. The reader must gather general resemblances from the particular accounts we give, but must beware of forming positive conclusions without a study of much more copious details than we are able to find room for.

In the dominion of Canada are found, on the west coast, the Thlinkeet tribes, from Mount St. Elias to the Simpson ^{Canadian} river; the Columbian tribes, Haidahs, etc. ^{tribes.} The Tinneh, very widely spread; including the Chippewyans or Athabascans, between Hudson's Bay and the Rocky Mountains; the Tacullies of the north-west; the Kutchins, on the Upper Yukon and extending to the Mackenzie, and the Kenai; the Algonquins of Canada, which belong to the same group as those of the United States, including the well-known Six Nations, with the Chippewas or Ojibways, Crees, Ottawas, Blackfeet, and many others; also members of the Sioux or Dakota family.

The Thlinkeets are a fine race, but daub both head and body with paint, wear copper wire collars, and grotesque ^{The} wooden masks. They scar their limbs, and ^{Thlinkeets.} wear bones, shells, pieces of copper, nails, sticks, etc., through holes in ears and nose, and often wear heavy pendants, greatly distorting the ears. The lower lip ornament of the women is a triumph of successful

distortion, at last reaching a size of five or six inches long by three or four broad, in which a polished and grooved block of wood, like a pulley, is inserted. These people have both winter and summer houses, the former being made of stout logs, the latter very portable, covered with bark and branches. Twenty or thirty may live in one hut. They eat fish largely, and even seaweed. They use wooden boats, each made from a single trunk, war-canoes reaching fifty to seventy feet long. They are said to bend them to the proper shape by filling the boat with water which they heat with hot stones, thus softening the wood and then gradually bending it. They make ropes from seaweed, and water-tight buckets from reeds and grass; necklaces, bracelets, blankets, pipes, bowls, etc.; and they carve and paint the fronts of their dwellings with human and animal figures. They are clever traders. Formerly they had a considerable number of slaves, both captives and slaves purchased from the Flat-heads of Oregon. They have chiefs, a sort of superior class from which the chiefs are chosen, and two great castes or clans, the Wolf and the Raven, each having sub-clans with animals' names. Tribes of the same clan may not marry nor war with each other. War is or has been considerably practised by them. Besides flint and stone hatchets, they have great lances, double-ended daggers, or great knives with a handle in the middle, and a strange protective armour—a breast-plate of wood, an arrow-proof coat of thin flexible strips bound together with sinews, and helmets carved with strange painted representations. War is rendered more hideous by red-painted faces and red-powdered hair; and white eagle feathers crown the head.

Castes.

Women are highly regarded, and are said to be more modest and faithful than in many tribes. Young girls are secluded for a lengthened period, during which only the mother approaches her daughter, to put food within her reach. Women at the time of childbirth are compelled to withdraw into the forest or field. Marriage is very simple as to ceremony; the newly-married couple fast for two days, then eat a little

Position of women.

food, then fast again, and four weeks are consumed before the marriage is complete. Children often have a name from the father and another from the mother's side; and when a son becomes more famous than his father, the latter drops his own name, and is known only as the father of his son. Children are early bathed daily in the sea, and this is kept up through life; yet their bodies are habitually in a filthy state. The people



MODE OF COOKING, NOOTKA SOUND.

generally are described as bold, brave, intelligent, industrious, yet extremely cruel to their enemies, thievish, lying, and inveterate gamblers. The dead are **Treatment of the dead.** burned, excepting shamans or slaves. The former are placed in furs in a wooden coffin; the latter are thrown into the sea or anywhere. The ashes of the dead are collected in boxes covered with symbolic figures, and placed on posts. Funeral feasts and annual memorial feasts are among their most special ceremonies.

They have no idols, worship, or proper priesthood. Their "raven" and "wolf" have acquired a mythological greatness, sometimes imagined to have creative power. Their sorcerers, or shamans, have **Religion.** much power, and carry on a profitable business in charms. Shamanism is hereditary; and each hands to his successor an extensive apparatus of masks, dresses, and images. Their reputation depends upon the number of spirits supposed to be at their command. Some are the spirits of brave men fallen in battle; others appear in the form of land and marine animals. The grand feat of the "medicine-man" is to throw one of his spirits into the



SLEEPING BENCHES OF NOOTKA SOUND.

body of a person who refuses to believe in his power. He is forthwith seized with swooning and fits.

The Tinneh are essentially inland tribes occupying a great extent of the Canadian Dominion. The name Chipewyan, given to some of them, means pointed **The Tinneh** coat, in allusion to their skin coat always cut **tribes.** to a point before and behind. They are numerous about Lake Athabasca. They have a tall, slim figure, and are darker than the coast tribes. The women are much in subjection, and are divorced at pleasure. A temporary interchange of wives is not unknown; and all kinds of forbidden relationships exist. Fish and reindeer are

their chief food; and they habitually conceal any surplus in "caches,"—as the French trappers called them,—which are holes in the earth artfully covered over, caves, or the hollows of logs. The spoils of the chase are shared by custom with all present. Bows and arrows, and stone and bone axes are their weapons. Burial is not practised, the dead being left where they fall. Their religious instincts lead them to invoke and sing to various birds and beasts and imaginary beings. They care little for the sick and aged. Medicine-men do not form a special profession among them; any one may take up the office. The shaman will compel spirits to appear and do his behest by shutting himself in his tent and abstaining from food for days, till his earthly grossness is gone. When called in by the sick, he will blow on the invalid, leap about him or upon him, shriek, sing, groan, gesticulate, and foam at the mouth, with other details of hocus-pocus, varying indefinitely with tribe and locality. "The existence of a soul is for the most part denied, and the spirits with whom dealings are had are not spirits that were ever in or of men; neither are they regarded with any sentiment of love or kindly respect; fear and self-interest are the bonds that link the Tinneh with powers supernal or infernal." The Chippewyans derive their origin from a dog, and in consequence used to abstain from using dogs to draw their sledges, and the work fell on the women. These people are frequently at war with the Eskimo and the southern Indians.

The Dog-ribs, north of Great Bear Lake, are much debased in their neighbours' eyes because the men do the hard work and the women stay at home and do needlework. They are very improvident, and are said to resort to cannibalism when in want. The Hare and Sheep Indians, farther west, treat their women quite as inferior beings, being nothing but drudges. They are said not to cut the finger-nails of female children till four years old, that they may not prove lazy; and new-born infants have to fast four days, that they may be accustomed to fasting in the other world.

The name of the Tacullies of New Caledonia, or the

district opposite Queen Charlotte's Islands, is explained by them to mean "men who go upon water," for they mostly travel from one village to another in their canoes. They are also generally known as "Carriers." The men are finer specimens than the women, who are short and thick-set, and slovenly. They live largely on salmon and other fish; and catch beavers and small game in nets and traps. Being easily able to get food, they are indolent, and are great gamblers, spending days and nights in the winter over their games. The men do much household work, and are very proud and jealous of their wives; though unmarried girls have every liberty. They have many slaves, and treat them inhumanly. These people make cooking vessels of bark and of roots and fibres of trees, so woven as to hold water; heated stones are placed in them to heat water and cook food.

Tacullies.

When a Tacully is sick, and sends for the medicine-man, he is expected to confess all his secret crimes before he can expect a cure. Murder, except of a member of the same village, is, however, not considered a heinous crime. The medicine-man receives his fee before commencing operations, but is expected to refund it if unsuccessful. He sings in a melancholy fashion over the sick man, to mitigate pain and restore health; and this is believed to be very successful, no doubt by "faith-healing."

The Rocky Mountain Indians of this group burn with a dead man all his goods, and sometimes those of his nearest relatives, that nothing may be left which will bring the dead to remembrance. Thus a family may be reduced to starvation in the depth of winter. In one tribe the women cut off one joint of a finger when a near relative dies. The men shave their heads and cut their flesh with flints. When the father of a household or a chief dies, the entire family or tribe must assemble, and the wife has to ascend the funeral pile before it is lighted, and cannot descend till half-suffocated; or she may stand at the head or foot of the body, resting her head upon the deceased's breast, striking

Rocky Mountain Indians.

the body in frenzy, and remaining near till her hair is burnt off. Finally, the ashes of the dead are collected into a sack which the wife, clothed in rags, and unmarried, must carry about for two years. So painful is this state, that the wretched woman sometimes commits suicide.

The Kutchins, who border upon the Eskimo on the Yukon river, include several fine tribes, bolder and franker, and of lighter complexions. They make clay pots and cups, and decorate them with crosses, dots, and lines. For boats, instead of the sealskins of the Eskimo, they use bark to cover the wooden frame. The women carry their babies on their backs in a sort of bark chair. The whole of the people are divided into three castes; every man must marry out of his caste. The mother's caste determines that of the children, so that a man and his son never belong to the same. Whympet gives them a capital character for honesty.

Very different accounts of Tinneh tribes have been given by different travellers, partly due to the varying circumstances and behaviour of the travellers, and also to the varying character of individual tribes. Thus they are often called inhospitable, covetous, thieving, lying, insolent; and sometimes are praised as hospitable, mild, humane, timid, and inoffensive.

The Columbian tribes,—the name being used without implying anything but a local designation,—were formerly numerous and varied, but have been much thinned and reduced since their contact with white races. The Haidah group of tribes occupy Queen Charlotte's Islands and the adjacent mainland. They are tall, well-formed, and light. Huge lip and ear ornaments are worn. The body is thickly painted, and for feasts, is decorated with figures of birds and beasts, and a covering of fine down. They used to make blankets of dog's hair for cold weather, shearing their long-haired dogs each year. They often live in rocky fastnesses, making temporary dwellings in summer excursions. Some of their houses are raised high on posts, but are without windows or chimneys. They are chiefly fishing tribes, using both nets and hooks. For

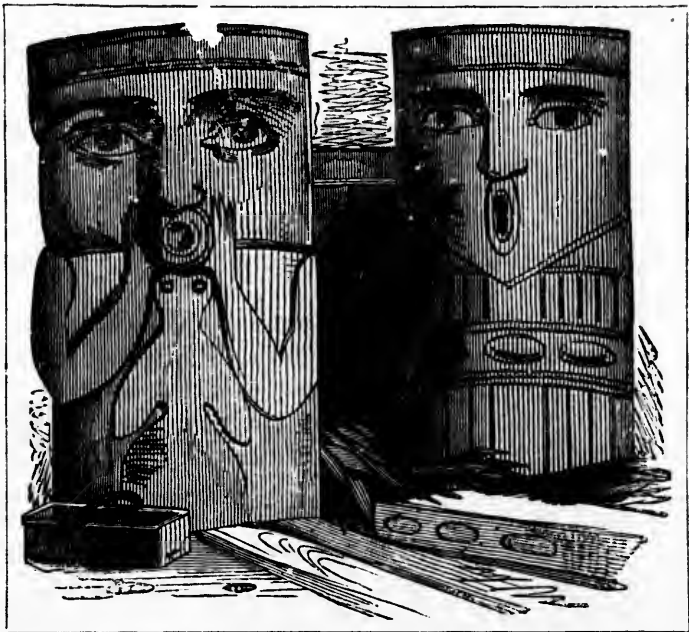
war they use spears and arrows, but delight in night attacks, surprises, etc. Their implements are skilfully constructed; and they are noted for their sculptures in stone and ivory, and will imitate accurately objects of a very varied description. Formerly sea-otter skins formed a large part of the wealth of the Queen Charlotte Islanders; but now they grow potatoes to supply the tribes on the mainland. The chief used to trade for the whole tribe, who made in common extensive embankments and weirs, under the chief's control. Slavery was universal, the traffic generally going from south to north and from the coast inland. Polygamy is largely practised, the number of wives being limited only by means; and chastity is very little regarded, while infanticide is not uncommon. Many families may be found living together in one house, with a crowd of filthy dogs, all sleeping together round a fire upon mats. Gambling is very much in vogue. The introduction of whisky by the whites has done much harm.

The so-called Nootka tribes occupy Vancouver Island and the mainland coast from 52° to 49°, living mostly on fish. They are fast decreasing. They are smaller than the Haidahs, and their legs are Nootkas. often deformed, with large feet and ankles, owing to their sitting so much on their hands and knees. Their hair is worn as long as possible. In various tribes the head is flattened in front, and in some it is pressed into a sugar-loaf shape, pointed at top. The body is decked with reddish earth and oil; but is blackened for mourning. The men often went naked, but the usual dress was a blanket, worn rather close to the body by the women.

The Nootka tribes lived in perpetual warfare among themselves, formerly using lances and arrows tipped with shell, stone, or bone, and clubs and daggers of wood and bone; but more recently they used firearms, metal weapons, and tomahawks. They appeared only to accumulate property that they might give it away in presents on feast days. Canoes and blankets were often destroyed, with an idea of showing indifference to wealth. This was regularly done to obtain rank as a medicine-

man; and it was also the thing to tear up blankets and shirts on being insulted or suffering affliction. But an element of gain entered into their presents, which were expected to be fully returned; and trade was shrewdly carried on.

The Nootka tribes have considerable arithmetical power, counting being by tens. The year is divided into months, partly by the seasons, partly by the moon.
Mental power. The span is their unit of measure, the fingers'



WOODEN CARVED FIGURES, NOOTKA SOUND.

breadth representing subdivision. Both in sculpture and painting these tribes are by no means backward, their house-posts, weapons, implements, and masks being all carved and decorated. Animal figures are used as family crests. Courtship includes present-giving by the youth to the girl's father, attended with long speeches by friends of both parties; but betrothals are often made while both are children. Women have among these people a considerable position, slaves, whose hair is cut short, doing

most of the hard work. The women have but two or three children, and cease bearing about the age of twenty-five. Children are suckled till three or four years old. Divorces are easily arranged, involving, however, a strict division of property and return of betrothal presents. The winter is mostly passed in public and private festivities, singing, joking, boasting, dancing, and treating the women, swimming, trials of strength, gambling, etc. Smoking is not so largely indulged in as among Eastern Indians.

The Nootka medicine-men and sorcerers are very much to the fore, and practise most ridiculous ceremonies and



DECORATION OF NOOTKA SOUND INDIANS.

tricks, often under the cloak of excitement. **Medicine-**
 Live dogs and dead human bodies are some- **men.**
 times seized and torn by their teeth, with frightful yells. They are believed to have more power over bad than good spirits. Some of their rites in the past would appear to have included the sacrifice and eating of slaves. No doubt the medicine-men have some useful medical knowledge; they have specifics for many diseases. They attribute maladies to the absence or irregular behaviour of the soul, or the influence of evil spirits; and the medicine-man seeks to recall the soul or make it behave better, or to appease the evil spirits. When a big fee is

in prospect, the medicine-man exerts himself most energetically with his incantations, for he gets nothing if he is unsuccessful. But some of these tribes abandon the old and helpless without compunction. Dead bodies are promptly got rid of, slaves being thrown into the water; others, in a crouching position, in a deep box or in a canoe, are either suspended from a tree (the more honourable form) or placed on the ground and covered with sticks and stones. The chiefs have blankets and other valuables burned with them, hung above the grave, or buried. The women howl for days after a death, sometimes keeping this up at intervals for months. As all kinds of faults and virtues are attributed to them, it is best to regard them as no worse and no better than their kin.

All these coast tribes of Columbia have little that can be called worship. The Haidahs believe the great solar spirit to be the creator and supreme ruler. The Nootkas regard a great personage called Quahootze as inhabiting the sky; and they call upon him with chants and drumbeating when there is a great storm. They fast before hunting and feast in his honour after success in sport. They believe in numberless spirits of various kinds; and that the medicine-man is able to influence or control them.

There are several inland tribes in the Columbian region, forming the Shushwap division, including the Okanagans and Kootenais; but they will be best described with the similar tribes in the adjacent United States territories. The same is the case with the members of the great Algonquin and other families found in Canada, such as the Chippewas or Ojibways, the Ottawas, the Crees, the Blackfeet, etc., and members of the famous "six nations." Most of the tribes that once occupied New Brunswick, Nova Scotia, and Lower Canada are extinct; but in other parts the Indians remain numerous, either Christianised and settled, or still living by hunting. It is much to the credit of Canada and the Hudson's Bay Company that there has never been a serious war with the Indian tribes in British territory.



CHAPTER III.

The Eskimo.

Dr. Rink's works—Divisions of Eskimo—Early Norse settlements—Decline of the colony—Rediscovery of Greenland—Missionary settlements—Danish rule—Physical characters of Eskimo—Dress—Kayaks—Hunting—Houses—Umiaqs—Food—Intelligence and morality—Marriages—Assemblies—Nith-songs—Language—Religion—The Angakoks—The missionaries—Decline of the Greenlanders—Education—Music—The Western Eskimo—Bows and arrows—Barter—Customs—The Koniagas, or Southern Eskimo—Shamanism—The Aleuts—Origin of the Eskimo.



ESKIMO INTERIOR.

WE treat of these interesting people after the Canadians, because it will in that way be more clearly seen that the Canadian Indians and the Eskimo are closely related. It is to Dr. Rink, Dr. Rink's the works.

Danish ethnolo-

gist, who has studied them for forty years, spending twenty-two summers and sixteen winters in Greenland, that we owe our best information about the Greenlanders. His books, "Danish Greenland," "Tales and Traditions of the Eskimo," and "The Eskimo Tribes," all of which

are published in English, afford a graphic and in all respects excellent account of a people who may possibly be among the future losses to living ethnology. "Esquimaux" is the French form, "Eskimo" the Danish form of terms used by the Canadian Indians, "Eskimatsic" or "Askimeg," meaning "eaters of raw flesh"; but the people call themselves "Innuït," or "the people." It is fairly due to the Danes, who have on the whole done their duty nobly by them, and to Dr. Rink, whose study of them has been so successful and so prolonged, that their spelling, Eskimo, should be adopted.

With the exception of a few European settlers, the Eskimo are the only inhabitants of the Arctic coasts of North America and Greenland, and they also occupy about four hundred miles on the Asiatic coast of Behring Straits, if the Tchukchi be accepted as a branch of the Eskimo. They extend down to Labrador and a portion of the coast of Hudson's Bay on the east, and to about 60° on the western coast of America; and the inhabitants of the Aleutian Islands plainly belong to the same stock. They seldom penetrate more than twenty or thirty miles from the coast, and are quite distinct in appearance and vary considerably in customs from the Indians. Thus the extreme distance between the scattered Eskimo is

Divisions of 3,200 miles; but isolation and mutual hostility **Eskimo.** restrict them very much. Dr. Rink divides them into the east, west, and northern Greenlanders, the Labrador Eskimo, the middle Eskimo, Baffin Bay, and Hudson's Bay to Mackenzie river, the western and the Asiatic Eskimo, or Tchukchi. These people, however, greatly resemble each other in habits and customs.

It is probable that Europeans, emigrants from Iceland, reached Greenland several hundred years before the discovery of America by Columbus; but of their experiences we know nothing except what is told in Icelandic sagas and by their remains in Greenland, such as the Kakostok church and some ruins of stone houses, unlike those of **Early Norse** the natives, which are found at about a hundred **settlements.** places. The name Greenland occurs in these old sagas as being given to the new country by Red Eric,

the first adventurer, about A.D. 986. Some of his followers seem to have discovered but not settled on Newfoundland and Nova Scotia. The church remains found



ESKIMO WITH REINDEER SLEDGE.

in Greenland are said to be due to the conversion of Eric's son, Leif, to Christianity at the court of King Olaf of Norway. A bishop was said to have been sent to Green-

land by the Pope in 1126. In the succeeding century, about 1261, a later bishop induced the Greenlanders to submit themselves to the king of Norway. Although this connection did not tend to increase the prosperity of the colony, some years afterwards courageous explorations were made towards the north; and it appears that these early voyagers must have passed through Lancaster Sound and reached a latitude of $75^{\circ} 46'$ —a surprising achievement. The Norwegians subsequently neglected their far-off possession, and the Eskimo pressed upon the

Decline of the colony. After the close of the fourteenth century little was heard of Greenland. The Pope, in 1448, writing to a bishop in Norway, speaks of the pitiful condition of the inhabitants of Greenland, caused by the invasion of a hostile fleet, possibly some expedition from England; but no remedy was applied; and by the middle of the fifteenth century communication ceased, and the route to Greenland was quite forgotten. How the final destruction of the Norse inhabit-

Rediscovery of Greenland. Davis, in 1585, rediscovered Greenland, none but Eskimos were found. They have, however, preserved in folk-tales remembrance of the Europeans who once lived there. Rink supposes that some of them intermingled with the Eskimo, and believes that individuals representing their descendants are or were to be seen, whose complexion and physique favoured this view.

Davis's discoveries excited the interest and cupidity of the Danes, who had already fruitlessly tried to rediscover Greenland; and in 1605 Christian IV. sent out an expedition under the command of two English men and a Dane, Lindenow, who brought home a large quantity of skins walrus tusks, whalebone, etc., and a few Eskimo. Little but disappointment succeeded this expedition; and the English, French, and Dutch whalers were for another century the principal means of communication with the

Missionary settlements. In 1721 the Norwegian missionary Hans Egede went out, chiefly to find descendants of the old Norse settlers. Not finding them, he set to work to Christianise the natives; and the Danish

Government followed up his efforts by establishing a colony; and since then the Danish settlements have extended around a great part of the coast of Greenland. Moravian missionaries arrived in Greenland in 1738, and have effected much good.

Danish rule.

The Eskimo vary in height between five feet four and five feet ten inches, the women being smaller. Both sexes are muscular, and well supplied with fat. The face is flat and broadly oval in outline. The forehead is rather retreating and low; the eyes are small and black, and somewhat oblique; the nose is flat; the teeth are good, but in old age become worn down. The skull is of medium shape, neither round nor long, but rather high. The hair is coarse and black, and the men cut

Physical characters of Eskimo.



ESKIMO BY THEIR WINTER HUT.

it short in front and let it hang loose and long behind; whiskers and beard are very slight. The women collect their hair in a top-knot; formerly they tattooed the cheeks, chin, hands, knees, and feet. By several of these characters it is evident that there is a great similarity between the Eskimo and the Mongoloid type, and also with the Canadian Indians. But intercourse with Europeans has produced a considerable proportion of half-breeds in Greenland, sometimes having light hair, and light or dark European features, but completely Eskimo in language and habits.

Small hands and feet are very characteristic of the pure Eskimo. The men are, on the whole, better looking than the women, who age early; become bandy-legged by their mode of sitting, lose most of their hair, and are extremely wrinkled. The predominant complexion is light brown, but little is seen of it ordinarily, for both sexes are so averse to washing, that grease and dirt form a cake of varying thickness over the skin. The children are remarkably plump and round-faced. In infancy they are cradled in a bag of feathers, and carried about in the large fur-lined hood of the mother's jacket.



ESKIMO WOMAN.

The dress of the Eskimo is naturally chiefly of skins and fur, and both sexes dress almost alike, a jacket and short trousers being the principal garments. The jacket is drawn over the head, being close-fitting like all their clothes. The hood is made to cover the head completely, except the face. The trousers are tucked into long sealskin boots. Different suits of clothes are worn, some with hair

outside, and some inside. Sinew-threads are used for sewing, and bone needles, if others are wanting. Some modification in a European direction has recently taken place, and cotton coverings to the jackets, often coloured, modify the attire, especially of the female sex.

Their icy habitat renders it necessary that the Eskimo should feed almost exclusively on animal food, and hence they are all hunters and fishermen, the sea yielding them most subsistence. Seals, reindeer, whales, and dolphins supply their chief food; their skins supply clothes; their

oil gives light and fuel. The indispensable fishing-boat is the kayak, or skin-canoe, of hairless sealskin stretched on a wooden frame or on whale ribs, more than eighteen feet long, pointed at both ends, and over two feet wide in the middle. It is so light that it can be carried in one hand, and it will carry a load of two hundred pounds in addition to the single occupant. It is propelled by a double-bladed paddle. There is a special dress for canoeing, completely waterproof, and so fastened to the kayak hole in which the man is seated, that no water can get in, if the boat is upset. The mode of hunting is essentially that of har-

Kayaks.

Hunting.

pooning; but the harpoon point is capable of being detached when it has struck the animal attacked, so that when the latter gives a pull sideways it catches in its body instead of being pulled out. Others of their weapons are equally ingenious; and they are very successful in their hunting, either in their kayaks, or from the shore, or on the ice. Seals are often caught at their blow-holes, for they must come to the surface at intervals to breathe; they can usually be caught only by long, silent waiting, for a noise effectually scares the animal. Rifles are now being increasingly used in their capture.



ESKIMO.

The winter houses of the Greenlanders are built half underground, of earth and stones. The walls are formed of alternate layers of stone and sod, and are quite air-tight. The windows are made of seal membrane, but are practically useless during the long winter. The entrance to these houses is by a long narrow tunnel, only accessible on all fours; and formerly this afforded the only ventilation to the house, while warmth, light, and cooking were supplied by a large oil lamp hung

Houses.

from the roof. It may be imagined that the interior atmosphere is almost suffocating to a new-comer, especially as the floor is kept in a filthy condition, remnants of food and animals, etc., lying about on the floor. A bench or ledge at one side serves as the common sofa and sleeping-place; but it may be divided by low screens. Skins line the walls, and flat stones make a comparatively level floor. The condition of the interior is now sometimes mitigated by having an opening in the roof, and by having a larger sized tunnel; but the neighbourhood of the hut becomes overpoweringly disgusting when a thaw occurs, and the inhabitants themselves are glad enough to take to tents for the summer. The roofs of the houses, made of turf spread over driftwood, are taken off in the summer, to air and wash these unsavoury abodes.

During the summer the tents and household necessaries are carried about according to the movements of the game.

Umiaks and sledges. Their removals are usually performed by means of the so-called women's boats or umiaks, twenty-five to forty feet long, five feet broad, and flat bottomed; these are also made of skin covering a wooden or whale-rib framework, and require great skill to prevent the skin from being pierced. The women row these, with all the family possessions on board; the largest can carry three tons. Their sledges are also important, being founded upon a long pair of wooden bars bound together by thongs of hide, and drawn by a team of savage Eskimo dogs. These creatures can travel as fast as sixteen miles in an hour upon smooth ice. In summer and winter these dogs sleep in the open air, though often found in the tunnel passages. They live upon offal, and run best fasting, being fed at the end of the day's journey. When infuriated, they are extremely savage and dangerous.

The Eskimo are enormous eaters of flesh and fat; not unfrequently flesh is eaten raw, and tallow is esteemed a dainty. On the average, each individual has two pounds of flesh with blubber, and one and a half pounds of fish daily, but this is very unequally distributed, storing being very little practised except in the south. It is not uncommon for a man to eat ten pounds

of meat and fat per day for weeks together. A dozen walrus will be eaten in a fortnight at one station. European luxuries too are appreciated where they can be obtained, coffee, biscuits, peas, etc., being highly relished. Tobacco in various forms is in considerable use, while spirits are only consumed to a limited extent. It is to their credit that no one attempts to make gain out of variations of the stock of animal food; public opinion is strongly against it; when any one is in want, the available stock must be shared. Altogether there is little attempt at accumulation by the Eskimo; if a man gets a little forward in the world, a sort of socialist custom requires him to help or keep his kinsfolk or neighbours.

The Eskimo are characterised by considerable intelligence and a by no means low state of morality. They have often been spoken of as inveterate thieves; but allowance must be made for the extreme attractiveness of the rare articles possessed by European visitors. ^{Intelligence and morality.} Among themselves they observe the rights of property strictly, but a certain amount of partnership is assumed in their communities. In offering goods for sale, they let the buyer fix the price, a very distinct sign of trustfulness. Their women are not very chaste; and indeed the openness of their life in the one-roomed huts causes many unpleasing traits to pervade their life. Few men have more than one wife, though divorce, polygamy, and exchange of wives were approved in the past. ^{Marriages.} Marriages were made by parents, by go-betweens, or by capture. Very little ceremony was needed to constitute a marriage, and dowry was little considered. It is remarkable how few family festivals of any kind the Greenlanders have. Sons, on marrying, usually continue to live with their parents, and thus considerable communities are formed. There is no tribal organisation, and no chieftainship among the Eskimo; and war, or even personal conflict with each other, is almost unknown. Offence is shown by silence, rather than by angry words. Public opinion is strong and sticks to definite customs as to personal rights and sharing of food.

What Dr. Rink terms the public meetings, or parties, have a great influence on Eskimo life; they supply the place of entertainments and public assemblies combined, and are mostly held in mid-winter.

Assemblies.

"Playing at ball," says Rink, "was the favourite game, and managed in two different ways, either by throwing the ball from one person to the other among the same partners, while the opposite party was trying to get hold of it; or each of the sides had its mark, at a distance of three hundred or four hundred paces, which they tried to hit with the ball, kicking it along with the foot from either side. The athletic exercises or matches consisted in wrestling with arms and fingers, different exercises on lines stretched beneath the roof, kayak races, boxing on level ground, and several other games. The songs and declamations were at times performed in the open air, but generally at the feast, immediately after the meal, and by the men alternately. The singer stood forth on the floor with his drum—a ring one and a half feet in diameter with a skin stretched on it—beating it with a stick in accompaniment to his song, adding gesticulations, and dancing at intervals. The satirical or nith-songs

Nith-songs.

were of a peculiar kind, used for settling all kinds of quarrels, and punishing any sort of crime, or breach of any public order or custom, with the exception of those which could only be expiated by death in the shape of the blood revenge. If a person had a complaint against another, he forthwith composed a song about it, and invited his opponent to meet him, announcing the time and place where he would sing against him. Generally, and always in cases of importance, both sides had their assistants, who, having prepared themselves for this task, could act their parts if their principals happened to be exhausted. These songs were also accompanied by drum-playing and dancing. The cheering or dissent of the assembly at once represented the judgment as well as the punishment."

The Eskimo speak essentially the same language throughout Northern America, with dialectic differences. It is an extremely agglutinative type, one compound word

sometimes standing for a long sentence of English ; but the syllables added to the main word have no meaning by themselves. These additions can be varied in a great many ways, altering the sense. The conjugation of verbs is elaborate, and includes pronouns both as subject and object if required. There is a certain amount of literary talent among the Eskimo, especially in the shape of folk-tales, which Dr. Rink has collected. Language.

The Eskimo, in former times,—and also at present, except where they have become Christianised;—believed that the world belonged to a number of supernatural powers or inuas, each having sway within certain limits; any object or individual might have an inua. The world was believed to rest on pillars, and these on an under world; while the sky was the floor of an upper world. After death the soul went either to the upper or the under world, the latter being preferred, as being warm and well supplied with food. There was no definite belief in a supreme ruler of the world: but the inuas could be communicated with or obtained as helpers by the intervention of the angakoks, (answering to priests), inspired by a ruling spirit or tornarsuk, who could control the inuas. The sea, their great source of food, they imagined to be ruled by a female deity, whom the angakoks also could influence. Witchcraft was also believed in, and though proscribed by the angakoks, was always handed down and practised. The inuas were capable of appearing as bright lights, and their appearance foretold death or calamity. Dead men could reappear thus as ghosts. Religion.

Prayer and invocation were generally practised, the latter having special forms and tunes attached to them. Amulets were largely used. There was an art of making artificial animals and sending them forth against enemies; and many superstitious customs were observed: but sacrifices were scarcely known. The angakoks, male or female, began preparation in childhood, followed by fasting and solitude; a guardian spirit was supposed to be given them, and proof of this had to be The angakoks.

given by some manifestation of the spirit. They then became acknowledged teachers and judges on all questions concerning religious belief and social life, and the helpers of men to gain supernatural assistance. They used ordinary medical arts, and much imposture. They either summoned their spirits or tornaks and asked counsel of them, or started on a spirit flight themselves. "The art of torninek," says Rink, "ordinarily had to be performed before a company of auditors in a house, this being made completely dark, while the angakok was tied with the hands behind his back, and his head between his legs, and thus placed on the floor beside a drum and a suspended skin, the rattling of which was to accompany the playing of the drum. The auditors then began a song, which being finished, the angakok proceeded to invoke the tornak, accompanying his voice by the skin and the drum. The arrival of the tornak was known by a peculiar sound and the appearance of a light or fire. If only information or counsel was required, the question was heard, as well as the answering voice from without, the latter generally being somewhat ambiguous. If, on the other hand, the angakok had to make a flight, he started through an opening which appeared of itself in the roof. . . . Not until the ceremony was finished was the house lighted as before, on which the angakok showed himself released from his bands." The analogy of these practices and beliefs with Shamanism is evident.

The majority of the Greenlanders now profess Christianity, though they retain some of their old beliefs. The missionaries had many contests with the angakoks, whose powers they upset, not always with advantage, for they included the cleverest, most intellectual, and most courageous natives. Many of the customs which the missionaries destroyed might with advantage have been retained. Now-a-days some of them have been revived, and Greenland presents a curious mixture of European and primitive life. The natives of pure descent were declining in numbers, at any rate up to a recent date. Dr. Rink, having drawn attention to the striking skill and en-

Decline
of the
Greenlanders.

durance displayed by the Eskimo in adapting themselves to the rigours and the various conditions of their climate, remarks, that "in Greenland only is the peculiarity met with, that the intruders merely consist of temporary residents in the country, and that should the natives die out it will become uninhabited."

Education is very considerably spread. The majority can read the Bible and religious books in the Eskimo language; and schoolmasters are found in all the more populous places. Attendance at religious services is one of the most popular observances, especially now that the old festive assemblies are fewer. These people all have a taste for music; very many play on the fiddle by ear, and there are numerous native melodies.

Education.

Music.

The Western Eskimo tattoo themselves extensively, and each tribe has its peculiar mode. The men on the northern coast pierce the lower lip in one or both corners of the mouth, inserting a large double button or a dumb-bell shaped piece of bone, ivory, shell, etc., the size of the hole, and the object inserted being gradually increased. Snow-huts are built during their seal-hunting expeditions on the ice, the snow being cut into slabs and built up in courses, carried up to a domeshaped roof, the arch being completed by a key-stone. Loose snow is used as a mortar, quickly congealing and closing the crevices. Even seats, tables, and couches are made of snow, and covered with skin. A thin piece of ice serves for a window; a snow block supports the lamp, which is the only fire. Strange to say, these houses are very comfortable, and remain frozen till well on in the season, provided the walls are not too thick, so as to make the interior too warm. One of their chief difficulties is to obtain water; for the most part it is obtained by melting snow over the lamps, for snow or ice, from their blistering qualities, cannot take the place of liquid.

The Western Eskimo.

The bows of the Eskimo are most skilfully constructed, so as to give the greatest possible strength; and Richardson says, that they can be made to propel an arrow with sufficient force to break the leg of

Bows and arrows.

a reindeer. Their arrows are tipped with iron, flint, or bone. The wooden snow-shoes used in Alaska may reach six feet in length, some oval and turned up in front, others flat and pointed at both ends. In Hudson's Bay they are only two and a half feet long.

The Eskimo on the American side of Behring's Strait are enterprising enough to cross to Asia to barter their skins with the Tchukchi and other Asiatic tribes, who sell them tobacco, iron, etc. The Eskimo are very sharp at bargains, and regard thieving as praiseworthy, if it be from a stranger.

Barter.

Polygamy is common among the Western Eskimo, the only limit being the ability to maintain the wives. Children are sometimes betrothed at birth: a man, after gaining the consent of a mother, gives a suit of

Customs.

clothes to his betrothed, who, on dressing herself in them, becomes his wife. The public dancing entertainments are held in a big room or town house, called the Kashim, also used as a public workshop. The dancers, partly stripped, often go through burlesque imitations of birds and beasts, being sometimes dressed in animals' skins; at other times pantomimic representations of love, jealousy, hatred, friendship, etc., are given. Salutations are specially made by rubbing noses together.

As a measure of the intellect of these Eskimos, they are said to divide the year very well into months, seasons, and years, and to reckon time accurately by the stars; they can also count several hundreds and draw maps. Their rude drawings on bone show much variety; they represent deer-hunting, various animals, dances, and most of their other pursuits. They do not usually bury the dead, but double the body up and place it on its side in a plank box, raised on posts, and decorated with figures of animals. Upon it are placed the arms, clothing, etc., of the deceased. In some parts the bodies lie exposed, with their heads towards the north.

The Koniagas, often termed southern Eskimo, inhabit the western and southern coast of Alaska, and some of the neighbouring islands. They have in recent times carried off wives from

**The Koniagas,
or southern
Eskimo.**

southern tribes and are somewhat modified, being a shade darker than the northern Eskimo. They pierce the septum of the nose and the under lip, and wear shell, amber, and other ornaments. The women may wear as many as six of these in the under lip. Both men and women wear the hair long, and on special occasions it is saturated with train oil, powdered with red clay, and covered with white feathers. Many beads are worn round the neck, wrists, and ankles, and in the ears; but no European trinket comes amiss. In dress, dwellings, and food, they resemble the Eskimo, but their feet and legs are commonly bare in the southern latitudes. Bancroft records that "when a whaler dies, the body is cut into small pieces and distributed among his fellow-craftsmen, each of whom, after rubbing the point of his lance upon it, dries and preserves his piece as a sort of talisman.

Or the body is placed in a distant cave, where, before setting out upon a chase, the whalers all congregate, take it out, carry it to a stream, immerse it, and then drink of the water."

The Koniagas are excellent carvers of bone and stone, making stone adzes and flint knives, stone lamps, hammers, wedges, etc. Slavery existed till lately; for they went to war and took captives, usually killing males and keeping women and children. Both as regards dirt and



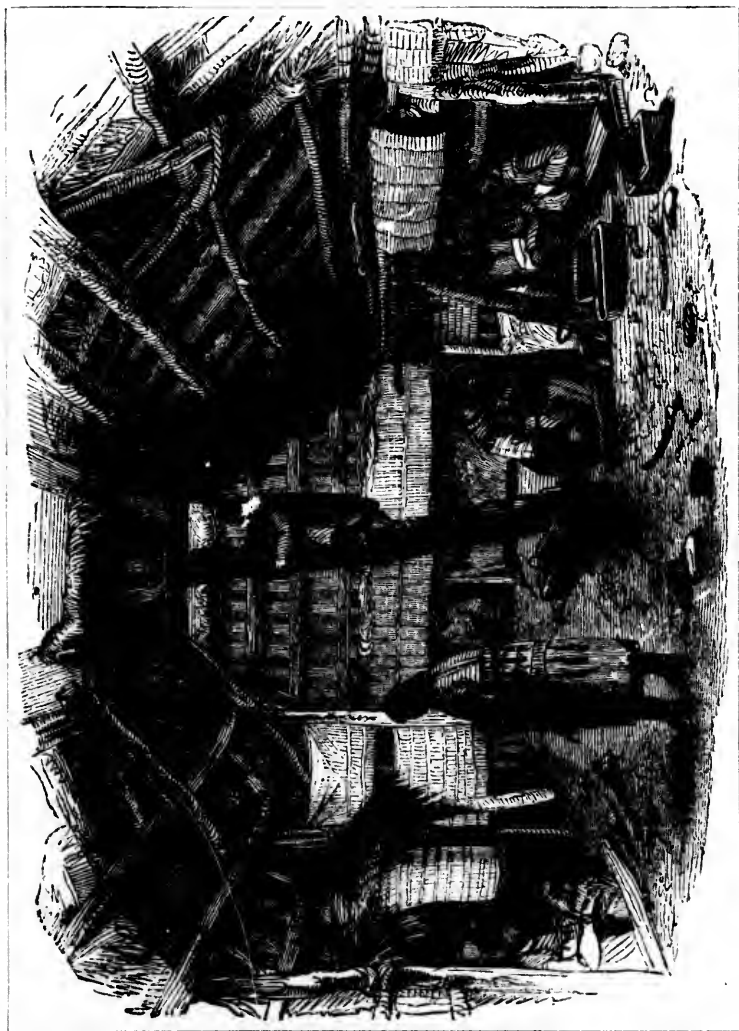
FOX ISLANDER.

morals the Koniagas are much below the Eskimo, having almost incredible practices. They are very fond of a hot vapour-bath, steam being generated by throwing water upon heated stones; after this the bather rushes into the nearest stream.

Shamanism is predominant among these people, the shaman being the spiritual and temporal doctor, and having assistants both male and female. Exorcism of the evil spirits of disease is one of their great **Shamanism.** functions; and they superintend all festivals. The dead lie in state in the kashim, and are then buried and the grave covered with blocks of wood and large stones. On the whole the Koniagas are peaceable and industrious.

The Aleuts, as the inhabitants of the Aleutian islands are called, are now much fewer than when they were discovered. Russian cruelty has been partly the **The Aleuts.** cause of their diminution; but their own wars among themselves have destroyed very many. They do not now number more than 1,500. They resemble the Eskimo, with a partial mixture of Asiatic tribes and of Russian settlers. Their legs are frequently bowed from sitting so long in their boats; and their figure is awkward and uncouth. They wear extraordinary helmet-shaped hats, of wood or leather, with very long brims in front, to protect the eyes from the sun's glare upon water and snow. Down the back hang beards of sea lions, and the whole is ornamented with carved bone. Men often wear bird-skin clothing. In the Fox Islands the people live in large underground dwellings from one to three hundred feet long, and from twenty to thirty wide, covered with poles and earthed over, with several openings at the top through which the interior is reached by ladders. Three hundred people have been known to occupy one of these in common, but the space is partitioned off by stakes. Chiefs exist more definitely among these islanders than among other Eskimo; they are exempt from work, and their chief function is to decide differences. The Russians formerly treated them barbarously, taking advantage of their obsequiousness to strangers; it is related that the

hunters used not unfrequently to place the men close together, and try through how many one bullet of their muskets would pass.

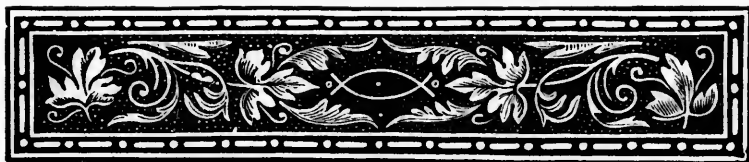


INTERIOR OF AN UNDERGROUND DWELLING, FOX ISLANDS.

From what we have said, it certainly appears more probable that the Eskimo spread from west to east than from east to west; and there is a **Origin of the Eskimo.**

close resemblance between them all in features, habits, arms, and language. Whether they came direct from Asia into America, or whether they are an arctic offshoot of the American Indians after they were already fully acclimatised throughout America, may be doubtful; but Rink inclines to the latter view. The agreements between the practices and traditions of the Eskimo and those of the Indians are considerable, when we remember the length of time during which the former have been isolated in the north, and the differences of habits and associations due to climate; for there is just that distinctness between the western and eastern Eskimo which might be expected in the progress of gradual evolution with separation.





CHAPTER IV.

The Inhabitants of the United States.

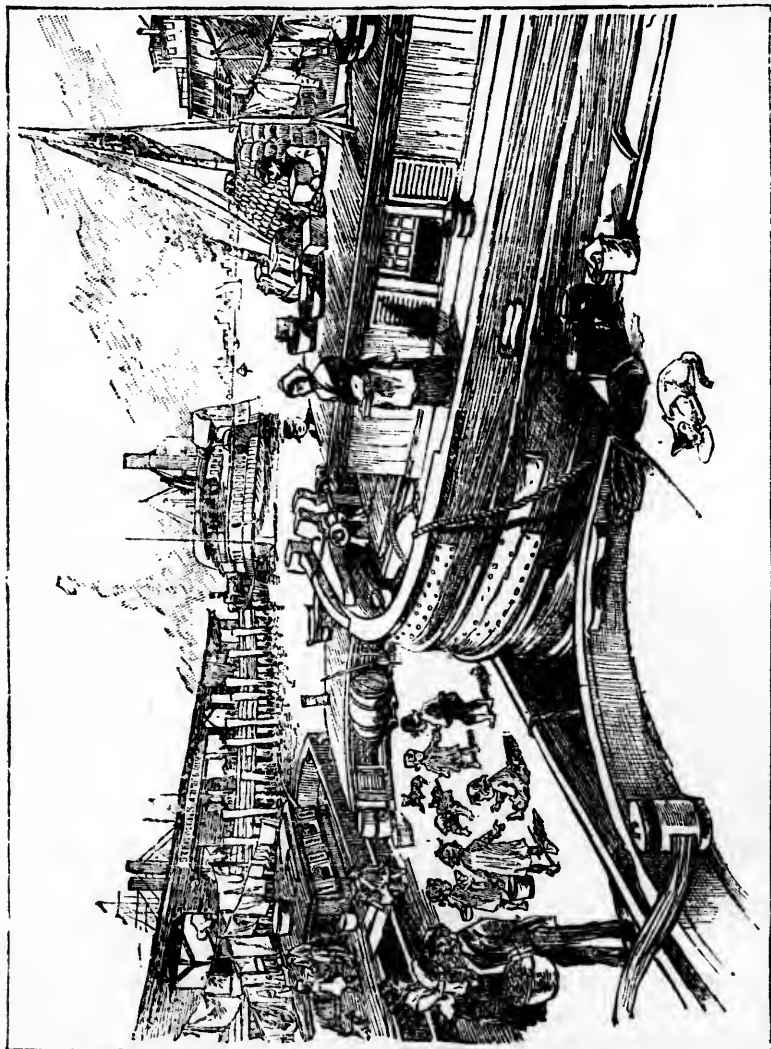
Discovery and settlement—War of Independence—Increase of population—Religious and political principles—Unrest and westward movement—Immigration of Europeans—New types—The great Civil War—Abolition of slavery—The Negro question—Varied elements—Aristocracy—Position of women—Education—Universities—Harvard and Yale—Cornell—Literature—Science—Great cities—Religion.



THE inhabitants of the greatest State in the new world are given to calling themselves Americans, although no other people arrogates to itself the appellation belonging to the inhabitants of a continent collectively. And this typifies the attitude of the citizens of the United States in many things. Feeling strong in their youthful vigour, in their rapid increase, in their apparently limitless possibilities, they look

upon themselves as the Americans, and upon their supremacy in America as assured. It may be that in this feature they are only exaggerating a characteristic of their Teutonic, and especially their English ancestors, who have been but too apt in the past to regard any and every territory as theirs, if they could get it in any mode, and keep it by force.

The Spaniards, who discovered America, turned in **Discovery and preference to the central and southern regions, settlement.** rich in gold and silver, although they con-



RIVER LIFE IN THE UNITED STATES.

quered and settled in Florida; the French sought cod-fish for Lent and fast-days off Newfoundland and Cape Breton; the English, under Sir Walter Raleigh, first colonised the

United States in 1585, landing in Chesapeake Bay. Sir Walter named his colony Virginia, in honour of his maiden queen; but it did not flourish till the next reign. Lord De la Warr, in 1607, founded Jamestown, in Virginia; he was followed by the Dutch, whose settlement on the site of New York was called New Amsterdam (1614), and became English under the Duke of York, in 1664. In the same year the settlement of New England (founded in 1607) was so named by Captain Smith; and on Christmas Day, 1620, a band of 102 Puritans, who had left England in Elizabeth's reign for Amsterdam with John Robinson, their minister, and now sought liberty and a future in the New World, landed from the *Mayflower* at a spot in New England, to which they gave the name of Plymouth, the last English port at which they had touched. In 1627, Delaware was settled by the Swedes and Dutch; in 1628 the colony of Massachusetts was founded, and from it New Hampshire, Vermont, Connecticut, and Rhode Island were settled, and in 1643 formed the first American confederation for mutual defence. Maryland was founded by Lord Baltimore in 1633. New Jersey was settled by the Dutch in 1620, and the Swedes in 1627, and later became English. South Carolina was settled in 1669 by the English; Pennsylvania by William Penn, in 1682, the same year that Louisiana was founded by the French. Georgia was not settled till 1732, by General Oglethorpe; and Kentucky in 1754, by Colonel Boon.

It is unnecessary to recount here the story of the War of Independence, consequent on successive attempts of the governments of George III. to tax the American colonies, without according them representation in Parliament. The struggle, at first peaceful, lasted from 1764 to 1783, being marked especially by the Declaration of Independence on July 4, 1776. Thirteen States were the first signatories, which number has since been largely increased. The new government was fully organised as a federation of States, independently self-governing for certain purposes, and collectively governed by a president elected every four years, and appointing the whole federal administration, and by a senate and a



A NEW YORK BEAUTY.

house of representatives elected by the States. Louisiana was bought from France in 1803, Florida was ceded by Spain in 1820. At the time of the Declaration, the population of the States was reckoned at 2,000,000; in 1810 it had grown to seven millions and a quarter, including more than a million slaves, who had been imported into the southern States from Africa; in 1860 the population had increased to 31½ millions, including about four million slaves; and in 1880 there were fifty million people, including seven millions of African descent, now free. **Increase of population.**

At first the religious element in the various colonies had the greatest sway, in accordance with the principles predominant in each colonising party; and at the same time an uncompromising intolerance of any other form, or of laxity in moral and religious observances was maintained, especially in the New England colonies. With these stern principles were combined remarkably strong doctrines of political liberty and democratic government. And these doctrines have influenced the United States very greatly in their expansion, although increase of wealth and the growth of systems of corruption and wire-pulling, of professional politicians and inventive and sensational newsmongers, have considerably modified the old Puritan aspect of many parts. **Religious and political principles.**

A peculiar unrest has affected American life, owing to the never-ceasing expansion westwards and south-westwards. For a long time life was affected by one incessant movement westwards. Nearly every youth sought a home of his own, which he could most readily procure on unoccupied territory, troubled only by possible incursions of Indians, who for the most part received scant consideration from the settlers; and who regarded the latter as the robbers of their proper hunting-grounds. Thus war of a guerilla nature was long kept up; and possibly this developed a lawless and adventurous spirit in many of the border settlements. But sudden accessions of wealth owing to many causes, notably the development of the gold mines **Unrest and westward movement.**



INQUIRY OFFICE AT AN AMERICAN HOTEL.

of California and the silver mines of Nevada, followed by more rapid squandering of the same in dissipation and extravagance, and the reckless gambling fostered by such a life, have probably done much to produce a peculiar roughness of type in many of the later settled regions.

Probably, too, the continued incursions of strangers from the British Isles, from Germany, Scandinavia, and other countries, had much influence in unsettling the population in many regions. Immigration of Europeans. A large, unsettled, unassimilated population tends to be excitable, ever ready for a new venture, while the settled farmers are spread over the country and are not much in evidence. Thus the American type has become characterised as go-ahead above everything. "Cuteness," sharpness, and enterprise are well known and sometimes excessive features of our American cousins, and have even been reflected in their physical aspect. The long narrow type of face, short scraggy beard, bright, keen, mobile eyes, and a general aspect of self-reliance, energy, and not a little "cockiness," are among these.

On the other hand, the United States may claim to have introduced some new types which have much to recommend them. The frank, free, unconventional woman, gracious and cultured, handsome New types. and self-reliant, independent of male help and incapable of feminine pettiness; the shrewd inventor of new machinery, new appliances, or new combinations in business; the deviser of colossal schemes, whether of university education or of collection and distribution or manufacture of goods, flourish in America, and show their appreciation of Europe and European culture by visiting their "effete civilisations" as often as possible and buying up the best of their art products at enormous prices. But the glory of the United States is the fact, of which every man is conscious, that the way to success and power is open to every man capable of it. Herein is the strength of the Republic of the United States, backed for the present by almost virgin treasures of soil and mines.

Yet this country, so rich and so free, has had its Civil War (1861-5) of so bitter and disastrous a nature that

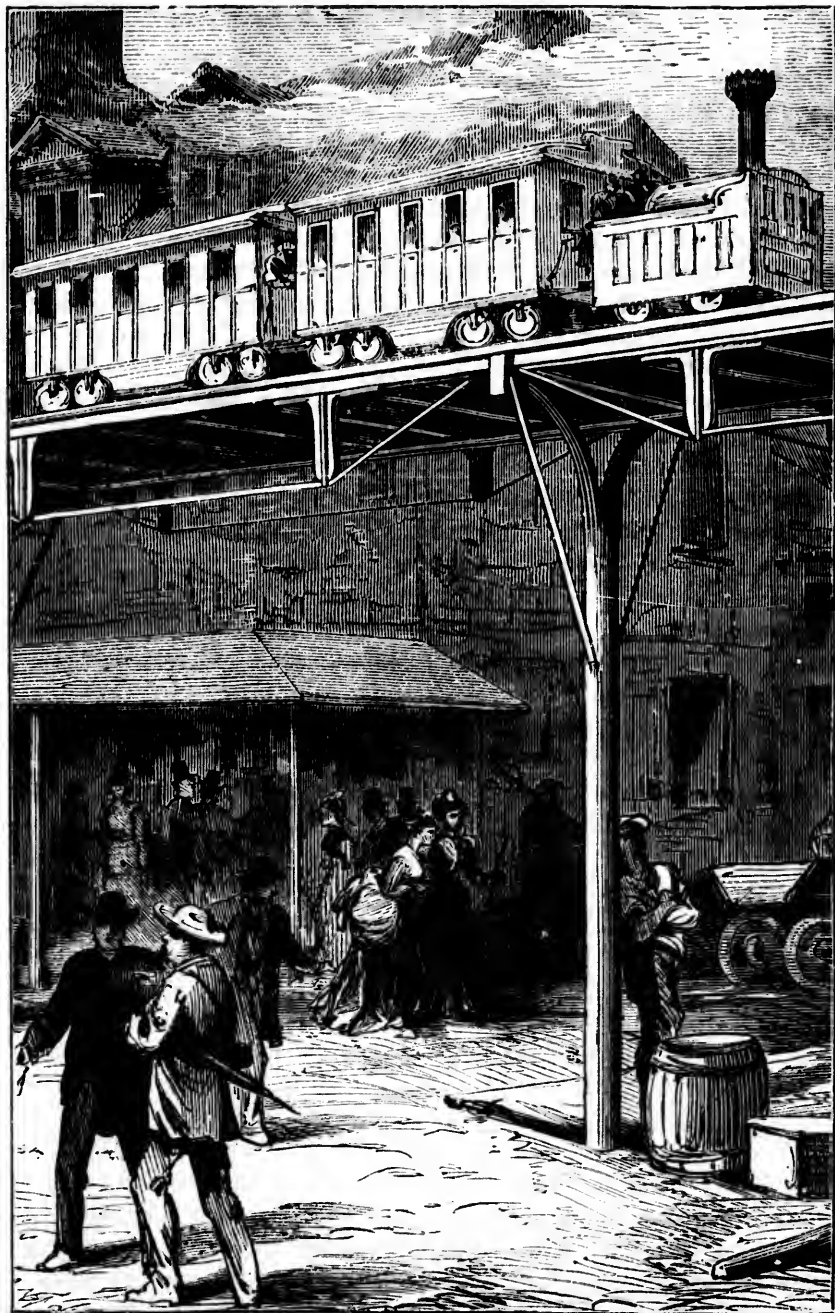
more blood was shed in it than in any other war; a war perhaps inevitable from the nature of the growth of the country, and the differences of climate

The great
Civil War.



BACKWOODS AUCTION.

and settlement which it included. It could hardly be regarded as certain, until tested, that States which had freely united would not be allowed as freely to separate.

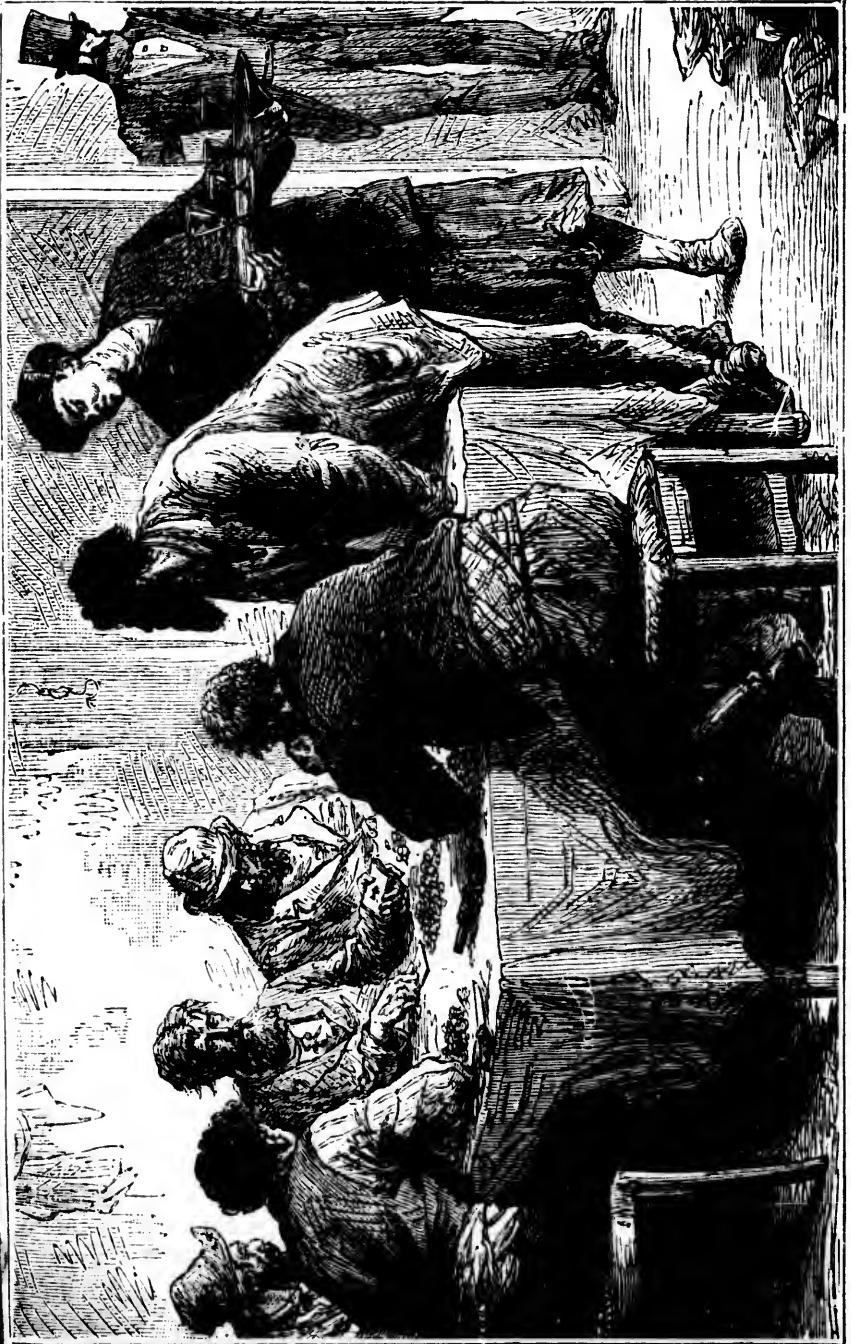


THE ELEVATED RAILWAY : BROADWAY, NEW YORK.

The Confederate States of the South might with justice say that the Union was to last only so long as it was voluntary, and that it was a denial of liberty for the stronger States to compel them to remain in connexion with each other when their policy diverged. But in truth the original system or principle on which the Union was founded broke down at this point; and a nation was found to be a greater thing, a nobler ideal to fight for than the right to separate voluntarily. Either there could only be one people of the United States, or there might be fifty; and union was seen to be strength; separation was weakness. Thus the stronger conquered; and inasmuch as the weaker were the slaveholders, and slaveholding **abolition of slavery.** has been abolished in consequence of the war, the cause of freedom and civilisation must be held on the whole to have gained by the war, although the freedom of self-governing States was largely curtailed.

Notwithstanding the abolition of slavery, the negro question is still one of the difficulties of the United States.

The negro question. Throughout the States, but more especially in the old slave States, the negro is at a discount, whatever his degree of education, or skill, or refinement, which are often considerable. There are numerous universities, colleges, and grammar schools for the negro people, and these also educate large numbers of the poorer whites. The racial caste system is largely upheld by the descendants of the old English aristocratic planters. It undoubtedly constitutes a serious danger, by tending to make government in the States depend upon a pure white or a solid negro vote. Another gross injustice is the extension of the social ban to every one having the slightest trace of negro blood, even one sixteenth or one thirty-second. In justice to the negroes it must be said that they do not show any tendency to violent methods, nor to set up a negro rule where they get the power. The British races may certainly point to Mexico, San Domingo, and South America as illustrations of the evil resulting from indiscriminate mixture of European and negro races; but it is vice, not freedom, which has mixed and debased these to such an extent.



GAMBLING AT SAN FRANCISCO.

A further element of weakness in the United States is the want of homogeneity of the white population, and the **Varied elements.** growing differences of type between the populations of different localities. A population which includes, besides negroes, English, Scotch, Welsh, and Irish; Germans, Dutch, and Scandinavians; and French and Spaniards in noticeable proportions, requires a long period of mingling, without much continuous im-



SHAKER WOMAN.

migration, to become amalgamated. But such complete amalgamation can never take place, because of the differences of climate and surroundings, and of occupation, and the great distances separating different sections. Thus the United States present us with one of the most tremendous racial experiments ever tried, whether divergent peoples can be retained under one government, when free-

dom and self-government exist. The lean, tough, and wiry Puritans of the north-east; the restless and violent Western people; the finely-developed, high-bred, immobile Southerners; the phlegmatic Germans and other Teutons of the central and mid-northern States; the uneducated, reckless, superstitious Irish, who form a large class in the Atlantic States; all these constitute so many clashing groups, and tend to make politics a game and a profession characterised by little nobility and much

meanness and corruption. The dreaded immigration of Chinese, already largely established in California, has been checked by recent legislation. The Californians object to the Chinese, strange to say, partly because of the very qualities which have made them useful. They are undoubtedly quiet, much-enduring, quick to imitate,



NEGRO LADIES, NEW YORK.

very industrious and frugal, willing to do the meanest or dirtiest work; but they are also for the most part very dirty, and usually have no notion of honesty, or fidelity, or truthfulness. This of course shows that the Chinese who have come to California are not fair specimens of their countrymen. The Chinese too have shown no desire

to conform to or understand the United States, system or to become citizens of the country, or even to establish their domestic life there. Perhaps, after all, the United States jealousy of the Chinese is largely due to their astonishingly cheap workmanship, and its tendency to cut down prices.

Our space is all too scanty to deal with the various aspects of life in the United States. One thing is clear, **Aristocracy.** that a country which resolves to have no aristocracy proceeds straightway to develop one by infallible process of evolution. In different parts of the States the criterion of aristocracy may differ—wealth, brains, or descent from old European families or early settlers being supreme, according to locality; but the division between higher and lower exists as certainly in the Republic of the United States as ever in European States.

The status of women is undoubtedly higher and freer in the United States than in Europe: not that women **Position of women.** wield more social influence, for that is impossible; but that their brains are more cultivated, more free, and more respected in their exercise. Women have consequently a much larger share of higher occupations, in law, medicine, and Church work, than in England. On the whole, too, domestic life and home feelings do not suffer. Children, however, early become self-dependent, and enjoy a greater freedom of intercourse than in Europe. The chaperone is not an institution among them; and it is claimed that the open and frank style of friendship among the young produces a less artificial and more satisfactory state of society. Marriages are scarcely ever arranged by parents, almost always by the young people themselves.

The educational system of the United States has many remarkable features. In the first place, every township **Education.** (a much larger area than our parish) has about twelve square miles set apart for the school fund. In addition, there is a large voluntary education rate. The schools are free to all, and very much more attention is given to scientific subjects than in England;



ON A RANCH IN TEXAS.

and this bears fruit in the astonishing fertility of the States in new mechanical inventions. Education of boys and girls in common is very general. Even in some

Universities. Universities a similar system is pursued. The Universities are far more numerous, but less select and with a less elevated standard, than in Europe. There are conspicuous exceptions, however. Yale and Harvard and Cornell Universities may be briefly referred to. Harvard, at Cambridge, near Boston, is the oldest, dating from the death of John Harvard in 1638, who had been a scholar of Emmanuel College, in the old Cambridge, and who bequeathed his library and £800 to the school already founded at Cambridge. Originally, a strict religious foundation, it is now secular, and complete in its faculties. Thus Harvard has already celebrated

Harvard and Yale. a 250th anniversary, and its age, no less than its notable alumni, gives it distinction. Yale, at New-haven, in Connecticut, was named in 1718 in honour of Elihu Yale, a native of the town and great benefactor to the college. It is specially the University of the New England Congregationalists, but it is one of the most liberal and complete in the States. Cornell, near Ithaca, New York State, is a new type of University, entirely unsectarian, and free to both sexes, founded by Ezra

Cornell. Cornell, and with chairs endowed by men of all sects. Those students who have not sufficient private resources provide for themselves by manual labour on the college land, producing food of all kinds. The University adds to the usual branches of education, agriculture and the mechanical arts, and includes both military tactics and theology. There are many other colleges less liberal than these, in which sectarian fetters diminish the benefits conferred.

In literature it is natural that imitation of British models should as yet predominate; and while it cannot be doubted that no Transatlantic genius has yet arisen equal to the greatest names of Europe, the land which has produced Washington, Franklin, Jefferson, the Adamases, Webster, among statesmen; Prescott, Bancroft, Motley, among historians; Longfellow,

Bryant, Holmes, and Lowell, among poets; Emerson, among essayists; and Hawthorne, among novelists, lacks few of the elements of greatness. There is a tendency now-a-days to a wilder and robuster type of literature, represented by Bret Harte and others, alongside of a more refined and subtle, perhaps over-refined type, represented by Henry James.

In science, beginning with Franklin, and continuing to Edison, the United States has done much for practical life, but not so much striking original investigation. Agassiz was an adopted biologist; and many other scientists have been drawn from Great Britain; but Dana, Leidy, Cope, Marsh, and Hayden take high rank as native biologists and geologists.

Science.

The cities and manufactures of the United States are among the most surprising growths of the present century; New York, with its enormous docks, its magnificent Broadway and avenues, and its squalid tenement buildings; Boston, with its memorials of the past, its "Cradle of Liberty," Faneuil Hall, its great bookstores and public library, and greater literary circles; Philadelphia, with its marvellous City Hall of marble, its vast avenues, its great manufactures; Washington, the capital, with its commanding Capitol, its State offices, its magnificent distances, and its population of officials and office-seekers; Chicago, with its enormous grain and provision trades; San Francisco, the most beautiful city in the Union, and one which appears more suited to Englishmen than most of the Eastern cities. The mixed population of the latter is very noticeable; Mexicans abound, with Frenchmen and Italians; South Americans, Polynesians, and Australian are numerous. As to manufacturing industries, they may now be said to include all things needed in the States, and even a bare enumeration of their seats and striking phenomena is impossible.

Great cities.

In religion the United States is as varied as in climate or in race. Many an old-world movement has here sought a refuge; many a new one has arisen from the clash of previously separate races, or through

Religion.

the conditions of a new life. All the Protestant sects are represented—Episcopalians, Baptists, Methodists, Presbyterians, etc.; while the Unitarians and Swedenborgians are significant groups. A peculiar aspect is given to religious life in the United States by the absence of State control, or patronage or support of any one religious sect. Thus Roman Catholics and Episcopalian and other Protestants stand on an equality side by side. It cannot be said that religion is less, probably it is more flourishing than in any other country; witness the large numbers of churches and theological colleges, the numerous philanthropic and missionary societies, and the extensive religious literature.

Public attention is however frequently directed most definitely upon small communities or sections of religionists, with peculiar tenets or practices; such as the Mormons of Utah, with their assumed new revelation, their polygamy, and their agricultural success; and the Shakers, with their celibacy and community of goods, their non-resistance principles, and their spasmodic fits of religious excitement.

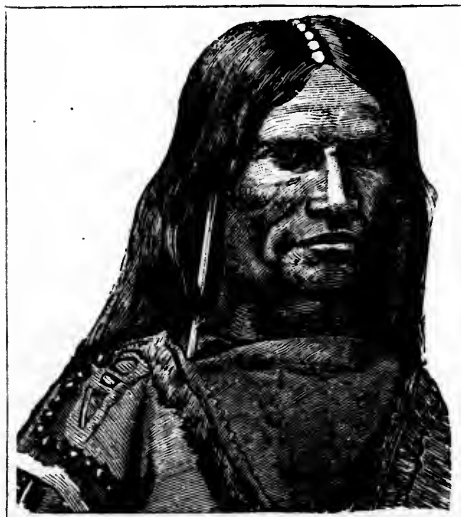
Altogether, the United States must rank as one of the half-dozen supremely interesting nations. In intellect, in material prosperity, and possibly in moral stamina, no nation can be named as superior to the great land of the Teutons across the water.





CHAPTER V. The United States Indians.

Past treatment—Reservations—Modern progress—The principal tribes—Prehistoric remains—The Chinooks—Medicine-men—Religious ideas—Inland Columbian tribes—Character—Women—Medicine-men—The unseen powers—The Californian Indians—The Apaches and Comanches—The Pueblos and Moquis—Indian character generally.



SHOSHONE.

WHILE the history of the Indians since the invasion of the whites has been **The Indians.** generally peaceful in Canada, it has been the reverse in the United States. It must of course ever remain doubtful what their numbers formerly were, but there is good testimony that many tribes have considerably decreased; still, at present there are three hundred thou-

sand Indians in the United States; and some of the tribes having accommodated themselves to their altered condition, and settled down to agriculture, have fully kept up their numbers. In any case, although wars with Euro-

peans have cost the life of many Indians, it is probable that more lives were formerly lost in internecine warfare, and there are many compensations for the losses which the Indians have sustained.

It cannot be denied, however, that the Europeans when they first landed in America, and for long afterwards, showed a disposition to regard the natives as no better than animals. Every particular in which they differed from the white man was looked upon as evil and degraded; and no attempt was made to study them, except to overreach or outwit them. Again and again, treaties were made with the natives, defining the European limits, or securing native rights; and again and again were the treaties broken—the Indians, by reason of their guerilla warfare and their unconquerable attachment to their former hunting grounds, or by theft and other delinquencies, generally, though not always, giving some excuse for this breach of covenant. Unfortunately there has been no sufficient permanence in the staff appointed by the United States for administering Indian questions. The largely prevalent habit of changing officials with a change of president or governor, combined with the political nature of nearly all appointments, has often conduced to the employment of the most unfit, or to the frequent change of the type of administrators; and consequently the Indians have been, and many still are, much more hostile to the United States than their kin are to Canada.

The policy permanently adopted by the United States towards the Indians is to place them upon reservations, where they must remain, and in which whites may not settle. The interest of money allotted to them in payment for lands taken from them, is paid to them in the shape of food, clothing, etc.; and inasmuch as they are thus kept from absolute want, they are to a great extent placed in an artificial condition, and the normal stimulus of the struggle for existence is taken away. For good or ill, this policy has been adopted, so that in vast tracts formerly roamed over by the Indian hunter, not one is now to be found. A large number of

tribes have been congregated in a special Indian territory of about 70,000 square miles, chiefly between the Red and



APACHE.

COMANCHE.

DAKOTA (SIOUX).

IROQUOIS.

Arkansas rivers, between the States of Texas, Kansas, Missouri, and Arkansas. Many small tribes are located here; but the most numerous are the Cherokees, the

Creeks, and the Choctaws, while the Chickasaws, Seminoles, Cheyennes, Comanches, and Osages are all in considerable numbers. The total population is about 80,000. Of these tribes the first five have made considerable **Modern progress** in civilisation. They wear ordinary American clothing, have farms, or follow trades, and live in ordinary houses. They have schools, which are flourishing. There are no large towns among them. Their internal affairs are settled by their own principal and subordinate chiefs with a council. They have framed

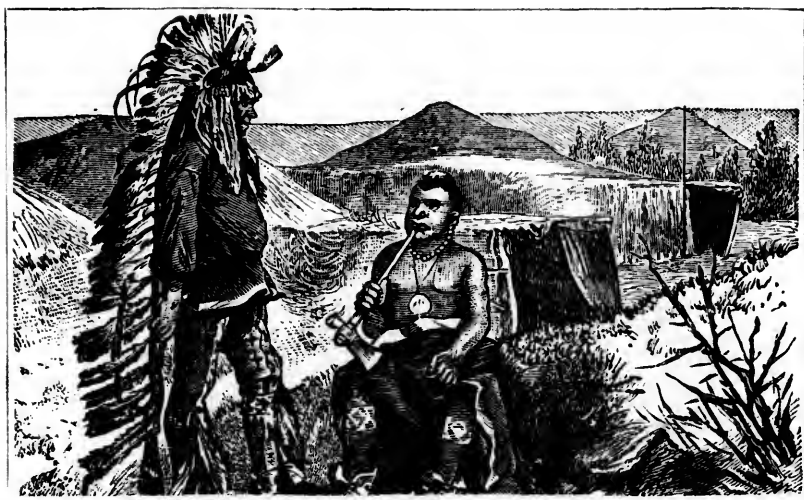


THE GRASS-HUTS, ETC., OF THE KAIVAVAS (CALIFORNIA).

simple codes of law, and have courts to administer them. An agent of the United States Government resides with each tribe or group of tribes.

It would be of little advantage to enumerate the other tribes of the United States; and we will only mention **The principal tribes.** The principal. The Iroquois tribes formerly occupied much of New York State. Their league originally included five tribes, the Mohawks, Oneidas, Onondagas, Senecas, and Cayugas; afterwards the Tuscaroras joined them, and then the united tribes numbered over 11,000. They were long the allies of the

English, and consequently suffered much in the War of Independence. They are now scattered on various reservations, but have increased in number to 13,000. The Chippewas, or Ojibways, formerly a large tribe of the Algonquin family, inhabited Michigan, Wisconsin, and Minnesota, and now occupy numerous reservations, and have increased in number to above 20,000. The Dakotas, or Sioux, are the most powerful, courageous, and warlike of the North American Indians. They number about 35,000, and occupy large reservations in Dakota, Wyo-



PAWNEE (NEBRASKA) IN WAR DRESS; SMOKING OUT OF THE TOMAHAWK.

ming, and Montoma. They have been nearly always at war with their neighbours, and large bodies of United States troops had to be kept on their borders. In 1875 and 1876, their chief, Sitting Bull, was able to maintain a successful resistance against all the troops that could be brought against him, and he finally escaped into the Canadian Dominion with all his followers. The Crows are a branch of the Dakotas in Southern Montana, a noted tribe of marauders and horse-stealers, who can not be said to be really subject, though they avoid open war with the whites. The Snakes, or Shoshones, in Wyoming,

Idaho, and northern Nevada, are of a more peaceful type, and are progressing, but have had to bear the attacks of the Crows, Blackfeet, and other tribes. The Apaches are an offshoot of the Tinneh family, long at war with the whites in Arizona and New Mexico. Besides these, there are a number of Pacific Coast tribes, generally of a lower type than the eastern tribes.

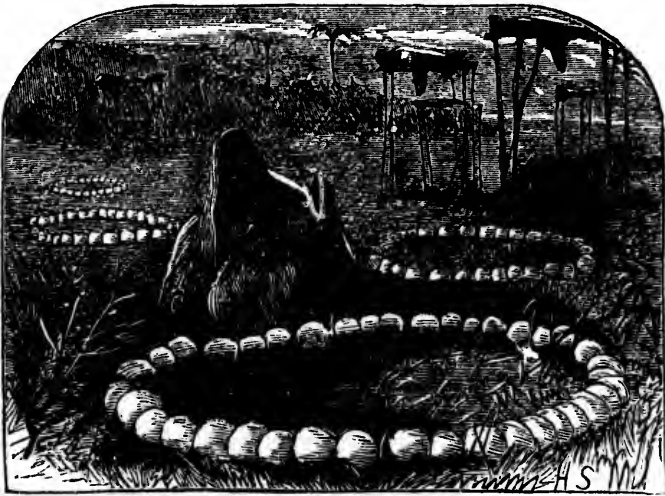
Among the pre-historic remains of the United States, we must mention the considerable ruins of mounds and other earth-works throughout a great part of the Missis-



BURYING-PLACE, HUTS, AND BUFFALO DANCE OF THE MANDANS.

sippi valley, and in other tracts. Some mounds appear **Pre-historic remains.** to have been altars and barrows, some imitative of the forms of animals, others arranged in mathematical figures. Along the coasts are found old shell-heaps, as in various European countries, and spear and arrow-heads are found frequently in the course of ploughing. There are evidences of old workings of copper mines in the Lake Superior district; the native copper has been found, hammered into arm and wrist bands, chisels and axes, etc., in the great Creek and other mounds.

In some cases complete ancient human ossuaries have been found, in which the bones of entire villages have been deposited after the decay of the bodies above ground. The old mounds have yielded well-formed bone needles, shuttles, porphyry discs, axes, chert knives, etc. There are no coins; but there is evidence that shells or shell-beads have long been used for this purpose on the North Atlantic. One kind, known as purple wampum, was derived from the shell of *Venus mercatorius*, and the white wampum from the columns of the periwinkle. It appears probable that these people were settled and civi-



MANDAN PLACE OF SKULLS.

lised to a considerable extent, and were extinguished by the onslaughts of barbarous tribes.

In south-west Colorado, and in north-west New Mexico, and in parts of Utah and Arizona, remains of buildings of stone and mortar, aggregated in large towns, have been found. Some were built in the open by an agricultural people, others in high rocky situations with defence towers; while others are cave-dwellings in niches of the cañons. Vast quantities of pottery are found in their neighbourhood, together with wicker work, and arrow and spear heads. Probably these were built by the ancestors

of the Pueblo and Moqui Indians, or by tribes related to the Aztecs of Mexico.

Inasmuch as most of the Indians in the Eastern and Central States are now living more or less civilised lives, and present but pale reflections of their ancestors, a much



DAKOTA CHIEF.

better idea of what they were is to be gained by studying the western tribes. Beginning with the **The Chinooks.** Paget's Sound and Chinook Indians, on and near the Pacific coast, we find robust bodies with bowed legs, owing to their sitting in canoes. The Chinooks have

several strongly Mongoloid features—flat faces and noses, oblique eyes, large nostrils, thick lips. They may be called the arch head-flatteners, the flattening being done in wooden cradles, with a piece of wood, bark, or leather tied over the forehead with strings which are tightened



PRAIRIE INDIAN WOMAN.

on successive days. Usually the child does not leave its position till the flattening is complete. Pads are inserted to prevent the pressure from being too uncomfortable; but the infant in this torture-bed, with the eyes partly protruding from the sockets, presents a horrible spectacle.

The girls are more especially subjected to it than the boys. Slavery was common among them till recently, and slaves were never buried, or cared for when ill. Weddings are simply celebrated by interchange of presents, except among "mission Indians," or converts, and marriages are



TECUMSEH, AN IROQUOIS CHIEF.

not very prolific, perhaps owing to the general laxity of morals. Feasts, at which all eat as much as possible, are common. These were followed by wild dances, yelling and singing. Gambling is very prevalent, the Chinooks readily risking all their property, their wives and children, and sometimes their own freedom, in a game which consists in passing two small sticks rapidly from hand to hand, one stick being marked, and the opposite player guessing which hand contains the marked stick. Another game is played with beaver teeth with figured sides, which

are thrown like dice, the game depending on the combinations of figures turned up. Successful gamblers make as much noise as possible, to confuse their opponents.

The medicine-men among these people have less influence than farther north, except in their quality of

physicians. Many varieties of burial are found; some tribes place the dead man in his best canoe, covered by an inverted canoe, and raise it on a plank platform, or hang it from the branches of trees. Among other tribes the dead are placed in a sort of shallow vaults, and covered with a roof of planks or poles. Many of these tribes

believe in a principal good deity, and an evil spirit. The Chinooks, in addition to the Creator of the universe, Ikanam, believe in Italapas, the Coyote, who created men imperfect, and taught them various arts; also in a fire spirit, an evil spirit, and a body of familiar spirits. Each person has one special spirit, selected by himself early in life, sometimes after fasting, some-



AN INDIAN SQUAW AND BABY.

times by adopting the first object he sees on visiting the woods. These guardian spirits are supposed to give secret directions, which must be followed, under heavy penalties. Altogether the Chinooks have a bad character. In some few instances honesty has been detected among them; but they are largely thieves and liars, though they treat children and old people kindly.

The inland Columbians, who may be generally described as Salish and Sahaptins, include the Flatheads and Nez Percés as the chief tribes. They are taller than the coast tribes, and their legs are not deformed. The face is also better, the eyes rarely oblique, the lips thin; the general aspect is stern and rather melancholy, but not repulsive. Head flattening is extensively practised; tattooing is not general, though painting of the face is; but a number of tribes pierce or cut away the septum of the nose. The special inland garb is of dressed skins of deer and other animals made into a rude shirt with loose sleeves, and leggings reaching half-way up the thigh. The women's dress reaches nearly to the ankles. Buffalo or elk robes are worn over this. Their garments are copiously decorated with leather fringes, feathers, shells, and porcupine quills. The clothing is worn unchanged till it is disgustingly dirty. Their dwellings are easily and often removed, and consist of a tent-like frame of poles covered with rush matting or with skins, and with an opening at the top for the escape of smoke. These dwellings are so large as to accommodate many families, each having its own fireplace and allotted space, without the use of partitions. Fish, game, roots, and fruits constitute the varied diet; and hunting is often done on horseback, the bow and arrow formerly being the only weapon. All adults were brave warriors on occasion. Horses are their most valued property. They hold annual summer gatherings and fairs on the rivers. They have few arts, their carving being very rude; but they can count up to a few hundreds. Years are reckoned by winters and sub-divided by moons or months, which they name according to some periodical employment or the ripening of some plant.

In character and morals, as in physique, the inland nations are superior to those of the coast. Their active hunting habits render them more vigorous, and give them less leisure. "Honest, just, and charitable," says Bancroft; "ordinarily cold and reserved, but on occasions social and almost gay; quick-tempered and revengeful under what they consider injustice, but

readily appeased by kind treatment; cruel only to captive enemies, stoical in the endurance of torture; devotedly attached to home and family; these natives probably come as near as it is permitted to flesh and blood savages to the traditional noble red-man of the forest, sometimes met in romance." Many have become converts of Jesuit or Protestant missionaries, and appear to have improved in numerous respects.

Among many tribes wives are bought from their parents by presents of horses; and to give a man a wife without payment is a disgrace. This is the chief formality, though smoking and feasting usually follow. Among the Flatheads there are more complex ceremonies, such as baths, change of clothing, torchlight processions, long lectures to the couple, and dances. In some tribes the man who marries the eldest daughter of a family is entitled to all the rest; and the husband joins the wife's tribe, and to her all the household property belongs. They are very faithful wives and affectionate mothers; children are long suckled, and are exposed with but slight clothing to all extremes of weather. Sometimes in periods of distress both children and old people are abandoned. Riding on horseback is universal, and women ride astride. Medicine-men have much the same influence as among other Indians. Hot and cold baths, herbs, bark, etc., are administered in cases of sickness; but in serious illness the medicine-man is called in, and made responsible for his patient's recovery. It is said that the death of a medicine-man from natural causes used to be exceedingly rare. "The methods by which the medicine-man practises his art are very uniform," says Bancroft. "The patient is stretched on his back in the centre of a large lodge, and his friends, few or many, sit about him in a circle, each provided with sticks wherewith to drum. The sorcerer, often grotesquely painted, enters the ring, chants a song, and proceeds to force the evil spirit from the sick man by pressing both clenched fists with all his might in the pit of his stomach, kneading and pounding also other parts of the body, blowing occasionally through his own

Women.

Medicine-men.



BANNACKS (EAST SHOSHONES).

patient's body or mouth by some trick of legerdemain; and **The unseen powers.** this once secured, he assures the surrounding friends that, the tormentor having been thus removed, recovery must soon follow."



PAHUTES: PAINTED GIRL, WOMAN, AND CHILD.

fingers, and sucking blood from the part supposed to be affected. The spectators pound with their sticks; and all, including the doctor, and often the patient in spite of himself, keep up a continual song or yell. There is, however, some method in this madness; and when the routine is completed it is again begun, and thus repeated several hours each day until the case is decided. In many nations the doctor finally extracts the spirit, in the form of a small bone or other object, from the patient's body or mouth by some trick of legerdemain; and this once secured, he assures the surrounding friends that, the tormentor having been thus removed, recovery must soon follow." The unseen powers are credited with much influence, supposed to be exercised through the "medicine-animal" of each person. Thus, in one tribe, each youth, on approaching manhood, is sent by his father to a high mountain, where he dreams of some animal, whose claw, tooth, or feather he ever after

wears as a charm or "medicine." Most of these tribes have no regular form of worship, but believe in a good and a bad spirit; and some of them, on engaging in any important business, offer a short prayer to the good spirit for assistance.

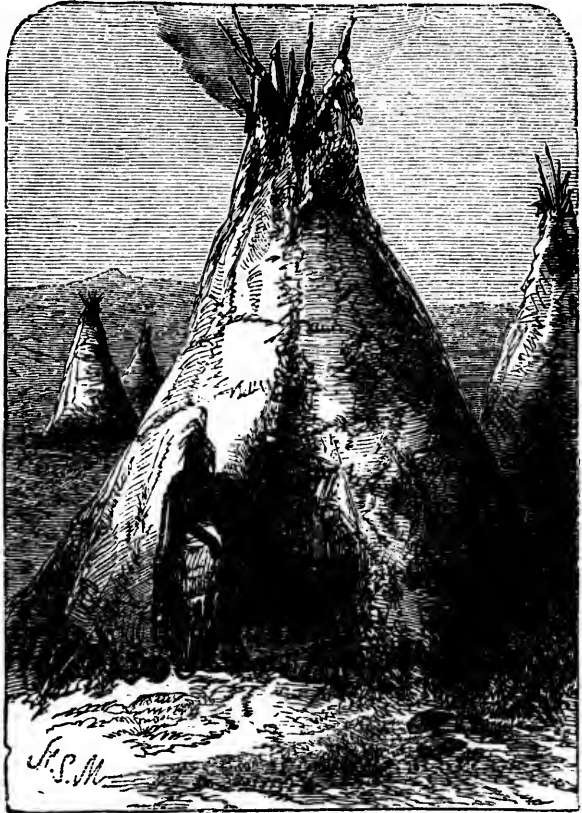
As a rule, the Californian Indians are of a lower and more degraded type than the

C o - The Californian Indians.

bians. They wear comparatively little clothing, have no houses worth calling such, do not cultivate the soil, possess no boats, and do not even hunt to any great extent; in fact, they scarcely possess any morals or religion, and are among the lowest types of Indians. They fish and trap game in an imperfect lazy sort of way.

Polygamy is very general. Underground sweat-houses, in which a fire is kept up throughout the winter, and a sort of Turkish bath can be taken, followed by immersion in the river, are a great institution among them. Some tribes have the custom of the husband going to bed and pretending illness when a child is born to his wife.

The Apaches, Comanches, etc., of New Mexico are a



PRAIRIE INDIAN HUT.

savage set of tribes. The former are small, wrinkled, and hideously ugly, approaching the Mongol type; the latter are tall and well built, with extraordinary powers of vision, and the men wearing beards. All commonly plaster the head and body with mud.

The Apaches and Comanches. Both the Apaches and the Comanches live by hunting and plunder, and eat their meat half-raw and ravenously. The Apaches are particularly prone to plunder, fighting chiefly by ambush and assassination. They can conceal their bodies in grass, among brown shrubs or grey rocks, with such skill as almost to defy detection at three or four yards' distance. Sometimes they clothe themselves in a grey blanket and sprinkle themselves with earth, so as to precisely resemble a granite boulder. Prisoners are cruelly treated, usually by scalping and burning. The Comanches are much more satisfactory enemies. The war-dance invariably precedes starting on the war-path, and they fight on horseback, with bows and arrows, spears and shields. They attack in column, impetuously, and when close on the enemy subdivide, so as to attack both flanks; they keep their horses in constant motion, at the same time hanging over the side so as to expose their bodies as little as possible. In this attitude they can with great skill discharge their arrows over the animal's back or under his neck. They only take a few scalps, to use at the war-dance of victory; but male prisoners are usually killed, while the women become the wives or slaves of the conquerors, and children are adopted into the tribe. Peace is made at a council, in which the pipe of peace is passed round, after presents have been interchanged.

The Navajos tribe are distinguished for their skilful manufacture of blankets, for which purpose they keep large flocks of sheep. They use very primitive looms, but manage to produce regular patterns of geometrical figures in different colours. The wild tribes in general paint and carve rude figures of men and animals on rocks or in caverns. The Apaches can count up to ten thousand; while the Comanches cannot make the simplest calculation without the aid of their fingers or some actual object.

Their government is chiefly by tribal councils and discussion, the chief having only nominal authority and being easily deposed. Custom and tradition have great influence. Women occupy a very low position, being often ill-treated, and readily repudiated as wives. Children are fastened to a small board immediately after birth, by means of bandages, and carried for several months on the mother's back. Feasts, dances, gambling, and horse-racing are prominent amusements of these savage tribes. The Comanches alone abstain from intoxicants.

The Pueblos and Moquis of New Mexico and Arizona are markedly distinct, being semi-civilised, and **Pueblos and dwellers in towns (called pueblos).** When the **Moquis.** Spaniards first conquered Mexico, these people were found with stone, brick, and mud houses, usually several storeys high, each smaller than the preceding, so that there is a terrace outside each. Each pueblo consists of one or more large squares, enclosed by a range of extensive buildings from two to seven storeys high, each building being often itself a square. There is no internal communication between the different storeys; the only access is by external ladders, which can be drawn up. The outer walls of one or more lower storeys are quite solid, the only access to these being on the inner side of the court. Each floor of the building is itself subdivided into a large number of separate compartments, and allotted to the respective families of the tribe. The mode of forming floors and ceilings shows an interesting stage of development. The ceilings are supported on transverse wooden beams, over which is laid brushwood, followed by bark or thin slabs of stone, over which a thick covering of mud is closely spread, so as to render the floor water-tight. Even windows were not beyond the inventive skill of these people; they fitted them with thin flakes of natural selenite instead of glass. The arrangement of such of the rooms as were for common use is very well devised. The sweat-houses of these people are interesting and important. Each town has several of these half-subterranean rooms, said to answer the purpose of bath, council chamber, and

church. They paint the wall of these houses with plants and animals and hieroglyphic groups.

The Pueblos are agricultural tribes, using irrigation, and having made considerable advances in methods of cultivation. They are remarkable for personal cleanliness as well as for the neatness of their houses. They may well have dreaded the onsets of their wild neighbours the Navajos and Apaches, and sought to entrench themselves against them; and they state that their towns have always successfully resisted assault. A system of government was developed by this people, a governor and council being elected annually by each town, and all affairs being decided by discussion and vote in the bath-house. Among the Moquis the office of chief governor was hereditary, but in other respects the government resembled that of the Pueblos.

Marriage among these people is arranged by the girls, who select their mates and afterwards consult their own fathers. The father of the bridegroom has to pay a compensation to the girl's father. Intermarriage is frequent in the villages. The morals of young people are carefully looked after by a sort of secret police. No one is permitted to marry or to sell goods out of his native town without permission of the elders. Women do all the household and much of the out-door work; but their treatment of their children is very kind and sensible.

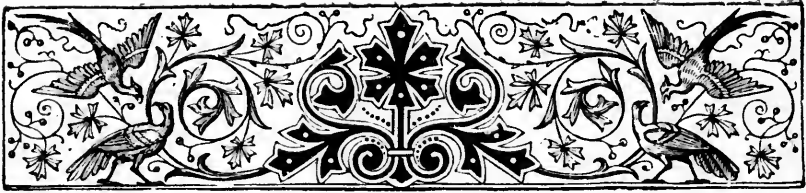
The Pueblos are among the most religious of the Indians, and hold in much reverence an ancestral or mythological personage known as Montezuma. They perpetually watch the fire of the sweat-house, and daily look out for the rising sun. The medicine-man here as elsewhere has full sway.

Altogether, it may be said that in various ways the Indian showed considerable capacity for elevation, which many have retained. He has many valuable qualities, including great powers of endurance of pain, fatigue, and exposure, much skill and cunning, great perseverance and animal courage, and remarkable skill in horsemanship. But his method of warfare can never be accounted civilised or endurable; his habit of treating his squaws

like slaves is barbarous, and his way of scalping his enemies,—even if not intended to torture the victims,—is peculiarly repugnant to civilised people. Lord Dunraven, in his book “The Great Divide,” represents the wild Indian of to-day as only anxious to appear formidable to his enemies and attractive to the women. “If he can scare his foes by the hideousness of his war paint and the ferocity of his appearance, he is delighted, because he may, perhaps, without risk to himself, shoot one of them in the back while running away; and having done so, he and his friends would scalp the body, and kick it, and dance around it, and stamp upon it, and abuse it, and stick it full of knives and arrows, and then go home and be afraid of the dead man’s ghost.”



MOQUI WOMAN.



CHAPTER VI.

The Mexicans and Central Americans.

Indians and Europeans—The Aztecs of Mexico—History—Physical characters—Government and laws—Religion—Castes—Spanish conquest of Mexico—Modern history—Mexican towns—Mixture of types—Mexican dishes—Children and women—Political insecurity—Plantations of Yucatan—Ruins—Natives—Balize—The Central Americans—Guatemala and Honduras—Salvador—Nicaragua—Costa Rica—Central Mexican Indians—Central American Indians—The Mosquito and Honduras Indians—The Caribs—Costa Rica Indians.



MEXICANS.

THE Central American volcanic tract, with its lofty mountains and table-lands, is inhabited by people of a very different stamp from those of the United States. The Indians include some of high civilisation with others much lower; while the people of European descent, mostly Spanish, present the least favourable aspect of their race, but are outdone by the very numerous half-castes. This may be the reason why the Indians are still in considerable preponderance; but

there is no doubt that they are far better adapted to the climate than the descendants of Spaniards.

The Aztecs of Mexico, belonging to the Nahua group,

were the people whose civilisation, picture-writings, buildings, and sculpture caused such astonishment to the Spanish discoverers. Fortunately a fairly intelligible and trustworthy account of their history

The Aztecs
of Mexico.



IN A MEXICAN GARDEN.

for at least three centuries could be made out from their picture-records, whose development was in several respects parallel to that of the Egyptian hieroglyphics. They relate the successive immigrations from regions further

north of the Aztec nations, beginning with the Toltecs at least a thousand years before, to whom they ascribe their great building skill, their gold and silver work, the introduction of maize and cotton, and even their writing and calendar. For a long period the immigrant nations

History. had to fight with the natives. Mexico (Tenochtitlan) was founded about 1325; and about 1430 the Acolhua, Aztec, and Tepanec kings (all Nahuas)

made an alliance, and the Aztecs became predominant under their king Moteuczoma, or, as the Spaniards rendered it, Montezuma. They ravaged and kept in subjection all Central America, taking crowds of prisoners, whose hearts their priests tore out to propitiate their gods. It is even related that the allies agreed to fight against each other for want of other enemies, in order to keep up the supply of victims. Early in the sixteenth century came



MEXICAN LADY.

Cortes, and the Aztec power was doomed.

The Aztecs of former times, like their present descendants, were a small muscular race, not averaging above **Physical** five feet three inches in height. Their skull **characters.** was of a medium type, neither long nor round; and the low forehead, high cheek-bones, long black eyes, black hair, thick lips, and general coarse physiognomy coincides with that of many other American tribes.

Maize was their chief food; aloe juice fermented (called *pulque* by the Spaniards) was their chief intoxicant; and tobacco was in vogue. They made their cotton cloth skilfully by the aid of simple looms. Ears, nose, and lips



MEXICAN PEASANT.

were pierced for ornaments of gold, silver, and precious stones. A metal currency had developed, and much trade was carried on. Sculpture and ornamented woodwork of considerable excellence existed; and besides instrumental

music of a noisy description there was singing, and recitation of ballads and other poems. Dancing was much practised; and one form,—in which the performers, dressed as birds, were suspended by ropes fastened to the top of a high pole, and whirled themselves about in circles far above ground,—was especially noteworthy. They had a ball game called *tlachtli*, in which a ball of india-rubber was driven against the walls of the court by the unaided knee, elbow, shoulder, and other parts of the body.

Government had attained a considerable development among them. The con-



MEXICAN AGRICULTURAL LABOURER.

federate kings and laws. of Mexico, Tezcuco, and Tlacopan had a league for war and other matters, though absolute in their own dominions. The Aztec king was succeeded by a chosen brother or nephew, the other kings by their eldest son by the principal wife. The Aztec king had a large low palace of hundreds of rooms around three large squares; and almost as

large a palace was found at Tezcuco. There were many large works, such as aqueducts and statues, which indicated much advance; and menageries, aviaries, and gardens showed great interest in natural history. Numerous tribute-rolls indicated the extent and variety of the tribute received from nobles and merchants, but the peasantry were ground down, while there were many slaves. Law courts existed in the royal palace, and there were subsidiary courts with judges in the cities. Both laws and court records were written down in picture writing, sentence of death being signified by a line drawn with an arrow across the prisoner's portrait. Oaths were

sworn by the witness touching the ground with his finger and putting it to his lips. The whole code of laws was very severe. War was the most important pursuit, and entered into with great elaboration and with so many so-called civilised formalities.

There are considerable traces of belief in a superior deity among the Mexicans; but they certainly believed also in an evil deity and in a large number of minor gods and nature spirits. The temples were large buildings not a little resembling those of ancient Babylon, being pyramidal in shape and rising in a succession of terraces communicating by corner flights of steps, to a small platform. That of the great war-god was of enormous size; and his rites were celebrated chiefly by human sacrifices, cannibalism following them. In addition to this, the prayers, processions, dances, fasts, penances, etc., were abundantly performed. The young were dedicated with appropriate prayers to the gods, and were carefully taught in extensive schools. Marriages were largely determined by horoscopes, old women being employed as go-betweens. The priest performed the ceremony by tying the garments of the young couple together in a knot. Cremation was practised, and a king had a ghostly retinue of servants provided for him, with garments, provisions, and various other means of passing safely to the next world.

Religion.

This must serve as a specimen of Central American peoples of a comparatively high civilisation, among whom the Mayas of Yucatan and the Quichés of Guatemala are prominent, though perhaps not so notable as the Aztecs. We must pass on to the modern history, associated with the name of Hernando Cortes, a Spaniard who accompanied Velasquez to Cuba in 1511, and in 1519 undertook the conquest of Mexico with six or seven hundred Spaniards. Their artillery, ships, and horses convinced the Mexicans that their visitors were gods; and, yielding to this idea, the king, Montezuma, admitted them to the city of Mexico, where Cortes gained possession of the king's person, and had a Mexican general and his officers,

Cortes.

Spanish
conquest of
Mexico.

who had attacked him, burnt alive. After tumults, in which Montezuma perished, and a pitched battle in 1520, Cortes remained conqueror, but, failing to conciliate the conquered, treated them with great cruelty. It is with satisfaction that we read that Cortes died in solitude and neglect, though, as he said proudly, he had given Charles V. more provinces than his ancestors had left him cities.

Mexico was a Spanish possession for three hundred years, and Spain worked it specially as a source of wealth to the crown. The natives were compelled to work in strict subjection on plantations and in mines; and in the process a very considerable intermixture of the Spaniards and their subjects took place. The result is, that half the population of ten and a half millions is pure-blooded Indian, three millions are half-castes, and about a million and a half are pure Creoles of Spanish descent. Early in the present century the Creoles were discontented with the governors sent out from Spain; and in 1810 they revolted. After partial failures, Mexican independence was proclaimed in 1821, under Iturbide, who was proclaimed emperor, and at once had to face a republican revolt under Santa Anna. After this period it is almost an endless task to trace the three hundred revolutions and disturbances of Mexican peace, from which a large Indian population hold aloof, preying on both contending parties alike. For various periods, shorter and longer, Santa Anna was dictator or president; but during his sway, New Mexico, California, and Texas were ceded to the United States, after wars. In 1857, the present constitution, a federal republic, with representative government, was proclaimed under Juarez, and further celebrated in 1861 by the confiscation of Church property and that of many foreign subjects. In 1862-4, the Emperor Napoleon III. of France, at first with the co-operation of England and Spain, intervened, and ultimately set up as Mexican emperor the Archduke Maximilian of Austria; but in 1867, the new emperor, left to himself, was captured and shot by Mexicans, and the republic re-established, since which time a modicum of peace has been preserved.

The majority of Mexican towns are situated on the upland plains, and have mostly flat-roofed houses of one storey, arranged in broad, straight streets, the only important buildings being the cathedrals or churches, often with domes; for Spain of course introduced and left behind her the Roman Catholic religion. They usually have handsome public gardens, adorned with rich tropical vegetation. The city of Mexico has a very mixed population, Indians, Mestizoes, and Creoles predominating; but Europeans do most of the business, for the natives are much given to idleness and pleasure. Yellow and brown complexions predominate. "Mexican belles" certainly have large eyes, very white and regular teeth, and abundant black hair; but their small, weak-looking physique, prominent cheek-bones, large mouths, and other defects prevent them from attaining the highest beauty. Dress is comparatively slight in the country districts, women often having little but a brightly coloured skirt. However, they go deeply veiled to church. But wherever "society" can be said to exist, a more or less slavish imitation of European fashions is kept up.

Mexico has some special dishes, in many of which lard figures prominently. Tortillas are insipid thin cakes of ground maize; frijoles are a small black bean, eaten with tortillas rolled up as a spoon. Tomatoes has a basis of stewed turkey, highly seasoned, mixed with maize-flour, rolled in maize-leaves, and steamed. Chocolate, flavoured with cinnamon, is largely drunk.

The children of European blood are not well cared for, being nursed by Indian girls with no education. They are of very delicate constitutions, and are very precocious. Consequently their play is of a very quiet description, and it is not surprising that the mortality among the children of the well-to-do classes is great. Women are scarcely educated at all, and spend their time in pleasure; and it can scarcely be said that men are much better. Their religion is of a very superstitious kind, and attaches much importance to ceremonial observances.



The result of political insecurity and extensive brigandage is to be seen in the general idleness of the people, who let most of their trade be conducted by **Political insecurity.** foreigners. Even a large part of the mining work is done by foreigners. Good roads and railways are still greatly wanting. Family life partakes largely of the wrangling and jealousy which characterise politics; and the demoralisation is assisted by the public lottery system. These lotteries, or *monte*, are pursued with frenzied excitement by all classes. Many public and religious functions are carried on for the most part by the produce of the lotteries.

The peninsula of Yucatan has a largely agricultural population, the land being parcelled out into great farms **Plantations of Yucatan.** under Creole owners, who keep large gangs of half-caste Indians to work them. Although slavery is not permitted, the system by which the planters supply their hands with goods keeps them constantly bound to their service; and the whip is not spared to insure their obedience. The towns, with their Spanish aspect and pleasure-seeking population, contrast strangely with outlying districts, where plundering Indians make everything insecure.

Yucatan is also specially interesting because of the ruins left by the Maya and Cocomes nations—temples, **Ruins.** palaces, and artificial mounds of imposing dimensions and remarkable construction remaining to indicate the importance of the old civilisation. Their present descendants, of smaller and stouter make than the northern Indians, have small hands and feet and **Natives.** are pleasing looking. In temperament they are reserved and passive. Some of the tribes wear only a loin cloth; in others the men wear drawers and jackets; the women wear coloured skirts and chemisettes with short sleeves; children go naked. The hair is worn long, or looped up. Maize, rice, the sugar-cane, and tobacco are largely cultivated by them, and their manufactures of cotton stuffs have attained much excellence. As among almost all Indians, singing and dancing are favourite amusements. They have an instrument

composed of pieces of hard wood of different lengths stretched across a hollowed-out canoe-shaped case, played upon by two short sticks. Their besetting vice is intemperance. We need not say much about the small population of Balize, or British Honduras, many of whom are engaged in mahogany-cutting. They are a mixed group of Negroes and Indians, some being Caribs transported from the West Indian Islands, and mixed with Negroes. They are excellent woodmen. The colony has had a complex history, being originally a mere settlement allowed by the Spaniards, which developed into a limited colony, and was in 1850 specially excepted from the convention between the United States and Great Britain, by which both countries bound themselves not to fortify or colonise any part of Central America.

With Guatemala we reach Central America proper. When Mexico shook off the Spanish yoke, Guatemala followed suit; and in 1824 a Central American Confederation was formed on a democratic basis, slavery being abolished. In 1839, Guatemala, under Carrera, a low-class Indian, became independent, and Carrera afterwards became president for life; he died in 1865. In 1876, Barrios, a subsequent president, endeavoured to re-unite Central America, but failed, and Guatemala remains separate. The republic of Honduras, east of Guatemala, is of interest as including the spot of American soil on which Columbus first landed, on the 4th of August, 1502, at Cabo de Honduras. Sailing to the west, after undergoing much danger, he discovered the prominent cape which he named Gracias a Dios ("Thanks to God"). Since 1839, when the Central American Confederation was dissolved, Honduras has repeatedly attempted to unite the other States to itself, often by war. In 1865, a new Constitution was framed, providing for a presidential election every four years; but there have been no regular elections of presidents in recent years, and none have served the full term of office. The little republic of Salvador, which flanks Honduras on the Pacific

coast, was, till 1853, united with Honduras and Nicaragua. It has the usual president elected for four years, and has had the usual Central American "pronunciamientos" and military nominations. But it is thickly peopled, and has managed to make progress both with education and commerce. Notwithstanding its numerous earthquakes and violent volcanoes, its people are active agriculturists, growing the finest indigo, caoutchouc, coffee, tobacco, etc.

Nicaragua derived its name from a chief of the Cholutec tribe, who ruled over this land when the Spaniards first penetrated it. It had an unfortunate history under the Spaniards, and has been scarcely

Nicaragua.
less unfortunate since. First joining the Central American Confederation, it has since then been distinguished for military and popular revolts, in which the resources of the country have been wasted and its population debased.

Costa Rica, meaning "rich coast," is by no means a true name; but signified Spanish hopes. In 1823, however, the gold mines of Agucate were opened, followed by others; and Costa Rica has become the richest of the Central States, having fortunately suffered less from internal turmoil or foreign war than the rest. The soil is also extremely fertile; coffee yields a good return; the land is parcelled out in small freeholds, and the working classes live in remarkable comfort. It is still scantily peopled, except in some districts; but it is notable for containing by far the largest proportion of people of Spanish descent in the Central republics; and



MEXICAN INDIAN.

they have undergone very little mixture with the Indians. Here the natural Spanish covetousness has had a good chance of displaying itself. The great difficulty is, to get sufficient useful labour. It must be confessed that the long cessation of payment of interest on the public debt



RACE TYPES IN YUCATAN.

(dating from 1872), and the general state of public morality, present by no means a flattering picture. A composition has been made with foreign creditors, to take effect from January 1, 1888; and this may introduce some improvement. But the facts that one-fourth of the children are illegitimate, and that statistics of crime are

kept back as being too discreditable, do not speak well for the State of Costa Rica.

Turning now to note a few points about the wild tribes of Mexican Indians we find the Central Mexicans termed "thick-skinned, thoughtful, and reserved," making it extremely difficult to ascertain by their expression what their real thoughts are.

Central
Mexican
Indians.

Bancroft describes them as "peaceable, gentle, and submissive to their superiors, grave even to melancholy, and yet fond of striking exhibitions and noisy revelry; improvident but charitable, sincerely pious, but wallowing in ignorance and superstitions; quick of perception, and possessed of great facility for acquiring knowledge, especially of the arts, very imitative, but with little originality, unambitious, unwilling to learn, and indifferent to the comforts of life." When excited by drink or other cause, they pass suddenly to extreme cruelty and fierceness. Courageous in danger, they tremble at a white man's frown. Though indolent, they do much inefficient work in mining and agriculture.

In many parts of Central America, tribal distinctions are still kept up, and a sullen indifference marks the Indians. The highlanders are of lighter complexions and better features than the lowland tribes. Except by the former, the hair is now cut short. The women wear a waist-cloth when at home, but when out of doors they put on an upper garment of striped cotton, covering them to the waist, with a central hole for the head. This garment they usually dye, embroider, or otherwise decorate in very tasteful patterns. The Quichés of Guatemala have a red turban-like head-dress of ribbons interwoven with their hair. Tattooing and painting, with piercing of the ears and lips, are now chiefly practised in the hill districts. Their villages are built of simple posts and rafters, with a thatched roof of straw or palm-leaves, cane, bamboo, or rush filling up the walls. The houses have usually but one room; and they contain only a hammock, some mats, and a few pots and pans of native make. Some villages, however, have houses built of sun-dried clay covering a wooden frame, and

Central
American
Indians.

having two or three rooms. Meat is kept jerked (salted and dried in long strips, then smoked and rolled up in bundles); it is only eaten on feast days.

The Guatemalans show considerable aptitude for art, their calabashes being carved with leaves and varied ornaments in relief. They also make small earthen



INDIAN HOUSE IN CENTRAL AMERICA.

figures, painted to depict their trades and occupations. They even decorate the altar-pieces of Roman Catholic churches.

Many tribes still elect chiefs, who are the descendants of their ancient leaders; and these exercise much authority, together with councils of elders. Marriage takes

place very early, and is generally arranged by the parents at the age of nine, after which the girl is taken to the house of her future father-in-law, and assists in household duties till the time comes for setting up the young couple in a house of their own, when the girl has reached her fourteenth year. Women lead a life of drudgery, while their husbands usually take things easily. Babies are suckled till the third year, being carried on their mother's back in a cloth. Great respect for parents is enforced. Amusements, singing, dancing, and relation of tales, with abundant drink, are frequent. Sometimes the dancers dress in the skins of various animals, and assume their characters. Superstition still prevails extensively; and the medicine-men, or sorcerers, predict the future, exorcise evil spirits, etc.; but they no longer have any public idolatrous worship, all having more or less fully adopted Roman Catholicism.



INDIAN WOMAN, GUATEMALA.

A different type is seen among the Mosquito and Honduras natives, owing not only to the mixture of Caribs from the West Indies, but also to negro intermixture. The so-called Caribs (none of whom are of pure race) appear to be superseding the natives. In some parts the pure Indian type is still to be met with, some being very fair, others copper-coloured, with cheek-bones not very prominent; some being much darker. The Caribs, according to the extent of negro admixture, are divided into yellow and

Mosquito
and Honduras
Indians.

The Caribs.

black Caribs, the darker being the taller, hardier, and longer lived: the hair is wavy, but the face is coarse. Polygamy abounds, some having six wives, and the chief more. Marriage takes place early, but is not very binding. Extensive festivals celebrate the first marriage, but afterwards there is little ceremony. In some places a cow is the price of a wife. A separate house and field are provided for each wife, and she keeps herself and her children, and also her husband while he stays with her. She even has to pay him wages if he does any work for her; and in this state of things the women are jealous enough to compete with one another which shall provide best for the husband. The men, on their side, at their debauches, often fight to determine who is most worthy of the fair sex. One mode is for each rival to stand in turn with bent back towards the other, who strikes him as hard as possible with his fist. Frequently death results. "The favourite entertainment of the Sambos (or Mosquitos proper) is to put on a head-dress of thin strips of wood painted in various colours to represent the beak of a sword-fish, fasten a collar of wood round the neck, from which a number of palm-leaves are suspended, and to daub the face red, black, and yellow. Two men thus adorned advance towards one another and bend the fish-head in salute, keeping time with a rattle and singing, 'Shovel-nosed shark's grandmother,' after which they slide off crab-like, making the most ludicrous gestures imaginable. This fun exhausted, fresh men appear, introducing new movements, and then the spectators join in a walk round, flourishing white sticks in their hands, and repeating the above-mentioned refrain in a peculiar buzzing tone produced by placing in the mouth a small tube covered with the membrane of a nut."

The Mosquitos acknowledge a good spirit, to whom however they give no name and offer no prayer; and they have neither temples nor idols. They believe, however, in an evil spirit or spirits, the cause of all misfortunes. They are interceded with by their sorceresses, who exercise great power and fill the place of medicine-men. The Caribs believe greatly in dreams and omens.

At death it is supposed that an evil spirit seeks to obtain the body; and musicians are engaged to lull it to sleep, while others rush off with the corpse and bury it in the two halves of a canoe. Food and drink are placed for the deceased; and many fantastic forms of mourning are observed. (See Squier's works.)

The activity and energy of the Caribs are a great contrast to the dulness, gentleness, and melancholy of the pure Indian natives; but they are more vain than they are superior. The more negro admixture there is, the more vigorous and voluble is the race; and this goes with considerable bravery and love of freedom.

The native tribes inhabiting parts of Costa Rica occupy chiefly the uplands, woods, and swamps, and are hardy, and hostile to Europeans. They are of medium bronze colour, and distinguished by the flatness of their noses. They pull the hair out of every part except the head, where they allow it to grow as long as possible. Many live in small huts of plaited rushes. They live chiefly by hunting and fishing, but many also cultivate maize, beans, and bananas.

Costa Rica
Indians.





CHAPTER VII.

The West Indians.

The aboriginal West Indians—Conquest of Cuba by Spain—The Cubans and Spaniards—Havana—Women in Havana—Slaves and planters—The Haytians—Porto Rico—Jamaica—The whites and negroes—The Maroons—The Bahamas—The Leeward Islands—St. Thomas—St. Martin—Saba—St. Kitts—Antigua—Dominica—Martinique—A street scene—Barbados—Trinidad—The coolies.



NEGRO.

THE original West Indians are now little but a tradition, having disappeared before the conquering European, and having left few traces behind them. They were of two main types, still recognisable among Indians of the mainland; the one peaceful, submissive, and trustful, having been found in Cuba and the Greater

Antilles, known as Cibaneys, in the former; and the other vigorous and warlike, the Caribs, in the smaller islands further south and west, whose name is perpetuated in that of the Caribbean Sea. Now-a-days an entirely new population holds the land; the pure descendants of Europeans forming about one-sixth; the

African negroes, whom they introduced as slaves, forming considerably more than one-half; and the rest being half-breeds, with Hindu and Chinese coolies. Hence we shall not need to particularise here the features or many of the characters of these people, whose true home is elsewhere.

Cuba, termed by Columbus the most beautiful land that eyes ever saw, was discovered by that navigator on his first voyage, on October 28th, 1492. In 1511-12 it was settled by Velasquez; and the Spaniards continued to "settle" the Indian aborigines to such an extent that by the end of the sixteenth century not one of the reputed million of natives whom they found there survived. They proceeded to colonise it, and to introduce African negroes as slaves. Up to 1772 the white and black population only numbered 370,000; but after the negroes of Hayti revolted, nearly all Europeans took refuge thence in Cuba, and this greatly aided in bringing about the increased prosperity of that island. But Spain did not treat Cuba more tenderly than her other possessions; rather, after the revolt of the South and Central American States, Cuba was held with a more iron grasp. More than once since 1848 revolutionary movements, partly organised in the United States, have arisen, and seemed to threaten seriously the maintenance of Spanish dominion; but it still survives, though much hated by most of the Cubans born. Probably it may go the way of the other American possessions of Spain; but the European will do his utmost to keep the "Pearl of the Antilles."

Conquest of
Cuba
by Spain.

At present Cuba has about a million and a half people, 150,000 being Spanish born, and four times as many Creoles of Spanish descent. There are also numerous half-caste Mexicans from Yucatan, and many Chinese coolies; but the bulk of the remainder are negroes and mulattoes. Even with so large a population, only a small proportion of the island is reclaimed or cultivated. Sugar is the staple crop, as in most of the West Indian Islands, while tobacco takes the second place. It shares, however, with Virginia the affections of lovers of the weed, for it was there that the

The Cubans
and
Spaniards.

natives invented cigars, which they called 'tabacos, and there the best are still made.

Havana, the capital of Cuba, is a remarkably fine city, but in many ways European, although its church towers do not conform to old-world architectural ideas.

Havana. Its boulevards, theatres, cafés, gardens, and fine houses are the result of its many sugar warehouses and cigar factories. The massive houses are rarely of two storeys; and the tropical influence is felt so much, that in stead of glass, the great windows are filled with gaily-coloured iron gratings. The brightness is confined to the better quarters, for a great part of the city is overloaded with filth in the streets, and the harbour is pestiferous when the wind is from the south.

Street noises are exceptionally vigorous in Havana. Mr. Gallenga, in "The Pearl of the Antilles," says, "Where you have not the railway, you have the ferries, and trams, and steamers, and mail-boats starting at every hour. Blending with the racket of the traffic you have the never-ending peal of church bells—morning bells, evening bells, midnight bells. Add to this the rolling of the 6,000 victorias, the tramway cars, the omnibuses, the heavy wagons of every description, the clatter of the cafés and billiard rooms, making night hideous, the jabber, the Babel of voices, the twang of guitars, the squeak of fiddles, the morning gun from the guardship at daybreak, the shrill trumpets of the volunteers at drill, and, to crown all, the thumping at your door by some stupid waiter."

Women are very scarce in Havana, among the whites at least, there being something like three males to one

Women in female; few but negresses are to be seen.
Havana. Respectable women are rarely met unattended in the street. Altogether, there is a male society whose moral condition does not bear scrutiny. The women of respectable position are left to mope at home, pacing the flat roofs of their houses, or watching the passers-by through their window gratings.

So long as slavery existed, the condition of the slaves and the state of the island were very unsatisfactory. The

planters, with their large hereditary and indivisible estates, depending entirely on negro labour, believed that abolition would abolish their profits. But slavery was abolished in 1886, and bankruptcy has by no means overtaken the island. It is however yet too early to speculate on the results of the new order of things. It is complicated in every way by the antagonism between Cubans and Spaniards, each wishing to quell the other.

The Haytians are the "awful example" of the West Indies, pointing the perpetual lesson, that negroes and mulattoes cannot yet make a civilised State. Discovered by Columbus in 1492, and named Hispaniola, it had then a large population of Indians; but they were enslaved, and slaughtered or starved out in little more than thirty years. The African negroes, whom the Spaniards introduced as slaves to take their place, thrived and multiplied, and, with a small proportion of mulattoes, have long almost exclusively occupied the island. In the seventeenth century the French gained the western portion of the island, and in the next century it became very prosperous; but at the period of the French Revolution the mulattoes demanded that its benefits should be extended to them, and a destructive civil war arose. In 1793 slavery was abolished in the colony, and in 1795 France obtained from Spain the title to the whole island, which was named "Saint Domingue." A negro, Toussaint l'Ouverture, however, was quickly successful in asserting the independence of the negroes; but his power collapsed in 1805. A confused period of war and turbulence followed, and indeed can hardly be said to have ceased. The island became divided into a negro kingdom of Hayti in the west, and a mulatto republic in the east, much the larger in size, but with a very much smaller population. In 1846 a negro, Soulouque, became president of Hayti, and in 1849 declared himself emperor. He reigned till 1858, after which a republic was proclaimed. But it is an endless task to follow the revolutions and wars in this land of the African negro. There is little to choose between the Haytians and the Africans

of the Niger; Roman Catholicism has with them sunk to a low grade of superstition; and fetishism, serpent worship, and cannibalism are by no means unknown. In Hayti, whites may not hold land, vote, or hold any office. In the Dominican republic, on the contrary, they are admitted almost to an equal position with the mulattoes and negroes. Perhaps this is because in the latter three-fourths of the people are mulattoes, and cannot help feeling some kinship with Europeans; while in Hayti only one-eighth are mulattoes.

Porto Rico is the most satisfactory of Spanish colonies, much more thickly peopled and thoroughly cultivated than Cuba, having flourishing sugar and tobacco plantations, and exporting large quantities of sugar, molasses, tobacco, coffee, and rum. Fewer than one-half of the people are negroes; and slavery was abolished in 1873. A recent traveller, however, describes the negroes as very idle, and living in a very primitive condition, yet being zealous Catholics. Here, as elsewhere in the tropics, the strenuous activity of Britons and Germans is out of place and is laughed at; but the natives who obey the law of the climate can scarcely be blamed for so doing. The prodigality of nature and the heat of the climate combine to teach them idleness.

Jamaica (Xaimaca of the native Indians) was discovered by Columbus in 1494, and called by him St. Jago. The Spaniards held it till 1655 when Cromwell's admirals, Penn and Venables, took it for England. From that time the prosperity of the European settlers grew under the slave system, and large fortunes were made by sugar-planters. In 1807 the slave-trade was forbidden; 86,000 slaves having been imported during the preceding eight years. In 1833 the abolition of slavery checked the prosperity of Jamaica, or, from another point of view, diminished the large profits which the planters had made out of slave labour. A rising of negroes, in 1865, was put down with somewhat excessive severity by Governor Eyre; but it was felt that the Constitution, which included a representative assembly, did not give the whites a fair chance, seeing how largely

their capital was at stake in the colony. A new Constitution was therefore framed, placing power in the hands of a governor and a legislative council, of which half the



NEGRO WOMEN COALING A MAIL STEAMER, JAMAICA.

members are appointed by the Crown and half by popular election, the governor being authorised to act on his own responsibility whenever he finds it desirable. Thus, after

having tried a more popular government in Jamaica, England has reverted to a less popular one; but the results are not wholly satisfactory. The small proportion of whites (only about fourteen thousand) to 110,000 mulattoes and 450,000 negroes, together with twelve thousand or more East Indian coolies, makes a satisfactory system difficult; and there are not wanting those who say that the multiplication of the negroes and Hindus in Jamaica and other East Indian islands will at some future time practically thrust Europeans out. The whites have not readily accommodated themselves to the transition from absolute mastery over the negroes, enforced by the **The whites and negroes.** lash, to meeting them on a common level of freedom; and the superiority which they could not help feeling, has produced a strongly marked caste system, which refuses to grant any social status to a negro, however well educated and well mannered, or even to a person with the very faintest tinge of negro blood. No race has behaved more haughtily than the British, it is to be feared, towards the offspring of its own system or its own unlegalised unions with a subject race. In Jamaica prosperity has certainly increased since the new Constitution came into force. The negroes in many cases have considerable property, and almost all maintain themselves in comfort; but in regard to hiring themselves out to the planters, they maintain an independence and carelessness which some may think the fitting nemesis for the tyranny of slave-times. To quote Mr. Gallenga again, a regeneration is needed among whites as well as negroes. "There is nothing more genial, more amiable and hospitable, than a Jamaica planter of the old school; but he has too long been a demigod to his negro thrall to consider himself a mere mortal and to conceive that work is as much his duty as the duty of his dusky attendant. Indolent by long-contracted habit, he has too readily laid the blame of his lack of energy and enterprise on the climate, though he has before him signal instances of men of his own complexion, immigrants and creoles, capable of as great physical and mental exertion as may be exhibited in any earthly latitude." There is still plenty of

scope for new energy in Jamaica, for not more than one quarter of the cultivable land is yet cultivated. In the Blue mountains there still survive descendants of the Maroons, that is, runaway Spanish slaves (before the British obtained the island), who were long hostile and independent, but have now acquiesced in British rule, and maintain themselves by hunting and fishing.

The Maroons.

The coral archipelago of the Bahamas is a kind of appendage of Cuba to the north-east. They were the first islands discovered by Columbus, October 12, 1492. They were annexed by the English in 1578, but the Spaniards gained possession of them in 1641, and kept them till 1697, since which time, with short intervals, they have belonged to England. Between five and six thousand whites and 33,000 negroes and mulattoes inhabit the islands, which produce ship-building timber, sugar, maize, cotton, pineapples, and oranges in considerable quantity. There are also extensive fisheries; and pearls and sponges are largely exported.

The Bahamas.

The Lesser Antilles are divided into the Leeward Isles, between Porto Rico and Martinique, and the Windward Isles, between Martinique and South America. The Leeward Islands, after many fluctuations, are divided among several European powers, as follows: England: Antigua, Montserrat, St. Kitts, Nevis, Dominica, and part of the Virgin Islands; France: Guadeloupe, Martinique, St. Bartholomew, and part of St. Martin; Holland: St. Eustatius, Saba, and part of St. Martin; Denmark: St. John, St. Thomas, and Santa Cruz (part of Virgin Islands). The Windward Islands are entirely British, including St. Lucia, St. Vincent, Grenada, Barbados, Tobago, and Trinidad. The British Leeward Islands form one federal colony, as do the Windward Islands, except Barbados and Trinidad, which constitute distinct governments. All these English colonies have representative government, in which the negroes are on a theoretical equality, though practically much of the same caste barrier exists between them and the whites as in Jamaica.

The Leeward Islands.

St. Thomas is one of the most important West India islands, on account of its situation and its recent development into a commercial centre of traffic between the Greater and Lesser Antilles, South America, and Europe; it is now a central point of call of the European steamship lines. The island itself is

St. Thomas.

little cultivated since the emancipation of the

St. Martin.

slaves in 1848. St. Martin, since 1638 divided



HAYTIAN NEGRESS.

between the Dutch and French, has five thousand of the latter to three thousand five hundred of the former; and French and Dutch names of places are peculiarly intermingled. This is a singular example of a small island peaceably shared by two very different peoples.

The Dutch people

of Saba,
Saba.

a small mountainous island, have their chief village in the crater of an extinct volcano, in which they build fishing boats, which have to be lowered

over steep precipices to reach the sea. Without native timber, without a beach or a harbour, these sturdy Dutch make boat-building profitable.

St. Kitts is a remarkably fertile island, settled first by the English in 1618, afterwards in 1625 by the French,

St. Kitts.

and for many years was a bone of contention between the two, till the peace of Utrecht. Basseterre, its capital, has seven thousand inhabitants,

but is chiefly composed of wretched wooden shanties. Many ruined windmills are to be seen, displaced by modern steam power. Antigua is still a great sugar-growing island; and here we may quote a description of a scene from Mr. W. A. Paton's delightful recent book, "Down the Islands." "I was much interested in watching the darkies at their work. The **Antigua.** rags that hung in tatters on powerful forms scarcely served to conceal the muscular forms of the men, who exerted their great strength awkwardly, but with right good will. The women bore their part right manfully, if I may be permitted the expression, in all the hard work. . . . In such a climate rags lose their pathos, they tell no miserable story of chill penury, of pinching cold; the tatters, once as gaudy as cheap dyes could make them, now faded and beyond all power of needle and thread to mend them, lent a variety of blended colouring to a picture full of sunlight. To and fro across the yard girls and women hurried, with great tubs of molasses or rum poised upon their heads," all coated with a sugary glaze. Here at least all were working so energetically as to arouse doubts as to the negro's laziness or incapacity for hard work.

Dominica, the scene of former sanguinary wars and massacres of the Caribs, has still some hundreds who boast their Carib descent, though some deny **Dominica.** their pureness of blood. A great part of the island is still uncultivated, covered with impenetrable forests and rich in beautiful scenery. The Caribs have a reservation, and receive payments from the Government. They grow a few yams and other vegetables and fruits, and live in huts with a framework of poles and thatched with long grass. A few years ago the last Carib who could speak the aboriginal language died; the survivors speak a mixed jargon, largely of English origin.

The French islands have quite a distinct style, and may be termed "France in the Tropics," with the inevitable modifications and travesties occasioned by a **Martinique.** predominantly negro population. All are populous in proportion to their size. It is astonishing to notice

how essentially the negro population have adopted French manners and customs; the women have even acquired considerable French grace, gesture, and style of dress. Probably this is due to the extent to which the French have intermingled with the negroes; it is said that the half-breeds predominate in Martinique, and that two-thirds of the children born are illegitimate, which shows how low a moral state may exist with superficial grace and sparkle. St. Pierre, the capital of Martinique, is a thriving and attractive town, and it is kept in a way which shames towns in the English West Indies. Anthony Trollope attributes this to the French having made themselves really at home, instead of, like the British planter, regarding the colony as a temporary lodging-place.

Describing a crowd going to vespers in St. Pierre, Mr. Paton writes: "It was a good-natured, talkative, laughing, gossiping crowd, composed for the greater part of coloured women, all of them gay and radiant in the gaudiest of calicoes and coloured cotton stuffs; there were but few meanly-clad persons, and fewer beggars than we had elsewhere seen. The men were more stalwart, more active and agile in their movements than are our southern blacks or the negroes of St. Kitts or Antigua. The women were more shapely and well-favoured, their figures lissome and by no means gross, or lacking in beauty of contour or comeliness. The costumes of the women were neat and agreeably clean; their gowns, of cheapest prints or coarsest coloured stuffs, were arranged with taste and carefully draped. The garment of prevailing fashion was a single loose wrapper of coloured calico or flowered muslin, belted at the waist with artful but perfectly excusable care. The young women leave one arm and shoulder bare, which, thrown into strong relief by well washed cambric, make a pleasing study in black and white." Immense bead necklaces, enormous ear-rings and brooches, bracelets, armlets, finger rings, etc., are worn by the women with lavish profusion. All wear gorgeous bandanna handkerchiefs coiled upon their heads. French is the language of negroes and whites alike, though somewhat of a patois with the former.

Barbados is the most densely populous of Barbados. the Windward Islands (now estimated at 180,000), and is a renowned sugar-growing colony, very little land being out of cultivation. It has had an unusually settled history, for it has never changed masters since it was first settled by the English in 1625; and its trade is very large, and its ships of all nations ride in Bridgeton harbour. The energy of planters is tireless; every improvement, every new variety of cane, every new kind of fertiliser being promptly adopted. Industry is the rule among the negroes; and the education and morals of many of them are excellent. Recent falls



A COOLIE BELLE, TRINIDAD.

and fluctuation in the price of sugar have somewhat lowered the prosperity of the colony, and the proportion of whites is steadily diminishing. Education is well provided for; and Codrington College, founded early in last century, is affiliated to the University of Durham, England. The government of the island is separated from that of the other West Indian Islands since 1885; there is a representative assembly, but the English Government appoints and controls the public officers. A railway twenty-five miles long, unique in the Lesser Antilles, is to be found in this island.

Trinidad is second only to Barbados in importance among the Windward Islands, and is more than ten times its size. Its famous pitch lake is of considerable value, and about one-tenth only of the soil is yet cultivated, chiefly for sugar, cocoa, and coffee. The island is remarkable for its large number of imported Indian coolies, the arrangements being under government control. Port-of-Spain, the capital, is a busy town, with good churches and other buildings. A strange sight is the crowd of vultures in the gutters and streets, practically tame, acting as scavengers.

The coolies, who supplement to a valuable extent the labours of such negroes as will work for employers, have a large town almost to themselves, called San Fernando. They contract to work six days a week, seven hours and a half a day, and are indentured to particular plantations for terms of five years, the government retaining the right to remove labourers from any plantation where they are badly treated. In addition to a payment of about thirteen cents a day, they are provided with food, clothing, lodging, and medical attendance. After ten years of service they can claim a free passage back to India. They create around them a veritable aspect of Orientalism, with their turbans, thin faces and bodies, jackets, and white cotton trousers. Many Hindu crafts have been introduced, especially silver and metal work. The negro inhabitants appear very coarse and ungainly by the side of the graceful Hindus; but there are not a few of fine figure, good build, well educated

and shrewd, fit to take their place among any civilised people.

In face of the steady diminution of Europeans in the West Indies, and the increase of negroes and Hindus, it becomes more and more important that education should be improved among the many. Undoubtedly at some not distant time they will demand a larger share in the government; and unless caste restrictions are somewhat mitigated, the Europeans will find themselves persecuted or ousted. The mass of the people, notwithstanding missions and schools, are still on a very low level, very superstitious, ignorant, and unambitious.





CHAPTER VIII.

The Western South Americans.

Spaniards and Portuguese in South America—Mutual hostility—New Granada—Simon Bolivar—Venezuela—Colombia—Ecuador—Agriculture—Peru—War with Chili—Lima—Character of the Peruvians—Government and education—Bolivia—Valparaiso—Chilian history—Chilian character—Government—Religion—Education—Products—Santiago—German colonies.



CUZCO LADY.

SOUTH AMERICA will be treated in three chapters, the first two dealing with its colonisation by Europeans, the political divisions which have resulted therefrom, and the civilised people of European or partly European descent now living there; the third, with the South American Indians.

This great continent, unlike North America, is still inhab-

Spaniards and Portuguese in South America. ited by a larger proportion of aboriginal people than of new-comers from

Europe. It is practically shared between the Spaniards and Portuguese, though the States of South America have for the greater part of this century been independent of

Spain and Portugal. The dominating influence through-

out the Continent is, however, no less distinctly European than in the case of North America; but the distinctive tone is largely influenced by the great number of the mixed descendants of Europeans and natives. For a long time this influence has been injurious to the sound development of the South American States, for sensuality and indolence were remarkably combined in the mixed people. But marked improvement seems to have set in, and there is much hope of progress at the present time. But we must not judge South Americans like North Americans. The latter have mainly had to continue the state of development acquired in Europe; the former are chiefly a new, half-breed people, with special difficulty in establishing a new polity.

The Spanish and Portuguese elements in South America are as distinct and as hostile as in Europe; but both agree in disliking their European relatives, and this is very explicable when one considers the **Mutual hostility.** tyrannical and cruel misgovernment of the old countries in times past. It is interesting too to notice the difference between the imperialism of Portuguese Brazil, and the democratic principles prevailing in the Spanish area. The former, as the only monarchy in South America, and the best ordered and in some respects the most progressive State, is a pleasing contrast to the disorder which frequently prevails in the republics.

The North and North-west of South America is now divided into the three republics of Venezuela, Colombia, and Ecuador, but was formerly united under **New Granada.** Spain as the viceroyalty of New Granada. An insurrection arose in 1810, and war was incessant till 1824. The chief hero of this war, as also of that by which Peru and Bolivia secured their independence, was **Simon Bolivar.** Simon Bolivar (1783-1830), born at Caracas in Venezuela, and descended from noble Spanish families. He spent his youth in Europe, saw some scenes of the French Revolution, and visited the United States. On the outbreak of the revolution in Caracas he received a colonel's commission and soon displayed remarkable abilities. Under his leadership, after numerous fluctuations,

the Spaniards were driven from North-western South America; and in 1819 the republics of Venezuela and New Granada were united into one republic of Colombia, under Bolivar's presidency. Ecuador was liberated in



MARKETING IN CARTAGENA, COLOMBIA.

1822, Peru in 1834, and Upper Peru in 1825. The latter was formed into a separate State, named Bolivia after the liberator, who was declared perpetual protector. Till his death, in 1830, Bolivar was supreme in Colombia. It

was said of him that "he expended nine-tenths of a splendid patrimony in the service of his country; and although he had for a considerable period unlimited control over the revenues of three countries, he died without a shilling of the public money in his possession. He conquered the independence of three States, and called forth a spirit in the southern portion of the New World which can never be extinguished. He purified the administration of justice; he encouraged the arts and sciences; he fostered national interests; and he induced other countries to recognise that independence which was in a great measure the fruit of his own exertions." In 1830 Venezuela withdrew, and in 1832 Ecuador did the same. We cannot follow the disturbed history of the States since their establishment. It has been in many respects like that of the Central American republics. Excellent constitutions have continually been overridden by military leaders or by popular revolutions; and stability can hardly yet be described as assured. The financial troubles of all have been considerable, and self-seeking among officials has been largely the cause of this.

Agriculture is the chief occupation in Venezuela, coffee, cotton, cocoa, indigo, sugar, and tobacco being staple crops, as in the neighbouring republics. The territory bordering on British Guiana has rich ^{Venezuela.} gold-fields, and this has led to disputes recently as to the boundaries of the two States. Manufactures are comparatively few; some good highways, of which the country is much in want, have been made into the mountain districts; railways are but slightly developed. The capital, Caracas, well placed in a mountain valley, twelve miles from the port of La Guayra, has good houses, mostly one storey high, broad, well-paved streets, a fine Congress-hall, and a growing university. As in most of the South American States, worship is free to all religions; but the Roman Catholic predominates, and its bishops are appointed by the State. National schools, supported by the municipalities, are numerous. The provinces have considerably more independence than in the United States. The president is elected for only two years.

The Republic of Colombia has undergone numerous permutations since the break-up of Bolivar's Republic.

Colombia. Slavery was abolished in 1852. The nine States are now simple provinces of a sovereign republic, with a president elected for six years, and a congress and house of representatives. The finances of the republic are in a very unsatisfactory state. The country is chiefly interesting to Europe as including the State and isthmus of Panama, where M. de Lesseps has failed to construct an inter-oceanic canal of enormous difficulty. The transit trade across the isthmus by land and rail, between Aspinwall and Panama, is already so great as to exceed the general commerce of the country. Savanilla has lately been turned into a flourishing seaport by a German company; while Cartagena, so famous during the Spanish rule, is now of little importance. Much inland traffic comes down the river Magdalena. Highways are still in a backward condition, and much traffic has to travel over rugged mountain paths. A great deal of carriers' work is done by women, who carry heavy loads on their backs. A further sign of the backward condition of the country is, that all professions are open to any one, no system of licence being required; we learn also that imprisonment for debt is unknown, but not because debt is unknown. The expenditure of the State itself regularly exceeds the receipts by a considerable amount; and the interest of the debt, due chiefly to English creditors, is several years in arrear. Hence there are several disadvantages in having anything to do with this Republic.

The Republic of Ecuador is named from its being intersected by the equator, just north of its capital, Quito.

Ecuador. It is also notable for its being, of all South American countries, most entirely under the influence of the Roman Catholic Church, which alone is authorised, and is supported by the State. Guayaquil, the chief port, at which Pizarro landed, has houses built entirely of bamboo, clay suitable for bricks being unobtainable, and the frequency of earthquakes making stronger houses undesirable. The streets are paved and

lighted. Even the churches are built of bamboo and wood, with pagoda-like towers. Cuença and Quito, inland, and many thousand feet above the sea-level, present a complete contrast, having always a temperate climate. Quito is remarkable for its churches and convents, which are stated to cover one-fourth of its area. The houses are very imperfect and tumble-down, and the inhabitants as a whole are deficient in energy. Some unusual occupations flourish here, such as the manufacture of religious paintings at so much per foot, and the preparation of dried bird-skins, especially humming-birds.

The cocoa of Ecuador is of excellent quality- **Agriculture.** ty, only second to that of Caracas, and it is largely cultivated. In many of the higher valleys wheat, barley, maize, clover, and beans are grown, instead of the tropical plants of the lowlands. Peruvian bark and root are largely and wastefully supplied for the production of quinine.



VENEZUELAN PEASANT.

Peru, the most famous of all American countries for the achievements of the great native people, the Incas, had its power rudely shattered by Francesco Pizarro, the Spaniard, who first landed in Peru **Peru.** in 1526, and began its conquest in 1532. The Inca

emperor, Atahualpa, was murdered in 1533; but Pizarro, though in power, allowed the rightful heir to the throne (Manco) to be crowned in 1534. Almagro, Pizarro's coadjutor and subsequent rival, was defeated and executed in 1538, but his adherents assassinated Pizarro in his turn, in 1541. Thenceforward the Spanish government of Peru was a system of tyranny, even towards the Spanish im-

migrants. The last of the Incas was beheaded in 1571; but it was found necessary to use their system to some extent, and to allow the natives to be governed by their own chiefs. But the forced labour exacted from them in farms, mines, and manufactories was very onerous. Officials were rapacious and unscrupulous. The country became depopulated, and an air of sadness and desolation overspread the land. Monopolies



ECUADOR FARM-HOUSE.

were set up, and heavy duties for the benefit of the Spanish crown were levied. The Inquisition was allowed full sway, and its victims were frequently burnt at Lima; but religiously the natives were far more tenderly treated than the Spaniards. A descendant of the Incas rebelled in 1780-3; his defeat was followed by cruel executions; but from that time Spanish power in South America was

shaken, and numerous unsuccessful insurrections led the way to Peruvian independence. This was partly wrought out by Lord Cochrane's fleet and General San Martin's Argentine troops, in 1820-2, and was completed by Bolivar in 1823-4. For a long period, however, civil wars and contentions prevailed. In 1844 an era of peace and prosperity commenced with the presidency of Ramon Castilla, and lasted, with short intervals, till 1879. Slavery was abolished in 1856-60, and also the Indian tribute. In 1868 the presidency of José Balta introduced extravagant expenditure on public works, which increased the national debt to £49,000,000, and led to the assignment of the vast guano and nitrate deposits to the creditors. From 1860 to 1872 an extensive Chinese immigration (about 50,000) took place into the coast valleys, and was regulated by the excellent president, Manuel Pardo.

In 1879, Chili commenced a war with Peru, as she coveted the rich province of Tarapaca, with its guano and nitrate deposits; and after both naval and military defeats, Peru had to yield in 1883, and the Peruvian bondholders were despoiled of their valuable security, for which loss no remedy has yet been afforded. Peru has suffered terribly through the war, and her recovery will be a work of much time.

War with
Chili.

Of the nearly three million inhabitants of Peru, about 57 per cent. are Indians; and 23 per cent. are mixed; nearly 20 per cent. are pure Spanish creoles.

Lima.

Lima, the capital, magnificently placed, seven miles inland from Callao, its port, has about one hundred thousand inhabitants. It is squarely laid out, and has somewhat of an Oriental aspect, owing to its flat roofs, which have little square erections on them, allowing both ventilation and the access of light. Yet Lima is most unhealthy. Fine dust, half sea-sand, half volcanic ashes, is all-pervading and ankle-deep. Huge churches and convents cover a large space, and their domes and steeples form conspicuous features in the view. The other buildings are showy, but flimsy; although the long lines of colonnades or porticoes in front of the shops in squares, and the courts of the better houses, laid out somewhat in

Moorish fashion, give some picturesqueness to the place. Character of As to the people, says Mr. Gallenga, "in re-
 the Peruvians. ligion, in politics, in social habits and moral



LAY BROTHER OF PERAS TRANSACTING BUSINESS.

principles, the Peruvians are the most faithful copy of the Spanish original. Like the Spaniards, they are a brave people,—born to bear the fatigues of heavy marches, and

to give or receive death with equal indifference; but, with the exception of war, fit for no trade, or only for politics, which is with them a kind of warfare, and in which murder and plunder play as active a part as in war." Consequently most of the business is done by foreigners, chiefly Italians, Frenchmen, and Spaniards; and a good deal of hard labour, as well as useful handicraft, is performed by fifty thousand Chinese and other Asiatics. Although the Roman Catholic religion is alone authorised by the State, there is some tolerance for other forms of worship, and there are at Callao and Lima Anglican churches and Jewish synagogues.

The productions of Peru are far below what they might be. Since the war with Chili, the Peruvian exports of guano have



PERUVIAN WOMAN.

fallen off largely, but have since partially recovered. There is also a large export of nitre. Sugar, cotton, cocoa, rice, and maize are largely produced, and their cultivation might be greatly extended. Many other products might be made of commercial importance. The importance of the silver mines is growing yearly, mainly under European management.

The government of Peru, though nominally very democratic, is practically always that of one man, who may be the president or some member of his cabinet who controls him. Two of the best recent presidents, Balta and Pardo, were assassinated. **Government and education.** Education in Peru has always been conducted by the priesthood. The University of St. Mark, in Lima, dates from 1551, when the emperor Charles V. decreed its foundation; thus it is the oldest in America. There are smaller universities at Cuzco and Arequipa, and some good schools. Elementary education is nominally compulsory for both sexes, but it cannot yet be said to have produced an educated nation. Some valuable works in Spanish have been produced by Peruvians. The scientific account of Peru by Raimondo, a native of Milan, and an able geographer and naturalist, is most valuable.

We have already referred to the establishment of Upper Peru as a republic by the title of Bolivia, and it cannot be added that the new government conferred interrupted peace and progress on the country. **Bolivia.** The Constitution has been again and again modified, and rival leaders have contended for power. Peru and Chili have waged destructive wars against the country, the last (when Bolivia was in alliance with Peru) having resulted in the gain by Chili of all the Bolivian coast territory, leaving her mountains and plains shut out from the sea. Since then the condition of Bolivia is very unsettled. The old capital was La Paz on the borders of Peru, which still has the largest population, chiefly Aymara Indians. The seat of government is at Chuquisaca or Sucre (named after General Sucre, a hero of the war of independence), with only 12,000 people. A large part of the mountainous country is extremely fertile, and its river systems are con-



CHILIAN LADY.

nected with the great Madeira tributary of the Amazon, and with the Paraguay; and so the natural outlet of trade, when proper means of communication are completed, is towards the east. Besides much gold, silver, and copper (the world-famed silver-mines of Potosi being situated in Bolivia), vicuña and alpaca wool, guano and nitrate, coffee, cocoa, india-rubber, and cinchona bark are largely produced; but most of the industries are in a very backward state, owing to the low condition of the natives, and the inferiority of the half-breeds. The whites have occupied but a fraction of the country, and comparatively few people of European birth live in it. It is doubtful whether Bolivia will have a full chance of development till it is more connected with Brazil and the Argentine. At present, however, the bulk of the export trade goes across the Andes through Peru.

Certainly the most notable of the South American republics is Chili, which now extends west of the Andes from Peru to Cape Horn through more than **Valparaiso.** 30°, and has shown powers of organisation and determination in the recent war with Peru and Bolivia, raising her to a considerable height among nations. Valparaiso, or the "Vale of Paradise," through which most people begin their acquaintance with Chili, is essentially a European city set at the foot of a mountain ridge broken up by many dells. Two parallel streets run along the coast for some miles, well paved, and supplied with tramways and vehicles; while the houses of the business men are situated in the overhanging hills, having charming views. The air is so pure and clear that on a fine day the highest parts of the Cordilleras can be seen a hundred miles off. All through the best parts the cleanliness and order remind one of many an old-world city. Much of the business is in the hands of Germans, Englishmen, Frenchmen, and Italians. Thus the brown or "red" complexions are far less numerous in Valparaiso than in many other South American cities; the mixture of races has never proceeded so far here.

Originally inhabited by Araucanians and other Indian tribes, the Peruvian Incas extended their dominion over

a considerable part of Chili in the fifteenth century (about 1433). The fall of Atahualpa, in 1533, terminated this rule; but the Spanish invaders under Almagro were so vigorously resisted by the Araucanians that they retired. A later expedition, under Don Pedro de Valdivia, was more successful. Valdivia founded Santiago, the present capital, and Valdivia further south. For a long time, however, the Araucanians continued inveterately hostile, and only in 1722 did they consent to a treaty with Spain, fixing the river Biobio as their boundary. All through the Spanish domination the country was regarded merely as a milch cow for the personal profit of the governors. At last in 1810, the Chilian creoles and half-breeds deposed the Spanish governor, and entrusted the executive to a committee of seven. In 1811, the government was placed in the hands of a triumvirate, and Juan Jose Carrera was appointed general. In 1813, however, the Spanish power was re-established. In 1817, a force largely recruited and helped from La Plata defeated the Spaniards and nominated San Martin head of the new Republic. This was followed by the six years' war which so powerfully aided Peru in achieving independence. For many years afterwards Chili was distracted by dissensions, and it was not till 1833 that the Constitution was definitely voted; since that time the country has enjoyed comparative stability, and has prospered beyond most other South American States. The later war with Peru (1879-83) resulted in the complete victory of Chili, which gained a great accession of territory to the north, including rich guano and nitrate deposits. Chili used to claim all Patagonia; but by a treaty with the Argentine Republic in 1881, the Chilian tract has been reduced to the small strip west of the Andes, and the western islands, including part of Tierra del Fuego.

The population of Chili, which is more than two and a half millions, is comparatively little made up of pure Indian races, the Araucanians and Patagonians, the vast majority being of mixed Indian and Spanish and other European descent. But the European

element has asserted itself markedly, and in most parts of Chili European manners and customs prevail. Not a few creoles maintain their pure European blood with as much



HUNTING THE GUANACO, SOUTH AMERICA.

jealousy as the planters of Trinidad. Very many visit Europe or have been educated there; and their manners are such as to do credit to their relationship. Beauty is

no rare quality among them, especially among the ladies; and the grace, dignity, and ease of the Santiago belle cannot readily be surpassed. Hospitality is freely exercised. With all their European traits, Chilians of the upper class have a true love for their country. The more mixed people imitate their leaders as far as they can, and show a remarkable vivacity. The lower in the scale we descend the less pleasing are the features; yet there is often beauty to be found among the dark people with thick, long, black hair, combined with a good deal of indolence and sluggishness. The labouring classes are very poorly off, being very much in the hands of the large proprietors, who own nearly all the land. They have often emigrated in large numbers to other South American States. The half-breed, who is a little better off, enjoys nothing so much as riding vigorously about the open country, looking after the immense herds of cattle and horses in their grazing grounds, attended by fine wolf-dogs. On the whole, Spanish habits rule. Sunday, after some devotion to religion, is kept as a holiday, with concerts, plays, balls, etc.

The President of the Republic is chosen by a chamber of delegates elected by ballot, and holds office for five years. The government is largely in the hands of the landed wealthy classes, and is on the whole so well ordered as to earn for the country the reputation of being the model republic of South America. Finance is well managed, with strict regard to obligations. The Church of Rome, though predominant, and paid by the State, is not allowed to persecute, nor are other denominations excluded. There is, however, a good deal of superstition mingled with the religion of the lower classes, especially the miners. The University of Santiago has a good staff of professors and a large number of students; and the education given there is free to all who have the necessary elementary education. Popular education is also well provided for, a large number of public schools and training institutions for teachers being in operation; but education is still very imperfectly diffused among the

lower classes. The recent development of the railway system has greatly tended to the benefit of trade.

Gold, silver, copper, and many other metals are found in Chili, but the mines are still only imperfectly developed. Coal is mined in increasing quantities in Southern Chili. As to agriculture, wheat, barley,

Products. maize, beans, and potatoes are largely grown; a great quantity of wheat is exported. Wine of fair quality is made, together with much inferior brandy and other intoxicants. Altogether, the cultivated land of Chili is not more than one-fifth. The great forests will in time afford much wealth. The Chilian cedar furnishes a large supply of boards; and there are many other valuable vegetable products. Manufactures are still rather unimportant.

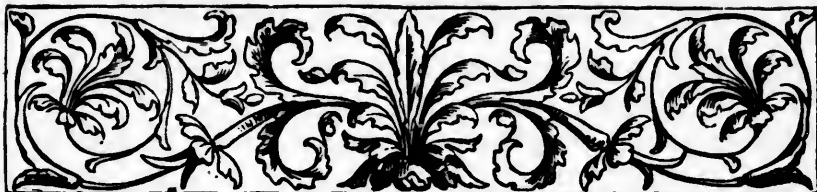
Santiago, the capital, finely situated 115 miles in the interior, covers a very large extent of ground; and has **santiago.** many fine buildings and large private houses, nearly all the landed proprietors having residences there. It has broad, straight streets, good stone pavements, numerous squares with groves and fountains. Most of the houses are only one storey high, for fear of earthquakes. The President's palace and seat of government, the "Meneda," is a very fine building; the Grand Hotel, the University, the Opera House, the arcades, etc., are very Parisian in character; while the cathedrals and churches, and monuments are showy, but commonplace, causing regret that such cleanliness and brightness should set off nothing more noble. The fine hill of Santa Lucia has been ornamented with "a jumble of little terraces, crooked paths, and steps leading nowhere, and laid out in little plots for petty chapels, cafés, wine shops, and wooden sheds, called observatories, little platforms with statues, miniature turrets with battlements, with swimming baths and gymnastic poles and whirligigs." The people are extravagant, but somewhat dull, and everything civilised sells at extortionate prices. Even here drowsiness affects everything—the refined-looking women and the quiet, well-mannered men. Not improbably a day will come when the democracy will insist on having more rights

and a more equal share of the wealth now concentrated in too few hands.

The extreme length and mountainous character of Chili,—over 2,000 miles from north to south,—produce extremes of climate, but on the whole the climate is healthy. In some districts rain is rare, in others it is excessive. But it is the indolence of many, the poverty of the masses, and unsanitary conditions that cause the Chilians to be by no means long lived; and the mortality of children is very great. Those who reach manhood are among the most robust of people. Still immigration flourishes, especially at Valdivia, Osorno, etc., in the rainy districts, where numerous German colonies have sprung up; and the trombone, the bassoon, the big drum, and German beer glasses are wielded with German energy. The progress they have made has led the Chilians to discourage them and to keep them out of political privileges—by no means a wise policy.

The island of Juan Fernandez, 360 miles west of Valparaiso, on which Alexander Selkirk was shipwrecked, was in 1868 purchased by a German engineer who has established a flourishing colony of his countrymen there.





CHAPTER IX.

The Eastern South Americans.

The Argentine Republic—Buenos Ayres—The Argentines—Life on the estancias—Immigration—Prosperity—Uruguay—Monte Video—Cattle slaughtering—Paraguay—The Dictators Francia and Lopez—Depopulation—Asuncion—Brazilian history—Pedro I.—Pedro II.—Character of people—Complex mixture—German colonists—Bahia and Rio—Country villages and inns—The batuque dance—Guiana—Varied population—Surinam—Cayenne.



GAUCHO.

THE Argentine Republic, formerly known as the United States of La Plata, is the second State in the South America, with a government very much on the plan of that of the more famous United States. The River Plate—more properly the estuary of La Plata—was first visited by Spaniards (who were killed and eaten by the natives) in 1516, quickly followed by Magelhaens in 1519, who, however, did not land, but continued his voyage to the strait named after him. Sebastian Cabot, under the colours of Charles V. of Spain, landed on the site of Buenos

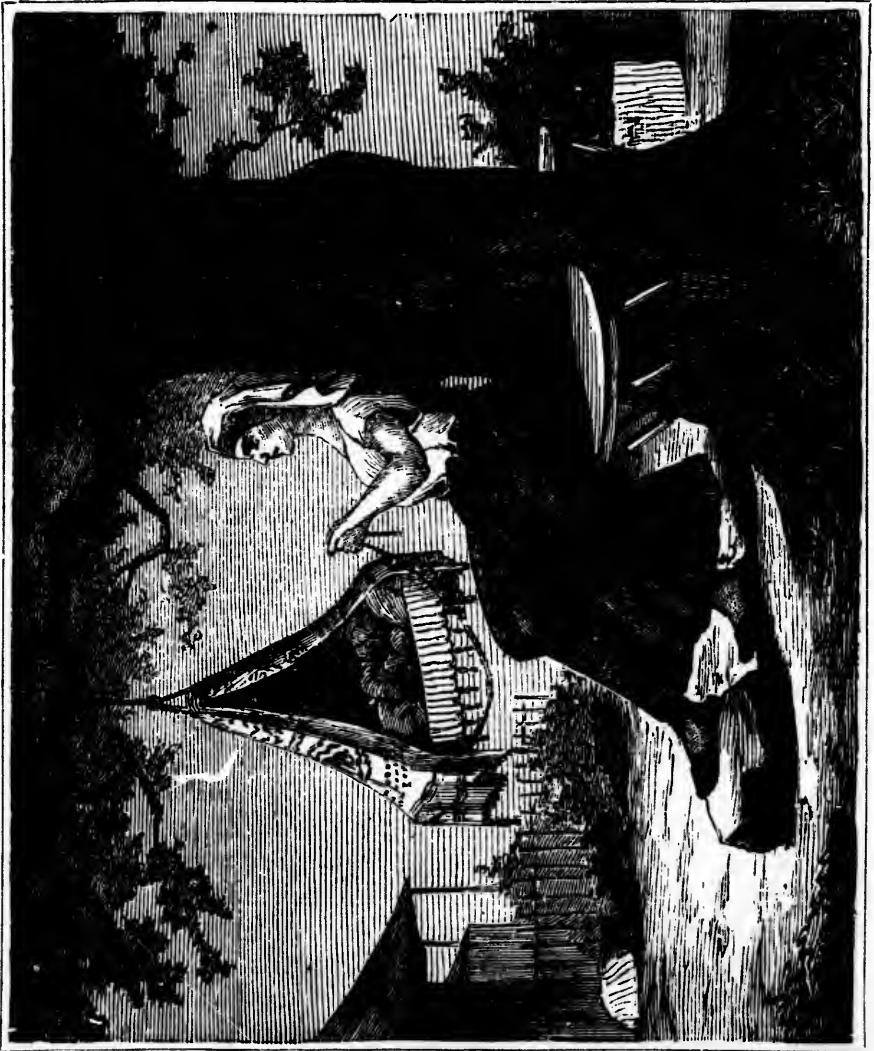
Ayres, ascended the Parana, and founded a settlement at Santa Fé, and explored the Paraguay. Pedro de Mendoza founded Buenos Ayres in 1535, and one of his companions founded Asuncion, in Paraguay, which became

for two centuries the Spanish headquarters in the South. Many parts now included in the Argentine territory were opened up, governed, and Christianised from Peru. Buenos Ayres prospered, and soon began to export large quantities of wheat. The Treaty of Utrecht (1713) gave the British the exclusive right to import African slaves into the River Plate for thirty years; thus originated the flourishing British colony and trade in Buenos Ayres. In 1806 the British occupied Buenos Ayres, but soon had to surrender it. In 1810 Buenos Ayres rebelled against Spanish rule, and appointed a Provisional Committee. The victory of Tucuman, 1812, and the capture of General Tristan's army in 1813, led to the establishment of the Argentine Republic in 1816. In succeeding years, Argentine troops, under General San Martin, aided greatly in securing the independence of Chili and Peru. War with Brazil followed, in 1823, in favour of Banda Oriental, which finally constituted itself a republic in 1830. Unfortunately there followed in the Argentine a period of disastrous civil war, the country being at one time divided into five States. General Rosas for a long time tyrannised over the country, practically from 1830 to 1852; but his overthrow by no means concluded the civil wars of Buenos Ayres. In 1865-70 a war with Paraguay made matters additionally miserable; but since then great progress has been made, and the definite selection of Buenos Ayres as the capital in 1881 has settled a long-contested point.

The towns in the Argentine Republic are remarkable for the large proportion of Europeans they contain. Buenos Ayres, in particular, has a large number of English, French, Italian, and Spanish inhabitants, who are much more prolific than the old creoles and half-breeds. As a city, while laid out on the monotonous rectangular plan of most New World towns, it has decidedly more life, wealth, and style than any South American capital, except perhaps Rio Janeiro. Unfortunately, though well placed for interior commerce, it has suffered greatly as a harbour by silting up, owing to the great mass of solid material deposited in the estuary.

Buenos
Ayres.

Except for very expensive works, it would already be closed to the sea. It is the residence of most of the great estancieros, or landholders; and although the streets are not wide, the footways very rough and slippery, the



GAUCHO WOMAN.

drainage bad, and the general appearance unpicturesque, owing to the flatness of the land, the public buildings, such as the cathedral and government buildings, are somewhat imposing; and many of the private houses are

palatial, with lofty towers and fine terraces, reminding one of some Spanish and Moorish towns in the Old World.

The native-born Argentines have a generally dark-complexioned, European aspect and a sufficiently strong individuality, which is continually absorbing into ^{The} itself the new elements introduced from abroad. **Argentines.**

Even the hard-working Italians, who come from all parts of Italy, soon adopt Spanish, although they hold to their own societies and still profess themselves Italians at heart. A very large number of Basques have settled in the Argentine, and not a few Germans and Swiss. With all this European element, it is not surprising that life in Buenos Ayres should present very much of European style. Indeed, this South American capital has often competed successfully with Europe for the most famous opera singer or actor; and the fashions are the latest English or Parisian. In 1887 the foreigners in the republic included 230,000 Italians, 150,000 French, 100,000 Spaniards, 40,000 English, and 20,000 Germans.

On the great estancias life is very different, being an affair of overseers and herdsmen, of mixed breed, tending vast herds of cattle, sheep, and horses over ^{Life on the} grassy plains of enormous extent. **estancias.** Not many miles from the towns the country is almost as solitary as in a wilderness, except for the half-breed gauchos, who ride with reckless agility on their half-tamed horses, and have not unfrequently joined in horse, sheep, and cattle stealing. Often the country proprietor has become semi-barbarous, lacking in all refinements, indeed, little more than a breeder of cattle; he has no common associations with his kind, and is both ignorant and superstitious. Gaming, throwing the lasso, and riding are his chief amusements, and beef is his chief food.

A vast export trade in preserved beef, wool, tallow, hides, bones, and horns is done with Europe. This may be expected largely to increase as immigration progresses and railways are opened up; these are already extensive. The stability of the government and the small relative amount of public debt make the financial position of the country very satisfactory. The Roman Catholic is the

national religion, but all others are tolerated. There are two universities (at Buenos Ayres and Cordova), several colleges, and a large number of good schools. Cattle shows and horse racing have been introduced from



FRUIT SELLER, RIO JANEIRO.

Europe. Not a few journals and societies look after
Immigration. progress, especially agricultural. Immigration continues extensive, one of the most interesting features being the number of distinct colonies from particular countries which have settled in various pro-

vinces, either under public or private auspices. Even in Patagonia a Welsh colony has been established at the mouth of the river Chubut.

Emphatically, as Mr. Gallenga says, "this is the land of plenty, for the landowner as well as for his dependent, plenty for all people. There is no sight of pauperism or distress, no mendicancy, no dread of starvation for high or low. The peon or gaucho in an estancia may not always have bread, but he has meat and vegetables at discretion, and is never without wine, beer, or other strong drink; never without the solace of his pipe or paper cigar. He may live in a mud hut and wear tattered clothes; but it is a matter of choice with him, not of necessity; he is always rich enough to ride like a gentleman, often with his silver on saddle, his bridle, and his stirrups." **Prosperity.**

Uruguay, formerly known as Banda Oriental, that is, "Eastern Bank" of the Uruguay, is a small but rich State, which was at first connected with Buenos Ayres, whence Monte Video, the capital, was founded in 1724. Liberated from Spain by the Argentine Confederation in 1814, Uruguay set up for itself in 1815, was annexed to Brazil in 1821, and was again freed (1825-30) by Argentine aid. Since that time frequent civil wars and disturbances of government have retarded prosperity, which nevertheless has continued to increase. **Uruguay.**

Monte Video, the capital, is a large, well-built, and healthy town; most of it built on a hill, from whence the white houses and tall cathedral are conspicuously seen. The flat-roofed houses, with their tall watch-towers and balconies, are made more picturesque by the steepness of the streets. Many of them are profusely decorated with Italian marbles. Everything appears flourishing—harbour, trade, university, and State. It includes, indeed, more than one-sixth of the total population of the country, which is now about 600,000, with very much the same variety of races as the Argentine Republic. **Monte Video.**

The products of immense herds of cattle and sheep form the staple export of Uruguay; the extract of meat

trade has become extensive in late years. At Fray, Bentos, the headquarters of this industry, cattle slaughtering. are killed and cut up with remarkable speed,



DANCE OF THE BAYENTE BY THE YAHUAS, BRAZIL.

1,000 and 1,200 oxen a day being sometimes disposed of. Suddenly killed, the animals are almost as quickly cut up, the meat being salted while still fresh and warm.

Paraguay is in many respects peculiar among the South American States. It is the most unfortunate, the most secluded, the most tyrannised over, and perhaps naturally the best favoured of all. Asuncion, **Paraguay.** its capital, was one of the earliest founded of Spanish cities in America, and the seat of a Spanish governor. Early in the seventeenth century the Jesuits established themselves in the country, and were allowed a free hand with the natives. They "baptized the Indian tribes, built towns, founded missions, gave the tamed savages pacific, industrious, and passively obedient habits; married them by wholesale, bidding the youths of the two sexes stand up in opposite rows, and saving them the trouble of a choice by pointing out to every Jack his Jenny; drilled and marshalled them to their daily tasks in processions and at the sound of the church bells, headed by holy images; and in their leisure hours amused them with church ceremonies and any amount of music and dancing and merry-making" (Gallenga). Their control became almost absolute over the Spanish immigrants and government, till, in 1767, they departed, when their sway had become unendurable. Paraguay declared itself a republic in 1811; after which a certain Gaspar Rodriguez, known as Dr. Francia, half priest, half lawyer, **The Dictators** and a Brazilian half-breed, gained supreme **Francia and Lopez.** power, and was dictator from 1814 to 1840. After a period of anarchy, his nephew, Antonio Lopez, became autocratic President, and held power from 1844 till his death in 1862. His son succeeded him, and destroyed the prosperity which, in spite of tyranny, his predecessors had developed, by engaging in war with Brazil and the Plate Republics combined, which lasted from 1865 till 1870. Lopez was killed in battle in 1870, and by that time the vast majority of the male population of Paraguay had been slaughtered. **Depopulation.** Instead of a population approaching a million in 1857, it was estimated in 1873 that the people numbered only 10,000 males and 60,000 females. Since the war some recovery has taken place, and it is supposed that the males have increased to 60,000 and the females to 120,000;

the census of 1887 (not perfectly reliable) gave the population as 239,774. This is but an extreme instance of the state of things in many of the Spanish republics. The mass of the mixed races are quite unfit by education and temperament to govern themselves. Thus they are at the mercy of any bold, unscrupulous man who can organise them; everywhere a strong man holds sway till a stronger than he arises. Meanwhile the people complacently think their republic is perfection, or is certainly on the high road to that desirable goal.

We need say little more about Paraguay than that its great natural resources are practically undeveloped—*maté*, or Paraguay tea, being the only important product. This is formed by the dried and powdered leaves of a species of *ilex* which grows wild, and the infusion of which is largely drunk in South America, being a mild and very sustaining stimulant. The great part of the population are still pure-blooded Guarani Indians, and few speak Spanish. Wholesale plunder exists in the government departments, and the country is sunk in indebtedness to foreign States, which will probably never be paid.

Asuncion, the capital, is an extensive town, somewhat ruined in aspect owing to the large unfinished buildings left by the second Lopez, who, hoping to largely extend his country, laid out correspondingly fine buildings, a palace, a theatre, a mausoleum, an arsenal, a railway station, all of splendid proportions, and built by pressed labour and terror of executions. It appears like a city of the dead, the people—the so-called upper classes—for the most part spending their time in smoking, eating, drinking *maté*, and sleeping—the squares wildernesses, the streets unpaved and in a wretched condition.

Brazil, discovered in 1499 by Pinçon, a companion of Columbus, and next year by a Portuguese commander, was now a subject of dispute between Spain and Portugal, and again a possession of the united Iberian monarchy. The Portuguese gradually colonised it, and traded thither for Brazil-wood and other products; and the coast country was governed by hereditary captains in assigned districts. In the middle of the

sixteenth century these captains were placed under a governor-general, the first of whom founded Bahia in 1549. Rio de Janeiro was first occupied by French settlers in 1558; but in 1567 the Portuguese established themselves there.

Between 1578 and 1640 the Spanish monarchy ruled in Brazil. For some time previous to the restoration of the independence of Portugal, the provinces north of the Amazons had fallen under the control of the Dutch.

After years of struggle they were expelled, in 1654; and thenceforth the Portuguese dominion in Brazil continued almost undisturbed, although a considerable spirit of independence of European control grew up among the Brazilian creoles and half-castes. Sugar and other agricultural industries thrived, at first by native Indian forced labour, later by the importation of African slaves from Angola. The Jesuits, who had acquired great influence over the native Indians, were expelled from Brazil in 1760 by Carvalho, Marquis of Pombal, the most energetic of Portuguese governors. He admitted the natives to equal legal privileges with Europeans, and reorganised the land system, diminishing greatly the power of



AMAZON MESTIZA.

the hereditary captains. His government lasted till 1777. Under stress of Napoleon's invasion of Portugal, the Queen Donna Maria I. and the Regent, afterwards Don John VI., took refuge in Brazil in 1807, with all their great officers and a large party of nobility. They proceeded to organise a government on as extensive and expensive a scale as in Europe. In 1815 Brazil was declared a kingdom, having practically become the head of the mother country; but the government being still in the hands of Portuguese,

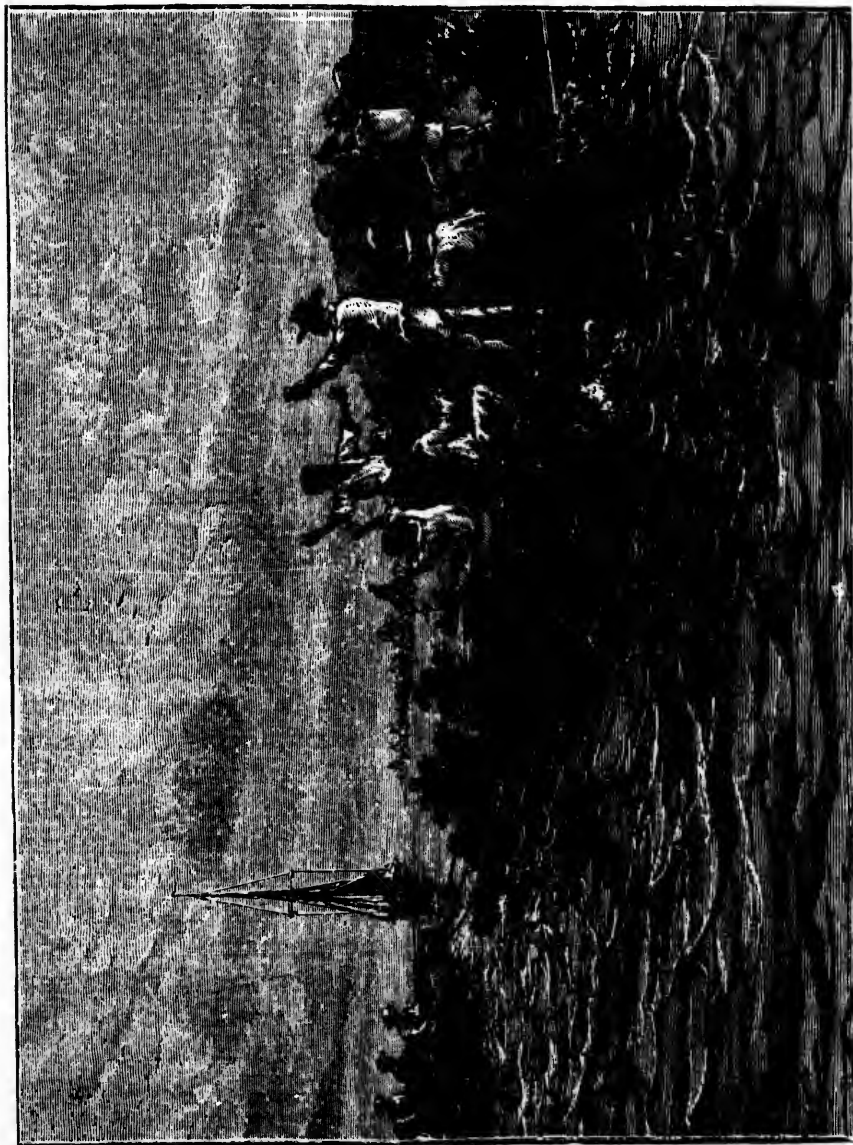
much discontent arose, especially as the Government debased the money standard and imposed heavy taxes. There were considerable risings in favour of a republican government; and when a constitutional government was proclaimed in Portugal, with a tendency to reduce Brazil once more to a subordinate position, the Brazilians

Pedro I. adopted as their leader Dom Pedro, the son of the king, who had become very popular among them; and in 1822 declared him constitutional emperor of Brazil. Later, he lost his popularity, in a great measure by relying on the Portuguese, and setting his will against that of the Brazilians. In 1826, on his succession to his father, Pedro abdicated the crown of Portugal in favour of his daughter Maria II. But in 1831, owing to an attempt to set up absolutism, which was strongly resisted, he abdicated in favour of his young son,

Pedro II. Pedro II., only five years old, and went to Europe. During the emperor's minority a sort of republican government existed, the separate provinces gaining representative assemblies, and the regent being elected like a United States president. In more recent years Brazil has been on the whole peaceful, though the war with Paraguay (1865-70) seriously tried its strength, and is supposed to have cost fifty millions sterling. In 1853 the importation of African slaves at last ceased. In 1871 it was enacted that every child born of slave parents was thenceforth free; and in 1888 the absolute enfranchisement of every Brazilian slave was carried out. The emperor is a man of singular mental endowments and activity, both of body and mind. His desire to see for himself has been manifested in many visits to Europe, where he has displayed a most intelligent spirit of inquiry, a marvellous power of acquiring languages, and a desire to introduce everything beneficial to his subjects. Thus he has shown some of the best features of monarchy to his subjects.

Brazil, with an enormous tropical territory, much of it extremely fertile and well watered; with multitudes of wild cattle and horses; with timber, fruits, and spices of great variety; with crops of coffee, sugar, cotton, india-

rubber, and tobacco, which supply a large surplus for export; with vast mineral wealth in gold, diamonds, quicksilver, and copper; and above all, with a settled



A RAFT ON THE AMAZON.

government, has a strength which gives it something of the position of the United States in the northern portion of the continent. The population

is of a different character from that of the other South American states, partly owing to differences between the Portuguese and Spaniards, partly owing to the large amount of negro blood. The pure descendants of old Portuguese settlers are comparatively few, and even these are considerably modified from the European stock, being short and slight, and dark or sallow in complexion, weaker for physical labour, but on the whole with stable and sensible mental characteristics. The Portuguese have continued to immigrate considerably from the Azores. The upper class Brazilian is, as a rule, intelligent and educated, and is losing the old Iberian habit of secluding women from society. Hospitality and sociability are marked among them; but it is not from them that hard manual labour is to be looked for; and to a considerable extent this is the case with the mixed races. As we descend in the social scale in Brazil, there is a progressive darkening of the skin, and since much intermixture has taken place with negroes as well as Indians, and between the various cross-breeds, Brazil is perhaps the country where the greatest variety of shades of colour can be observed. A few of these may be named, but more than a score have received names. These vary in different localities, however, the term *mestizo*, in Spanish America largely applied to descendants of whites and Indians; being in Brazil mainly given to the offspring of Indians and negroes, who are also called *Cafuss* when of a dark hue, while in Spanish America such people are chiefly termed *zambos*. The term *mamaluco*, originally opprobrious, is now very generally applied in Brazil to children of whites and Indians. The result of all this intermixture, usually unsanctioned by the rites of the Church, has been to produce a population almost as little inclined as the Indians to respect moral laws; sensuality and indolence are too much the rule, although there are numerous exceptions, chiefly traders.*

No small proportion of the agricultural products of

* Fuller information about Brazil is given in Mr. Bates's valuable volume on "Central and South America," in Stanford's Geographical Series.

Brazil are declining, or, at any rate, have not progressed as they should have done, mainly owing to the want of adequate labour. The freed negroes and their offspring do less work, very many of them having removed from the plantations to the towns, and having entered domestic service or trade. The great hope of the country is immigration, which of late years has been considerable—largely Italians, Spaniards, and Portuguese but also including a good number of Germans. It is said that the German colonists in Southern Brazil now number 200,000, having formed complete settlements of their own; but they have in many cases by no means the best land, and the still very deficient means of communication renders progress slow and difficult. Some of the immigrants, too, have not been of the best quality, being picked up by emigration agents in Germany out of those people who could get nothing promising anywhere else. However, it is to be said in their favour, that they do not intermingle with the natives and half-breeds like the Southern Europeans, and thus may avoid degeneration. On the whole, perhaps, the best course for the Brazilians in possession to adopt, is to set to work themselves, and develop their property as well as they can with their own labour; good results in this way are the most likely bait to attract suitable immigrants.

All the principal cities of Brazil are seaports, and several of them, especially Bahia and Rio de Janeiro, are magnificently situated; and they have a gaiety of their own, owing to the great variety of shipping and sailors constantly found there. Both are laid out in the inferior South American style, with a large number of uninteresting churches and public buildings; but their suburbs are surpassingly beautiful. There is a university both at Rio and at Bahia, doing good work, and there are numerous good gratuitous schools; but to really educate the large and scattered population will be a very long task. Not a few works of importance in Portuguese literature have been produced by Brazilians. The Roman Catholic religion is maintained by the State,

but all others are tolerated. The government is carried out by an executive, nominated by the emperor, and there are a Senate and Congress which make laws, and an independent judicature, aided by a jury in criminal cases. The franchise is enjoyed by all natives or naturalised citizens having a yearly income of £20; but freed slaves, naturalised persons, and non-Catholics cannot become deputies.

A few quotations from Mr. Wells's attractive "Three Thousand Miles in Brazil" will serve to close our account of this great country. In the streets of Rio Janeiro are seen, "no matter how hot the day, Brazilian gentlemen in 'chimney-pots,' black frock-coats, and tall white collars, white trousers, black, well-opened vests, and immaculate boots, covering their usually dainty feet; their figures are thin and fragile-looking as a rule, and their complexions are often decidedly biliary. The foreigners are distinguished by their more free-and-easy costume and healthier appearance. There may also be a fat buxom Mina negress, with broad, burly, bare shoulders, glistening like polished ebony, or rather, dark walnut; a turban covers her round, jovial head, an embroidered chemise her ample bust; bare are her massive arms, and voluminous is the balloon-like skirt of striped cotton; a shawl carelessly thrown over one shoulder gives her withal a picturesque appearance. Now pass us brokers of all nationalities, the only people to be seen in a hurry; merchants, clerks, or tradesmen form chatting groups on and block the narrow side-walk, labourers on foot, or wheeling hand-carts, pass onwards with their loads, or loaf about waiting for a job. Tilbury cabs rattle by, or add to the tail of blocked vehicles. Amongst the people we pass, is a preponderance of coloured gentry, black and brown; but wherever we look, we notice an absence of any tattered, poverty-stricken individuals. On any festive occasion, an inebriated reveller, or a miserably clad man or woman will nowhere be seen." In the suburbs there is a universal jangling of pianos; but the Brazilian women appear to have an unlimited amount of time to spare for looking out of windows; every passer-by is the object of audible

criticism in great detail. Too often, the interior of the house is bare of true home comforts, with a formal array of "cane-seated sofas and stiffbacked chairs, gaudy strips of carpets, cheap and gaudy vases, tinselly ornaments, marble-topped tables; a rocking-chair may be the only approach to comfort amidst many evidences of unthrifty slatternliness." Even in the best houses a stiff and formal style prevails; but the true beauty of the country houses is in their magnificent gardens.

The villages and inns in the interior of the country are, as a rule, dismal abodes of dirt, decay, and poverty. Wooden floors, thick with mud, dusters and door-mats unknown, cobwebs everywhere, open unglazed windows, food ill-cooked, if at all procurable, iron-handled knives, ceremony none, eating a time-race destitute of all refinement; all the village surrounding any visitor and plying him with the minutest personal questions while he eats; these are among the delights of travel in Brazil, to say nothing of insects, whose variety and vigour are the reverse of charming, but are little heeded by the natives.

A favourite rural amusement is the batuque, or fandango, usually danced by two couples, sometimes more, who face each other. Two tinkling, wire-stringed guitars commence, then, when the dancers are arranged, three or four voices begin a loud, high-pitched, impromptu song, referring to local events, the visitors, and to the loveliness of ideal girls. "With rhythmic songs, accompanied by clapping of hands and shuffling of feet, the dance commences, at first a slow measure, that is maintained for some time, then gradually it increases in rapidity, the dancers advance and retreat, the women swaying their bodies and waving their arms, the men clapping time with their hands at every chorus. The measured tones rise and fall, then again increase in time, the songs and shuffling steps become fast and furious, hands and feet and voices all keep time, and there is much pantomimic action between the couples. The master of ceremonies and conductor of the orchestra stimulated the dancers by word and action, and joined in the songs,

Country
villages
and inns.

The batuque
dance.

The surroundings were a bright fire, that burned and flickered on the earth floor, a single-wick castor-oil lamp was hung to a post, the forms of men and women, lightened by the upward glow of the fire, figured prominently against the dark obscurity of the interior of the barn." These dances are based upon old Portuguese fashions, mixed with Indian customs, and influenced by the monotonous measured music of the negroes.

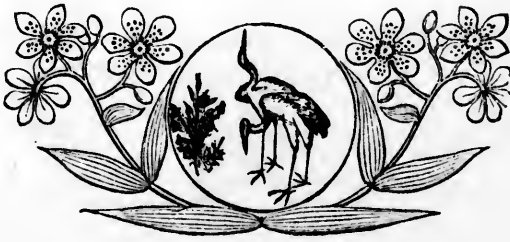
Originally applied to the entire district between the Orinoco and the Amazon, three-fourths of which is now included in Venezuela and Brazil, the term **Guiana.** Guiana is at present restricted to the English, French, and Dutch colonies. Vasco Nunez landed on the coast of Guiana in 1504, and it soon became regarded as a storehouse of gold. Sir Walter Raleigh conducted his famous expedition thither in 1595, in search of El Dorado, the "gilded" city. Although some gold is to be found in the far interior, Guiana is chiefly wealthy by reason of its fertility and abounding tropical productions. What is now British and French Guiana was formerly entirely a Dutch settlement. British Guiana was finally acquired in 1803, and in the main consists of three colonies,—Demerara, Essequibo, and Berbice,—situated on three principal rivers, and consolidated into one colony in 1831. The population is extraordinarily mixed. The aboriginal Indians are now reduced to about twenty thousand.

Varied population. There are no fewer than 95,000 East Indians and over 3,000 Chinese; over 150,000 negroes and half-breeds of African descent; and over 10,000 Portuguese. There are comparatively few English people in Guiana, the climate being very trying. Sugar and rum are the principal products for export; and the name Demerara for a certain description of sugar crystals is in world-wide use.

Dutch Guiana (Surinam), east of British Guiana, is much less explored and settled, the principal cultivated area being in the lower valley of the river **Surinam.** Surinam. Paramaribo is the capital. Up to 1863 slavery existed in this colony, and there were over 30,000 of them. Many East Indians and Chinese have

since been imported. There are many thousands of bush-negroes, the descendants of runaway slaves, who have reverted to paganism. There are but a few hundreds of Europeans in Surinam.

French Guiana is principally known through its capital, Cayenne, a great French penal settlement, whose climate is very deadly to Europeans. Another settlement, on the Maroni river, is much more **Cayenne.** healthy; and here convicts are allowed to marry and to occupy themselves in agriculture. A large tract of land has thus been brought under cultivation; and it is said that extremely good results have followed the lenient system here in force.





CHAPTER X.

The South American Indians.

The Caribs—Physical characters—Dress—Houses—Children—Marriage—Burial—Hunting—Weapons—Cassava—Pepper-pot—Manufactures—Festivals—Kenaimas—Peaimen—Religious ideas—The Warraus—The Wapianas—The Arawaks—Ancient remains in Guiana—The Chibchas—The Jivaro—The Canelos—The Zaparos—The Incas—Quichuas and Aymaras—The American Baalbek—Remains of the Chimus—Cuzco, the Inca capital—Cyclopean walls—Temple of the sun—Inca palaces—Modern inhabitants—Modern sun festival—Indians of the Amazons—The Tupis—The Mundurucus—The Guaranis—The Gran Chaco Indians—The Araucanians—Pampas Indians—The Patagonians—The Fuegians.



CHIBCHAS.

THE Indian tribes in many parts of South America are best grouped by their relation to the great river systems; but there may be found intermixed, on each of these river systems, members of more than one branch of the American race. The number of tribes and distinct languages is so great that it is impossible

to refer to more than a few of the principal. In the North we shall chiefly describe the Caribs of Guiana, under the guidance of Mr. E. F. im Thurn, whose valuable work "Among the Indians of Guiana," is the best account of this American race. The Caribs appear to be comparatively modern immigrants into Guiana, and are relatives of the tribes which formerly occupied the West Indian Islands, and perhaps also some part of the Mississippi valley. Consequently, marked dislike to them is exhibited by the Warraus, Arawaks, and Wapianas of Guiana. The Caribs are darker, coarser, somewhat taller, and much stronger than their neighbours. All the Caribs are warlike; they are also great makers of pottery. Mr. im Thurn describes the Indians known to him as markedly Mongoloid in features, the hair of the head as thick, long, very straight, and very black, cut to an even edge all round the neck. Their expression is on the whole timid and gentle, and very changeless and monotonous. Physically, they are weak compared with Europeans; but they can continue some forms of moderate exertion, **Physical** such as paddling, for long periods. They are **characters.** mostly cleanly in personal habits, bathing regularly and swimming splendidly. Skull-flattening still prevails in one tribe, and was formerly practised by all the Caribs. Among the true Caribs the leg below the knee and at the ankle is constricted by a broad belt of cotton, causing the calf to swell disproportionately. All wear a string or band of cotton or beads round their arms just below the shoulder. The lower lips of female Caribs are pierced by one or more holes, through which they pass a pin or sharp piece of wood, point outwards. The men fasten a string through a similar hole, and suspend from it a bell-shaped ornament; and a half moon is suspended from the septum of the nose.

The ordinary garb of the Guiana Indians is a strip of cloth or fibre round the loins; women wear a little apron. Sandals are worn on stony ground, cut fresh **Dress.** from the leaf-stalk of a palm. Ornaments are far more worn by the men than by women. Necklaces of bush-hogs' teeth, killed by themselves, long strings of seeds or beads, crowns of beautiful feathers, ruffs, trailing

decorations of bright-coloured birds' skins, and paint in varied patterns, belong to the Indian stock of ornament. "A man, when he wants to dress well, perhaps entirely coats both his feet up to the ankles with a crust of red; his whole trunk he sometimes stains uniformly with blue-black, more rarely with red, or he covers it with an intri-



INDIAN CHILDREN.

cate pattern of lines of either colour; he puts a streak of red along the bridge of his nose; where his eyebrows were till he pulled them out, he puts two red lines; at the top of the arch of his forehead he puts a big lump of red paint, and probably he scatters other spots and lines somewhere on his face.

The forest Indians, including the true Caribs, build

wall-less houses in clearings. They are usually square, the four posts and crossbeams supporting a sloping thatch of palm-leaves, which on two opposite

Houses.



DOMESTIC SCENE IN GUIANA.

sides nearly touches the ground. The furniture of the house includes a huge vessel to hold paiwari—a fermented liquor made from cassava bread,—clay pots and

vessels, gourds, baskets, and stools; bundles of arrows, a bow, and perhaps a blowpipe, are hung up, and many red cotton hammocks are slung from the beams. In the open savannahs the Macusis and Arcunas, who are Caribs, and the Wapianas, build round or oval houses, with thick walls of wattle plastered with mud, and with a high conical roof of palm-leaves. Often there is a separate ruder house for the women. There are no windows, and the very narrow doorway is much blocked up. The floor is of mud trodden hard. "The smoke from many fires has dyed the roof a deep, highly-polished black. Like the forest houses, the place is crowded with hammocks. Under each of these are the ashes of a fire; for all Indians, whether at home or travelling, sleep with a fire so directly under their hammocks, that the flames seem to lick the naked skins of the sleepers." When on a hunting or fishing expedition, the Indians build a temporary shelter of palm-leaves of more or less complex form.

There is no formal system of government among these Indians. The father is the authority in his family; and he is only controlled to a certain extent by fear of the "peaiman," or medicine-man of the village, and the headman,—who is usually the most successful hunter,—who settles disputes and gives orders and receives a larger share than the average of the proceeds of any expedition. Mr. im Thurn gives a decidedly favourable opinion of the moral state of these tribes when untainted by civilisation, being gentle, just, grateful, and, although ready to take offence, easily pacified. Order is largely kept by the influence of the system of retaliation for every injury, from the highest evil of bloodshed to the low level of an accidental scratch or touch. The women do all household work and nearly all manufacture, while often the men seem to spend much time idling; but they require prolonged rest after the considerable exertions of their fishing and hunting expeditions. At night, when in their hammocks, "the men tell endless stories, sometimes droning them out in a sort of monotonous chant, sometimes delivering them with a startling amount of emphasis and gesticulation." The boys and youths march

about blowing horns or playing on flutes. At last the men drop to sleep in the middle of their stories.

At the birth of children, the father has a sort of lying-in, abstaining from all but weak gruel, and even from smoking and washing himself, and is nursed by all the women. Children are not weaned till the third or fourth year. Both parents show considerable regard for their child. Boys early run wild, and play at fishing and hunting; girls soon begin to help the women. Personal names are given by parents or the medicine-man; but are only rarely used or mentioned, and the ordinary terms of relationship or of friendship are most employed.

In marriage the youths choose their own wives, make presents to them, and prove their fitness by undergoing various tests, such as the cutting of wounds in their flesh. At times, no doubt, wives are purchased. There is little ceremony connected with the transaction.

The medicine-men in particular have a large number of wives. Few Indians live to old age, and there is seldom much show of mourning at their death. Burial takes place in a grave dug within the house of the deceased, often in a sitting or other cramped position. The dead man's hammock is wound round his body, and various personal possessions are buried with him. A fire is made over the grave, a feast follows, and then the house is deserted.

Hunting, the most important occupation of the Indians, is followed in groups, or large parties. Fish are caught



WAPISIANA, GUIANA.

Children.

Marriage.

Burial.

by poisoning a creek, by shooting the fish with harpoon arrows, by netting, by traps, or by hook and line. Turtles and iguanas are also shot with arrows; and the former, when caught, are often kept alive in a pen near the house. Guns are now in very general use among the Indians, and the larger the barrel is, the better they are liked; for they usually get close to the prey, and make as big a hole as possible in its body. They make their own spear-headed arrows, filing the heads out of the iron hoops of barrels, or any other old metal. Arrows poisoned with ourali (also spelt curare, urari, woorali) are largely used by the Savannah tribes; the poison is a compound, native-made, which always contains the juice of one or more species of strychnos. Such arrows are used for shooting with bows, and with the blowpipe or blowgun, their most famous instrument. This is a straight piece of a gigantic species of reed, from eight to fourteen feet long, cut between two successive nodes, thoroughly dried and kept straight by insertion in the slender stem of a kind of palm. There are other details essential to its perfection, and the necessary accompaniment is the quiver of darts about eight inches long, being merely splinters of the woody midrib of a certain palm leaf, sharp as needles, and dipped in ourali poison. They are all arranged in palisade fashion, tied with parallel plaits of string and then rolled up in a bundle. When a dart is withdrawn for use, its unpoisoned end is surrounded by enough fibre to fill up the end of the blowpipe, the poisoned end is lightly broken, so that the point may break off in the body of the prey, and so the dart may be used again; and the dart placed in the blowpipe is blown with accurate aim forty or fifty feet. It is usually employed to kill a large number of birds at a time, when feeding together on a tree. The Indian is so stealthy that he can approach without disturbing them, and shoot noiselessly so that bird after bird falls without alarming the rest. He can also mimic the birds' cries so well that they are attracted to their destruction.

Cassava clearings are made by the men, but planted by

the women. The plants take about ten months to come to maturity; the clearings are replanted for three or four years and then deserted. Sometimes, through improvidence, the quantity planted is insufficient, or is exhausted too soon; and the Indians' substitute is to go and quarter themselves on a neighbouring settlement which has some food left, and remain there till all is eaten. Meat or fish is kept either dried salted, or smoked till all is consumed. All kinds of meal are made into a thick soup or stew with a quantity of pepper, capsicums, etc., and always kept ready; this dish is called pepper-pot. "Whenever the men feel hungry, the women bring the pepper-pot, with some cassava, to the side of the hammock. The men often do not trouble themselves to get out of their hammocks, but simply lean over the sides to eat; at other times they get up and sit on one of the low wooden stools, or on one of the turtle shells which lie about the floor; or they squat before their food with their knees drawn up almost to their heads, in the invariable sitting posture of an Indian. The bread having been dipped into the mess in the pot, the sodden piece is bitten off. Very little is eaten at a time; and when the meal is over, the men roll back into their hammocks, and the women fetch away the remains of their food. The women never eat with the men."

We have not space to describe the various manufactures of these Indians, and the system of division of labour between the tribes, by which various products are interchanged by traders, even when belonging to hostile tribes. Weapons, canoes, hammocks, graters for cassava, pottery, and baskets are among the important and ingenious manufactures. Many of them are dying out because of the introduction of European manufactures, and thus many an interesting process is perishing without a suitable and useful mode of occupation taking its place. The men are admirable workers in wood; a house, a canoe, or a stool being completely made with only an axe, a cutlass, and a knife. Ornamental manufactures are not so elaborate, and show but little art, for they are chiefly made of feathers, teeth, or seeds

tied together in various ways, sometimes on frameworks of cotton and sticks. The gorgeous feathers give a great variety of colour. Necklaces are largely made of the upper canine teeth of the peccary, a necklace often denoting the slaughter of fifty of these creatures. Several kinds of musical instruments are made—drums, bone flutes, pan-pipes, Æolian harps, etc.

There appears to be no doubt that the Caribs were formerly cannibals, but this is not the case now, nor is slavery any longer maintained among them.

Festivals. Their festivals are not often witnessed by Europeans, if indeed they are ever fully shown to strangers; they are usually accompanied by much drinking of paiwari, of which enormous quantities are made. Long formal receptions of invited guests are held, followed by feasting in full paint and decorations; weapons and instruments are carried, rattled, and played on, and processions march round; and large quantities of paiwari are drunk, and almost at once returned through the mouth. Dances of varied kinds follow; and when a dispute arises—a very exceptional thing among these Indians—they strike each other with the palm of the hand, often falling at the first blow, through paiwari intoxication. An obstreperous member is taken and sewn up in a hammock, where he can do nothing but shout.

The spirit ideas of the Indians, best designated as “animism,” have been carefully studied by Mr. im Thurn,

Kenaimas. and his account is deserving of most thoughtful attention. All objects are regarded by the Indian as having a spirit separable from the body or substance. Men’s spirits are separable by death or in sleep; but certain people, known as kenaimas, have the power of voluntarily leaving their bodies, to exercise vengeance. They cause almost all evils, especially deaths. Some kenaimas are real retaliators for just cause, and follow the ordinary vendetta methods, others are quite imaginary. The commonest forms of death among them being consumption, dysentery, and other wasting diseases, the Indian believes that death takes place by the spirit of the kenaima administering poison. The medicine-man,

or peaiman, is the Indian's refuge against these calamities; and, as in other localities, he is both doctor and priest, and has skill to tell where game is abundant. Formerly the office was hereditary; but in any case the would-be peaiman has to undergo long fasts and wanderings, to learn ventriloquial arts, and by various methods to work himself into excited ravings. His performances are mostly carried on in the dark; for hours uninterruptedly these men will make noises imitating the voices of supposed kenaimas, human and animal, which he has summoned, and whom he compels to promise not to molest the victim. Often, at the end, some object is produced, which is alleged to be the kenaima which has caused the mischief. There is a peaiman in each considerable village and district; and the office is very well paid, both directly and indirectly; no Indian dares to refuse him anything.

A remarkable thing about these people is the extent to which they believe their dreams to be real. Mr. Thurn gives numerous interesting facts which prove this; and waking visions are believed to be equally real. The spirit of a man may pass into the body of a tiger or other animal; and diseases are almost, if not quite, personified. Beyond belief in the existence of these innumerable spirits of animate or inanimate objects, and in the continued existence of the spirits of the dead, it can scarcely be said that the Guiana Indians (apart from European influence) have any religious beliefs. The dead are believed to remain disembodied on earth in the places they previously inhabited. Sometimes Indians hope, when dead, to become white men; a touching instance of the impression given to them by the superior powers and attainments of Europeans. They have some idea of a country beyond the sky, but have no distinct idea of a heaven. There are names in use among them, signifying the Great Father, the Maker, and one who lived long ago; and apparently these refer to dead ancestors, and to traditional founders of the tribes; but some of these names, through missionary influence, are now connected with the idea of a God. It is astonishing that

the Indian is so sensitive to the injurious powers of spirits, while not thinking that the action of harmless or beneficent spirits can matter to him; "all the good that befalls him," says Mr. im Thurn, "the Indian accepts, either without inquiry as to its cause, or as the result of his own exertions." Their religious observances, independent of the work of the peaiman, seem restricted to avoiding any thing or action which may attract to them the notice of malignant spirits. They do this often by rubbing their eyes with red peppers, by avoiding eating certain animals, especially introduced species, and by not mentioning the dreaded object.

The Warraus are of shorter stature and weaker frame, with short and thick necks and flat, broad feet, adapted to the soft, muddy soil on which they live. **The Warraus.** Their faces are strikingly dull and gloomy in expression, and their complexion appears relatively dark because of the dirt which incrusts them. They live in pile houses on swampy ground or even above water, and build canoes for the surrounding tribes near the coast, as the Wapianas do in the interior. Schomburgh describes their miserable huts, seven or eight feet long, as raised on a platform of interlaced stems of a palm, supported by tree-trunks five or six feet high. The low roof is thatched with palm-leaves, and a notched tree-trunk serves as a ladder; and to it, when the water is high, the canoe is tied.

The Wapianas of the Savannahs are unusually tall for Indians, and fine featured. They are very averse to **The** ordinary intercourse with other tribes, but are **Wapianas.** the chief traders and middlemen; they are also the great canoe-makers of the interior. They largely eat cassava in the form of the rough meal known as farina among the Brazilians.

The Arawaks have better proportioned though short bodies, and are lighter coloured and more cleanly than **The Arawaks.** the Warraus. Their protuberant stomachs and sleekness of body make them decidedly ugly. They are much more influenced by civilisation, can nearly all speak English, and wear European clothes. Like the

other tribes, they were formerly divided into a great number of distinct families, between and not within which marriage was allowed. These distinctions are now fading away. The family names are evidently derived from natural objects of importance to them, from which they fabled that they were descended. Descent in these families was reckoned only in the mother's line, and no intermarriage on the mother's side was permitted. When he married, an Arawak went to live in his father-in-law's house, and worked for him. Their houses at present have an approach to civilised comfort, and are very clean.



QUICHUA.

AYMARA.

Various ancient remains have been discovered in Guiana in modern times, including rock-sculptures, shell mounds, and stone implements, but their dates cannot be assigned, and it would be very unsafe to assign them to a remote antiquity. Some of the shallow sculptures represent a rectangular figure crowned with a semicircle marked by radii; the deeply graven sculptures represent very varied and rough drawings of men and animals, like an English child of five years old might draw: some few are more complex. They

Ancient
remains in
Guiana.

are usually found where there is some striking natural object, often near waterfalls.

At the time of the Spanish conquest the Chibchas were an important people in the district of Bogota, and had attained a considerable degree of civilisation, **The Chibchas.** having superior and subordinate chiefs and priests. They are now represented by a mere remnant. Another important civilised tribe at the conquest was that of the Tayronas, who had well-made roads and gold ornaments. The uncivilised tribes of Colombia are still very numerous and unsettled.



NAPO INDIANS.

The Napo and other great river valleys at the head of the Amazon system in Ecuador, are the home of Napo, **The Jivaros.** Jivaro, and other Indian tribes. The Jivaros have several peculiarities. They are regular workers, not passing days together in idleness. They have a remarkable method of scalping, according to Mr. Simson, by which the skin of the victim's head is gradually shrunk to the size of a moderately large orange. The entire skin of the head is removed in one piece, and is gradually dried by means of hot stones placed inside it. They also plait their slain enemies' hair in long plaits, and

wear them round their waist. They have a system of telegraphy by means of strokes on a drum, which can be heard and repeated from house to house, and readily rally the tribe to arms. One of their great feast-days is connected with the initiation of children into smoking, at the age of three or four. The family being assembled, the head makes a speech, exalting the valour and good example of the child's ancestors and relatives, and of course expressing great hopes about the child. The pipe



CONIBO WOMAN, BRAZIL.

is then handed to the child, who takes a few whiffs, and then the feast commences, much *chicha* being drunk, a liquor in the main similar to the Guianians' *paiwari*, though more substantial. They have a peculiar habit of ejecting from the mouth in the morning (by the aid of a feather) any food that may remain in the stomach. In the *couvade*, or the father taking to bed when a child is born to him, and in many other respects they resemble the Guianians. All the tribes in this district give a very expressive "cluck" of satisfaction when pleased or aston-

ished: the same sound is also used in bracing the body together for special exertion.

The Canelos Indians, on the left bank of the Bobenaza, are a mixed tribe, chiefly of Jivaro origin, but speaking a Quichua language. The men are lazy, curious, and dandyfied, and lacking many good qualities of the Jivaros. The women occupy a very low position. When the husband is drunk, which is frequently, his wife has to follow him by day and precede him by night with a firebrand to light him, and ready to raise him up whenever he falls down. In bringing provisions to a traveller, the man always stalks first, lance in hand and feathers on head, while the wife follows, heavily laden, and often carrying a child on her hip. The blow-gun is a very prevalent weapon among these and many other Indian tribes. A number of these tribes are semi-Christianised, eat salt, and are comparatively peaceable; but there still live on the upper Napo, many tribes known as "Infidels." The former are known as Indians, and are descended from a people once forming part of the Inca nation.

These people wear short cotton drawers (men) or cotton cloth wrapped round from the loins to the knee, with a short jacket or shirt (women), with many ornaments. Their blow-guns are made differently from those of the Guiana Indians, in two similar halves, of a hard species of palm, and joined lengthwise with wax and fibre. Their bore is almost as true and perfect as that of a gun-barrel. Burial takes place in the houses; and the men are usually buried in their own canoes, or a sufficient length cut from them, dressed in their best, and with supplies of food.

It is only with great difficulty that these Indians have been persuaded to settle in permanent villages, and many of them readily take to roaming again, or have resorts and sheds in the woods. Regular voyages are undertaken down the river Napo, and up the Amazon, to the salt mines of Chasuta on the river Huallaga, and to the upper Amazon for poison. These journeys are extremely fatiguing, lasting several months, and being largely made against strong currents.

Of the so-called Infidels, who do not eat salt, and have very many different languages, many are little known. The Zaparos (the name meaning a covered basket of wickerwork in two layers with water-proof leaves between) are some of the most expert spearmen and hunters known, detecting the slightest sounds and footmarks, recognising with great precision the number of animals which may have passed, and how long since they passed, moving with cat-like silence, and keeping unsightly but clever dogs to aid them. They eat much more animal food than many tribes. Tobacco in various forms is a great remedy among them, large quantities of water being drunk, in which tobacco has been steeped. They are very wild and fearless when provoked, though shy and retiring otherwise; great tact is necessary in managing them, and at all times they are changeable and unreliable. They always exhibit pleasure in the destruction of life, animal or human. They are very disunited and given to roaming; and when they quarrel with other tribes kill many men and keep the women and children, selling most of the latter.

The Zaparos.



INDIAN WOMAN OF CUZCO.

In their relations with women almost any arrangement may be found, and women have great liberty. One mode of courtship mentioned by Mr. Simson, is for a youth to go hunting and on returning throw his game at the feet of the woman he seeks, followed by sufficient firewood to cook it. If the woman gets up and begins cooking the game, she is considered to have accepted his offer; but marriage by force or capture frequently takes place. The medicine-man (here called shimano) has much

the same power as among Eastern Indians; he seems to believe in his own practices to a considerable extent. Those who suffer from chronic diseases are not unfrequently put an end to when they become a burden. They have more than one intoxicating liquor, one which is similar in properties to the well-known coca. Most of them are almost naked, their faces being hideously painted, quite unsymmetrically, in bright red, bluish-black, etc. They have no number beyond five, simply calling any excess "many, many." A point worth noting is, that

none of the Indians hitherto described in this chapter, except those on the coast of Guiana, have horses or even know anything of them.

Turning now for a brief space to the past,

The Incas. we must refer to the ancient

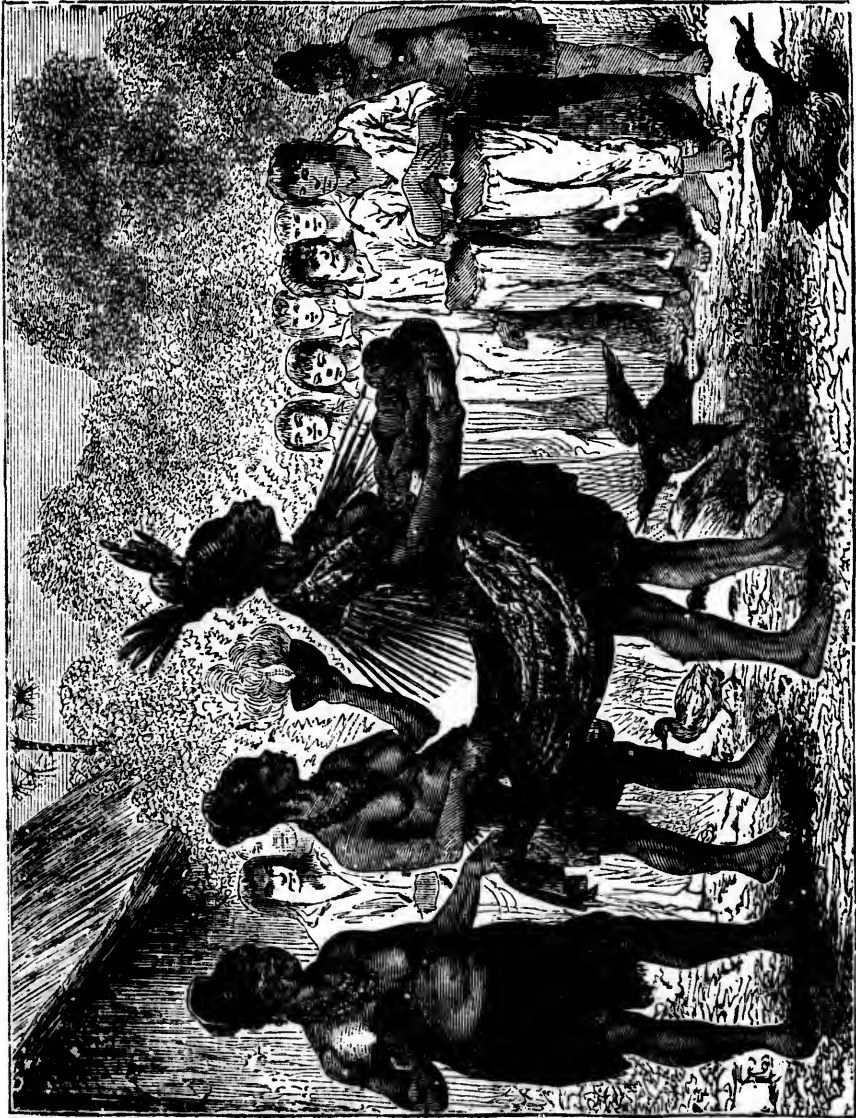
Inca civilisation in Peru. This represented the highest development of the American Indian; and in some respects it was not unworthy to be compared with that of the Egyptians. Granting that their religion



UMAHUAS, BRAZIL.

was not of a very elevated type, the entire system of Inca civilisation was well worth preserving; and nothing can excuse the barbarous treatment meted out to the natives by Pizarro and his successors in the Spanish government. Historical evidence left by the Incas shows that their empire was founded about the eleventh century by consolidation of numerous distinct tribes and peoples, occupying the central mountain region of Peru. These included Quichuas and the Quichuas and Aymaras, whose languages Aymaras. are still widely spoken in Ecuador, Peru, Bolivia, and northern Chili.

There is reason to believe that the Inca kingdom was not the first great dominion in this region, for in various places, near Lake Titicaca, at Cuzco, and elsewhere,



A CHRISTMAS CEREMONY IN BRAZIL.

there are ruins of vast buildings, possibly never completed. At Tiahuanuco,—the American Baalbek as it has been called,—is a very ancient temple,

defined by lines of large erect stones (of red sandstone) partly cut, and including an inner sanctum. Another building is named the Palace, defined by great blocks of trachyte admirably cut. Portions of walls, composed of large stones, still remain; also some gateways composed of huge monoliths, with unique ornaments. Thus in the New World do we find repeated structures which in the Old World still defy explanation. One thing is certain, they could only have been built by a powerful and skilful people, with human labour at command. It is suggested



BOTOCUDO WOMAN.

MATACO.

that these were an Aymara people, who later gave way to the Incas.

At Truxillo and in its neighbourhood are the ruins left by the Chimu people, long lines of massive walls, great chambered pyramids, remains of palaces, aque-^{Remains of} ducts, granaries, furnaces, foundries, tombs, ^{the Chimus.} etc., extending for many miles.¹ Many treasures of ornament, many human remains, and unique architectural features have been found here. These people were con-

¹ See Mr. E. G. Squier's "Peru" for a capital account of the ruins in the Land of the Incas.

temporary with the Incas for a considerable period, and were finally subdued by them ; in language and race they were distinct from their conquerors. The Chimu artificers were equal to those of the Incas, and they had peculiar ornaments and designs, such as huge lances, lizards; serpents, and fishes. Their remarkable metal-work in bronze was surpassed by their pottery, in which they outdid the Incas in variety of forms, freedom of execution, and fineness of material. The representations of the human head give many illustrations of ancient features, modes of hair-dressing, etc., very much like what may be found at the present day. Mr. Squier infers from the religious symbols that the Chimus worshipped the powers of nature and typical objects, and that they had also household divinities, many in the form of animals; with this probably there was a worship of a supreme spirit.

The Incas traced their origin from Manco-capac and his wife and sister, children of the Sun, supposed to have started from the island of Titicaca in the lake **Cuzco**, the of that name, to subdue and instruct the savage **Inca capital** tribes around. He travelled northwards to the valley of the Vilcanota (one of the head streams of the Amazon) reaching the site of Cuzco, where he fixed the seat of his empire. On this island there are still the remains of a temple of the Sun, a palace, and other Inca relics. At Cuzco,—most admirably situated at over 11,000 feet above the sea level, and constructed on a rectangular arrangement of roads and squares, organised so as to represent the several provinces of the empire,—are remains of numerous palaces, temples, and public buildings. The massive cyclopean walls, the inclination of the walls in- **Cyclopean walls.** wards, the courtyards with no outer windows, and the serpent carvings, are all strikingly characteristic. No cement was used, but the stones were fitted in regular courses with the utmost precision of jointing, so that in some buildings it is impossible to insert the thinnest knife-blade or even a needle between them. The **Temple of the Sun.** Temple of the Sun was the most remarkable building of all America. It occupied one side of a great court, and was richly decorated with solid gold; at its

eastern end was a great plate of gold representing the sun, while beneath it were the dried bodies of the Inca kings, each on a golden chair. The other sides of the court had buildings dedicated to the moon, Venus, thunder and lightning, the rainbow, etc.

The convent of the priests and the palace of the virgins of the sun were also notable buildings. There are the **Inca Palaces**, remains of fourteen Inca palaces, each ruler having built a new one. We cannot give further details of these buildings, but enough has been said to indicate how great a people the Incas were. Their system of government was complex and orderly, their empire being divided into five governments, each with a viceroy, subordinate officers, and numerous inspectors. The state worship was elaborate, with an imposing ritual and many festivals. Excellent roads, with regular post-houses (not, however, adapted for wheeled vehicles, which they did not possess), a good system of land tenure and of colonisation, all showed a people of thought, of administrative skill, and of a good disposition in many ways. Pizarro testified that there were no such roads in Christendom; yet in many cases the Spaniards destroyed them for the sake of the paving stones. It is lamentable, that because they were less skilled in destruction and treachery than the Spaniards, their empire should have been destroyed, and a long period of degeneration should have fallen on the land.

Cuzco is inhabited almost entirely by pure Indians; and there are still some of the descendants of old native **Modern inhabitants** families. In the village of San Sebastian, not far distant, are many descendants of the Incas, having a marked haughtiness of bearing. The recreations of Cuzco, says Mr. Squier, are religious processions and cock-fighting. The town is most filthy.

The Inca tribes of the Andes are, on the whole, slenderly made, but muscular. Their complexion is olive-coloured, with a smooth soft skin; the noses, like those of Inca sculptures, are aquiline. The Aymaras are more thick-set. The women wear extraordinary hats, which Mr. Squier compares to a coffin with a kind of black valance sus-

pended round a stiff body of pasteboard, covered with red cloth and tinsel. Their houses are all built of plastered clay on wattles, and thatched with grass. They seldom have more than one room, with a low narrow door, and the walls of all incline inward. The Incas are described as good agriculturists and shepherds, being very kind to their animals; they are brave, home-loving, and affectionate to their children. The Aymaras are said to be more sullen and cruel.

Mr. Squier describes a remarkable festival, coincident with the harvesting of a species of potato, and with the Catholic festival of Corpus Christi, at Tiahua-^{Modern sun} nuco. In the square assembled four groups of ^{festival.} dancers, wearing variously coloured handkerchiefs over their shoulders. The men wore head-dresses of various coloured feathers, lengthened out by slips of cane, rising five or six feet from a head-band round their heads, and extending outwards like an inverted umbrella. "Under the left arm each man held a rude drum, large in circumference but shallow, which he beat with a stick grasped in his right hand, while in his left he held to his mouth a Pan's pipe, differing in size and tone from that of his neighbour." The women, dressed in blue, wore hats of stiff paper with large flat round brims ribbed to represent the sun's rays, while from the middle rose a crown of three semicircular pieces placed triangularly, and adorned with rays, while little mirrors occupied the centre. The shrill music vied with the extravagance of the men's dancing; the women's movements were slow and stately. "All night and all day, still the festival went on, growing wilder and noisier, and only culminating when the feast of the Church commenced. It was an extraordinary spectacle, that of the symbols of Christianity and the figures of our Saviour and the Saints, carried by a reeling priest and staggering Indians through the streets of Tiahuanuco, while the Chimo revellers danced and drummed around them." Altogether the impression produced was, that the festival retained many features of the old Sun worship. It is perhaps necessary to add, that most of these priests are either pure Indians or half-castes,

and that they include many of the most worldly, ill-educated, and immoral members to be found in any priesthood.

The Indians of the Amazon valleys, while superior to those of Southern Brazil, are not so skilful or intelligent as those further north. There are very many tribes and languages, and it is not possible to settle how far they include distinct races. Up to about 2,500 miles from the mouth of the great river the Tupi language in a corrupt form and a patois Portuguese are very generally spoken. Further up, in the Andes districts, Quichua is spoken. Mr. A. R. Wallace describes

The Tupis. the Tupi Indians as having a varying coppery complexion, jet-black straight hair, black eyes, and little or no beard. Some have the whole face wide and rather flattened, and many have most regular features. The cheek-bones are not prominent in most, nor the eyes at all oblique. Their figures are often superb, with splendid chest development. The varieties of customs and manners would fill volumes. Among the Uaupé Indians are tribes in which the women wear absolutely no dress at all; paint supplies its place, and is regarded as dress. As among many of the South American Indians, ornaments are almost exclusively worn by the men. Sometimes the men wear long quill feathers horizontally stuck through their lower lips; at others, both sexes are most elaborately tattooed in geometrical patterns (Mundurucus). The girls in some tribes, on approaching maturity, have to undergo an ordeal resembling that of the benguera among the Kaffirs, to test their endurance. The beating is sometimes so severe as to cause fainting and even death. The medicine-man is universally found. They have no definite idea of a good spirit, but are much more persuaded of bad ones. In some tribes large dwellings are constructed in which many families live together; in others, the dwellings are the merest shelters, or they have no houses at all.

The Mundurucus, on the river Tapajos, are the most numerous and formidable tribe surviving in the Southern Amazons. They are now settled agriculturists, and are

faithful to their treaties with the Brazilian government, but they not infrequently make expeditions against other Indian tribes. They formerly used to cut off the heads of their slain enemies, take out the brain and remove the flesh, soak the skulls in vegetable oil, and then smoke-dry them, and preserve them as trophies in their huts. These people are the most clever feather workers in South America.



PARAGUAYANS.

An observation by Mr. Bates (in "The Naturalist on the River Amazon") is of much interest in regard to our speculations on the origin of the Indians. He noted how greatly the Indians of the Upper Amazons disliked the heat, how little they perspire, and how often they bathe; they are very subject to diseases of the liver, dysentery, etc., and suffer more from fever than even whites, while the negro is at home in these climates. "The impression

gradually forced itself on my mind," he says, "that the red Indian lives as a stranger or immigrant in these hot regions, and that his constitution was not originally adapted, and has not since become perfectly adapted to the climate."

Throughout Southern Brazil, the Guarani races are the most numerous, and they extend into Paraguay and Uruguay, where they form the bulk of the people, and their language dominates. The Tupi indeed are but a branch



GUARANI WOMAN.

of the great Guarani family, according to several good authorities. Diffused through the same regions, and mainly hostile to these, are many other tribes, little known. Among these may be mentioned the Gez, who are probably the strongest and tallest of Brazilian tribes, and are in a perpetual state of internecine warfare, but are said to be not low morally; the Charruas of Uruguay, an almost black tribe. The Guaranis of Paraguay became good and fearless soldiers under Lopez, and they have shown considerable mechanical skill. The women are hard-working and cheerful, wearing white gowns with girdles and short sleeves. Many are well-developed and good-looking, though with prominent cheek-bones and somewhat oblique eyes. All the population smoke tobacco, women and even little children being commonly seen with big cigars in their mouths, being taught to smoke almost from their earliest infancy.

The Botocudos of the coast range of Brazil belong to a

very distinct stock from the Guarani, much more degraded, savage, and repulsive. They are very ugly, though not dark, being rather yellow in complexion, and deck themselves with pieces of wood, stuck through their ears and under lips. They were in former times treated with great cruelty by the Portuguese; and one of their governors boasted that he had either killed with his own



ARAUCANIAN WOMEN.

hand, or had ordered to be butchered or poisoned, many hundreds of these Indians.

The Gran Chaco or Great Desert Indians, north and south of the Pilcomayo river, include tribes which are among the dirtiest and most degraded of their race. The ears and lower lips are pierced by holes which are gradually enlarged to an enormous size, sometimes having pieces of wood of two and

The
Gran Chaco
Indians.

a half inches diameter inserted. The young girls tattoo themselves elaborately on reaching a marriageable age. Neither Spaniards nor Portuguese have really subdued them. The Moxos and Chiquitos, further north, are nominally Christian and semi-civilised; but some horrible stories are told of their cannibal and other customs when the Jesuits first visited them. The Antis tribes of the Bolivian mountain valleys are another group of a low type, which we must pass over.

Finally, we come to the southern groups of this great



ARAUCANIANS.

continent, the Araucanians of the Chilian and Patagonian Cordilleras, the Pampas Indians, or Puelches, **The Araucanians.** the Patagonians, and the Fuegians. The Araucanians are a very homogeneous people, still very independent, wild, and warlike, having a large stock of horses and cattle, cultivating maize, weaving coarse woollen fabrics, having several useful manufactures, and living in barbaric comfort under their chiefs. They are usually hideously decorated with red and black paint. Both men and women are fine riders, and ride in the same fashion. Their houses are crowded and uncomfortable, made of

wickerwork plastered with clay. Polygamy, etiquette, and oratory flourish among them; but they have no developed religion nor priests. They acknowledge a creator god, and minor divinities of war and good and evil, and sometimes sacrifice an animal to them. Like the Pampas Indians of the Argentine, also called Puelches, the Araucanians are wonderfully expert in the use of the bolas,—a ball of metal or stone, attached to a hide rope and swung with terrific force at their game or their human enemies,—the lasso, and the long lance. Marriage takes



PATAGONIANS.

place by a sort of capture, after purchase from the girl's father. They bury their dead with their knees tied up to the chest, a horse being sacrificed, and weapons being placed in a man's grave, cooking utensils in a woman's. Their language is distinct from any other stock.

The southern Pampas Indians had a very distinct language from the Araucanians, but it is now dying out in favour of Spanish and Araucanian. Many of them have been driven south, over the river Negro, or east into the Andes, and are very hostile to civilisation, except for the plunder it affords their marauding parties.

The Patagonians, or Tehuelches (southern people), the tall race of whom so much has been fabled, are really the tallest race, though their height has been much exaggerated. The men average five feet eleven inches to six feet in height, but they not unfrequently reach six feet four inches, while the women are but of moderate height. Their features are very regular and not unpleasing, and the men have an extreme development of chest and muscle, great power of walking, and endurance of privation. Their long coarse black hair is parted in the middle; hair on the face is carefully



PATAGONIANS.

eradicated; the women plait their hair in two queues behind. The men wear high leather boots (of horse or puma skins), drawers, and a cloak of guanaco skin, with hair inside and the outside painted gaudily; while the women have sack-like cotton garments, with a cloak fastened at the neck by a silver pin.

Many of both sexes paint their faces, mostly red. It is said that there are not now as many as a thousand of these people, who live by hunting guanaco and ostriches, but are very indolent. Their dwellings are a rude kind of tent called *to'do*, composed of guanaco skins fastened together, smeared over with grease and red ochre, and fixed on rows of posts; separate sleeping-places are formed by hide curtains between successive rows of posts. They have little furniture but cloaks, which serve as seats, beds, and are used as saddles by the women. The men occupy themselves, when not hunting, chiefly in smoking, horse-racing, gam-

bling and singing. The women do far more work than the men, pitching and striking the tents, and preparing the guanaco skins.

In one important respect the Patagonians show to advantage: marriages depend on the mutual liking of the parties; and the offer of marriage, with presents, etc., is not made to the girl's parents till her consent has been gained. The bride's parents make gifts to the bridegroom



PATAGONIANS CHANGING THEIR HUNTING GROUND.

of equal value; and the wedding ceremony is accompanied by the slaughter and eating of mares, portions being taken to the top of a hill as a propitiatory offering to the evil spirit. Polygamy is permitted; but most Patagonians have but one wife. Death is followed by burial in a sitting posture, the body being sewn up in a mantle, and a heap of stones being raised over the grave. All the horses, dogs, etc., of the deceased are killed, the horse

meat being distributed among the relatives; all personal possessions are burnt. The widow, having painted herself with black paint and cut her front hair short, returns to her relations.

The Patagonians believe in a good spirit, their creator, and in many evil spirits, the principal of whom is called the Gualichu. They have no idols or regular religious festivals. The medicine-man does not differ essentially from his brethren further north. If he fails as a prophet, his fate may be death; faith in his power is by no means unbounded. Lieut. Musters, who thoroughly studied the Patagonians in his expedition of 1869-70, says, they are not ferocious savages, but kindly, good-tempered, and impulsive; distrustful of Spaniards, but confiding in other Europeans, and keeping faith with those who fulfil their own promises.

In the dreary archipelago of Tierra del Fuego are to be found several wretched tribes of Indians speaking distinct dialects or languages, and best termed **The Fuegians.** Fuegians; they are still but imperfectly known. The tribes on the eastern islands are taller and better developed than those on the west; both have broad faces, prominent cheek-bones, and low foreheads, with abundant black hair, which the men do not cut, while the women wear two long plaits. Like so many Indians, the Fuegians have no beards. Darwin relates that the Fuegians who were taken on board the "Beagle" were mistaken by some Brazilians for Botocudos. All are alike dirty in persons and habits. They cover themselves partially with a mantle of guanaco or seal skin, with the hair outside. One man described by Darwin had two broad transverse bars painted across his face; one, painted bright red, reached from ear to ear and included the upper lip; the other, white like chalk, extended above and parallel to the first. Some wear sealskin boots; but hats are not worn, except by those who are semi-civilised. They are excellent mimics of voice, gesture, or any action, and some have acquired many civilised habits. Their sight is very keen, and many are skilful slingers. They also use bows with arrows, formerly tipped with obsidian, now

with bits of broken glass, and spears made of wood and tipped with bone or stone. They hunt guanacoës, seals, cormorants, wild geese, and catch fish; they also eat shellfish. Their fox-like dogs are trained to dive for fish, or to drive shoals of fish into the shallows. The Fuegians are very careful to carry fire with them, which they produce when necessary from flints and iron pyrites; yet they often eat flesh raw. Their dwellings are mere shelters of boughs covered with grass, with an opening on the lee side. They have no religion, not even of evil spirits. Burial is performed in caves, or in the forests. Marriage is a kind of capture, with the consent of relatives. Missionaries have in modern times produced very beneficial results on some of the Fuegians.

The Falkland Islands, east of Patagonia, after a chequered history, finally became an English possession in 1833. Its inhabitants, about 1600, are chiefly English and Scotch, with a few Guachos from Buenos Ayres. The colony produces chiefly tallow, wool, and sheep.





CHAPTER XI.

Distribution of American Races.

THE following map indicates the principal races of Americans, and their distribution. The unshaded regions indicate where European peoples or half-breeds had become predominant in the early part of this century. The numerals signify the following peoples or tribes:—1. Eskimo; 2. Bannacks (East Shoshones); 3. Mandans; 4. Kaivavas (California); 5. Pahutes; 6. Tanana (Kutchin); 7. Vancouver; 8. Shoshone; 9. Blackfoot; 10. Ojibway; 11. Iroquois; 12. Dakota (Sioux); 13. Comanche; 14. Apache; 15. Pawnee; 16. Moqui; 17. Mexican; 18. Wapisiana; 19. Quichua; 20. Aymara; 21. Napo; 22. Bolivian; 23. Botocudo; 24. Mataco; 25. Chibchas; 26. Gaucho; 27. Araucanians; 28. Patagians; 29. Umahuas (Amazon).

The racial distribution of North and South Americans is indicated separately in the following table:—

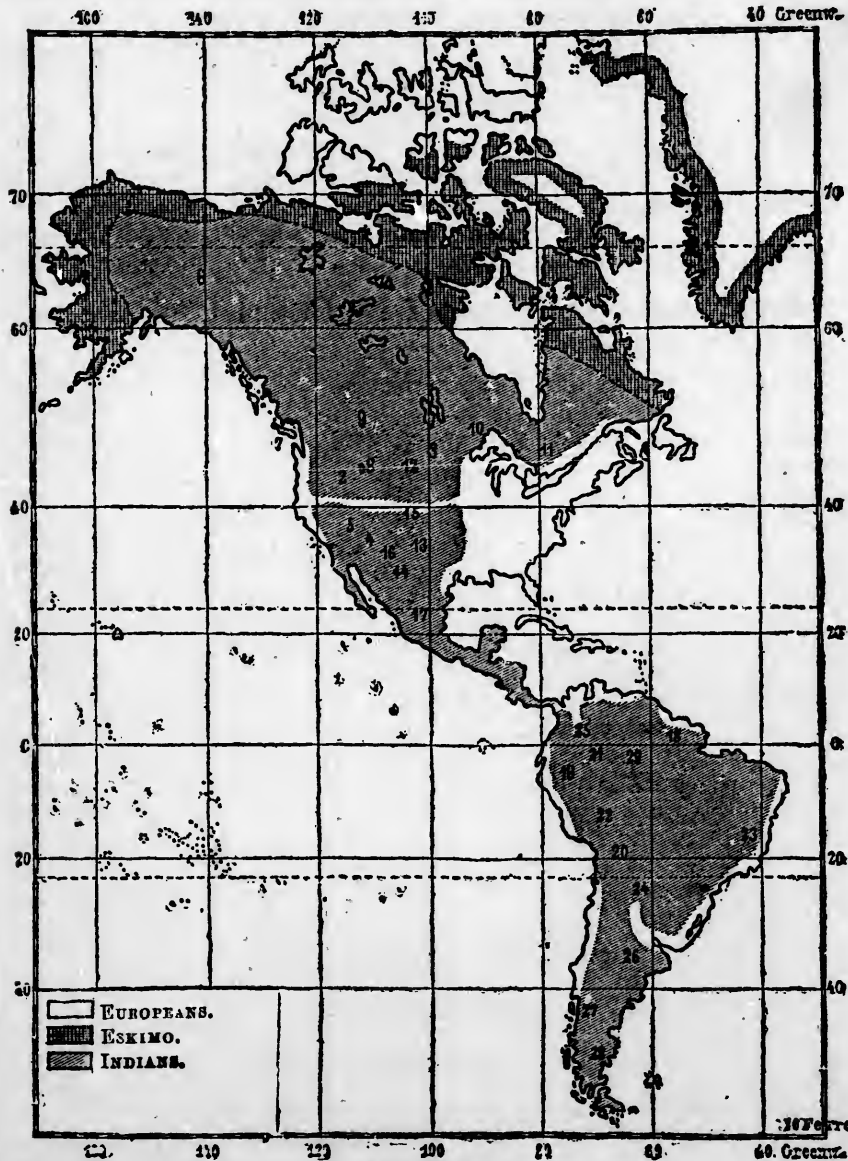
NORTH AND CENTRAL AMERICANS AND WEST INDIANS.

CAUCASIANS.

ARYANS.

AMERICANS OF	ANGLO-SAXON	DESCENT	43,500,000
"	"	GERMAN	"	.	.	.	7,500,000
"	"	SCANDINAVIAN	"	.	.	.	500,000
"	"	CELTIC	"	.	.	.	7,000,000
"	"	ITALIAN	"	.	.	.	500,000

AMERICANS OF FRENCH DESCENT:—Canada, Louisiana, etc. 1,500,000



AMERICA.
Showing distribution of Races.

AMERICANS OF SPANISH and mixed descent:—Mexico, Texas, Florida, and California . . . 6,500,000
 HINDUS:—Chiefly in West Indies. Numbers uncertain.

NEGROIDS.

NEGROES OF AFRICAN DESCENT:—Chiefly in the United States 7,500,000

MONGOLOIDS.

AMERICAN INDIANS:—The majority (over 5,000,000) are in Mexico and Central America 5,700,000

ESKIMO:—Greenland, etc., and northern coast of Canadian Dominion and Alaska 25,000

CHINESE:—Chiefly in California 100,000

Approximate populations of North and Central American States and West Indies:—

CANADIAN DOMINION and NEWFOUNDLAND	5,000,000
UNITED STATES	58,000,000
MEXICO	10,500,000

Total 73,500,000

WEST INDIES:—

British	1,200,000
Spanish	1,400,000
Porto Rico	750,000
Hayti	570,000
San Domingo	300,000
French	355,000

CENTRAL AMERICA:—

Guatemala	1,300,000
Honduras	450,000
San Salvador	650,000
Nicaragua	400,000
Costa Rica	225,000
Panama	225,000

Total 7,825,000

SOUTH AMERICANS.

CAUCASIANS.

ARYANS.

CREOLES, SPANISH:—Mostly pure, or nearly pure, descendants of Spaniards in Western and Southern South America 4,500,000

PORTUGUESE:—Pure, or nearly pure, descendants of Portuguese in Brazil 3,800,000

TEUTONS, BRITISH:—Mostly in Guiana and in the Argentine Republic 400,000

GERMANS }

MULATTOES, and mixed races:—Mixture of all the preceding with native Indians and Negroes, placed here because the Aryan influence is predominant, though much modified by the mixture of blood . 14,500,000

MONGOLOIDS.

NATIVE INDIANS. 6,600,000
CHINESE:—West Indies and South America 75,000

NEGROIDS.

NEGROES:—Of African descent (Brazil and West Indies) 2,800,000

Approximate populations of principal South American States:—

SOUTH AMERICA:—

Brazil	13,000,000
Peru	3,000,000
Colombia	3,900,000
Argentine (with Patagonia)	3,400,000
Chili	2,500,000
Bolivia	2,300,000
Venezuela	2,200,000
Ecuador	1,150,000
Uruguay	600,000
Guiana	350,000
Paraguay	250,000
	<u>Total 32,650,000</u>





THE INHABITANTS OF OCEANIA.

CHAPTER I.

The Australians.

Early explorers—Tasman—Captain Cook—Foundation of the colonies—The interior explored—The gold fever—Government—Large cities—Products—Railways—Religion—Lack of labour—Chinese immigration—Polynesian contract labour—Australian strength and character—Australian society—Tasmania—The Australian aborigines—Physical characters—Expression and faculties—Treatment of Women—Diet—Weapons—The boomerang—Clubs and spears—Shields—Strangling an enemy—The weewee—Stone implements—Canoes—Dress—The corroboree—Dwellings—Welcoming friends—Government—Laws and customs—War—Tribal organisation and marriage—Capture—Children—Death and burial—Languages—Doctors and sorcerers—The Tasmanians.



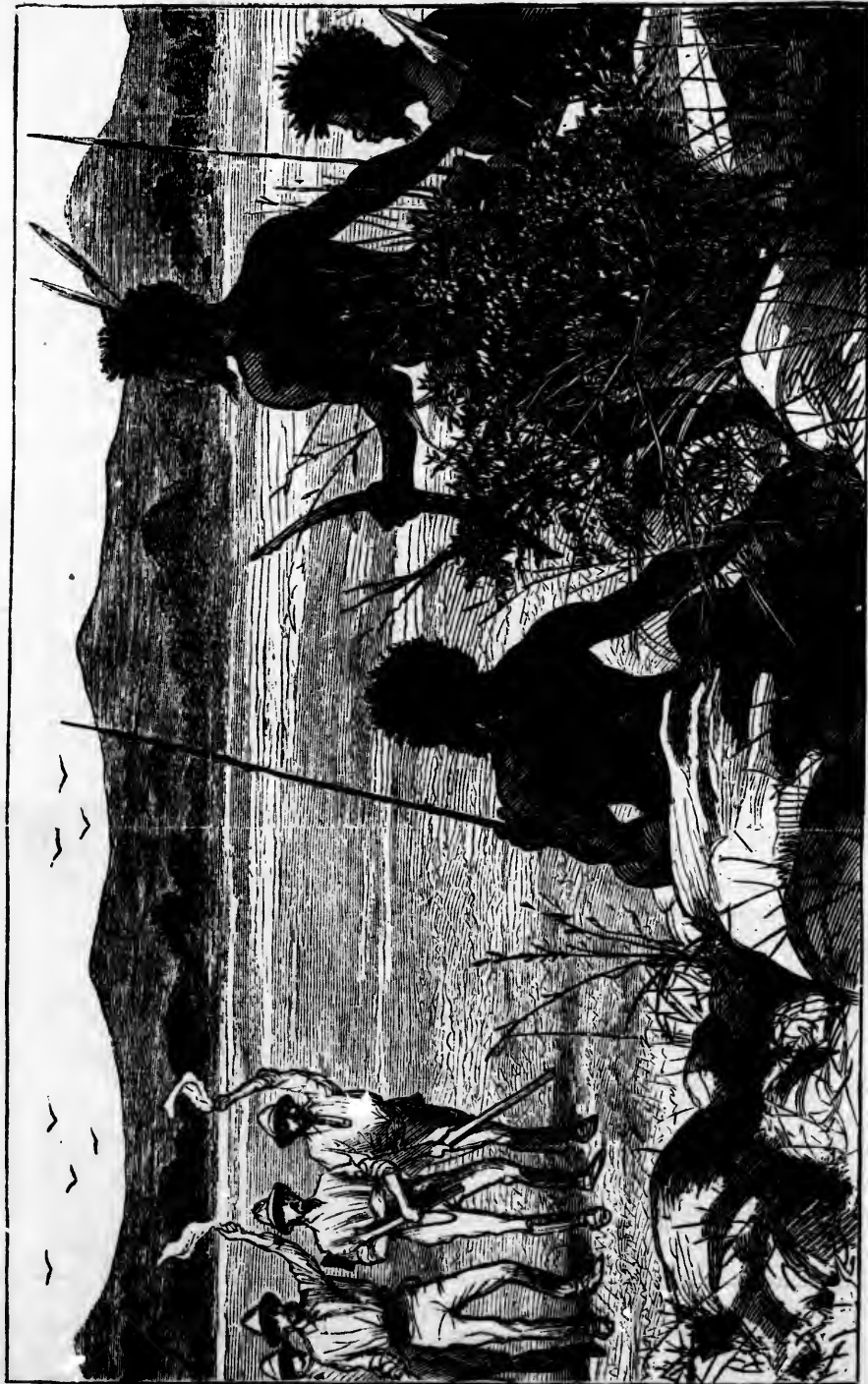
AUSTRALIAN.

THIS division of our subject we shall find as full of interest as any other, although the total number of inhabitants is fewer. We have here no great organisations, and few remarkable remains of former times. We look backwards in the past, and contemplate the slow diffusion of humanity among multitudinous islands; and we find that it is in the tropical islands that man has developed most in numbers, while in the largest territory, Australia, an inferior race of men has long dwelt, with in-

ferior types of animals, and now seems certain to die out. In variety of types, in physical beauty, in extremes of savagery and of good nature, the inhabitants of Oceania compare with those of any of the continents. And in regard to the action of immigrant races in modern times, no land shows brighter results for those races themselves, or more mingled shades for the old inhabitants.

Australia was first made known in Europe by French explorers early in the sixteenth century, for it is represented on a French map of 1542, and may ^{Early} have been discovered by a Provençal pilot ^{explorers.} named Guillaume le Testu. It is first clearly referred to by Cornelius Wytfliet, in a book printed at Louvain in 1598, in these terms: "The Australis Terra is the most southern of all lands, and is separated from New Guinea by a narrow strait. Its shores are hitherto but little known, since after one voyage and another, that route has been deserted; and seldom is the country visited, except when sailors are driven there by storms. The Australis Terra begins at one or two degrees from the Equator, and is ascertained by some to be of so great an extent, that if it were thoroughly explored it would be regarded as a fifth part of the world." In 1606 Torres, a Spaniard, first sailed through the straits which bear his name; and in the same and immediately succeeding years various Dutch navigators sailed along considerable tracts of Australian coast, Arnhem Land and Carpentaria being named, the one after a Dutch vessel, the other after the governor of the Dutch East India Company, Peter Carpenter. In 1642 Abel Tasman discovered the island which ^{Tasman.} he called Van Diemen's Land, after the Dutch governor of Batavia, but to which a later generation has affixed his own name. All these discoveries, however, led to no permanent settlement, for both country and natives appeared most uninviting in character.

William Dampier, the buccaneer, was the first Englishman who visited Australia, in 1688 and 1699; but yet there was left an abundant harvest of discovery ^{Captain Cook.} to be reaped by Captain Cook in 1769-1777, giving the first connected idea of the great continental



EXPLORERS SEEKING A FARLEY WITH NATIVES.

island. Bass's Straits, between the mainland and Tasmania, were sailed through by Surgeon Bass in 1798; and from that time there has been a progressive enlargement of our geographical knowledge of the country. The first British settlement, a penal one, was founded in 1788 at Port Jackson, a few miles north of Botany Bay, which became its popular name. Tasmania became a second penal settlement in 1803, and was made a separate province in 1825. The settlement of Port Phillip, founded in 1835, was the nucleus of the colony of Victoria, established in 1851. West Australia was first settled in 1827, and became a separate colony in 1829. South Australia dates from 1834, while Queensland, originally a settlement at Moreton Bay from New South Wales, did not attain a separate existence till 1859.

Foundation
of the
colonies.

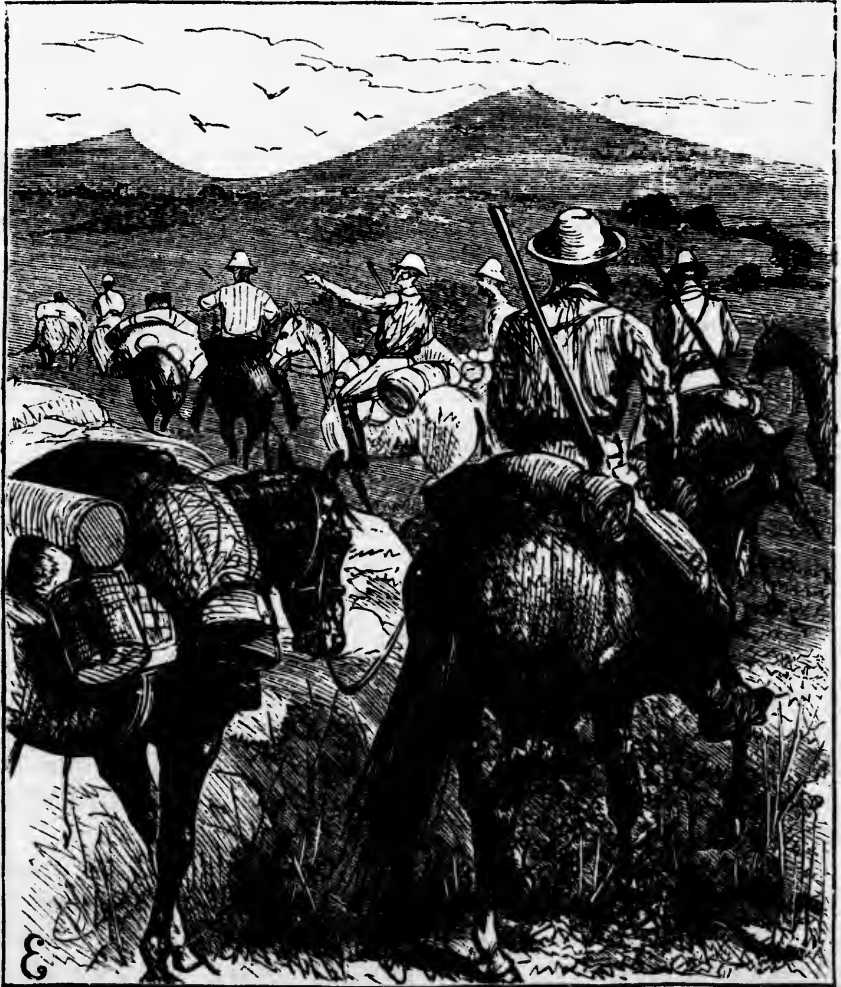
We cannot here trace the history of Australian inland discovery, which has been a very remarkable one, for the difficulties encountered by explorers, their heroic perseverance, their patient sufferings, and the strange results of their expeditions. It must suffice to mention here the names of Hume, Sturt, Mitchell, Eyre, Leichhardt, Stuart, Burke, and Wills, several of whom lost their lives. Messrs. Giles, Warburton, and Forrest are among the most notable recent explorers. After half a century of exploration, the western part of Australia has been traversed again and again, in several nearly parallel and intersecting lines; and the result seems to prove that a great part of the country is quite uninhabitable.

The interior
explored.

Meanwhile the coast regions have been largely occupied by Europeans, chiefly British, who have established powerful new nations rather than dependencies in New South Wales and Victoria. Little more than fifty years ago, the entire European population was under 80,000. By 1851 it had increased to about 350,000; but the greatest expansion followed the discovery and opening up of the gold fields in 1851. Victoria was founded, it may be said, on the gold fields. "Settlers left their farms, merchants their desks, professional men

The gold
fever.

their offices. Workshops were left without workmen, ships without crews, and the whole country was drunk with gold. The influx of men of all classes from the mother country, and of almost all the races of the world,



AUSTRALIAN STOCKMEN ON THE MARCH.

together with numbers of released or escaped convicts from the neighbouring colonies, led to a struggle for existence, in which the most hardy, the most energetic, the most patient, or the most far-seeing, could alone

succeed. Thus, amid much trouble, much degradation, and much crime, the seething mass of humanity drawn together by the love of gold has worked itself into something like order; and the result is a population of almost unexampled energy, which is now steadily engaged in developing all the resources of a fertile and beautiful country" (Wallace). This gold; however, is by no means all gain, for it has been estimated that every pound's worth of gold obtained from the mines represents as much skill and labour expended in fruitless and successful search combined as any other product. If gold has largely brought about the expansion of Australia, it is certain that wool has done more to strengthen and render substantial the position of the Australian peoples.

As regards all internal affairs, each colony except Western Australia is practically independent of the British Government; but Queensland and New South Wales are still kept to a considerable extent in leading strings, by means of a Legislative Council of Crown nominees. The other colonies have constitutions modelled very much after the type of the mother country, with some considerable improvements. The spirit of protection has a strong hold on the Victorians, being supposed to foster Australian industries by keeping out the competition of their wealthy and skilful English fellow-countrymen and others. But New South Wales in 1866 entered upon a path of practical free trade, which may be expected in time to teach the lesson to the other colonies. With this exception, enlightened institutions rule in Australia, though it must not be supposed that there is as yet any large number of great cities or large towns; and consequently there is much isolated life in the bush farms, where rougher manners prevail. Melbourne and Sydney, both having between 300,000 and 400,000 inhabitants in city and suburbs, are two of the finest and most progressive cities in the world. Education is well cared for in the Australian capitals by liberally supported universities and colleges, and elsewhere by good schools; but agriculture and stock-raising have hitherto grown faster than educa-

tion. Sheep-farming, for the production of wool, of course affords the predominant occupation. Wheat and cereals



THE SYDNEY HOUSE OF ASSEMBLY.

are the most important crops. Sugar and cotton are grown to a considerable extent in Queensland; and the

cultivation of the vine is extending in suitable districts. Coal is abundant in New South Wales, copper in South Australia, and tin is largely produced in several of the colonies.

In the matter of railway and electric communication great progress has been made, far outstripping the construction of good roads. In many material conveniences Australia ranks with the best English and American districts; but it cannot be said that this applies to the country districts or the bush farms. The churches are free, being all supported by the State in New South Wales, and elsewhere quite self-supporting. Under these conditions Methodist and other Churches, besides the Episcopal, flourish largely, in some colonies predominating.

Railways.

Religion.

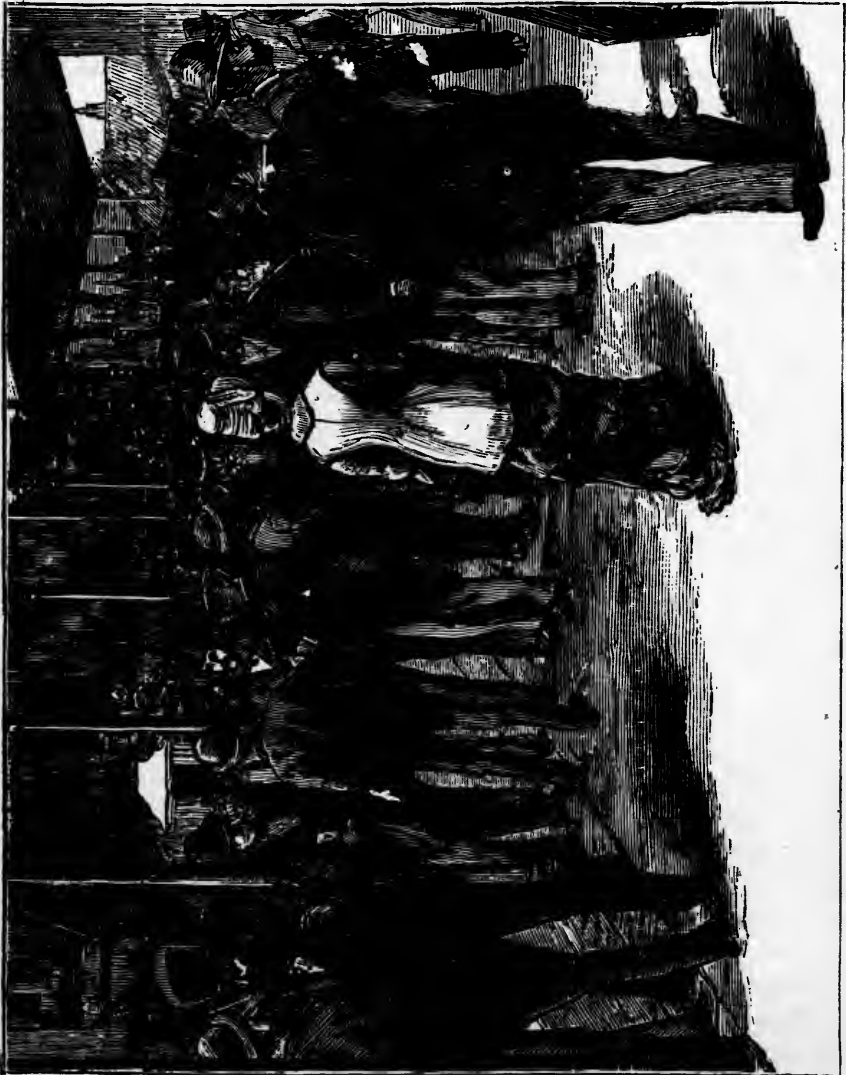
There is a peculiar difficulty in the path of Australian progress. The immigrant English and other Europeans, having the gold fields and cheap land very accessible, do not take readily to working for employers, or continue subordinates only till they see a way to something of their own. Thus there is a constant deficiency of manual labour; and the available European hands obtain high wages, and at the same time discourage immigration and any reduction of wages. Also the second generation of Australians are far less inclined to hard labour than the immigrants. In this perplexity, it has been a natural thing that Chinese and Japanese should make their way to a country where their peculiar services would seem sure of appreciation. But unfortunately racial antagonism is again thwarting natural remedies. In fear of being swamped by Celestials and of having wages cut down too low for existence, the colonists have passed arbitrary and repressive legislation, directed towards hindering Chinese immigration, and tending to make life a burden to those who are already established there. The people of Queensland have in addition tried the importation of Polynesian and Melanesian labourers under the contract system; but suspicions of cruel or insanitary treatment have arisen, and to some extent have been

Lack of labour.

Chinese immigration.

Polynesian contract labour.

substantiated, and the traffic is now largely regulated. The ill-favour shown to the Chinese in Australia threatens to produce serious political difficulties.



THE EXCHANGE, MELBOURNE.

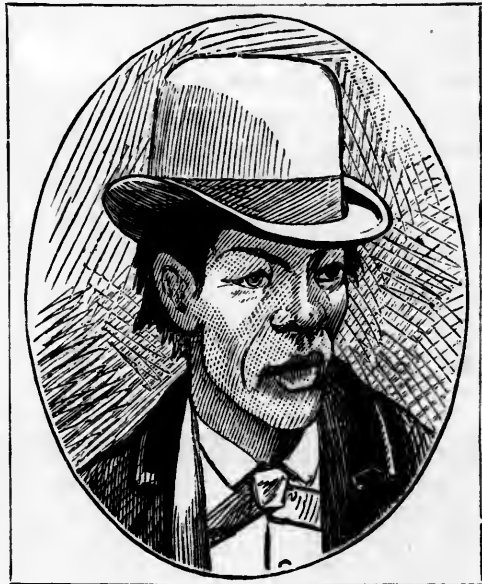
No doubt it is in muscular prowess,—in rowing, cricketing, etc.,—that Australians have hitherto succeeded in equalling the mother country. A certain robustness and force of character may

Australian strength and character.

also be conceded to them; but they will best make good their claim to be a nation on a level with their British original, by realizing that in spite of their remarkable progress, they have yet a good way to travel and a good deal to learn.

Children in Australia are certainly less carefully brought up, and more free mannered than among the middle classes at home. Both sexes are permitted too

much independence even of their school teachers. Girls early act for themselves; and being secure of marriage



CHINESE DETECTIVE, MELBOURNE.

when they like, there is a general tendency to make the most of early girlhood. Those native born have good looks, plump figures, but inferior complexions; the majority are brunettes. In frankness and good-fellowship the Australian girl is very attractive, and if very unre-served, she is also un-affected. The young man is too much inclined to sporting, drinking, and gambling. Professions are still largely in the hands of English-



CHINESE GAMBLER, MELBOURNE.

born colonists, and of later years a rapid improvement in their status and culture has gone on. This leads to a mention of grades of society; and it may not be surprising that, everything being on a smaller scale, and the colonists being largely recruited from the least satisfactory or successful classes in the old country, there exists an amount of exclusiveness among wealthy, educated, and well-born people which vies with that of London. But



ENTRANCE TO CHINESE EATING HOUSE, MELBOURNE.

the predominant life is that which in England would be termed middle-class, the rich man frequently living really a middle-class life, with far less of intellectual resource and occupation than in the corresponding class at home. In fact, the great tendency of Australian life, except perhaps at Adelaide, is democratic and levelling. Sabbatarianism is declining, and it is not certain that morals are improving. The freedom claimed by servants has something dangerous to morals in it; and the limited

position occupied by married women, immersed in household cares by the scarcity and inferiority of servants, keeps the tone of the home circle below what it should be. Girls and women of the industrial classes (in shops, factories, etc.) dress well and are more refined and much better paid than in England. Men dress much more carelessly and untidily, though quite as expensively as at home. But the well-to-do look, the content, the progress, and the go-a-head energy of the Australian are his practical demonstration of success as a new branch of the British people, far less diverse from the old stock than is the American.

Tasmania, originally a penal settlement, may be briefly mentioned before we pass to speak of the Australian aborigines. The convicts had to struggle as best they could with the natives, and developed ^{Tasmania.} a great hostility to them, so that ultimately the natives all perished. The convict system was abolished in 1853, and since then Tasmania has prospered as a wool-growing and agricultural colony, a considerable amount of minerals being also raised, and vast stores being still undeveloped. It is a valuable health resort and an attractive island to travellers. The country has a peculiarly English aspect; the rich pastures with brier or hawthorn hedges, the abundant cattle, sheep, pigs, and poultry, the walled fruit-gardens, fine shrubberies, and parks contributing to this aspect. The colony could supply all Australia with jams, but this is hindered by protective tariffs; yet the export is very large. Many good roads exist; and Tasmania may boast of being one of the best governed, educated, and enlightened of the dependencies of Great Britain.

When we consider the Australian aborigines, we are confronted with problems hitherto insoluble. Whence the Australians came, and how, and to what other ^{The} races of men they are most closely related, will ^{Australian} probably be subjects of discussion for genera- ^{aborigines.} tions to come. At present we know a good deal of what they are, though much still remains unexplained. They are certainly a very homogeneous people, excepting in the neighbourhood of Torres Strait, where there has been some



BOURKE STREET, MELBOURNE, SATURDAY NIGHT.

intermixture with Papuans of New Guinea. In colour the Australians are chocolate-brown, with almost black eyes; the hair is deep brown and jet-black, very abundant and wavy, and hangs in large curls. The skull is long and narrow, sometimes rising very high in the middle. Combined with this are the very strong and prominent eyebrows and bony ridges under them, high cheek-bones, short nose, wide below, prominent jaws, large and high temporal cavity and muscle, and retreating foreheads. The brain-cavity is more than one-fifth smaller



NORTH AUSTRALIAN.

TASMANIAN.

SOUTH-EAST AUSTRALIAN.

than that of the average European; the teeth are large and good. Altogether, there is an ungainliness and coarseness about the outlines of the skull, which strongly suggests the animal relationship of the human race. In height and weight they vary much with their condition; their average height is nearly that of the Europeans, but the muscular development is much less, the calves being almost absent. Their great strength is in their arms and shoulders; but they have small hands and are soon fatigued. Although little inclined to continuous

labour, they are good walkers, can run fast and jump high and ride well. They use their toes with great skill to drag their spears and to pick up even the smallest objects. The women, who do all the domestic work, have extremely thin arms and legs, and very pendent breasts. They get a scant supply of food for the most part, and suckle their children to the age of three or four.

As to expression, the Australian usually looks sullen and unpleasing; but under the excitement of curiosity, his

Expression and faculties. aspect is bright and interested, and he can exhibit all the broad human emotions. In mental powers he is inferior to most savage

races, though considerable differences of capacity exist. His senses of sight and hearing are extremely keen, and he possesses a wonderful power of tracking game; and his manufacture and use of implements and weapons shows considerable ability in a limited field. His "message sticks," with notches conveying information, are chiefly reminders to the messenger of the message he has to deliver. Qualities allied to morality are very defective among the Australians. Prudence and self-control are little known among them; provision is rarely made for the future; selfishness is the dominant principle, although tribal interests and personal affection for offspring and

Treatment of women. comrades may be found at times flourishing among them. But old men and women are frequently deserted when ill, and the treatment of women is often revolting to us. Women are regarded solely as chattels, and cruelly beaten or ill-treated when the husband has been unsuccessful in hunting, being sometimes knocked on the head with a heavy club, speared through the legs and arms, or cut and bruised in other parts of the body. Many observers agree that the Australians are to a large extent in the mental position of children, and that their only notion of morality is connected with personal property.

The Australians are perhaps the most omnivorous of mankind, there being scarcely any animal or non-poisonous **Diet.** plant accessible to them which they will not eat. They can make an exhilarating if not in-

toxicating drink, and chew or smoke a narcotic plant serving as tobacco. But they have some interesting customs as to forbidden foods, there being special prohibitions affecting women, young married women, and children, and numerous ceremonial regulations; the sanction of these rules is the belief that their infringement would be followed by sickness and death. Many regulations appear to have been enforced by their sorcerers, doctors, and old men for their own benefit; for the prohibitions usually do not extend to them. Water-yielding roots, invaluable in a country so liable to suffer from droughts, are well known to the natives, and by their use they are often saved from death by thirst, which they endeavour to delay by covering their stomachs with earth. They not unfrequently suffer from severe hunger, which they counteract by tightening their belts. Altogether, in spite of the large number of foods from which he may choose, the Australian is in no enviable position, especially as he has not the wit to provide against winters and times of scarcity.

There is no doubt that at former times many of the Australians were cannibals on occasion.

Kangaroos, and indeed all the marsupial animals, are eaten; but the kangaroo demands special skill in hunting (except in parts where civilisation has resulted in their large increase). The chief hunting weapons are sharp spears and clubs, throw-sticks,



WOMAN AND CHILD, SOUTH AUSTRALIA.

Weapons.

and boomerangs. The latter extraordinary instrument is a flat curved blade, for which various kinds of wood are used, and made in several shapes, all similar in having a

The peculiar flatness, concavity, and twist. Every boomerang. particular in its shape is most carefully attended to; and when skilfully thrown it can be made to reach a distance of one hundred to one hundred and fifty yards from the thrower, following a curved course, and ultimately if it does not strike anything in its course, returning to the thrower. The weight may vary from four to ten and a half ounces in the case of those used simply

for showing skill. It can even be made to hit objects behind the thrower. The most extraordinary achievements are related by trustworthy authorities, of skilful boomerang throwers, who study minutely the peculiarities of their implements, examine all objects in the neighbourhood, study the direction of the wind, and finally throw the boomerang with all their force at a chosen angle, so that the missile, which leaves



AUSTRALIAN WOMAN.

the thrower's hand nearly perpendicular to the earth, soon turns its flat face to it, and afterwards gyrates on its axis. "It is dangerous to stand near the thrower," says Mr. Brough Smyth, "if the observer have not self-possession. When the instrument returns, it is necessary to look at it attentively, and not to move unless it comes too nigh; any hurried movement, due to alarm, for the purpose of avoiding it, might result in its striking the affrighted person and inflicting a serious wound."

The Australian club, or waddy, is often pear-shaped, but varies greatly in different tribes. Spears are double-barbed, barbed on one side, or plain, for various purposes;

not infrequently they are stone-pointed. Throw-sticks of various shapes are used either to throw the **clubs and spears.** the stick, or as independent weapons. For the former purpose, the spear and the throw-stick are both held in the right hand, the spear being between the thumb and index finger; the two are held parallel, and the spear rests against the notch in the stick, as seen in our illustration, p. 211. Various shaped shields are used for



AUSTRALIAN THROWING THE BOOMERANG.

defence, both broad and narrow. Besides these weapons the Australians manufacture several kinds of **Shields.** bags, baskets, wooden vessels for holding water, and tools. Their baskets and bags are of plaited reeds, fibre, or hair net. Many tribes use a human skull as a drinking-cup, taking for this purpose the skulls of their nearest relatives. The mussel-shell was formerly much used as a scraper. Shields were ornamented and carved by means of the lower jaw of an opossum fixed by twine

to a wooden handle, the work being done with the front tooth. Awls, pegs, etc., are largely made of various bones of animals. The women's stick, seven feet long, is used both to dig up roots and to fight each other, aimed at the head, and usually hitting the knuckles of the enemy's **strangling** guarding hand. The noose for strangling an **an enemy.** enemy is a bone needle and a rope about 30 inches long, fastened at one end to the needle, and slipped over it by a loop. Catching his enemy asleep, the Australian slips the bone under his neck, puts the loop quickly over it, and instantly draws it tight: he then carries off the body and in solitude takes out the essential kidney-fat.

Another interesting instrument the natives make is called the weet-weet, being a double cone not unlike a **The** spindle, prolonged on one side into a slender **weet-weet.** handle about 21 inches long. This is thrown by the end of the handle after a sudden backward run and wheel round, with extraordinary force, and may reach 220 yards. It is a favourite plaything, but inflicts severe injury if any one is hit by it. It may strike the ground more than once, imitating the long leaps of a kangaroo rat.

Many interesting stone implements are used by the Australians, including hatchets, knives, adzes, pounding-**Stone** stones, etc. The hatchets are of notable excel-**implements.** lence. Made usually of porphyry, diorite, and granite, fastened securely to wooden handles, this implement is all-important in some districts. In the Eastern parts the hatchet and other implements are ground and polished, in the West they are fashioned by successive blows. These weapons are abundant on and in the soil of Victoria, not more than a few inches deep; but no remains of them of early prehistoric date appear to have been found. The natives often get their stones from a beach or the bed of a stream; those who get their stones from quarries strike off flakes with old hatchets, then form a cutting edge and polished surface by grinding on a piece of hard sandstone. One of the important uses of the stone hatchet is to cut notches for tree-climbing, for cutting open tree-trunks, to get at opossums, honey, etc., and for cutting up animals or trees: but it is not usually

a weapon of offence. Nets and fish-hooks of wood, shell, or bone are also skilfully made.

Canoes are made mostly of the bark of a large tree, a suitable piece being detached whole and in a form needing little manipulation. They often have outriggers and floats of light wood attached. The imperfection of their boats, contrasted with those of the Polynesians, suggests to some that the idea of boats has been introduced from abroad.

Canoes.

Dress is of little moment to the Australians; in a state of nature they are unclad, and have no idea of shame. The kangaroo or opossum rug is worn in cold weather. Scarcely any ornaments are worn by either sex, a bone or piece of reed through the septum of the nose being the most general. A band of sinews round the forehead may contain a feather, or hold the hatchet. Reed necklaces are often worn, hanging in many

Dress.



NEINMAL, AN AUSTRALIAN.
RIDGES, WITH CLAY INTRODUCED BENEATH.

folks, and aprons of feathers or skins are met with. The hunger-belt, of dingo's skin, shows how necessity has pressed upon the Australian and probably retarded the development of ornament. The women when dancing usually wear bands or aprons of emu's feathers.

It is chiefly in preparing for the dance of the corroboree that the Australians deck themselves. A man will wear round his head a piece of opossum skin with a feather stuck in it, reed necklaces

The corroboree.

and armlets, opossum skin round the loins, and small

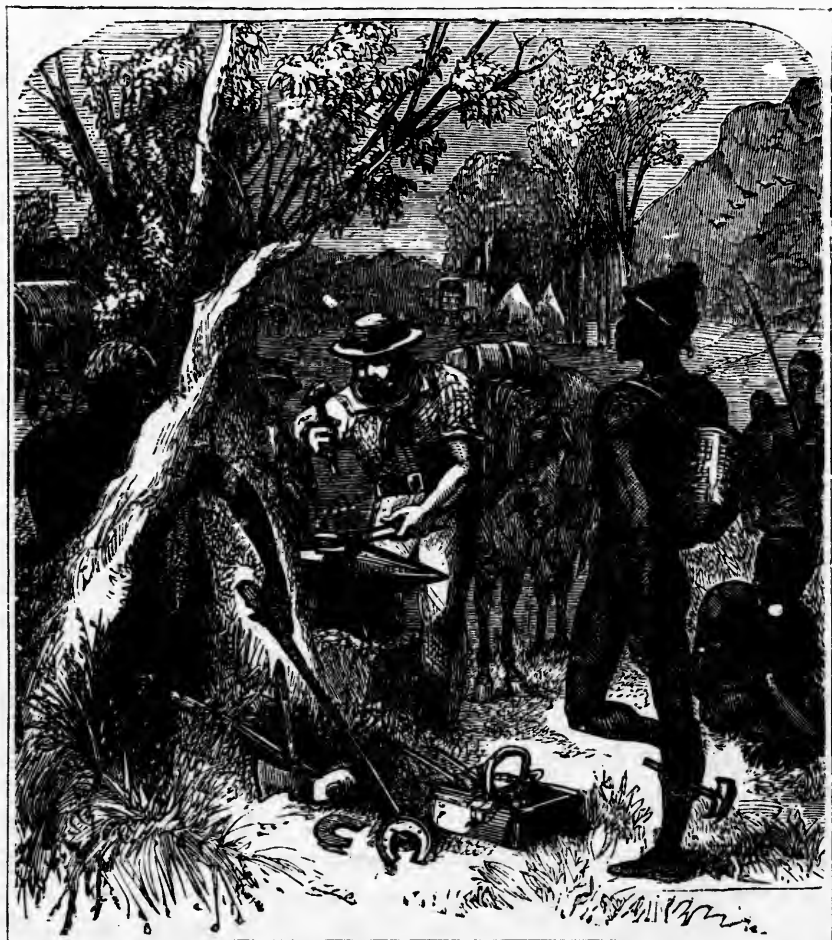


AUSTRALIAN ARMS.

boughs round the ankles. The body will be painted with white clay, in horizontal and longitudinal stripes, and round the eyes, etc. The men form groups about a large fire, with a leader, and all carry special sticks which are struck together as they dance, in time with the beating of opossum skins by the women, held stretched across their knees. In concert and with great exactitude they go through very many kinds of motion, advancing, retreating, extending their limbs, etc. "After posturing for some time, and getting heated with their exertions, the chief performers become violent; they hasten their movements in obedience to the more rapid beating of the leader's sticks; they shake themselves, and jump to an incredible height, and at last, each taking a deep inspiration and inflating his lungs, utters a

loud shrill noise." The varied singing of the women adds to the excitement, and the spectators show signs of the

greatest delight. There are many variations, furnishing examples of tragedy, tragi-comedy, comedy, and farce, often imitating animals' habits, hunts, or battles. Several kinds of games are found among them, and narratives



EXPERT AUSTRALIAN THIEVES.

of exploits or wonders and gossiping in abundance diversify the day.

The dwellings of the Australians are mostly of the slightest description, and are known as "miams;" they are built of bark and boughs, sometimes of one alone,

sometimes of both; they are easily built and often changed.

Dwellings. Bags and rugs, implements and weapons are alone carried from place to place. They travel mostly in companies, tribes, or groups of tribes, the encampments being arranged so that each hut has its own fire, and the youths have strictly separate huts. In some few localities the Australians dwell in caves. Fire is usually kept up by the women, or carried from camp to camp by them; but if it has been extinguished, it is obtained by twirling, rapidly and with pressure, a long stick in a slight depression in a flat piece of wood held firm. Smoke and fire soon arise in the hole; and the sparks are skilfully directed on to some dry powdered leaves of eucalyptus, which readily ignite. Or a knife-like piece of wood is rapidly drawn across a slit in a larger piece of wood, the slit having been filled with powdered gum-leaves or grass; and sometimes other processes are adopted; all which are very different from simply rubbing two sticks together till one of them bursts into flame.

Few races have more interesting or peculiar customs than the Australians; we can only refer to a few. They **Welcoming friends.** have peculiar ways of welcoming their friends after a long absence. The women usually cry with joy, and the men howl till the new-comers actually appear. Visitors have various means of making known their approach. Sometimes they raise a singular cry. When this is heard by those in the camp, they begin to shout, continuing till the visitor is seen. Strangers sit down far off from the camp and wait till they are noticed. Sometimes the natives strike the visitors' chest and their own, at the same time making a sort of whine. Great respect is paid to old persons; the oldest walks first, the younger follow in paying a visit. The old men exercise great authority, even over the fighting men; the old women, too, not unfrequently attempt noisily to enforce their views.

Each family is under the control of its head; but the tribes have no definite chiefs, being governed collectively by the old men, the sorcerers and doctors, and the fight-



AUSTRALIAN THROWING SPEAR.

ing men. Govern-
ment is **Government.**
by no
means loose, but fol-
lows customs which
are very generally
obeyed. Private
property is carefully
respected, and the
tribes stick to their
allotted territories
unless by agree-
ment between tribes
concerned. Per-
sonal rights over
certain tracts of
land, certain trees,

etc., are recognised more or less vaguely. The invasion of personal rights is usually punished by thrust-
ing a spear through some part of the body of **Laws and customs.**
the guilty person. In Western Australia some tribes punish the abduction of another man's wife by compelling the offender to allow every male to thrust his spear through his leg; but women are subjected to much severer punishments, often to death or maiming by their husbands. Simple lying is not punished by them; a lie told to hurt another would be punished. Many offences and charges reckoned criminal are settled by a fight between the parties, unless the head of the family chastises the guilty one.

Fighting, indeed, is a normal condition of life among the Australian tribes. Messages are continually passing between them, often leading to ill-will and war. **War.**
Ambassadors, who are always well-treated, are sent between the tribes. The causes of war are the sick-

ness or death of chief men, alleged to have been brought about by the devices of enemies, also personal quarrels, unsanctioned killing of game, misconduct of women, or even trivial occurrences. The fights are often very formal, with much spear-throwing from a distance, rarely hurting any one mortally; women take part, and often suffer most. In this kind of fighting, individual and tribal emulation has full play, and unfair advantage is seldom taken. Sometimes the fight ends with a dance and full reconciliation of the contending tribes; and the wounded are carefully attended to.

Occasionally there is more excitement and passion, heads of enemies may be cut off, and the kidney-fat extracted to anoint the victor's body with, thereby gaining the dead man's strength and courage. Connected with this practice is the belief that the spirit of an enemy can take away a man's kidney-fat, and so cause his death; but that a wizard can restore it by his incantations, etc., which are very similar in essence to those found among other peoples.

The tribal organisation of the Australians is remarkably interwoven with their marriage customs, which have

Tribal organ- isation and marriage. been carefully investigated by many observers, especially by Messrs. L. Fison and A. W. Howitt, who resided many years among them.

Whether this system is, as Sir John Lubbock believes, a development from early communal marriage, or from a condition when every man in one class had an equal right to every woman in another class, as Mr. Fison believes, or points to a primal state when the idea of kinship had not yet arisen, as Mr. McLennan held, or to a revolt from the primitive system of communal marriage, as Mr. Curr suggests, the study of it is equally interesting to the anthropologist, who regrets that contact with Europeans and diminution of numbers has caused old customs to die out to a great extent before they were adequately studied. In some tribes, at any rate, groups of males are found united to groups of females; a woman is found one day living with one man, and the next day with another man of the same group. In fact, this is

a sort of communal marriage, but it is regulated by a peculiar system of descents. Every tribe includes at least two, often four, of these classes, and no man may marry in his own class. The children of a marriage between persons in the first and second classes belong to the third or fourth, and the converse. At any rate formerly, if a warrior took to himself a captive who belonged to a forbidden class, he would be hunted down like a wild beast.

Many of the tribal divisions are distinguished by tokens answering to heraldic crests, generally the names of animals. Nowadays every wild Australian takes as many wives of the permitted class as he can get. We cannot go into full details, but everything points to the group as the social unit, not the individual or the family. As to ceremonies, they practically do not exist. The males dispose of their female relations. No man could formerly obtain a wife unless he could promise to give a sister or other relative in exchange. The girl usually rebelled, and had to be beaten by mother and father, and even dragged to her new home. The process among the Kurnai tribe in Gippsland, Victoria, has advanced a stage further. The young Kurnai, says Mr. Howitt, must run away with his wife. Two young men may arrange to run off with each other's sister; or a girl may even send a message to the young man of her fancy, "Will you find me some food?" which has the effect of a proposal. But the bride's parents must know nothing about this; and the wife, when run off with, is pursued by her father, brothers, and kindred, and if caught, both parties are ill-treated. Her father perhaps spears her through the leg, or both feet, and her mother and brothers may severely beat her. The husband has to fight the male relatives. Finally, the mother may say, "Oh, it's all right, better let him have her." Yet the mother-in-law will never afterwards speak to or look at her son-in-law, and *vice versa*. A good-looking girl is much admired, and is frequently abducted or bought and sold; and thus her life "is generally one continued series of captivities to different masters, of ghastly wounds, of wanderings in strange families, of rapid flights, of bad treatment from

Capture.

other females among whom she is brought, a stranger, by her captor."

Children are born with extreme ease among the Australian natives; and too often they have been abandoned almost as soon as born. If kept, they are treated indulgently. They very early learn to swim, and are taught the use of weapons or the domestic drudgery. There are various initiatory rites on approaching adult age, which we cannot particularise. They usually include the boring of the septum of the nose, the making of various incisions in the body, sometimes filled up with clay and thus made prominent, and the knocking out of one or two front teeth.

The Australian women show great grief at the death of a favourite child. They keep the body and carry it about in a box; only when the odour has become almost unendurable are the remains buried, or hidden in the hollow of a tree, or burnt. Any person of note dying has the hands cut off and carried about as sacred by his nearest relatives. The modes of disposing of the dead vary considerably from tribe to tribe, including burning on a funeral pile, throwing into a stream, across the branch of a tree, into a cave, or on an artificial platform of sticks and branches; some buried the body, others placed it in one of their refuse heaps. Burial is most usual; and sometimes a circular grave four or five feet deep is made, and the body is placed in it with the face towards the East. Women often receive no burial; but their laments are loud at the funerals of the men, and their visits to the graves frequent after their death. Often they cut off their hair and bedaub themselves with pipe-clay, of which they frequently make a complete cap for their heads.

The Australian languages, though exhibiting some differences, give evidence of unity of origin; but they appear to be independent of any other existing type. They are polysyllabic and agglutinating, mostly without sibilants, relatives, articles, or gender signs, having dual forms, and complex inflexions, the meaning of some of which cannot be expressed in English.

The accent is usually on the last syllable but one. There are no words for abstract ideas, and none for any number beyond five; but they are provided with words expressing sensuous ideas, those derived from nature and animal life. Their songs, tales, and myths are of very elementary structure, though fairly abundant.

The Australian doctors or sorcerers are supposed to be made by the spirits of deceased doctors, who subsequently visit and help them to effect cures, tell them **Doctors and sorcerers.** when the kidney-fat of any man has been taken away, and who has done it, and give them instruction how to kill a man of a hostile tribe, or in other ways afflict him. Witchcraft is always believed to be the cause of sickness or death from disease. The doctors pretend to be unlike other men, and eat at different times, pretend to make long journeys when the rest are asleep, and have many ways of imposing on, and profiting by, the fears of their fellows. Except in connection with them, and a fear of evil spirits, the Australians cannot be said to have any distinct religious belief or form of worship. They have an idea of a Creator, but do not think he is all powerful. They imagine a future existence of happiness, dependent upon the rites of burial being properly performed.

The native Tasmanians were a distinct race of people, who have gradually diminished or been killed off by the settlers; and the last of the race died in 1876. **The Tasmanians.** It is unfortunately true that their decline was greatly aided by unwise measures of British Government officials.¹ Their skulls were broader in the middle than those of the Australians, and their hair was woolly. They were also shorter and stouter, with flatter noses. They differed greatly from them in having neither the boomerang, the throw-stick, nor shields; their only weapons being a spear and a club. They were naked, and had no boats, pottery, or implements of agriculture. In several respects they were beneath the Australians; but they appear to have treated women much better, and not to

¹ The melancholy story of the extinction of the Tasmanians is well told by Mr. James Bonwick, in his "Lost Tasmanian Race."

have been cannibals. Some of them in later times, when they were cared for and taught on Bass's islands, showed very considerable capacities for civilisation, being industrious, cleanly, and anxious to learn; the men made roads and learned games, the women became good seamstresses and made good progress. But whether we contemplate the Australians who survive or the Tasmanians who are



THE LAST OF THE TASMANIANS.

(From a photograph lent by Dr. Beddoe, F.R.S.)

extinct, we are impressed by the kinship of mankind to animals, the slowness of their elevation, the bitterness of the strife that has arisen between the aborigines and the lower members of European races, and the inexorable operation of the laws of natural selection and survival of the fittest to cope with circumstances, that is, the best equipped and strongest in one way or another.



CHAPTER II.

The Inhabitants of Malaya.

The Malay Archipelago—European invasion—Hindu civilisation—The Dutch in Java and Sumatra—The Javanese—Government—The culture system—Physical characters—Mechanical skill—Malay character—Running amok—Religion—Language—Javanese houses—Malay dress—Ceremonial manners—Marriage—Burial—Sumatra—Sumatran tribes—Villages—Labour—The balai—The Battaks—Banca and Billiton—Bali—Lombok—The Dutch in Borneo—Sir James Brooke in Sarawak—Labuan—British North Borneo—Brunei—Dyak houses—Character and ornaments—War costume and weapons—Head-hunting—Superstitions—Celebes—The Bugis and Macassars—The Moluccas—The Sulus—The Philippine Islands—The Tagals, Bisayans, etc.—The Aëtas.



MALAY.

IN respect of natural products, the Malay Archipelago is certainly unsurpassed by any of the most favoured regions of the world. Nor can it be said to be altogether ill-favoured as to its human population; although it includes many savage tribes, many deceitful and murderous people, it has been and is the seat of considerable civilisations; and the most advanced Malays compare not unfavourably even with the Hindus. Their true relationship, however, is with the Chinese and other Mongoloid peoples, Mr.

Wallace having sometimes found it impossible to distinguish between Chinese and Malays when dressed alike.

A rich archipelago like this was certain to be pounced upon by European traders, who soon developed into European colonists and conquerors. Thus we find **European invasion.** Malaysia parcelled out among the Dutch, Spaniards, Portuguese, and English. The Dutch possess the majority of the islands from Sumatra to the Aru islands, adjacent to New Guinea, and have in past times derived from them that wealth which rendered the Netherlanders far richer than they could be by merely

Hindu civilisation. cultivating their own country. The civilisation which the Dutch found, both in Sumatra and in Java, was of Hindu origin, probably dating back more than a thousand years. In both islands there are considerable remains of splendid Hindu temples and royal palaces, astonishing for their solid masonry and fine sculptures; and the three great religions—Buddhism, Hinduism, and Mahometanism, have been successively propagated from the Indian peninsula. Despotic governments of greater or less extent abounded. Mahometanism entered Sumatra in the thirteenth century, but did not gain much influence in Java till the fifteenth. In the sixteenth century it became the predominant religion of this island also.

The Dutch first arrived in Java in 1595. The Dutch East India Company was formed in 1602, and in 1610 built a fort on the site of Batavia. The English made a settlement at Bantam in 1602, but withdrew in 1683. Having gradually enlarged their trade, the Dutch gained the Preanger regency by treaty with the "emperor of Java," whose capital was Mataram. Up to 1830 five considerable wars had been waged with various Javan powers, ending in the practical conquest of the entire island by the Dutch. Albuquerque, the Portuguese explorer, visited Sumatra in 1510; and his agents visited Java, Amboyna, and other islands. The English first visited Achin, in Sumatra, in 1602. The second expedition of the Dutch East India Company established relations with the princes of Sumatra, and in

1606 Malacca was taken from the Portuguese, to be exchanged in 1825 for the British settlement of Bencoolen; and the Dutch gradually acquired a predominant influence nearly all round the Sumatran coast.

Java, or Jawa, perhaps the name of the original inhabitants of the eastern part of the island, who afterwards spread over almost the whole island, is by far ^{The} the most important and populous island of ^{Javanese.} Malaysia. The native people number something like 20,000,000, while there are about 200,000 Chinese, and over 30,000 Europeans. The governor-general of the Dutch East Indies, has his seat at Batavia, and has under him a large number of residents, who are local governors and judges, with a series of assistants and controllers, who act as advisers of the native regents. There are numbers of the old ruling families, salaried by the Dutch, keeping up an Oriental court, and exercising ^{Government.} extensive authority, always within the limits prescribed by the real rulers. This government through native chiefs has in many ways conduced to make the Dutch rule easy; and the repression of war has permitted an enormous increase of the population, comparable to that in certain parts of British India. The produc- ^{The culture} tion of coffee and sugar, and other crops valu- ^{system.} able in Europe, is enforced. Viewed from the outside, the Javanese are over-regulationed. They are for the most part required to render "culture-service," the kind of plant and its mode of cultivation being prescribed, and a small proportion of the value of the crop being given as pay. "If a native wishes to fix his habitation outside his village, the village chief may prevent him. If he has a dwelling of his own, the administration decides for him what sort of materials he must use for the roof. If he has a hanging night-lamp in his bamboo hut, he must not hang it against the wall." No doubt many of the regulations, though arbitrary, are salutary. Mr. Wallace testifies that Dutch rule in Java has been very successful. "Good roads traverse it in every direction," he says; "life and property are as safe as in any part of Europe; and the inhabitants are as happy and contented as any people are likely to

be under the rule of an alien race." It is in contemplation to do away with the forced cultivation system and to substitute money taxes, but it is questionable whether the people will be better off.

The Javanese are typical Malays, a Mongoloid people, of short stature, the men only averaging five feet three inches in height, with black hair, straight characters. and coarse; brown complexion; face not much longer than broad; high and prominent cheek-bones; black eyes, seldom oblique; short small nose, with nostrils dilated; large mouths, and thick lips. The beard is very scanty, and is usually plucked out, so that it is often difficult to distinguish between the sexes. Both sexes



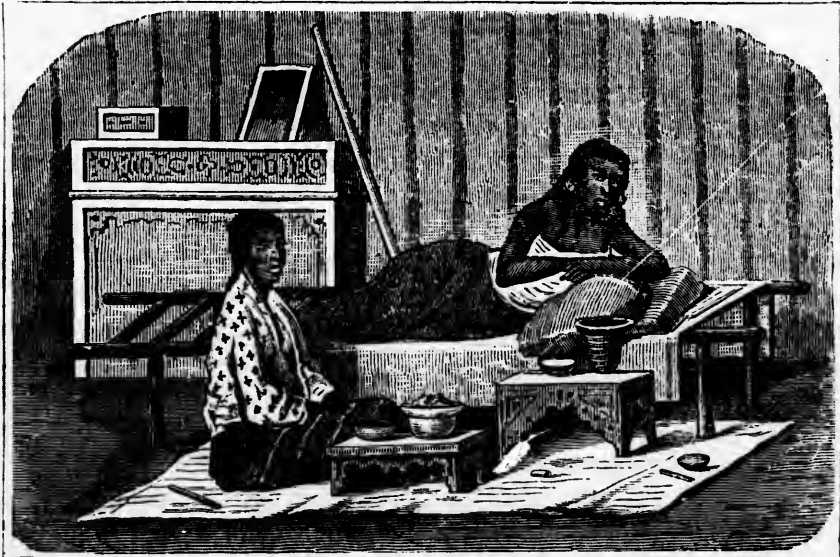
JAVAN PALANQUIN.

file and blacken the front teeth, but not so much as other Malays.

The Javanese are divided into three main peoples—the Javanese proper, in Central and Eastern Java; the Sundanese in the west, shorter and stouter than the Javanese, and on whom the Hindus have had less influence; and the Madurese, on the island of Madura and in its neighbourhood. There is, however, little real physical difference between the three. The women are not so well made as the men, and, after early life, soon become ugly. Originally, no doubt, these people may have been as warlike and ferocious as some other Malays; but at present, under the influence of peace, they are

rather unwarlike, and docile, industrious, and sober; and they rank among the most truthful and straightforward of Asiatic people. Hence we find much skill in agriculture developed by them. Terracing of the mountain sides is accompanied by skilful irrigation, which compels the streams to leave most of their valuable suspended contents on the soil. Rice is the great crop which the natives grow for themselves. Small horses, buffaloes, and cattle, of mixed zebu and other races, are their principal animals.

In many mechanical arts the Javanese have made great



JAVAN WOMEN.

progress; in smith's and carpenter's work of all kinds they excel. Their *kris*, or native dagger, is of **Mechanical skill** fine workmanship and elaborately ornamented; every native wears one or more. The women weave cotton cloth of varied and permanent colours and excellent quality. Their houses, however, are seldom much more than bamboo or timber houses, tastefully decorated. The Javanese look upon the remains of ancient stone buildings with astonishment as the work of supernatural power, the Mahometans having destroyed all the old temples they could. They construct musical instruments of consider-

able variety, including gongs, metal and bamboo strips arranged in frames, a one-stringed violin, etc. Among their favourite entertainments is a kind of historical puppet-play, in which grotesque figures are moved by one performer, who recites all the speeches in varied tones.

We will here give a general account of the Malays which will apply in many parts of Malaysia, important differences being noted when different islands are dealt with. Perhaps nothing is so remarkable as their undemonstrativeness and taciturnity. Any subject about which they must talk is introduced in a very roundabout manner. Very chary of offending one another, they will scarcely even claim their lawful rights; and their reserve towards others is equalled by their resentment of any violation of their personal freedom. Practical joking is not in their line at all, and they seem not to have any sense of humour. Gambling and betting on cockfights are their great amusements; and eating rather than drinking is their prime refreshment, while opium-smoking has a large number of votaries. Careless of human life, they can at times exhibit extreme recklessness in pursuit of vengeance.

Connected with this is the custom of "running amok," which however is rare in Java. "A man thinks himself wronged by society—he is in debt and cannot pay—he is taken for a slave, or has gambled away his wife or child into slavery—he sees no way of recovering what he has lost, and becomes desperate. He grasps his kris handle, and the next moment draws out the weapon and stabs a man to the heart. He runs on, with bloody kris in his hand, stabbing at every one he meets. 'Amok! amok!' then resounds through the streets. Spears, krises, knives, and guns are brought out against him. He rushes madly forward, kills all he can,—men, women, and children,—and dies overwhelmed by numbers amid all the excitement of a battle." Mr. Wallace says, that at Macassar, in Celebes, there are one or two a month of these fearful occurrences, in which five, ten or twenty people may be killed or wounded. So a man who has been offended or insulted has a ready

revenge, if he is willing to pay the cost. He can run amok, attacking and killing his enemy first of all.

Theft, poisoning, and kidnapping are readily indulged in by Malays, while falsity and treachery are frequent. The men are exceedingly jealous of their wives, who may not accept any attention from a stranger without risk of death. Mahometanism has so far influenced them that very few Malays except chiefs have more than one wife. Circumcision is practised, the fast of the Ramadan is observed, intoxicating liquors are little drunk, and in other respects they follow Moslem injunctions, yet without being fanatics. Many traces of Hindu influence and of early animism or spirit worship are still to be met with in Java; but the lack of the progressive spirit of old Hindu times is very evident, in contrast with the self-repressive system of the Moslems. The number of spirits worshipped is limitless; every village has its patron spirit, and many of their religious observances are complex and very unlike Mahometanism. In some parts the Dutch Christian missionaries have had some success.

Religion.

There are a very large number of distinct Malay languages and dialects; but there is a Low Malay language which is spoken everywhere where Europeans go, soft and musical, with no harsh or guttural sounds. The languages of two adjacent islands will often be very diverse. The High Malay, spoken by the partially civilised people of Sumatra, Borneo, etc., is written with an Arabic character. Javanese is the predominant language of Java, but it has three forms, one for vulgar use, another for ceremonial occasions, and whenever an inferior speaks to a superior, and a third or intermediate form for equals. Words for the same things may be entirely different in these, or only different in termination, or prefix, or vowel. There is also an older form of language, the Kawi, in which the considerable literature of Java is written. The court speech contains many Sanscrit words, and was evidently introduced by the Hindus; in modern times many words have been adopted from the Dutch.

Language.

All the people of Java live in villages or towns, and

each village is a community with a chief and a priest, who are elected by the land cultivators. The **Javanese houses.** bamboo cottages, thatched with grass, cost very little to build and are but slightly furnished. The door is the only opening; and most of the operations of life are performed out of doors. The beds, but slightly raised above the ground, are mere mats furnished with a number of pillows and having variously coloured cloths over the head, like a canopy. Neither tables nor chairs are used in the provinces, the meals being served on brass or wooden waiters. The cross-legged attitude is adopted for sitting, the right hand only being used for taking food, which is raised or rather thrown into the mouth with finger and thumb. Of course in parts where Europeans are numerous, the chiefs and richer people adopt European fashions.

Dress is well attended to by the Javanese, who are by no means slovenly or tasteless. In the moist and elevated parts of the island warm clothing is necessary, **Malay dress.** and everywhere the sarong, a sort of double folded petticoat of tartan, which may also be worn over the shoulders. Men wear at least drawers and a sarong, and usually a short-sleeved jacket, white or blue-striped. A handkerchief folded round the head more or less turban fashion, with a large leaf or plaited bamboo hat for outdoor wear, a handkerchief and a bag at the waist, and the universal kris, complete the dress of the Javan who wishes to be thought respectable. The women wear, in addition to the sarong, a cloth round the chest under the armpits, and a loose long-sleeved blue gown reaching to the knees. Instead of a handkerchief round the head, they wear their hair in a knot, and large ear appendages of buffalo horn or brass. The richer of course wear proportionately more expensive clothing. None cut their hair; often it is allowed to flow in curls. Much more elaborate war and court dresses have been described by Sir Stamford Raffles.

Throughout Malaysia the utmost deference is shown by inferiors to a superior; and court ceremonies are very elaborate and scrupulously observed. Even the hair of a



MALAY LADY.
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sovereign or chief may not stand in his presence, still less **Ceremonial manners.** an inferior; and this is carried out through various degrees of rank. Instead of an assembly rising on the entrance of a great man, the people sink to the ground and remain squatting during his presence. On festival days it is usual for the inferior chiefs to kiss the knee, instep, or sole of the foot of the superior, according to their relative rank. These customs are now less observed in the Dutch towns, but are in full force in less Europeanised parts.

A great number of ceremonies like old Hindu rites precede and follow childbirth. Marriages, which take place **Marriage.** at from ten to fifteen years old, are arranged by parents or relations. Presents are made by the bridegroom to the bride before marriage, which becomes legal on ratification before the "priest" of the mosque. On the wedding day the bridegroom rides in state with his friends to the dwelling of the bride, who comes out to meet him. Various remnants of Hindu ceremonies follow. Divorces are frequent and easily granted, the wife being allowed to ask a divorce on payment of a certain sum.

Burial takes place according to Mahometan form, but with great pomp, carrying of umbrellas, and other signs **Burial.** of respect. The burial grounds are mostly on beautiful eminences, and are well kept, the tombs being sometimes ornamented with sculptures and inscriptions. The relatives of the deceased visit them several times a year and strew the graves with special sweet-scented flowers.

The greater part of Sumatra is claimed as being a Dutch possession, but in many parts their authority is not actual much beyond the coast, the mountains and forests being still inhabited by uncivilised and unsubdued **Sumatra.** tribes. The west coast government is seated at Padang, which has numerous European merchants and many Arab and Chinese inhabitants. Bencoolen, further down the west coast, was once an important British settlement, but was exchanged for Malacca in 1825. Palembang, fifty miles up the river Musi, is a

town of 50,000 inhabitants, the capital of the south-eastern government of Palembang. It contains many river dwellings on huge bamboo rafts; and besides natives has many Javanese and Chinese inhabitants, the latter of whom make the lacquered wooden boxes in which the natives keep their favourite areca nut and betel mixture. The east coast residency of Siak was only formed in 1873, out of the former kingdom of Siak; and that of Achin (at the northern extremity) in 1878, after the conquest of that kingdom.

Sumatra is far less thickly peopled than Java, having about four and a half millions of inhabitants, the great majority of whom are Malays. In the coast districts there are a considerable number of **Sumatran tribes.** Javanese, Chinese, Hindus, and Arabs, but very few Europeans. The island includes the extremes of civilised and uncivilised Malays, some living still in a completely savage state, as the Kubus and the Abung of the southern and the western mountains, who by their slightly frizzled hair appear to have some Negrito relationship.

The Sumatran Malays are much like other Malays: they scrupulously refrain from pronouncing their own name, and are always addressed in the third person, always using some title of respect. They have one kind of marriage which has many interesting circumstances; it practically amounts to the wife purchasing the husband from an inferior family, who renounce him; he thenceforth lives in his father-in-law's family, as much a debtor as a son, having no property of his own, and liable to divorce at pleasure. This kind of marriage is very prevalent when a man's only child is a daughter. In the ordinary marriage the youth pays a price for his wife, although contrary to Government enactment. The heaviness of this payment has done not a little to discourage marriage and keep down the population.

According to Wallace's description, Sumatran villages preserve a very picturesque aspect. A high fence encloses each, within which many houses are irregularly scattered, cocoanut trees growing abundantly **Villages.** between them, as if indicating a time when they all lived

by the sea or river on pile dwellings. "The houses are raised about six feet on posts, the best being entirely built of planks, others of bamboo. The former are always more or less ornamented with carving, and have high-pitched roofs and overhanging eaves. The gable ends and all the chief posts and beams are sometimes covered with exceedingly tasteful carved work. The floor is made of split bamboo, and is rather shaky; and there is no sign of anything we should call furniture. There are no benches, or chairs, or stools, but merely the level floor covered with mats, on which the inmates sit or lie."

The Sumatrans are on the whole very lazy, and leave nearly everything to the women, who keep the rice-fields in order, working knee-deep in mud, prepare it when ripe, and sell the surplus at market. The province of Padang supplies a great part of the island with rice, the natives elsewhere being much less industrious than the Javanese. Coffee is cultivated as a Government monopoly, the natives being compelled to do something towards its cultivation.

Mr. H. O. Forbes has carefully described the balai, the most characteristic institution of the Lampong of South-west Sumatra. It is a large and lofty bamboo or wooden building, raised on large tree-trunks, as a sort of village town-hall. It is at once the business and the pleasure resort, the place for wedding ceremonies, the resting-place of travellers, the place for feasting and dances. At festive meetings the youths and maidens assemble in their best attire, the latter laden with gold and silver ornaments, gold bracelets, gold plates on the chest, gold and silver belts, rings, etc., in profusion. The walls of this building are covered everywhere with rich carvings in wood, often inlaid with mother-of-pearl.

The Battaks, or Battas, of Sumatra live south-east of Achin, but formerly spread much farther. They are of low stature, the men averaging about five feet four inches, the women only four feet eight inches. In colour they vary from yellow to dark brown, and the skull is oval. The eyes depart from the Malay type, being large and elongated. They have a bad repu-

tation for cannibalism, displayed especially as a consequence of hostility or revenge. The Dutch have of course put a stop to it among the tribes under their sway, who now manifest many good qualities. They have hitherto steadfastly rejected Mahometanism, and retain a sort of pagan faith, believing in evil spirits, sorcerers, and omens. They have an alphabet and writing of their own, upon palm leaves and bamboo strips, and every one is said to be able to read the writing. They have a number of arts, such as iron smelting and forging, cotton weaving and dyeing, and a rather advanced agriculture. Their numbers are estimated at over 300,000. We need not give further particulars about the natives of the numerous considerable islands around Sumatra, other than that they are all Malays of more or less uncivilised types, excepting in the rich tin islands of Banca and Billiton, **Banca and Billiton.** where many thousand Chinese have proved themselves the most apt miners, the mining being only a simple affair of digging, washing, and smelting the alluvial deposits.

We complete the account of the southern Malay islands by referring to Bali, Lombok, and Sumbawa, large islands in reality, though appearing so small in our **Bali.** maps. The two former are remarkable as the only Malay islands in which the old Hindu religion remains active. In Bali, the people, undistinguishable from the Javanese, are still divided into the four Hindu castes of priests, warriors, merchants, and labourers. Under the Dutch resident in eastern Java, the island is still ruled by eight independent rajahs, who exercise despotic power. Widows and slaves are still burned on the funeral pile of notables. The people are skilled artisans, and with simple tools make even guns with flint locks. Agriculture is successfully carried on. A prince of Karang-Asam in Bali, about a century ago, conquered the Mahometan Malays (Sassaks), of Lombok, and his descendants still rule the island. **Lombok.** The Hindu religion was introduced by them, together with a number of Balinese, who live chiefly in the capital, Mataram, and keep the Sassaks under by severe laws. — Women do most

of the trading; and in the market of Ampanam, the native emporium, may be seen specimens of many races.

Sumbawa. In Sumbawa the inhabitants are allied to the Bugis of Celebes, some civilized Mahometans, others savage, resembling the Dyaks of Borneo. The island is divided among four native States; but the Dutch have a resident.

A Portuguese, Lorenzo de Gomez, was the first European who touched Borneo, in 1518, on his way to China. The

The Dutch in Borneo. Dutch landed in Borneo in 1598, and for a long time merely traded there for diamonds, precious metals, and pepper. In 1785 they gained possession of some territory in the South around Banjarmassing, and since that date have greatly increased their possessions, and now claim supreme authority over the greater part of the island, though their government is only actual in the coast districts of the South and West. The island, however, is occupied by a large number of independent and semi-independent kingdoms and tribes, who may be roughly divided into land Dyaks and coast Dyaks, a Malay race peculiar in certain customs, but not essentially different from other Malays, while there are many Malay, Bugis, Sulus, and Chinese settlers on the coast. Many on the coast are Mahometans, and the Malay Sultans of Brunei represent conquering invasions of Malays who subdued the Dyaks, and have long exercised a widespread rule, claiming much that the Dutch also claim.

British interest has of late years at various recent periods been prominently directed to Borneo, in consequence, first, of the achievements of Rajah Sir James

**Sir James
Brooke in
Sarawak.**

Brooke in Sarawak, of the colonisation of Labuan, and, last of all, of British North Borneo. Brooke's settlement and rule in Sarawak is one of the most interesting achievements of any Englishman; and shows that it is possible to rule even Malays and Dyaks by free-will and conciliation, if it be evident that the ruler is not attempting at the same time to enrich himself at the natives' expense. In 1839 Brooke arrived in Sarawak, and aided the Rajah Muda Hassim, uncle of the Sultan of Brunei, to reduce it from chronic insurrec-

tion to order, and was soon appointed Rajah of Sarawak and set to work to introduce a system of justice and law, to develop commerce, and suppress piracy. The misery to which the Dyaks had been reduced by the Malays was in time alleviated; at the same time the Malay chiefs were controlled and utilised in governing. Dignified, skilled in the native languages and especially the Malay court tongue, careful not to offend native prejudice, bold and courageous, and skilful in founding his precepts for the Mahometans on the Koran, he triumphed remarkably.



DYAK.

MALAY.

NEGRITO.

Justice was rendered cheap, real, and quick in operation. Consequently, when the Chinese settlers raised an insurrection in 1857, the Malays and Dyaks suppressed it; and the Sultan of Brunei extended the territory of Sarawak to a length of three hundred miles. In 1863 Brooke retired (he died in England in 1868), and was succeeded by his nephew, Charles Johnson Brooke, who continues the successful government of his uncle. In the words of Sir Alexander Arbuthnot, "trade has expanded, agriculture is advancing, piracy and head-hunting have been

rooted out, education is in demand ; and as a result of the efforts of Christian missionaries, Sarawak now numbers nearly three thousand native Christians." The country was formerly recognised as an independent power by Great Britain ; but it has now been placed under British protection.

The island of Labuan, on the north-west coast of Borneo, was ceded to this country by the Sultan of Brunei, in 1846, and there were great expectations of its prosperity in consequence of its rich deposits of coal ; but these have not hitherto been realised.

Labuan.



MALAY.

NEGRITO.

Having an excellent port, it has become a large market for the produce of the neighbouring islands. The inhabitants are chiefly Malays and Chinese.

In 1877 and 1878 the Sultans of Brunei and Sulu ceded a portion of North Borneo to Mr. Alfred Dent, who formed the British North Borneo Company, which is now, under the protection of the Home Government, developing the resources of the still larger tract since ceded. The greater part of the country is covered with jungle, but is well adapted for the growth of tropical produce. The natives are chiefly nomadic Dyaks, many

of whom live only by hunting and plunder. It is on the Malay and Chinese immigrants that most reliance is placed for the future development of the colony.

In modern times the Sultan of Brunei (practically the same word as Borneo) has been shorn of a large proportion of his authority by the Dutch and English, and is now exclusively under the protection of the latter. **Brunei.** Brunei, the capital, is built on a lake-like expansion of the river of that name, full of islands; it is a sort of Venice composed of hovels of wood and thatch. "Rickety huts with slippery steps leading up to their dilapidated entrances, canoes of all shapes and sizes, stretches of fishing-stakes, Chinese stores, little brown urchins gambolling and splashing in the water, and a multiplicity of intolerable stenches—these are the most striking features of the city," as described by Dr. Guillemard. The market is an extraordinary scene: "each stall is a canoe; and it would puzzle an onlooker to form any estimate of their numbers, for the water is covered with craft of all sizes in incessant motion. At one moment there is a dense pack around some Chinaman or other trader, and each vociferates the price of the produce on sale. At another, there is a rush in the opposite direction, and the former is deserted. The occupants of the canoes are almost without exception women, and for the most part old and ugly. Each wears a palm-leaf hat of enormous size."

Dyak houses are all raised on posts, and often two or three hundred feet long by forty or fifty wide. The floor is formed of strips of bamboo, covered with matting. The hill Dyaks make paths from **Dyak houses.** village to village, and cross gullies and rivers by excellent bamboo bridges. Bamboo rind and strips are used for making baskets, fish-traps, water-vessels, cooking utensils, boxes, pipes, and many other articles.

Mr. Wallace reckons the Dyaks above the Malays both mentally and morally; but their simplicity and honesty make them an easy prey to Chinese and Malay **Dyak** traders. They are altogether more lively and **character.** pleasanter company than the Malays; and their boys

have both outdoor and indoor games. They are temperate both in food and drink, and gross sensuality is almost unknown among them. They are somewhat apathetic and very dilatory, but most truthful. They seem to be decreasing in numbers, although they produce far more food than they consume, exchanging the surplus for gongs, brass cannon, and gold and silver ornaments. One great reason for their decrease appears to be the heavy labour



DYAK HEAD DANCE.

the women undergo. "A Dyak woman," says Mr. Wallace, "generally spends the whole day in the field, and carries home every night a heavy load of vegetables and firewood, often for several miles over rough and hilly paths, and not unfrequently has to climb up a rocky mountain by ladders and over slippery stepping-stones, to an elevation of a thousand feet. Besides this, she has an hour's work every evening to pound the rice with a

heavy wooden stamper, which violently strains every part of the body. She begins this kind of labour when nine or ten years old, and it never ceases but with the extreme decrepitude of age."

Both male and female Dyaks wear a profusion of ornaments. The ear lobes are subjected to perhaps the most astonishing distension found anywhere, elongating them in some cases to seven inches, in others loading them with tin or brass rings, sometimes to the number of sixteen, weighing from three to four ounces each. The ears are also pierced in other places, through which ribbon is tied, or buttons, pieces of wood, or feathers are inserted. The women are also loaded with necklets, bracelets, and anklets of various kinds. In many districts the body is tattooed on some or many parts, often with most intricate and artistic patterns. This takes place on reaching manhood, or on being about to be married.

The war costume of the Dyaks, as described by Mr. Bock, is very elaborate; a plaited conical helmet with feathers stuck in it, and a gaudily coloured cloth jacket or animal's skin, decked with feathers, beads, or shells, are only a part of his equipment. The principal weapon is the *mandau*, literally head-hunter, every man having from four to six. The blade, twenty-one inches long, is concave on one side, convex on the other, one edge only being sharp; many are beautifully inlaid with brass or scroll patterns. The handle is made of deer horn, highly ornamented, often with figures of animals, all executed with a rough knife. On the under side of the sheath is a small bark case carrying a small knife. The wooden shield is elaborate, and often ornamented, like the *mandau*, with human hair. A blow-pipe of ironwood is used to shoot poisoned arrows.

Head-hunting plays a great part in the uncivilised Dyak's life; and among many tribes it is above all necessary that every young man who desires to marry should kill an enemy and possess himself of his skull; and in the higher ranks a larger number of skulls is necessary. Large head-hunting expeditions are very commonly organised; and when a successful

expedition returns, the young leader ceremonially delivers the skulls to his proposed bride, and they dance together, holding the skulls by the hair, with extraordinary gestures. There are many curious incidents connected both with these expeditions and with Dyak marriages, which we cannot go into. There are numerous other occasions when heads must be procured; as when a rajah is dead, when a child is born to him, etc. It is a strong evidence of the force of custom and inheritance from times of incessant hostility, that such barbarous practices are maintained among a people in other respects humane and not cruel.

Magic rites and superstitions abound among the Dyaks. Their priests are much like the medicine-men of the American Indians. Those Dyaks who are not **Superstitions.** Mahometans seem to have little notion of any supreme being, and no form of worship. Ancestor-worship prevails among some, and demons are feared by others. None of the native Borneo tribes have developed writing.

There are numerous settlements of Sulus and Bugis in Borneo, and some hundreds of thousands of Chinese immigrants, many of whom have Dyak wives. **Celebes.** Celebes, the native island of the Bugis, only became known to Europeans in the fifteenth and sixteenth centuries, through Spanish travellers. The Dutch traded there early, from 1607, and established themselves at Macassar in 1660. They now hold about half the island. Macassar, a large trading town, is their southern capital. The northern portion has become, under Dutch administration, a prosperous garden-like country, coffee being the great product.

The Bugis are a branch of the Malays, who long ago gained supremacy over the aborigines. The Macassars **The Bugis and Macassars.** of the south were the first natives to adopt Mahometanism; the Bugis have now a number of Moslem States. No primitive aborigines now exist, and all the tribes are Malayan. The Bugis, Mandars, and Macassars all speak different languages. We have not space to give their distinctions or special characters, but the state of the uncivilised tribes is

very like that of the Dyaks, while the advanced Mohame-



SULU MAN AND WOMAN.

(From a photograph kindly lent by Dr. Leddoe, F.R.S.)

tan tribes are on a level with the most advanced Malays.

In the Moluccas, of which Gilolo, Ceram, and Bouru are the chief, we find an admixture of Papuans and Polynesians with Malays. The small island of **The Moluccas.** Ternate is the seat of the Dutch government of the Northern Moluccas; but there is a Malay sultan both of this island and of Tidore, and these sultans divide between them the great island of Gilolo; Batchian has also a sultan, under a Dutch resident. Ternate has a large trade and a very mixed population. The island of Ceram has only Malays on the coast, the interior being inhabited by Papuans; and the same is the case with Bouru. The native languages of these islands differ considerably from those spoken in western Malaysia. These islands also include many descendants of the Portuguese, who settled here before the Dutch; they have become Protestants. The large number of Papuan slaves, Chinese and Arab natives, and mixed descendants of Europeans add to the confusion of races.

Returning northward, the Sulu archipelago is a group of many islands, north-east of Borneo. The inhabitants are all Mahometan Malays of considerable civilisation. Their sultan has little real authority, the native Malay chiefs having most power, and too many of the islands being still in the hands of pirates. **The Sulus.** The Spaniards also claim their allegiance, and enforce the claim to some extent. They produce many useful and valuable Eastern products, such as pearls, edible birds' nests, tortoise shell, etc.; but are more noted as marts for slaves. Dr. Guillemard, in his "*Voyage of the Marchesa*," has given a most interesting account of these islands, as well as of Celebes and the Moluccas.

The Philippine Islands, numbering some hundreds, include two islands, Luzon and Mindanoo, larger than Ireland, and seven others of considerable size. **The Philippine Islands.** Here only in Malaysia (excepting in the peninsula of Malacca) do we find Negrito tribes. These islands were discovered by Magellan in 1521; and during that century the Spaniards subdued considerable portions of them, and in 1571 fixed the capital at Manilla in Luzon. There was fortunately less bloodshed and cruelty in the

conquest than in that of South America; and the Philippines present perhaps the most favourable specimen of Spanish colonisation. The Spanish governor-general and the archbishop of Manilla have each an extensive staff.



TAGAL WOMEN OF MANILLA.

There are not more than 8,000 or 9,000 Europeans in the islands; but there are more half-breeds. Chinese settlers do a large part of the trade and work in the towns, and there are many thousand half-breed descendants of these foreigners. Rice is largely cultivated, but the most im-

portant commercial crops are tobacco (a Government monopoly from 1781 to 1882), the sugar-cane, coffee, cocoa, and manilla-hemp. Trade has not increased as it might have done, owing to the stringent Spanish restrictions.

The great bulk of the inhabitants of the Philippines are of Malay race, but are distinguishable from the other **The Tagals, Malays, Bisayans, etc.** Their complexion is for the most part olive, with thick lips and broad noses. Very many are now civilised and christianised, others are Mahometans, while many still remain pagans. There are many distinct peoples and languages, of which the chief are the Tagal, the Bisayan, and the Ilocanos. The Tagals live chiefly in Luzon and Mindoro, and are estimated at a million and a quarter. The Bisayans occupy all the islands between Luzon and Mindanao, and part of the latter, numbering altogether two millions. The Ilocanos of N. W. Luzon are about a million. On the whole, the civilised tribes are well spoken of, though they are indolent, credulous, superstitious, and excitable. The Jesuits have found them very tractable subjects, good-natured and hospitable; and education having spread amongst them, they are now at least the equals of the Javanese. European fabrics are largely used for dress, and the women weave cotton and silk textiles of high quality. The men wear trousers and a shirt; the women's dress is shown in our engraving. Some of the tribes are still wild and unsubdued, living by hunting wild pigs and game, and on yams and sweet potatoes.

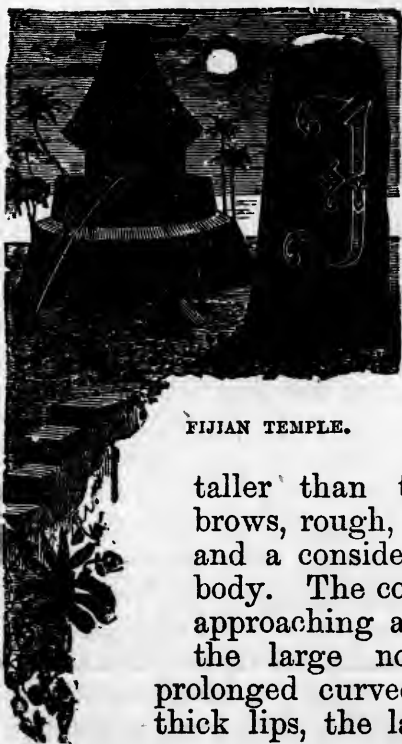
The Negrito tribes of the Philippines are the Aëtas, found in many islands, but not now numbering more than **The Aëtas.** 25,000. In many respects they resemble negroes, having frizzly hair and small flattened noses; but they are a much smaller race, the men not averaging more than four feet eight inches in height. They are very nomadic, and eat game and wild vegetable food; but they possess dogs as domestic animals. The bow and poisoned arrows are their chief weapons. Their legs are thin, with scarcely any calf, and their toes have great prehensile power. They are believed to be related to the Andaman Islanders and the Negrito tribes of the Malay peninsula.



CHAPTER III.

The Papuans.

The Papuan race—New Guinea—Papuan dress and ornaments—Food and dwellings — Hunting — Iron-working — Prahus — Marriage—Burial — Dances—Pipes—Government—War — Languages — Religious ideas — The Western Papuans—The Timorese—A mixture of races—Dwellings—Marriage customs—Burial—War and head-hunting—The luli house—Timor-laut—Ké and Aru islanders—Louisiade and Admiralty Islands—New Britain and New Ireland—Solomon islanders—New Hebrides—New Caledonia — The Fijians — Former cannibal horrors—Religious ideas — Manufactures — Dress — Ceremony.



FIJIAN TEMPLE.

IN the great series of islands from Timor, the Moluccas, and Ceram to the Fiji archipelago, and including New Guinea, the Solomon Islands, the New Hebrides, New Caledonia, New Britain, etc., we find a distinct race, the Papuan (meaning woolly-haired), taller than the Malay, with prominent brows, rough, curly, frizzly hair and beard, and a considerable growth of hair on the body. The complexion, a deep brown, often approaching a sooty black; the long face, the large nose with broad nostrils and prolonged curved tip; the large mouth and thick lips, the large hands and feet, and the

long thin legs, make up a very characteristic type, which, though presenting features of resemblance, is distinct from Australian, true Negro, and Negrito. Unlike the Malay, the Papuan is voluble, and prodigal of signs, cries, and gestures, and far removed from stolid indifferent calm.

The Portuguese and Spaniards touched at New Guinea in the sixteenth century; and the latter first gave the **New Guinea** name, from the resemblance of the natives to the negroes of Guinea. The Dutch and British followed them; but no settlement was made, largely



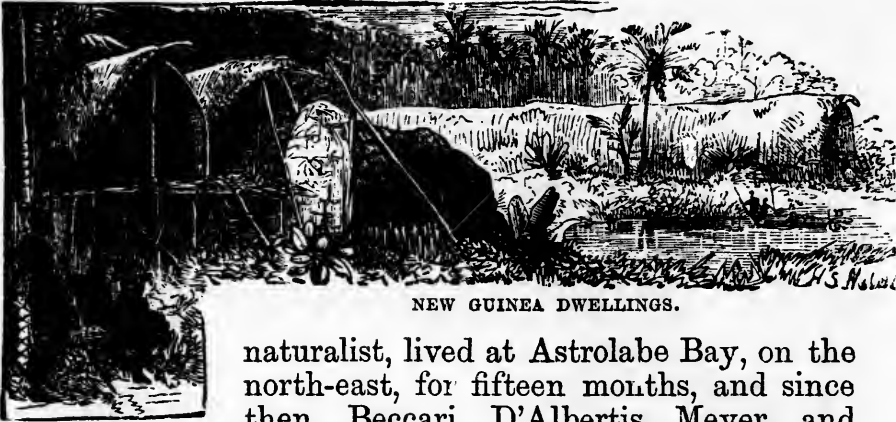
PAPUAN (NEW GUINEA).

NEW CALEDONIAN.

owing to the slaughter of sailors by natives, and their consequent bad repute. Slave hunts by Malays, ruthless slaughter by invading expeditions, and careless infringement of native rights, combined to make the Papuans very hostile to intruders. It was only in 1873 that the coast of the south-east of the island was surveyed and mapped. Very slight explorations had been attempted until, in 1858, Mr. A. R. Wallace lived at Dorey, on the north coast, for over three months; and in 1861 his assistant, Mr. C. Allen, penetrated twenty miles inland and stayed a month. In 1871, Miklucho-Macleay, a Russian



NATIVES OF NEW GUINEA.



NEW GUINEA DWELLINGS.

naturalist, lived at Astrolabe Bay, on the north-east, for fifteen months, and since then, Beccari, D'Albertis, Meyer, and others have made considerable explorations, and added greatly to our knowledge of this great island; but much remains unknown. The Dutch claim the western half, while the eastern half is divided between the Germans,—who take the north, with New Britain and New Ireland,—and the British, who have the southern portion. The Dutch actually exercise jurisdiction over those portions of the coast which are tributary to the Malay sultan of Tidore. The British commissioner, who has as yet little actual rule, has his seat at Port Moresby.

The Papuans are either naked, or wear merely bark girdles or plaited rushes. They also wear necklaces and armlets of cord, beads, brass wire, teeth, shells, seeds, etc., and also shell anklets, ear-rings of bone or beads, bones or sticks put through the nostrils, etc. The men's hair is often specially dressed, and ornamented with feathers, bones, etc., while the women mostly cut the hair short. The skin



WEAPONS, ETC., OF THE PAPUANS.

of the face and body is tattooed or scarred, some daubing their faces with red and white clay, some burning-in variously coloured patterns and figures with glowing coals, others making raised ridges on the body by rubbing in clay. Some inland tribes file their front teeth to a point. The tribes about Dorey are more civilised than the rest, and the chiefs have adopted drawers and loose coats, while the women wear short skirts, and do not perforate the nose or make raised scars on the body.

The Papuans feed on the usual tropical vegetables, with fish near the coast, domesticated pigs, and dogs, and fowls, also kangaroos, lizards, and large insects. **Food and dwellings.** Cultivation of their favourite vegetables is largely practised. Scarcely anywhere is a fermented liquor made. Their dwellings are very frequently extensive bamboo buildings raised upon posts, sometimes seventy to a hundred feet long, and thatched with palm leaves or rushes, and occupied sometimes by twenty families.

They are by no means without furniture, having ornamented boxes, pots, sleeping mats, and wooden pillows, besides hunting weapons and fishing gear. Little is as yet known of the dwellings of the people in the interior. **Hunting.** Hunting is practised with great skill and silence; sometimes a circular plan of beating an area by the aid of women and children is used; pit-falls, nets, and trained dogs are also among their hunting resources. Their weapons are bows and arrows,—not poisoned, but tipped with hard wood, or iron points,—spears, darts, chopping knives of obsidian, and finely ground stone axes. They now use iron axes, having learned from the Malays to forge iron. In their **Iron-working.** forges they make use of very peculiar bellows, as shown in our illustration (p. 249), setting up two large bamboo tubes, and producing a draught by means of pistons, while the draught is communicated to the fire by smaller tubes below.

The Papuans of the coast make canoes or prahus from thirty to sixty feet long, from a single tree-trunk, often elaborately carved, and with a plank as a figure-head, bearing bunches of feathers and some-

Prahus.

times skulls as trophies. Sometimes cabins are erected in the middle, and mat sails fixed on movable masts. A large boat may have as many as thirty rowers, who stand upright, using long hollowed paddles. Outriggers diminish the danger of upsetting. There are also many light canoes, and all the coast and river Papuans are expert swimmers. They have developed very little trading faculty, and such trade as is done is in the hands of Malays and Chinese. They buy birds and birds' nests, tortoise shells, and mother-of-pearl shells, giving in ex-



PAPUANS OF NEW GUINEA.

change various kinds of cloth, brass wire, chopping knives, and arrack, a calamitous drink to the natives. Slavery by war and kidnapping exists to a considerable extent among these people, as well as a regular slave trade.

Marriage is a matter of contract, the price of a girl being often paid in slaves; polygamy is practised by those who can afford it, except among the Dorah tribes. Among these the bride and bridegroom are joined with some ceremony, followed by a night's carouse, in which the newly married are silent specta-

tors. Among the Wukas of the mountain regions the young people arrange an elopement, followed by a pursuit and negotiations for purchase. The Dorahs bury their dead wrapped in white calico, the interment being followed by a funeral feast. In the case of a chief, the ancestral image is carried to the funeral and reproached for its misdoings. The bones of the dead are dug up after a few years, and hung in baskets round the outside of the dwelling. The dried head of a grown-up youth is preserved after death, fed with all the dishes of the funeral feast, decked with wooden ears and nose, and with seeds for eyes, and regarded as a guardian of the household. The Wukas place their dead on a

Burial.



ORNAMENTS OF PAPUAN WOMEN.

scaffolding, cover them with leaves, and keep up a fire beneath it for many days, until the body is completely dried, when it is first carried to a lofty platform, and afterwards laid in a mountain cave. Among most of the tribes the body is disinterred a year after burial, and the anniversary of the funeral is celebrated by feasting. The Papuans appear to believe in the survival of a spirit after the death of the body, and that the spirits live below or above the sea, having those enjoyments which they liked when on earth.

Papuan amusements are limited in variety, chiefly consisting of extravagant dances, the dancers being fantasti-

cally dressed or disfigured by heads of animals or head-like semblances, accompanied by monotonous singing and beating of drums, made by covering one end of a bamboo or piece of hollow tree trunk with skin. They have few musical instruments. Tobacco is smoked with great avidity out of bamboo pipes. One of these is thus described by Mr. O. C. Stone ("A Few Months in New Guinea"). "It is usually from two to three feet long and three inches wide, having a small hole in the side, in which a leaf twisted up and filled with tobacco is placed. The tobacco is then lighted, and the bamboo filled with smoke by sucking at the other end, which is quite open. It is then passed round, each person taking a few puffs from the smaller hole, while he stops up the larger with his hand, first removing the leaf, and then replacing it when the smoke is exhausted."

Pipes.

There is very little regular government among the Papuans. Local chiefs are recognised, and some receive investment from the Sultan of Tidore, and pay him an annual tribute. The authority of the elders is however more real; and nothing important is done without consultation among them. Custom sanctions blood revenge, unless a large payment is made by the murderer. Slavery or the forfeiture of a slave is largely exacted for various crimes. The Dorahs use the ordeal by hot water. A suspected person must dip his hand into boiling water, and if no blisters are formed, he is innocent.

Government.

Papuan war-expeditions seem to be chiefly made for the purpose of capturing prisoners to be sold as slaves, unless ransomed. A whole village of women and children may be thus carried off, the men being killed, and their heads taken as trophies. In some cases, no doubt, cannibalism has been or is still practised in New Guinea. The Dorahs always act by surprise, covering themselves behind trees. Their parties work in couples, one man marching first with lance and shield, the second carrying a bow and arrows.

War.

The Papuan languages, which show great diversity from one another, are all polysyllabic and agglutinating,

but use prefixes and suffixes equally for expressing grammatical relations. Their numerals do not extend beyond five or six, in some cases three. Of their religious ideas it is difficult to speak, but they are not very definite. Some coast Papuans are nominally

Languages.

Mahometans, but Religious
s a y ideas.

no prayers and have no mosques. The rest appear to have a sort of ancestor-worship, and a fear of various malevolent spirits resident in the woods, in the clouds, and in the rocks by thesea. Against these they endeavour to protect themselves by karwars, which are images of deceased persons, a foot or more in height, and carved with very interesting designs. The head is disproportionately

large, the males being sometimes represented with spear and shield. These are held to be mediums by which the living communicate with the deceased. They are appealed to on all important occasions, and the disapproval of the departed one is signified by the arm of the person holding



PAPUAN BLACKSMITHS.

the image shaking violently. An incorrect answer is punished by a blow. Various talismans and charms are in use. Auguries are deduced from the flight of birds and from various other signs. Some so-called idol-houses have been found in the north-east, built on piles carved into large figures, and having the roof and other parts carved with human and animal figures; but it is very doubtful if these are objects of worship. There is consequently no regular priesthood, but magicians and sorcerers are not unknown.

The eastern tribes have a strange mode of salutation, consisting of simultaneously squeezing the nose and the stomach. Both in the east and the north friendship is cemented by the killing of a dog. In other parts green branches are waved, and water is poured over the head.

The Papuans of Ceram and Bouru are completely uncivilised and savage; the former still practising head-hunting. Some few on the coast are nominal Christians or Mahometans. In Bouru are also many enterprising people of Malay type. From Floris and Sumba to the Aru islands the predominant race is Papuan, some being of superior civilisation, and advanced in agriculture.

The large island of Timor is inhabited by Papuans of a type distinct from that of New Guinea, of a somewhat lighter colour, and with less frizzled hair. The western half of the island is controlled on the Dutch system from Cupang, the capital; while the Portuguese have the eastern portion, with a governor at Dilly, which is a fine hunting-ground for mixed races. As Mr. H. O. Forbes says, "Tall, erect indigenes mingle with negroes from the Portuguese African possessions, mostly soldiers or condemned criminals; tall, lithe East Indians from Goa and its neighbourhood; Chinese and Bugis of Macassar, with Arabs and Malays and natives from Savu, Koti, and Flores; besides a crowd in whose veins the degree of comminglement of blood of all these races would defy the acutest computation." Mr. Forbes contrasts the bearing of these races towards each other in a most interesting way. "The Hindu,

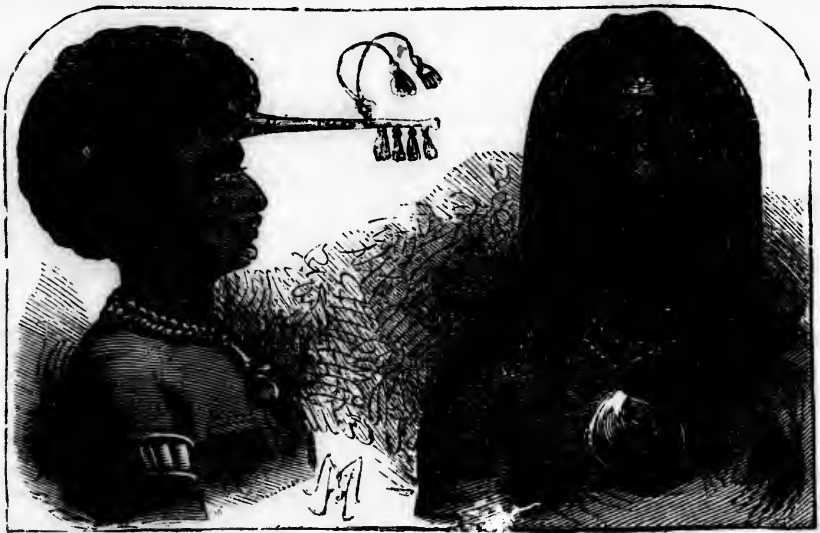
with a stately bearing, carried himself with a natural yet not offensive air of superiority; the non-dominating, provident, industrious, unobtrusive Mongolian wended his way, obtaining rather than asserting the next place, and was looked on with respect and good-neighbourly consideration; the sturdy Africans rollicked about, noisy, generally drunk, careless, improvident, hated and feared by the indigenes, who, fraternising with none of the interlopers in their land, and keeping themselves quite to themselves, sat about in small companies under the trees or on the shore, or moved about in their erect, haughty, somewhat sullen and suspicious way, but not at all shunning the town like the West Timor people. The Arab led his secluded life among his own race, energetic, taking many hard rebuffs with few words, while the Malays, semi-Malays, and trading peoples fraternised pretty freely with each other on the shore, and over the sides of their prahus."

The Timorese do not live in regular villages, but in clusters of family residences, or in isolated houses, surrounded by an enclosure of high palings, bamboos, and growing shrubs, within which are **Dwellings.** pools and stalls for animals, while the highly-valued pigs live under the house pillars. Granaries are made at the tops of high trees where the branches fork. Indian corn, sweet potatoes, rice, beans, and breadfruit are prominent foods.

Some of the marriage customs in Timor recall those of the Australians. Two neighbouring States or clans may marry reciprocally, the women of the one **Marriage customs.** obtaining husbands from the other, on condition that the husband comes to live in his wife's home. There is no purchase-money. In one State "a man of Saluki may marry a woman of Bidauk, and take her back with him to Saluki; but he must purchase her, and it is not in his option to remain in Bidauk with his wife's relatives instead of paying for her. On the other hand, the men of Bidauk can marry with the women of Saluki, but the man must go to Saluki and live in the house of the woman, and he has not the option of paying for her at all. The

children of the union belong to her, and on her death inherit all her property; while the husband returns to his own kingdom, leaving the children behind him, except in the case of there being more than two, when he is entitled to claim at least one." But these restrictions do not hold good for marriages effected with people outside these curiously related districts. Monogamy is the rule in Timor. The people choose their queen's husband, in case a daughter succeeds.

On a death taking place, every surviving member of the family has to give a gift to the corpse, and fire off as



TORRES STRAITS PAPUANS.

many gun-shots as he can afford. The funeral feast is very expensive; and sometimes a funeral is delayed months or years till the expense can be afforded. After a few days the corpse is folded double, and hung up in a mat under curious huts in trees, till the feast can be provided; and often a number of corpses accumulate in this way. Finally the feast is arranged, and the body is laid in full ornaments and finery in a short wooden coffin, and buried amid gun-firing and wailing of women. The feast is a savage and drunken orgy. The Timorese appear not to understand how any one

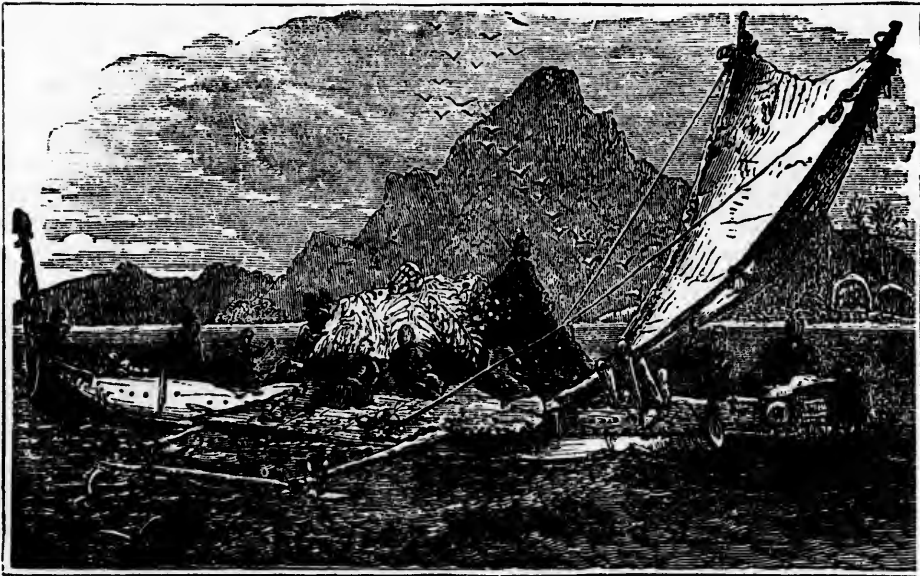
should die unless he is killed, and attribute death by disease to some evil being, who eats up the spirit of the dead person. Some living person is supposed to become the abode of the evil spirit; and this person being fixed upon, he and his whole family used (before the Portuguese forbade it) to be impaled or buried alive, and their property confiscated for the deceased's relatives.

Head-hunting is still practised in Timor, but only in war, which is begun after many discussions; it is carried on by much pillaging, attacking the defenceless, and beheading every man, woman, and child possible. For every head a warrior receives a present from his chief; and the captured heads are carefully preserved till some sort of agreement is arrived at between the peoples, when a great parley is held between them, and the heads are restored to the deceased persons' relatives, amid much howling and the giving of small gifts. All this ends with a noisy feast, with much drinking and wild dancing. The recovered heads are placed with the unburied corpses, which are then buried.

A sort of religious institution in Timor is connected with a house called the Umaluli, found in each group of family residences. There is certainly a strong taboo (here called "pomali") in connection with it; and in it are various objects of veneration, such as a buffalo's skull, a spear, a shield, a chopper, a gun, etc., and a stone on which offerings are laid for an invisible deity. Offerings are made when sickness or other evils threaten, and the priest sacrifices them and consults the deity, and gives assurance that a favourable turn will come in the suppliant's affairs. On the eve of a war, every man brings an offering to the Luli-house, and the spirits of dead forefathers and the deity of the heavens are invoked, and auguries taken according to the behaviour of the animals offered. "During war," says Mr. Forbes, "the dato (or priest) never quits the Uma-luli; his food is brought to him or cooked inside. Day and night he must keep the fire burning; for should he permit it to die, disaster will happen to those in the field. He must besides drink only hot water during the time the army

is absent, for every draught of cold water would damp the spirits of the people, so that they could not prevail. On their return from the war the dato goes out to welcome them at the head of all those who remained behind—the women beating musical instruments, and shouting ‘Oswai! Oswai!’ to the men who are returning laden with heads.”

The inhabitants of the Tenimber Islands further east, also known as Timor-laut, are a mixed race of
Timor-laut. Malays, Papuans, and Polynesians, not yet well



TORRES STRAITS CANOE.

known. They vary considerably in physical characters. They are tattooed and scarred, having considerable taste in ornamentation. Many of them are pirates, and their prahus have finely carved figure-heads. Indeed everything they use is extremely carved. Government by the will of the majority in assembly prevails among them, as in more enlightened communities, and women have a share in the deliberations. These people are sensual, selfish, inquisitive, and covetous; but both parents are very kind and affectionate to their children, who are

profusely adorned with beads, necklets, and shell armlets.

The Ké and Aru islands, near the south-west coast of New Guinea, are inhabited mainly by Papuans, but with some European and Malay admixture. The Ké and Aru Ké people are skilful boat-builders, but have ^{islanders.} no money. Knives, cloth, and arrack being the only medium of exchange. The Aru people are noisy and cheerful, expert archers, killing kangaroos and all kinds of birds, and being very healthy and well-made. The women soon age with their hard work; they wear only a mat of plaited strips of palm leaves tightly fastened round the hips and thighs. The only ornaments of their houses are trophies of the chase.

The Louisiade Archipelago, south-west of New Guinea, is occupied by Papuans; but some of the adjacent islands have inhabitants of a lighter colour, a mixture of the Polynesian and Papuan races. The Admiralty Islands contain Papuans of a somewhat low type, having no metals, and still using tools of stone and shell. Their weapons are merely lances, for they have no bows, slings, throwing-sticks, spears etc., but they are skilful wood-carvers.

The large islands of New Britain and New Ireland, discovered by Dampier in 1699, include mostly typical Papuans, with some lighter coloured people. These islands are now under the protection of Germany. It is stated that the whole population is divided into groups, and marriages within the group are forbidden; a man must not speak to his mother-in-law, nor cross her path. Wives do all the hard work. A curious custom is, that girls are shut up from the age of eight till they are marriageable, in conical cages of pandan leaves, only leaving them once a day to wash. These cages are in an enclosure surrounded by a reed fence. The people are scantily clad. Many of them are cannibals, the victims being obtained by inter-tribal warfare. The chiefs have little real authority. There is no developed religion, except a kind of ancestor-worship, and belief in sorcery and witchcraft. In New Ireland, however, images of hero-gods are worshipped, Kaumua being

the chief, and images very like the karwars of New Guinea are highly regarded.

The great group of the Solomon Islands, the western of which are now under German protection, while the **Solomon islanders.** remainder are under British influence, has a somewhat mixed and dwarfish population, their features being not so prominent as in most Papuans, and

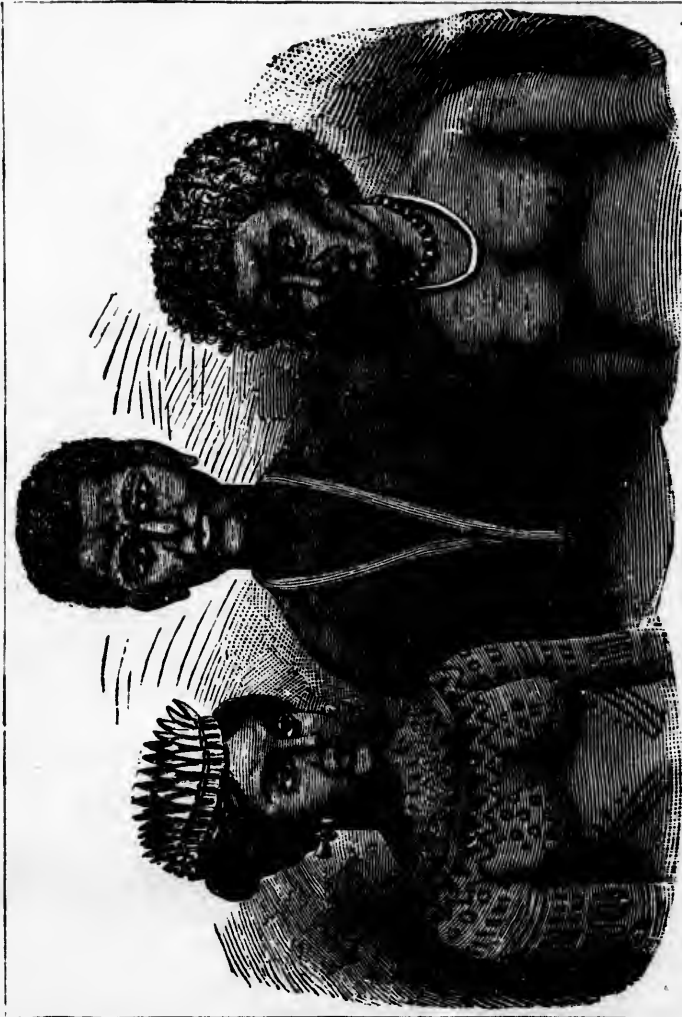


DARNLEY ISLANDERS' MASK DANCE.

showing less than the average intelligence of the race. In most respects they are like other maritime Papuans, head-hunting being very prevalent. Polygamy is frequent. The chiefs have more power than in many other islands.

The New Hebrides Islands, New Caledonia, and the Loyalty Islands, south-east of the last-mentioned groups,

and north-east of Australia, are largely or wholly under French influence, though there are many English interests in the New Hebrides, and the encroachments of the French have occasioned much



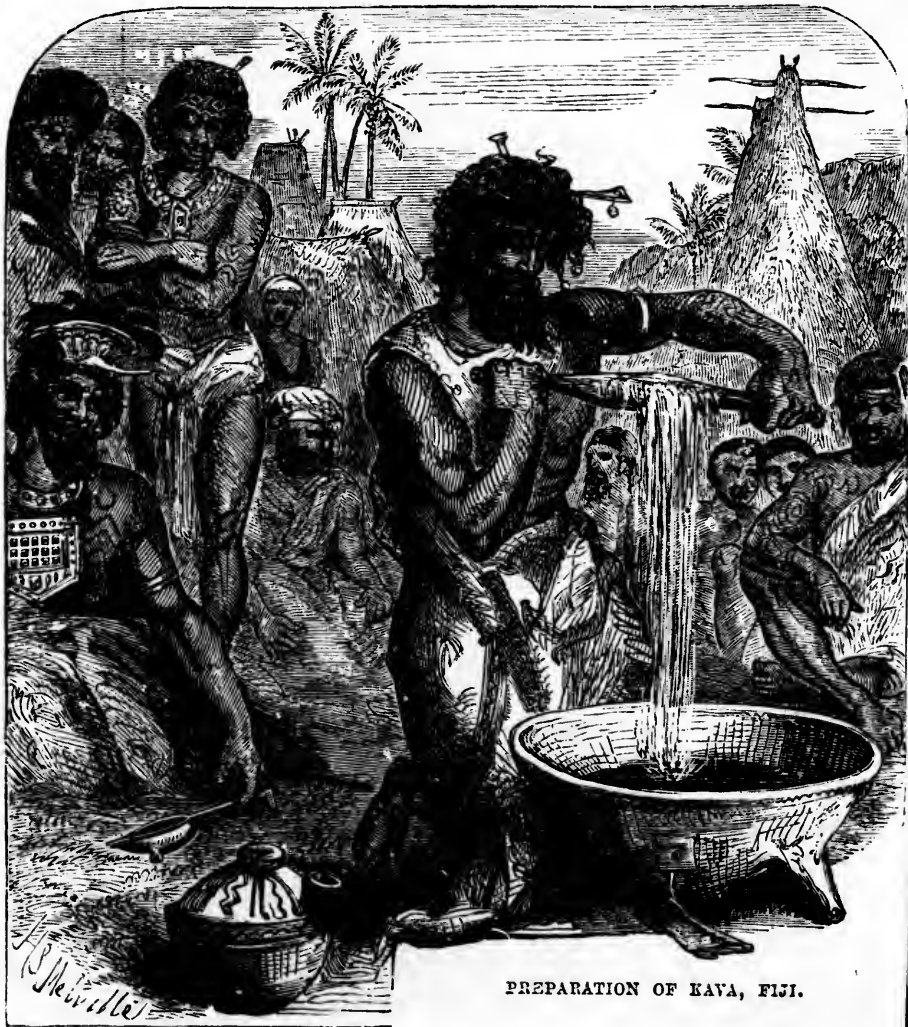
FIJIAN.

NEW CALEDONIAN.

GILBERT ISLANDER.

jealousy. Most of the inhabitants are of distinct Melanesian race, closely allied to the Papuan, and described as uniting the features of the Tasmanian or Australian with the frizzly hair of New Guinea. Many are of a

very low type, with few comforts, the houses being mere shelters. The natives have much reason to complain of their treatment both by French and English labour agents. Cannibalism still prevails largely; and bows,



PREPARATION OF KAVA, FIJI.

clubs, and spears, and in recent years guns, are skilfully used. In a number of the islands, especially Anaiteum, Christianity has greatly improved the people, who are becoming educated, but are decreasing fast. Some of the

islands are inhabited by pure Polynesians. The distinct languages in use in this large group of islands are very numerous. The New Caledonians have much better houses than the rest, circular in shape, with high conical roofs. They are prosperous agriculturists, and excellent irrigators. They are however cruel, and kill each other in internecine wars, being still cannibals. The French have held the island since 1853, and send many convicts there.

The Fiji or Viti islanders, British subjects since 1874, are of great interest,

owing to their almost

The Fijians.

entire conversion to Christianity, and to their having voluntarily sought annexation by this country. They are Melanesians much resembling the true Papuans, tall, regular in features, and well proportioned, but showing traces of intermixture with the Polynesians. It is difficult to speak in too dark terms of the character of the Fijians



FIJI ISLANDER.

when first known to Europeans. "Nowhere in the world," says Mr. Wallace, "has human life been so recklessly destroyed, or cannibalism been reduced to such a system." Nowhere in the world, it may be added, has Christianity won more conspicuous triumphs, through the agency of Wesleyan missionaries. Cannibalism formerly was practised, not merely upon enemies or slaves; but even sometimes wives, children, or friends became the victims. Cannibal feasts used to be held "in connection with the building of a temple or canoe; or on launching a large canoe; or on taking down

**Former
cannibal
horrors.**

the mast of one which has brought some chief on a visit; or for the feasting of such as take tribute to a principal place. A chief has been known to kill several men for rollers, to facilitate the launching of his canoe, the "rollers" being afterwards cooked and eaten. Formerly a chief would kill a man or men on laying down a keel for a new canoe, and try to add one for each fresh plank. These were always eaten as "food for the carpenters." As many as fifty bodies are known to have been cooked at one time. As a specimen of humanity in one of its most horrible aspects, necessary to be known if we are to realise man's need of evangelistic labours, we quote part of Mr. Williams' account of Fijian cannibalism ("Fiji and the Fijians," 1858). "When the bodies of enemies are procured for the oven, the event is published by a peculiar beating of the drum. Soon after hearing it, I saw two canoes steering for the island, while some one on board struck the water, at intervals, with a long pole, to denote that they had killed some one. When sufficiently near, they began their fiendish war-dance, which was answered by the indecent dance of the women. On the boxed end of one of the canoes was a human corpse, which was cut adrift and tumbled into the water soon after the canoe touched land, when it was tossed to and fro by the rising and falling waves until the men had reported their exploit, when it was dragged ashore by a vine tied to the left hand. A crowd, chiefly females, surrounded the dead man, who was above the ordinary size, and expressed most unfeelingly their surprise and delight. The warriors, having rested, put a vine round the other wrist of the dead body, and two of them dragged it, face downwards, to the town, the rest going before and performing the war-dance, which consists in jumping and brandishing of weapons, and two or three, in advance of the main body, running towards the town, throwing their clubs aloft, or firing muskets, while they assure those within of their capability to defend them. The following song was uttered in a wild monotone, finished with shrill yells "Drag me gently, urag me gently, for I am the champion of thy land. Give thanks, etc." On reaching the middle

of the town, the body was thrown down before the chief, who directed the priest to offer it in due form to the war-god. Fire had been placed in the great oven, and the smoke rose above the old temple, as the body was again drawn to the shore to be cut up. The carver, a young man, used a piece of slit bamboo, with which he cut off the several members, joint by joint." Some of the most horrible tortures conceivable were often inflicted on the victims while still living. The death of a chief was followed by the burial alive of a host of his wives and slaves. The building of a chief's house demanded a slave to be buried under each post. The old and infirm were often buried alive or hung, after a feast in which the victim took part. Infanticide was common. Sick persons with no friends were left to perish.

The Fijians had a kind of belief in several superior and inferior divinities, mostly deified ancestors; but they were not formally worshipped. They revered certain stones as shrines of the gods, and held some clubs in superstitious respect. Nearly every village had one or more "temples;" but they served as council room and strangers' hotel, and were more used for these purposes than for votive offerings, there being nothing like regular worship. The hereditary priests acted as intermediaries with the gods, and received liberal offerings for their intervention. Their power was kept up by such arts as medicine-men use, and especially by the "taboo." The hereditary chiefs exercised despotic power; and a chief of the small island of Mbau early in this century enlarged his power at the expense of the others, which was increased by his successors, till Thakombau, who succeeded his father in 1852, having long been actual ruler, finally gained very wide dominion in the islands, and assumed the title of King of Fiji. In 1854 he professed Christianity.

Fijian houses vary in form and material so largely that we must not attempt to describe them. The food supply, both vegetable and animal, is ample and varied. The women manufacture a most useful cloth, known as massi, from the inner bark of the paper mulberry.

Manufactures.

They colour this elaborately in patterns; they also make excellent long mats, used for sails, bedding, dress, etc. Pottery of great variety and excellent quality is made by the women. Some of their cooking pots are as large as a hogshead. Their Fijian canoes, too, are of admirable build, especially considering that before Europeans visited them they had no iron tools.

Fijians wear as their most general garment a voluminous loin cloth of massi, varying from three to a hundred yards in length, wound round in many folds. A sort of turban of the same is worn by many men; but often the hair is displayed quite uncovered, and dressed in a great variety of the most fantastic methods. The women wear a loin cloth of braided bark-fibre, varying in depth according to age. Both sexes used to be often most elaborately painted in several colours, and some of the women were tattooed. Ornaments of the Papuan type are abundant.

The Fijians are distinguished for gravity of demeanour and ceremoniousness. Their forms of salutation are very peculiar and varied. In offering a present, they may say, "I have nothing fit to offer you, but this gift is an expression of my love for your children;" or, "Here is something of little importance, but it is given to help to fatten your hogs." Chiefs are treated with elaborate formalities.

Fiji is now a Crown colony of Great Britain; and while it is governed paternally, much influence is left to the chiefs and the native councils. The prosperity of the colony has greatly increased; many European colonists have settled in the islands, and newspapers are numerous; but unfortunately the natives are diminishing in numbers. The slow adaptations of centuries cannot be suddenly interfered with without producing distractions and weaknesses, physical and mental, which are fatal to races when competition with higher races comes into play





CHAPTER IV.

The Polynesians.

The Pacific islands—The Polynesian race—Tattooing—Dress—A chief's meal—Marriage—The areoi—Burial customs—The morai—Religion—Human sacrifices—The taboo—Chiefs—Political value of Polynesia—Annexations in the Pacific—The Tongans—The Samoans—The Savage, Elice, and Wallis islanders—Hervey islanders—The Tahitians—The Marquesans—The Sandwich islanders—The Ladrone and Caroline islanders—Pitcairn and Easter Islands.



SAMOAN.

WIDESPREAD in the great Pacific Ocean are a multitude of islands grouped for the most part in archipelagoes, a large number being of coral formation, others volcanic. Inasmuch as the majority of the inhabitants resemble one another markedly in features, customs, and mode of life and thought, we shall first describe their general characteristics, afterwards giving such details about the various groups as we have space for.

The Polynesian, or Mahori as they have recently been termed, are brachycephalic or round-headed, tall, and well-proportioned and often handsome; usually their complexion is a light brown, sometimes

inclining to yellow. The foreheads are tolerably high but rather narrow, noses well-formed but not small. The lips, as a rule, are rather thick and prominent, the eyes black; and while the hair may vary considerably in colour, it is long and straight or but moderately wavy. Sometimes the jaws are rather prominent, but in other cases, as among the Sandwich islanders, the facial outline may be as vertical as in the European; but this may indicate admixture with more northern and straight-faced peoples. Not unfrequently the men reach a height of six feet. Some of them are extremely active and lithe, especially the Marquesans; and altogether the Polynesians include some of the most pleasing specimens of "the human form divine."

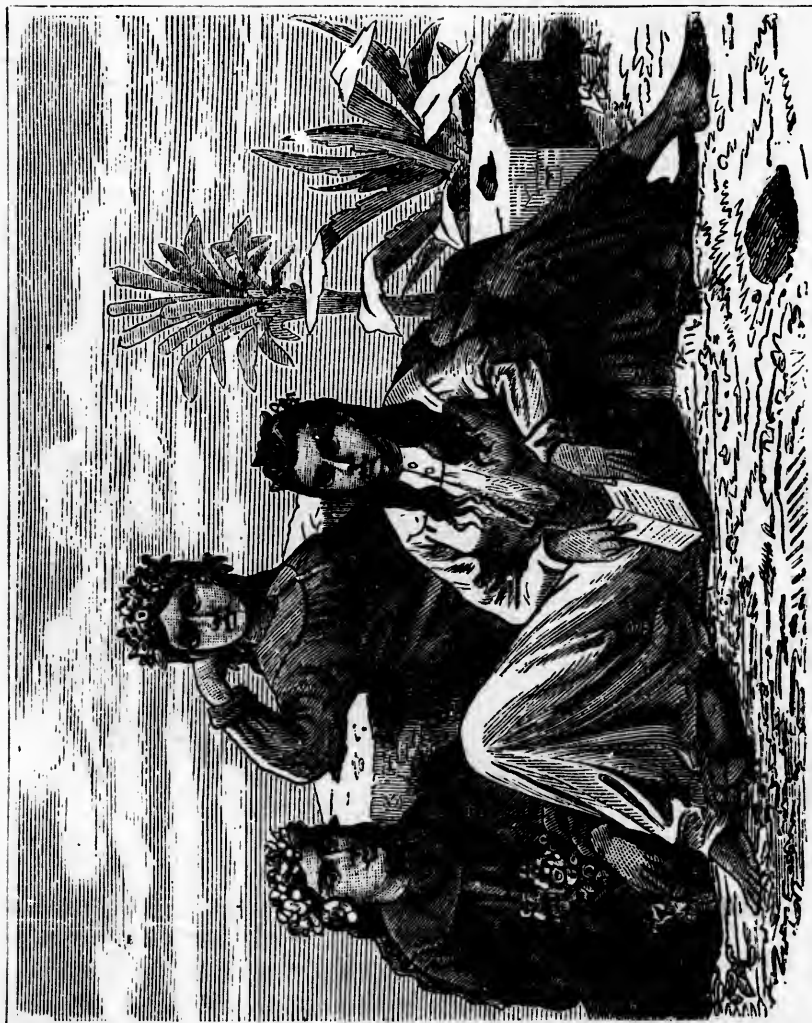
Tattooing was formerly practised by the Polynesians as extensively as by any people, and was supposed to have been handed down to them by the gods.

Tattooing. The Marquesans were the most elaborate and artistic tattooers. A mixture of charcoal and oil is the chief colouring matter used, and the punctures are made with a bone needle. Although a painful operation, and sometimes prolonged for years, until a vast array of natural objects are figured on the skin, it is considered beneath their dignity to show signs of pain. Often a cocoanut tree will be fully tattooed upon the leg. On the chest "every variety of figure is to be seen," says Mr. Ellis, "cocoanut and breadfruit trees, with convolvulus wreaths hanging around them, boys gathering fruit, men engaged in battle, in manual exercise, triumphing over a fallen foe, carrying a human sacrifice to the temple. Every kind of animal,—goats, dogs, fowls, and fish,—may at times be seen on this part of the body; muskets, swords, pistols, clubs, spears, and other weapons of war are also stamped upon the arms and chest." Women were tattooed more sparingly than men, and seldom tattooed their faces, being content with foot and hand and wrist decorations.

Polynesian dress, if limited in extent, was varied and graceful in form; and there is no doubt that European fashions, as adopted by mission converts, have not added to their gracefulness. Almost uni-

Dress.

versally a bark cloth was made by them, and several folds were worn wrapped round the loins, while in many islands the men wore a sort of long poncho reaching to the knees, with a hole cut in the centre for the head to



TAHITIAN GIRLS.

pass through, while the women wore a light sort of shawl. This native cloth was made laboriously by women, by hammering out the bark of certain trees with wooden mallets, and dyed in attractive patterns. Many women

adorn their hair and other parts of their person with beautiful wreaths of flowers and cocoanut leaves. The Samoans wore less dress than many others, except on special occasions, being anxious not to conceal their elaborate tattooing. Perhaps in emulation of the Papuans, they often frizz out their hair most fantastically, decking it with great plumes of feathers; while the women wear it short, and colour it as nearly red as they can, with burnt coral lime.

Polynesian houses vary greatly in form, often enclosed



SAMOAN HOUSE.

by a fence. The Samoan house we figure looks like a huge mushroom, the centre supported on a few poles, the circumference protected by matting or wickerwork. The large space is partitioned off for sleeping. Sometimes the houses are four-sided, with rounded ends, and accommodate many families. The roofs are thatched with palm-leaves, and the floor covered for some inches with soft grass, on which mats are laid. Wooden blocks hollowed out were used for pillows, and

there was scarcely any other furniture when the Europeans landed, the huts being indeed chiefly used for sleeping, every other operation of life taking place in the open air. The women of Polynesia on the whole occupied a comparatively high place in the social scale, though performing all domestic work and making cloth. Yet they were subject to many disabilities, being rigidly excluded from many religious functions, being subject to many taboos, being forbidden to eat with the men, or of the same food, or of food cooked at the same fire. Their



SAMOANS.

food consists of the usual tropical vegetables, often cooked; with fish of many kinds, a few hogs, dogs, and poultry: Captain Cook thus described a meal of a Tahitian chief. "He sits down, under the shade of the next tree, and a large quantity of leaves are spread before him. A basket is set by him containing provisions, which, if fish or flesh, is ready dressed and wrapped up in leaves, and two cocoanut shells, one full of salt water, the other of fresh. His attendants seat themselves round him, and when all is ready he begins by washing his hands and

A chief's
meal.

his mouth thoroughly with the fresh water, and this he repeats throughout the whole meal. He then takes part of his provisions out of the basket, which generally consists of a small fish or two, two or three bread-fruit, and fourteen or fifteen ripe bananas. He first takes half a bread-fruit, peels off the rind, and takes out the core with

his nails; of this he puts as much into his mouth as it can hold, and while he chews it, takes the fish out of the leaves, and breaks one of them into the salt water. Then he takes up a small piece of fish with all the fingers of one hand, and sucks it into his mouth, so as to get with it as much of the salt water as possible. In the same manner he takes the rest, and between each takes a small cup of salt water."

Marriage took place very early in life in all the islands; **Marriage.** and together with this there existed an amount of licence scarcely conceivable. Wives were not purchased, but the chiefs' daughters were formally



TATTOOED MARQUESAN CHIEF.

betrotthed when very young, and in that case were carefully protected and specially tended. The marriage ceremonies were considerable in these cases, ancestors' relics being displayed, and the gods invoked. In some cases the chiefs were polygamous, but it was habitual to have but one wife. There was, however, a great variety of

marriage preliminaries and ceremonies among such a vast number of islands. We can but mention briefly the extraordinary "areoi" organisation, formerly in full force in the Society Islands. They were ^{The areoi.} a sort of strolling actors, entertainers, and to the Tahitians, sacred body, who, Mr. Ellis says, "appear to have placed their inventions on the rack to discover the worst pollutions of which it was possible for a man to be guilty, and to have striven to outdo each other in the most revolting practices. Free from labour or care, they rowed from island to island, supported by the chiefs and the priests." With this institution was connected a great deal of infanticide; but this practice was very general, and perhaps reached its greatest height among the Sandwich islanders. In spite of other good qualities, it is probable that war, licentiousness, and infanticide would have almost exterminated the Polynesians, even without the introduction of European vices or civilised habits, a fact which is too often forgotten when speaking of the evils wrought by civilisation.

Elaborate burial customs existed, though they were principally connected with the death of chiefs or superior persons, who were often embalmed and de- ^{Burial} ^{customs.} posited above ground in raised sheds. Great grief was exhibited on these occasions by the women, who often cut themselves with sharks' teeth, etc., tore their hair and their garments, and cried and lamented with horrible noise. Mourning ceremonies sometimes lasted for weeks. Finally the body was buried in a sacred enclosure, or *morai*. The skull may in some cases be scraped and cleaned, and separately deposited in a coffer in the morai, or else kept in a relative's house.

The morai was at once a burial-place and a place of worship. A multitude of spirits, often deified ancestors, powers of nature, or evil spirits, were held in reverence. The subordinate deities were of ^{The morai.} two sexes, the male worshipped by the men, the female by the women, each having their own morais into which the other sex might not enter. They believe the spirit exists after death, and goes to a higher or lower state, not

determined by actions on earth, but by station. The

Religion. priests were hereditary, included many of the more intelligent people, and preserved their mythology and opinions as to the origin of things. Images or "idols" representing the gods were made of wood roughly carved, wrapped up in cloths and variously ornamented; into these the spirits of the gods were believed periodically to enter. The priests held an important place in the fulfilment of religious duties, averting the anger of the gods, determining the taboo, and in many cases superintending human sacrifices. In many cases not only were enemies offered up, but families of the same tribe became devoted to sacrifice. Too often there



PELEW ISLANDERS.

followed cannibal feasts; and the commonness of human bones as articles of furniture, and human hair **Human sacrifices.** as ornamentation for weapons of war, testifies to the same disregard for human life, so long as it did not belong to a friend. But we need not go into details, as these practices are to so large an extent done away with now. We cannot regard the Polynesians as other than a religious people, considering how they prayed before building houses, planting gardens, beginning a journey or voyage, eating food, etc., and offered thanksgivings in connection with many events. That they believed in sorcery and witchcraft, and were relentless and savage in war, is also true, and has been seen to be wonderfully

widespread in our review of other peoples. They must be credited with the high development of the taboo, which Ellis defines as "separating what-
 ever it was applied to from common use. The idols, temples, persons and names of the kings and members of the reigning family, the persons of the priests, canoes belonging to the god, and the heads of men who were devotees of any particular idol, were always *tabu*. The flesh of hogs, turtle, and several kinds of fish, cocoanuts, and almost everything offered in sacrifice, was *tabu* to the use of the gods and the men." Particular places, fruits, etc., were *tabu* for a longer or shorter period, sometimes for years. The taboo became developed as a chief engine of the despotic powers of the kings and priests.

The taboo.

The chiefs held absolute power, the kingship being hereditary, and hedged about with great ceremony, their persons and everything connected with them being held in the ut-

Chiefs.



CAROLINE ISLANDER.

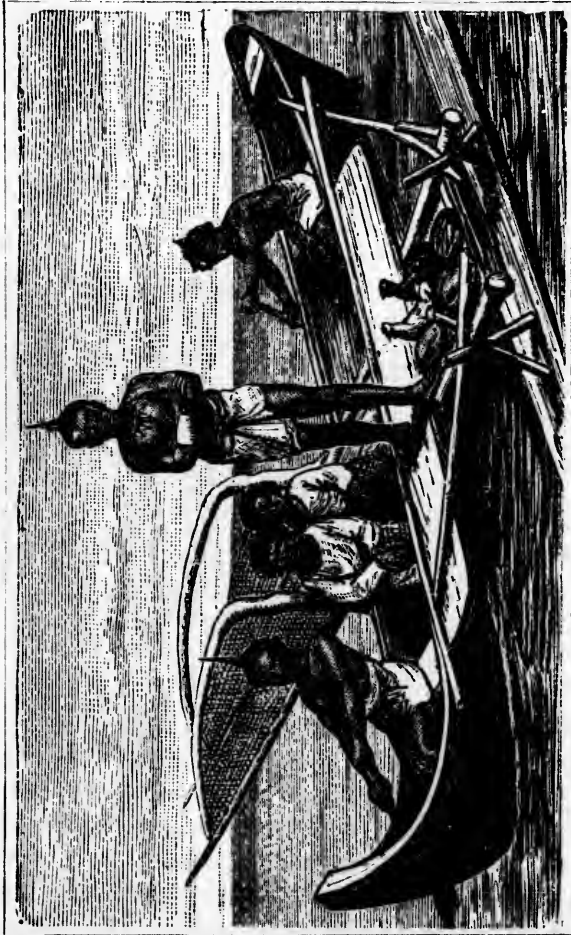
SANDWICH ISLANDER.

most reverence and treated with the most abject servility. We have not space to describe many other of their peculiarities of amusements, weapons, canoes, etc. With much sensuality, vanity, self-esteem, revengefulness, and covetousness, the Polynesians are intelligent, courteous, cheerful, even humorous, and affectionate to their relatives and children, and must rank considerably above many Africans.

It has been estimated that the total area of all the Polynesian Islands is not more than 45,000 square miles, and that the total population does not exceed 800,000. It has appeared surprising to some that there should have been latterly such a keen

Political
value of
Polynesia.

scramble for these small areas, scattered at great distances through a vast ocean. But there are several reasons besides their trade production, and their interest as fields of missionary enterprise, which make these islands of importance, and which intensify the competition between



NATIVES OF THE CAROLINE ISLANDS.

Great Britain, France, Germany, and the United States for influence and power over them. Among them are several of the most important trade routes in the world, second only to the Suez Canal and the North Atlantic routes between Europe and the United States. The pro-

tection of trade routes is of the first importance to civilised nations; and the possession of naval, coaling, and supply stations on these routes may determine the results of a war, or perhaps prevent one from arising. The probable completion of the Panama Canal will greatly increase the importance of these routes. Add to these things the rivalry between France and Germany for colonial posses-



SURF SWIMMING, HAWAII.

sions, and the jealousy of both at the predominance of Great Britain, the keen competition of traders of rival countries, and the demand for Polynesian labour in Australia and elsewhere, and we have a key to much that is still determining the European powers to fresh annexations.

Taking the possessions of each power in order, omitting

the Papuan and Malay Islands, till recent years Great Britain had no government in the Pacific proper, though asserting a protectorate over many islands. Only in 1877 was a Western Pacific High Commissioner appointed to protect the islanders not under the protection of any civilised power, and to provide a court for the settlement of disputes. His jurisdiction extends over the Louisiade, Southern Solomon, and New Hebrides islands, in addition to the Tonga or Friendly and the Samoan groups. We have also recently declared the annexation of Caroline, Flint, Starbuck, Malden, Farming, and Penrhyn Islands, all a few degrees north and south of the equator, south of the Sandwich Islands. The French control the Society, Marquesas, Tuamotu or Low, Austral, and Wallis groups, Tahiti being the chief centre of their power. The Germans have recently asserted themselves in Samoa; and in addition to their Papuan possessions they have the Marshall Islands in Micronesia. Spain has the Carolines, and the Ladrões or Marianne and the Pelew Islands; while the United States is practically supreme in the Sandwich Islands. The Tonga and the Cook or Hervey Islands, with Savage Island, are now practically British, while the Ellice and Gilbert islands seem tending to fall into German hands.

The Tonga or Friendly Islands, of which Tongatabu is chief, are inhabited by the most advanced of the Polynesian race, gentle, amiable and hospitable when first discovered. In the present century they have mostly been converted to Christianity, and have advanced still further in the arts. They have a hereditary king and a written code of law. The king governs by the aid of a council of state. Spirits are heavily taxed, and drilled police keep order. The government is largely in the hands of Europeans. The natives have diminished greatly in numbers; formerly nearly 50,000, they do not now exceed 10,000. The people have in modern times exercised much influence on the eastern Fijians, and there has been a considerable amount of migration between the groups. The Tongans build fine canoes, and sail widely over the adjacent seas.

The Samoa or Navigator's Islands are another lovely and productive group, inhabited by some of the fairest and most advanced Polynesians, over 30,000 in number. Formerly given up to internecine war, with some cannibalism, they have in half a century been utterly changed by missionary effort, Protestant and Catholic. German traders have gained a predominant influence among them, and by their means the recognised king, Malietoa, was not long ago deposed. The natives have however risen against his rival, Tamasese, and it is doubtful what will be the result of the struggle. Apia, the chief town, in the island of Upolu, has become an important seaport and mart for the products of many of the Pacific Islands. Pango-pango is also an important harbour, having regular steam communication with San Francisco and Australia. Owing to deficiency of labour, there is a considerable immigration of contract labourers from the Caroline and Marshall groups, who serve for a fixed term of years. The cocoanut palm is largely cultivated for export. There are now many schools, training colleges, and churches in the islands. Savage Island, now annexed to this country, has about 5,000 or 6,000 inhabitants, of mixed Samoan and Melanesian race, Christianised, intelligent, and interesting. The Ellice islanders are of Samoan stock, and all Christians. The Wallis Islands, now annexed by France, halfway between Samoa and Fiji, have a prosperous population of over 4,000, mostly Roman Catholics. Unea, the largest island, is only seven miles long.

The Samoans.

The Savage, Ellice, and Wallis islanders.

The Hervey or Cook's islands, 700 miles south-east of Samoa, are again an example of a group with a population of mixed origin, Melanesian and Polynesian. In Mangaia, made so well known by the Rev. Wyatt Gill's charming narratives, the dark-brown type predominates, and the people have wavy or frizzly hair, prominent features, and strong beards. Not fifty years since they were cannibals, now they are very civilised, have stone houses, and dress in European style; but sad to say, they are rapidly diminishing in numbers.

Hervey islanders.



HAWAIIAN LADY.

The Society Islands are the most important in Eastern Polynesia, and are divided into two groups, of which one, north-western, includes four independent islands, Huahine, Raiatea, Tahaa, and Borabora; ^{The} Tahitians. and the other, south-eastern, includes Tahiti, far the largest and most notable, with more than half the inhabitants of the group, about 20,000. The charms of the latter island have been often celebrated. The people were the most beautiful of Polynesians; but they have much degenerated and are rapidly decreasing in numbers. The introduction of European manners, dress, and habits has been by no means an unmixed benefit to them. The drink obtained from the orange is an intoxicant they indulge in to excess. At present, though a queen nominally exercises authority, the French have more than once imprisoned her, and there is no doubt that the French really govern. The capital of Tahiti, Papeete, now affords an amusing travesty of Paris, mixed with a Chinese quarter; and its small population represents many nationalities. A large farm, established by an English company and worked by Chinese labourers, produces much cotton, coffee, and sugar. A large trade is done at Papeete with the eastern islands; and cocoanuts, cotton, and oranges are the chief exports. We need not say more of the inhabitants of the Austral and Low or Pearl Archipelagoes than that they are typical Polynesians, expert pearl divers, and mostly now Christians.

The Marquesas, all volcanic, but less fertile than the Society Islands, have produced perhaps the most handsome of all the Polynesians, of pleasing yellow complexion with fresh ruddy cheeks, of very symmetrical and regular features, hair varying from black to auburn, muscular and tall, and the men much tattooed. From the first very hospitable to strangers, although cannibals, and much given to war among themselves, they were open to new impressions; and their animated natures found congenial spirits in the French. They have diminished rapidly since they made acquaintance with Europeans, and now number only 5,000. In recent times the majority have yielded to Roman Catholic missionaries. ^{The Mar-} ^{quesans.}

Penrhyn's Island, 700 miles west of the Marquesas, has a small population of true Papuan or Melanesian type.

The Sandwich Islands, about 2,000 miles north of the Society Islands, are the most notable Polynesian group

The Sandwich Islands. north of the Equator, having about 60,000 inhabitants. It is a sort of terrestrial paradise, and the people are light-hearted and gay, very fond of galloping about or swimming in the surf. The beautiful scenery and the abundance of vegetable food are in strong contrast to the dreadful volcanic eruptions which in past times have laid part of the islands waste. The natives, called Kanakas, have become very civilised, and in fact Americanised; but too severe a change of habits has caused a rapid decrease of population. Many thousands of Chinese, Polynesian, and even Portuguese labourers have been imported. These islands have since 1844 had a constitutional monarchy, and since 1864 a parliament and a responsible ministry. The capital, Honolulu, has 20,000 inhabitants.

The countless small islands north of the Equator are collectively known as Micronesia. The Gilbert and the

Micronesia. Marshall groups, east of the Carolines, have an industrious population, a large part of whose food is obtained by fishing. The Gilbert Islands are really crowded with people, who show a partial mixture of Polynesian with darker races. In many respects their inhabitants are most interesting. The Caroline Islands have 30,000 brown Polynesian inhabitants, with long curling hair and tall robust frames. The Pelew Islanders are darker and shorter, probably from Papuan and Malay admixture; they have many good points, and an aristocratic organisation, with much etiquette. The Ladrões are now inhabited by immigrants from the Philippines and Carolines, the Spaniards having exterminated the former inhabitants. Ruins of much interest are found in some of these islands, as well as in Pitcairn and Easter Islands, far to the east. The story of the Pitcairn islanders is well known. Easter Island, now inhabited by fair Polynesians, has colossal remains of stone houses, images, etc., showing the work of an unknown race.



CHAPTER V

The New Zealanders.

Discovery and settlement of New Zealand—Government—Progress and enterprise—Maori wars—Physical characters of Maoris—Origin—Dress—Tattooing—Hair-dressing—Dwellings—Marriage—Burial—Cannibalism and war—Religion—Language—Lament over a chief.



MAORI.

NEW ZEALAND is another group of large islands occupied by a progressive British and a diminishing native stock. Tasman discovered but did not land in New Zealand, which was first explored to any extent by Captain Cook in 1769. On his second voyage he introduced among the natives several European animals and plants, such as pigs, fowls, potatoes, turnips, and cabbages. He took formal possession of the islands for George III.; but they were for many years little visited, owing to the hostility and the cannibalism of the natives.

Discovery
and
settlement.

In 1814 Christian missionaries settled in New Zealand, and in the course of thirty years they converted nearly the whole population. In 1839 the first party of British emigrants, under the auspices of the New Zealand Land Company, were sent out, and founded Wellington on the northern shores of Cook's Strait. In February, 1840, an

assembly of native chiefs signed a treaty, acknowledging the sovereignty of Queen Victoria and accepting the position of British subjects, with certain guaranteed rights; and on the whole, a spirit of fairness has characterised the subsequent treatment of the natives, although many mistakes have, no doubt, been made. The progress of the colony by English and Scotch colonisation has been rapid; and many of the settlements were made in con-



MAORI WOMAN.

siderable groups from special localities, or belonging to particular denominations, as the Scotch Free Church in Otago, and the Church of England in Canterbury. Between 1852 and 1876 the islands were governed by six provincial councils, under one

Government. colonial legisla-
ture.

The provincial assemblies were abolished in 1876; and now there is a legislative council, consisting of life members appointed by the British governor, and a house of representatives elected by manhood suffrage, and including at least four Maoris. The seat of government is at Wellington, a city with 30,000 inhabitants, the houses built

entirely of wood, owing to the prevalence of earthquakes. Auckland, the largest city, has about 70,000 inhabitants. Dunedin and Christchurch are the other principal cities. Education is well provided for by schools and universities. Religion is free and voluntary, the Church of England and the Presbyterians having the largest number of adherents. The railroad system is well developed; and a general spirit of enterprise animates the colonial administration. Large grain crops,

abundant wool, sheep supplying an increasing food supply to England, and all the best products of temperate climates make New Zealand rich, even without the gold which since 1860 has been largely produced, and the other rich mineral deposits which are at present but imperfectly developed. Altogether, the New Zealanders have manifested many of the best features of the British nation. Their early mistakes in dealing with the Maoris were more the fault of the British Government than of the colonists ;

and the disastrous Maori wars ^{Maori wars.}

of 1860-70, in which very many were killed, were especially due to the policy of the Home Government in dealing with waste lands. Much has since been done to pacify them, especially by giving them seats in the colonial House of Representatives ; but it is said that, with their abandonment of heathen practices, they have lost much of their old elasticity of spirit and hearty enjoyment of life ; and their rapid diminution in numbers shows that comparatively few have really become adapted to European civilisation.



CIVILISED MAORI WOMAN.

The Maoris are a distinct sub-division of the Polynesian race, being the most advanced in mental capacity and force of character. Physically they are above the middle height, some reaching six feet and more. In complexion they range from light to dark brown, with black hair, straight or curly. The mouth is large, and the lips are well developed, the eyes dark and vivacious, the teeth regular, white, and lasting

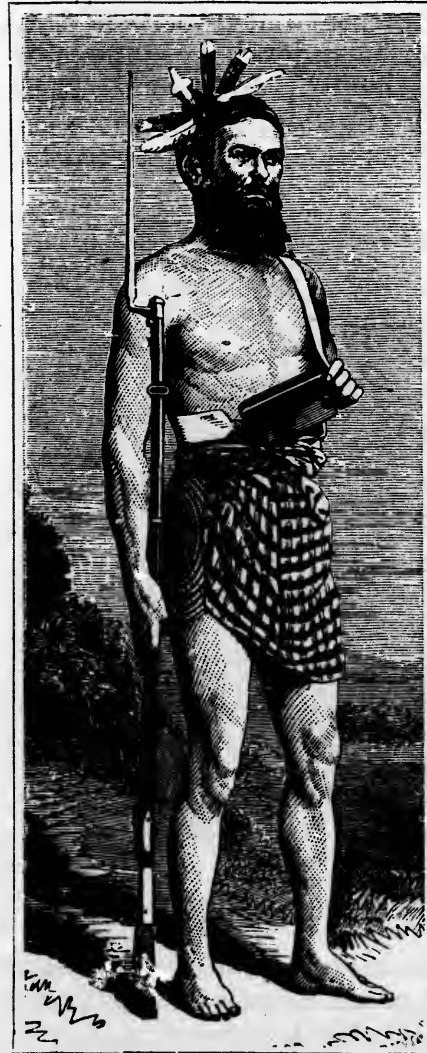
Physical
characters
of Maoris.

to old age. The expression is usually one of quiet composure; and in the chiefs it is dignified and powerful. The women are not so good-looking as the men, soon ageing.

The tradition of the Maoris is, that they came about six hundred years ago

from an island called Hawaiki, in the North Pacific. There is an island called Savaii in the Samoan Islands, and the resemblance to Hawaii in the Sandwich Islands is evident; and we may safely conclude that the Maoris emigrated from one of these two. There is no reason why they should not have been able to make so long a voyage; their double canoes with outriggers are quite capable of it, and the south-east trade winds would help to bring them. They also state that they found a darker people on the islands when they arrived; and as Melanesian features are not infrequent among them, this tradition also is to be accepted as probable.

Maori dress was comparatively simple; both sexes wrapped round their loins a large mat woven of



HAMINA TIMAKAKA, A TAURANGA CHIEF.

New Zealand flax, reaching as low as the knees or ankles.

Dress.

A second large waterproof mat was thrown round the shoulders and descended to the knees.

There were finer mantles for special days; but the favourite national mode of decoration was tattooing, which was effected with a bone **Tattooing.** lancet, or with a toothed instrument. The colouring matter was obtained by charring the resin of the Kauri pine. A complete tattooing took at least three months, and it might be added to at intervals. Women and low-class people were but little, if at all, tattooed. The men usually plucked out their beard. The hair was gathered up on the head, tied, and fastened **Hair dressing.** with a comb, and decorated with black and white plumes. Young girls kept their hair rather short; that of married women hung loosely, decorated with shells, sharks' teeth, etc. The ear-lobes were pierced and decked with a great variety of objects,—stones, bones, feathers, flowers, etc.

New Zealand villages on the average presented little improvement on the Polynesian type, the huts being low and little furnished. The chiefs had much larger and loftier dwellings, with central carved **Dwellings.** pillars. Many of the villages formed strongly fortified "pahs" on steep hills, and capable of protecting one or two thousand persons. Surrounded by triple dense palisadings of strong stakes, and by a ditch, they were very difficult to capture. The arrangement of the interior, with magazines, public stores, etc., was complex and ingenious.

Marriage took place very early, girls marrying at ten or eleven years old. There was no purchase of wives, but the consent of the parents had to be obtained. **Marriage.** Polygamy was common, and led to evil results; infanticide was frequent, and slavery prevailed, though of a comparatively mild type; slaves were little valued, and did not receive burial. Burial was attended with many of the rites found among the Polynesians. The body of a chief was decked in his finest dress **Burial.** in a carved tomb in the centre of the village, and surrounded by carved figures of ancestors. All the personal property of the deceased was placed by his side or near the tomb. Finally, some of his wives and slaves were killed and eaten, that they might serve the dead



MAORI WOMAN.

man in another land. After remaining long enough for decay, the bones of the chief were cleaned and collected; and no widow might re-marry till she had performed this office.

Cannibalism was considerably practised when the Europeans and war. first landed; and it was believed that thereby the prowess of the victim was acquired by the eater. Intertribal war was chronic among them, for revenge of insults or capture of slaves. Their tactics were a mixture of skirmishing, feints and ambuscades, surprises and sieges.

The Maoris revered spirits of many kinds, including natural objects and forces, and ancestors, though they had no real conception of a Supreme Being.

Religion. Every mystery was an *atua* or *etua*, or was inhabited by one. For the most part they were supposed to be hostile to men, and to require propitiating by charms, spells, and offerings. The priests were hereditary, and were always consulted, and in every respect answered to those of the Polynesians. The taboo was in full force among them. There was no special place of worship, the sacred grove being the chiefs' burial place; still it was in them that offerings were presented to the gods.

The Maori language is represented by fourteen letters; and



TATTOOED MAORI.

no two consonants can come together, except at the end of a word. It resembles the Tahitian and Hawaiian languages, and is very harmonious **Language.** and pleasing, but wanting in words for abstract ideas. Many Maoris are great orators, have good memories, and make skilful use of their traditions, songs, proverbs, and fables. The older men had a fine choice of natural images, an impassioned appeal, and much graceful action.

One feature showing the intellectual elevation the Maoris had attained is, that they had given distinctive names to every plant, bird, and insect of their country. They had named all the months (thirteen), the four seasons, and the principal constellations and stars. They had invented not a few games, such as kite-flying, cats' cradle, hide-and-seek, etc., and practised numerous gymnastic feats.

The Maori chiefs had by no means full power over their people; according to the Rev. J. Buller, they "could not declare peace or war, alienate territory, or do anything affecting the whole people, without the sanction of the clan; and great as the chief might be, he had no power of enforcing his will upon any but his slaves, if they were inclined to resist it." In the administration of justice, every one gave his opinion in the general council; and its principle was, to secure the due revenge for injuries. The people were singularly democratic in their social relations, but yet had great pride in birth. The eldest son succeeded to his father's property, title, and rank. Divisions and sub-divisions of property were strictly maintained. Not a foot of ground but had its claimant, and disputes concerning boundaries were frequently the cause of bloodshed. **Government.**

The following specimen, quoted from the Rev. J. Buller, of a Maori lament, for a chief who was overwhelmed with sixty of his people by an avalanche of boiling mud, at Taupo, will fitly close our account of this vanishing people.

"The morning breaks, it looks forth
By the side and through the peaks of Tauhara.
Perhaps my friend comes back to me.
Alas! I swim alone.
He is gone, thou hast taken him!

Go then, thou great one : go, thou terrible !
 Go, thou that wert like a Rata,
 And gave shelter to many.
 Who is the god that hath cast you,
 In his anger, to the jaws of death ?
 Sleep on, my father, in that much-dreaded house.
 The cord of Kankau shall no more grace thy arm.
 It was the delight of thy ancestor, of Ngohere
 Which he left, a sign of chieftainship.
 Turn this way thy great and noble frame,
 Let me see it once again.
 Like the blue waters is thy face,
 Marked with a hundred lines.
 Thy people now are chieftainless,
 And have no courage left.
 They stand alone, they look dismayed,
 Like the stars of heaven forsaken :—
 Atutahi is gone, and Rehua, the man-eater ;
 The great star that stood over the milky-way is gone.
 And thou too, Tongariro, standest alone.
 The prows of the arawa float in the water.
 Women from the West shall weep,
 Because thou art gone.
 Come back from the West, come back from the sea,
 With thy tattooed body looking as beautiful as that of thy
 tupuna of Rongomai.
 The darkness of the Po has enshrouded thee,
 Son of Rangi ! but cease to sleep—
 Arise, stand forth ! take again thy meke,
 And talk o'er thy deeds of valour,
 How thou didst tread them down by hosts.
 Thou wert a rock by ocean shore !
 But thy death was sudden ;
 By the side of Pepeke thou didst fall.
 Thou wert laid in the earth,
 But thy fame shall travel while the heavens remain."

So touchingly sang the Maori mourner ; and we may not inaptly transfer much of his lament to his vanishing people, and read it as a mournful comment on the death which has so often overtaken the races which have come in contact with stronger or higher types of mankind.





CHAPTER VI.

Distribution of Oceanic Races.

THE accompanying map indicates the broad features of the distribution of Oceanic races.

The italic letters refer to special peoples, as follows:—*a*, Caroline Islanders; *b*, Samoans; *c*, Pelew Islanders; *d*, Sandwich Islanders; *e*, Tahitians; *f*, Australians; *g*, Papuans; *h*, New Caledonians; *i*, Fijians; *k*, Maoris; *l*, North Australians; *m*, Tasmanians.

The following tables give the approximate number of the various races of Oceania.

CAUCASIANS.

ARYANS.

BRITISH:—Australia, New Zealand, etc.	3,500,000	
SPANISH:—Philippines, etc.	10,000	
DUTCH:—Java, etc.	30,000	
GERMANS:—New Guinea, etc.	10,000	
FRENCH:—New Caledonia, Tahiti, etc.	10,000	
	3,560,000	

AUSTRALOIDS.

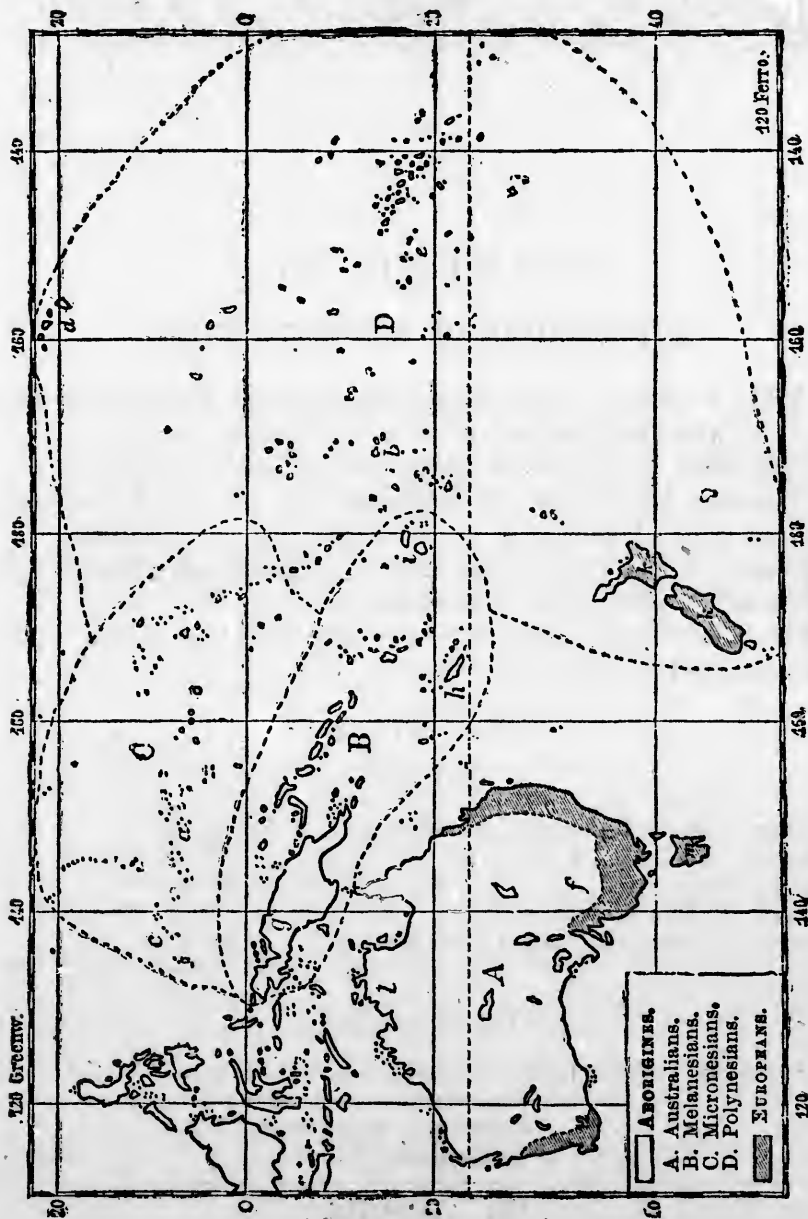
AUSTRALIANS:—Dark brown complexion, broad nose, high cheek-bones, large teeth, abundant non-frizzly hair, thin calves	35,000
--	--------

MONGOLOIDS.

CHINESE:—Australia, Malay Islands, Philippines, etc.	600,000
--	---------

Brought forward 4,195,000

MALAYS:—The darkest Mongoloids.



(The italic letters on the Map indicate the habitat of the various Peoples.)

	<i>Brought forward</i>	30,195,000
Sumatra	4,000,000	
Borneo	2,000,000	
Other Islands	3,000,000	
	<hr/>	9,000,000
POLYNESIANS:— Light or olive-brown people, with brown or black hair, not frizzly.		
Pacific	500,000	
Maories (New Zealand)	45,000	
	<hr/>	545,000
NEGROIDS.		
NEGRITOS:— Short, dark aborigines, with frizzly hair.		
AETAS—Philippines	25,000	
ANDAMANESE	10,000	
	<hr/>	35,000
PAPUANS, OR MELANESIANS:— With black frizzly hair, projecting lower jaws, thick lips, sooty brown skin.		
New Guinea	2,500,000	
New Britain, New Caledonia, etc.	450,000	
Fiji	125,000	
	<hr/>	3,075,000
		<hr/> Total 42,850,000 <hr/>

The territories referred to in this volume afford a vast field for future increase of population; but this will most probably consist to a very large extent of European or half-European races. The aborigines, whether in America or in Polynesia, appear to be decreasing on the whole, but possibly the next century may change this and witness a revival of these surviving specimens of ancient peoples.





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