



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE
JOURNAL
OF THE
ANTHROPOLOGICAL INSTITUTE
OF
GREAT BRITAIN AND IRELAND.

VOL. VII.



LONDON:

PUBLISHED FOR

The Anthropological Institute of Great Britain and Ireland,

BY

TRÜBNER & CO., 57 & 59, LUDGATE HILL.

All Rights Reserved.

1878.

Digitized by Google

come from distant parts, so that it happens not unfrequently that the musical motive alone remains, while the words of the song have been altered. When a native returns from some distant part of the country, he brings back with him some of the songs which he has learned among the tribes whom he was visiting. If he likes them he sings them in their original form, but if he does not like them he is apt to change both the words and the air, and make them ridiculous. Their war songs rouse them to frenzy; their laments move them to tears. For the hunt and the dance they have songs that make them merry. They accompany their singing with the clash of arms, and with the same accompaniment they mark the rhythm of their dance. Of the songs of the Australians, Monsignor. Salvado does not* give us any specimen, but he quotes one fragment of a funeral song of the natives of Oceania, which may not unfitly conclude my brief and, I fear, imperfect summary of the Benedictine Missionary's interesting volume.

"The time that remaineth is a perpetual night unto us,
The sun that cheered us is eclipsed.
The moon that lightened us is darkened.
The star that led us has vanished.
We have lost our all.
What will become of us without the glory of our land?
Our life henceforth will be a burden to us."

DISCUSSION.

Mr. CORNELIUS WALFORD suggested that the dying out of the native race referred to in the paper, was not necessarily due to contact with civilisation. Other influences came into operation. It was indeed stated in the paper that the natives killed their third child if it chanced to be a female. He assumed from that fact that polygamy did not prevail with the race in question. Polygamy and infanticide combined would reduce the population of any country. Under such conditions more girls than boys would be produced; and if the female children were killed off, of course the numbers must in time die out. Again, where the means of subsistence were precarious, small families were regarded as a necessity. So too in countries where property was divided equally among all the children. The parents in such cases thought two children, to take the place of themselves when they died off, were sufficient. But those who were familiar with the law of mortality, knew that in order that two children might survive their parents, something like an average of four children in each family would be needed—two would die off in their parents' lifetime; the other two would survive, and take the place of their parents. France, by a neglect or disregard of this fact, presented, at least in the towns,

* *Op. cit.*, p. 14.

a decreasing population. The country districts compensated by having larger families; and so the population of the country was prevented from going backwards. In France indeed the smallness of the families was not due to the scarcity of the necessities of existence, it was rather due to the luxurious tendencies of the people, coupled with the law regulating the division of property among all the children of the family equally. It was remarkable to see the opposite conditions of savage life, on the one hand, and the refinements of luxury on the other, leading up to the desire for limitation of families, and so operating, in the end, to the restriction of population. He considered the paper a valuable one, and threw out the preceding suggestions with a view to its main features being properly considered.

In reply, Mr. CARMICHAEL said: That he thought Monsignor Salvado attributed the decrease in the numbers of the Australian aborigines rather to habits of intemperance, and to diseases acquired by contact with Europeans, than to the custom of infanticide in certain cases. With respect to the tenure of land, there seemed to be a confusion in Monsignor Salvado's language, which led him to doubt whether the individual, in the judicial connotation of the word, had emerged as an owner of the soil among the Australians. Monsignor Salvado certainly maintains the unity of the race as well as of the language, while Topinard and other foreign Anthropologists believe that they have found in Australia signs of the co-existence of a superior and an inferior race.

*The ETHNOLOGY of GERMANY.—PART 3. By HENRY H.
HOWORTH, F.S.A.*

The MIGRATION of the SAXONS.

THE Saxons are first mentioned by name by Ptolemy, who wrote about A.D. 90. He tells us that the Frisians occupied the sea coast beyond the Busacteri (*i.e.*, the Bructeri) as far as the River Ems. After them the Lesser Kaukhi as far as the Weser, then the greater Kaukhi as far as the River Elbe; then on the neck of the Kimbric Chersonese, the Saxons. Then on the Chersonese itself, beyond the Saxons, the Sigulones, on the west; then the Sabalingii, then the Kobandi; beyond whom the Khali, and even beyond these, more to the west, the Phundusii; more to the east, the Kharudes; and the most northern of all, the Kimbri. And after the Saxons, from the River Khalusus to the Suebos, the Pharadini. (Latham's "English Language," 42.) In another place he speaks of three islands situated near the estuary of the Elbe and called Saxon, the largest of which was in long. 31° and lat 57°. Let us examine these passages carefully. Ptolemy tells us the Pharadini