

with a tendinous glitter, but is very thin over the maximus, and adherent to the fleshy fibres. In the Afandi, the strong fibrous stratum which covers the glutæus maximus consists of three different surface-spread fibres. Between this fibrous lamina and the dermis, the fatty tissue is interposed, which resembles not by any means a common panniculus adiposus, but much more that of the sole of the foot or of the mammary gland. There proceed, in fact, from the fibrous lamina, numerous processes, which coalesce with the stratum reticulare of the cutis, but have many connections with each other. This arrangement of connective tissue laminæ is not quite irregular, but presents, especially in the thickest parts, three superposed strata, which diminish in height as they approach the skin. This structure renders it, in the opinion of the author, alone possible that the fatty cushion retains, despite gravitation, its greatest arch upwards; and he therefore denominates the above described fibrous laminæ *ligamenta suspensoria steatopygæ*.

The *Hair* of the Bushwoman, compared with other hair-forms. The author (Goette) examines the hair of Europeans, Negroes, of the Bushwoman, of the common sheep and the Rambouilletback. As regards the hair of the Negro and that of the Bushwoman, he finds that of the Negro to consist of a non-woolly upper growth, whilst that of the latter consists only of a coarse woolly under-hair.

*The External Generative Organs*—The mons veneris very slightly arched, and not much deeper in colour than the rest of the body, has very few short hairs. The labia majora are without hairs, and reduced to such a minimum that they seem to be absent. The clitoris has a length of 26 millimeters. The labia minora lie, therefore, open (fœtal form), and form the equivalent of the rima pudendi. The nymphæ proceeding from the preputium clitoridis have a height (= distance of the attached border from the free edge) of 3.85 cent., and a length (*i. e.*, of the attached border) of 6 cent. Both nymphæ, laid together in the median line, form a nose-like prominence. Posteriorly and inferiorly, both nymphæ conjoin in the frenulum vulvæ.

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## THE NEGRO TRIBES OF THE UPPER NILE AND THE NJAMNJAMS, BY ANTINORI AND PIAGGIA.\*

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BOTH travellers proceeded from Chartum up the White Nile to the mouth of the Bahr-el-Gazal, and reached, by this river and by land,

\* *Annals of the Florentine Geographical Society*, and Petermann, *Mittheilungen*. 1868.

the Dshiur Negroes. The chief, a well-built robustious man, about forty years old, of an ebony black, and perfectly naked, except a singular garment which hung over his shoulders down to his navel, came forth to meet his guests, grasped and spat into their hands as a sign of welcome. He even carried his favour so far as afterwards to spit into their faces. Both sexes of the Dshiur Negroes go about perfectly naked; the old women only cover their bodies with antelope-skins. The women wear ornaments in their ears, on the neck and the ankles. The married women wear a girdle about an inch in width, from which are pendant glass pearls and iron ornaments. Women enjoy great consideration. A Dshiur Negro very rarely beats his slave, much less his wife. They keep goats, as the tsetsefly torments the cattle. They cultivate several field-fruits, and forge iron. In the year 1863, Piaggia alone came to the Njamnjams, already visited by Petherik in 1858. The country is wooded and richly watered. Here live the rhinoceros, elephant, wild hog, several species of apes, and a great number of small rodents and bats. Piaggia says that he had seen some anthropoid apes—probably the troglodytes calvus, the niger, and perhaps the gorilla. A large mammal, called Aiti, seems to present an intermediate form between the ox and the kudu (tragelaphus). The Njamnjams had only immigrated into their present abode sixty years ago, from the south-west. The chiefs wear an apron of bark resembling a woven tissue; the common men wear an apron of animal skin. Most women go about naked; only towards the north they wear an apron of leaves. The chief inflicts the punishment, consisting in cutting off the ears or the fingers. The chief is also the executioner. He puts the head of the culprit into a noose, and, whilst strangling him, stamps upon the body. The houses are cuneiform. The husband lives alone; the women have separate huts. They have a council-house for public transactions. Their arms consist of arrows, lances, and sickle-shaped knives. After battles with neighbouring tribes, they eat the slain enemies, as witnessed by Piaggia himself.

Piaggia says nothing of the tails of this Negro tribe. The report must, therefore, have arisen, as already indicated by Tremaux, from the tails of the skins of animals, or, as some Egyptian physicians assert, from the circumstance that in some individuals the coccyx is not inwardly curved, but takes a straight direction.

The chief keeps a large harem; but the women are not watched. The family ties are very loose. The boys leave the paternal home when about seven or eight years old, and live in the council-house, which serves also as a general refuge. A man takes only one wife; if she prove sterile, he asks the chief for another. Women who have

borne children stand in high estimation. The females have luxurious hair, and devote a considerable portion of the day to arrange it. They practise tattooing, and perforate the nasal septum, the upper and the lower lip. They have soothsayers, who drive out diseases and make it rain. An oath is sacred to these Negroes. They open a vein in the arm, and suck each the running blood, when they conclude some convention. Their pottery shows some skill.

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### THE CHIEF RACES OF MANKIND.\*

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THE Australian occupies the lowest rank, and scarcely differs from the animal. Like the brute, the Australian lives on accidental food. His mind is so obtuse that he scarcely thinks of anything but of satisfying his animal instincts, such as hunger, thirst, and sexual propensities. We find but scanty traces of definite religious notions, of the worship of higher beings. His habitations are miserable.

The Papua occupies a higher rank; for he makes some provision for his necessities. He domesticates some animals, cultivates the land, although imperfectly. He builds his huts near the shore; and it is remarkable that his habitations closely resemble those of the lake dwellings in Europe. The Papua is cheerful; he finds pleasure in things, apart from appeasing his natural instincts. His superstition assumes a definite form; he carves idols of wood, and builds for them temples.

The Malayo-Polynesian exhibits a higher culture. We find here a family life. The tribes are governed by chiefs. There are laws sanctioned by custom and habit. He builds ships and navigates the open sea. The religious notions become more definite, and assume the form of tradition. Joy and grief are expressed in songs, and preserved in memory. The influence of the chiefs is not based solely on physical strength, but partly on oratory.

The Negro stands still higher. His habitations are massive and artful; he is an agriculturist. He builds cities, and lives in organised states. He is given to industry and trade. His mental emotions are not merely expressed in songs; but he is given to reflection, and composes proverbs and riddles.

\* Extracted from the recently published third (Anthropological) part of the circumnavigation of the globe by the Austrian frigate *Novara*. (*Reise der Oesterreichischen Fregatte "Novara," um der Erde. Anthropologischer Theil. Dritte Abtheilung, Ethnographie. Von Dr. Friedrich Müller. Wien: 1868.*)