

pared with those in which we cordially agree with him. And in conclusion, we cannot but congratulate the English student on his possessing this valuable addition to his anthropological library.

ZIMMERMANN'S L'HOMME.*

WE will give the whole title of this curious and interesting book, "L'Homme, problèmes et merveilles de la nature humaine physique et intellectuelle. Origine de l'homme, son développement de l'état sauvage à l'état de civilisation : exposé complet d'anthropologie et d'ethnographie à l'usage des gens du monde. Par le docteur W. F. A. Zimmermann, auteur du 'Monde avant la création de l'homme'. Traduit sur la huitième édition allemande." Verily, the learned doctor promises his readers enough information for any one book, or, indeed, we might say, for any one library, and we must now consider how he has fulfilled his promise. The volume itself is a goodly one, well printed, on fine paper; it contains 796 pages, and is properly illustrated with wood engravings. The subjects of these latter are good, but the execution far from being clear; and, to say the truth, the less said about the "art" portion of the work the better.

The author states in his first chapter the chief objects he wishes to place before the mind of his reader, and he states them as follows:—"The work we now present to the public has for its object the study of man; the study of his physical and moral nature; the study of the mysteries of his first origin; the study of the phases of his development and progress, through the thousands and thousands of years of his existence; the study of the remarkable contrasts and the characteristic traits of the different races of the human species; and in one word, the study of everything which natural science, the traditions of peoples, or history itself have collected from the researches and discoveries with reference to that creature which we call man." As we shall have to consider various points at some length, we will briefly glance at the contents of the first chapters. "Où l'homme a-t-il été créé?" is the title of the first. Concerning this point, we are not told much. Indeed, our author merely gives us an account of the ideas of various nations and peoples concerning the place of man's creation, and provides us with a map in order to illustrate his account of the Mosaic record.

According to a legend taken from the Ezour-Veda, he tells us,

* L'Homme. Par le docteur W. F. A. Zimmermann. Bruxelles, C. Muquart; Paris, Schulz et Thuillie. 1865.

Brahma, the Creator, came from the navel of the first man, Vischnou the preserver from his right side, and Schiva the destroyer from his left. This, however, as well as all the other wild tales, entirely fail in relating how this first man was created. According to this, the worshippers of Brahma would appear after all to consider him as second, as the offspring of some greater power, of whose creation or origin they profess to have no account. As to "how man was made," the doctor quotes M. Duhamel's idea, that man is merely an improved fish, and asks why this should not be possible. Schmitz, he remarks, thinks that the tulip is but the original form of the swan, and stranger still, that the serpent became a lion's tail, and falling off, changed in process of time to a palm tree. If such things are considered likely, or even probable, by our author, we shall not be surprised at anything we may hereafter find in his writings. However, we can only pity the unfortunate lion whose caudal appendage became loose enough to fall off, unless a new one were kindly provided for the occasion. Doctor Zimmermann does not say that he believes all this, but respecting the transition from a fish to a man, he certainly does say, as we noticed above, "Et pourquoi tout cela ne serait-il pas possible?" After many statements *pro* and *con*, our author allows us to consider him a polygenist, and opposed in opinion to Blumenbach and other authors, who consider that all mankind are descended from a single pair, saying, "That the manner of life, the difference of climate, and the peculiarities of the places in which they settled, introduced the differences which characterise the five principal races known in our days among the descendants of this first couple." A number of woodcuts are brought forward in order to show the varieties in the races of men, but for all anthropological purposes they are entirely worthless. The Siamese twins and the men with tails are touched upon at the end of the chapter, and then we come to the intellectual development of man and *humanity*. Here we have an account of the lake villages and Stonehenge, and a cursory glance at late discoveries of flint implements and fossil remains, from which our author infers that our ancestors existed at a much earlier period than is usually supposed.

The origin of language and writing is next touched upon, but we are not much the wiser after having studied the facts laid before us. Many of the mysteries and difficulties of speech are mooted, but there is little to explain the doctor's own ideas on the subject. He seems, however, to agree with M. Pouchet (*Plurality of the Human Race*, pp. 30-33) on several philological questions.

After a friendly visit to the Moa, a glance at the theories of the monogenist and the polygenist, and a hint or two about antediluvian weapons, we come to some chapters on zoology and the physical dif-

ferences between man and the ape. There is nothing very new in this, it is indeed a *resumé* of the best notes on the subject, with an account of the gorilla and its bony structure. The whole of this book indeed is a mass of generalisation, and consists more of a collection of the opinions of others than of any new ideas from the mind of the author himself. We admire the wonderful care and labour which have been expended in such a compilation, but can say little for its originality. The chapter on old legends concerning the flood is very amusing, especially that relating to Mexico, where it is believed that one man, named Coxcox, escaped destruction by water, and married the woman who had also alone escaped, by name Kikequelz. Truly, here is a fine point for genealogists, and those inhabitants of England who rejoice in one half of the Mexican Noah's name may claim Mexican descent with a great show of truth.

Of course we have a long account of the negro in that portion of the book devoted to the description of races. We do not know that much remains to be said on this question, since the appearance of the very able treatise on *The Negro's Place in Nature*, by the President of the Anthropological Society, but of course each author has his own ideas on the subject. Dr. Zimmerman tells us that the notion that a negro's colour is unchangeable is not the fact, and says it may be altered more or less by washing the skin with chlorine or lye-water.

The influence of climate is a very important point, and one deserving of some attention. It has always possessed its warm partisans and its equally warm opponents, who naturally enough go to extremes. There may possibly be a *juste milieu* in this case, and climate may be able to alter in some slight degree the type of a race, but neither so powerfully as some insist, nor in so slight a degree as is maintained by others. That climate and food bear an important part in the animal œconomy cannot be doubted for a moment, but the point to be determined is the *amount* of force it exerts upon the same. "It is sufficient," says our author, "to look around us in order to be convinced that well-fed men are differently constituted to those who live in want. The peasant of Pomerania, Holstein, and Oldenburg, thanks to his nourishing and rich food, is completely unlike the inhabitant of Central and Southern Germany. The Norwegian peasant is doubtless not so fat, and has less flesh on his bones, but he is stronger, since he lives well and takes plenty of exercise. His limbs have none of that roundness which fat gives to those of the northern German, but his muscles are firm, and he supports all the fatigues of his out-door life without any trouble. The Samoied, the Laplander, and the Esquimaux eat a great quantity of meat and blubber, and grow round and fat. The thick layer of fat under their skin renders them less sensible to

the cold. The seal and the whale, whose blubber is also thick, do not feel the cold of the North Pole." So much for food. But our author in the end declares that acclimatisation is a fallacy. "Tall or short, intelligent or stupid, men partly owe the differences which distinguish them to climate, but climate gives way before the influence of race and origin. It is then an error to suppose that we can pass from one race into another by submitting ourselves to a new climate and a new manner of life." A large portion of the work is taken up with a description of the manners and customs of the southern tribes, the Fijis, Australians, Malays, Dyaks, Africans, etc. This is certainly interesting, but we have no space to remark on the same beyond saying that it is a clever compilation, well and ably put together, and illustrated with many clear remarks from the learned author. "Man in a state of nature" gives occasion for several anecdotes of wild men and boys, and one concerning a wild girl, which is interesting:—

"In Sept. 1731, the servants of the Seigneur de Soigny (a village some leagues from Châlons) were surprised one day to see a young girl upon an apple tree, regaling herself with the fruit. She seemed to be completely wild, and to be about fourteen years of age. They attempted to seize her, but before that could be done, she had got over the garden-wall and had disappeared in the shrubbery. As soon as the Seigneur de Soigny heard of this, he examined the wood with all his servants, and soon discovered the fugitive. Ladders were placed against the tree in which she was sitting, but with the agility of a squirrel she sprang from branch to branch and eluded her pursuers. After this they had recourse to a stratagem. A vessel full of water was placed at the foot of the tree where she was last seen, and the servants and neighbours placed themselves in ambush. As soon as the young girl seemed to consider herself in safety, she came down the tree, and began to drink, plunging her mouth, nose, and chin into the water much like an animal.

"The pursuers rushed out, seized the young savage, and succeeded in overpowering her, although she made a desperate resistance. As soon as she was brought into the kitchen of the castle she was washed from head to foot, but before that could be done she seized upon two chickens which had been killed for the master's dinner, and, tearing them to pieces with teeth and nails, ate them up in an instant, certainly before the cook had time to rescue them from her clutches. For a long time this unfortunate creature lived entirely on raw flesh and blood. She would not wear any clothing, but tore it up directly it was put upon her. She soon began to become attached to the house, as she was kindly treated, and could come and go whenever she chose, a liberty of which she sometimes took advantage, and stayed away whole days at a time. It was noticed that on these excursions she ran so fast that she could catch hares. As soon as any game was caught she skinned it, drank the blood, and devoured the flesh. One day in winter she presented herself with two hare skins on her

shoulders, but it did not seem to be for the sake of warmth, but only in order to appear extraordinary, for she carried a club made of a heavy cane, and dressed herself up with a girdle of rushes. If it were not a naturalist like La Condamine who tells us all this, we should take it for a fable.

“Great pains were taken to make the child speak, but in vain. At last she was persuaded to wear a few clothes, at first very light ones, and by degrees ordinary apparel, and it was hoped that something might have been made of the poor girl, when unhappily M. de Soigny died. She was then shut up in a convent, and soon began to pine away, deprived as she was of air and liberty. She endeavoured to escape, and was then sent to another convent, where she soon died of pure melancholy.”

We have several more instances, but chiefly those well known to anthropologists, some of which have already been noticed in our columns.*

We are told how nations degenerate, and that some people are very superstitious, and then we have an account of those races that subsist chiefly on hunting or fishing, of those who live almost entirely on horseback, and those who possess no horses at all, of those who roam about from place to place, and of others who lead a sedentary life.

We must complain, in some degree, of the large space devoted to geography and phrenology. Valuable as is the former science, it merely fills up a few hundred pages in the work, and tells us nothing either new or very interesting. The latter matter, phrenology, might have been left out altogether, with no loss to the reader.

As to language, we have a *résumé* of what others have written on the subject; but the author does not attempt to go deeply into philology.

The last chapter of this singular book commences thus:—

“The aim of this work being chiefly to present a sketch of the human race in its primitive state, so as to be a sequel to our work, ‘Le monde avant la création de l’homme,’ it is not necessary for us to describe the efforts which have been made by various peoples in order to improve themselves, and thereby gradually arrive at a state of civilisation; nor is it necessary for us to describe civilisation itself. . . . Men may be rendered perfect, or rather, are capable of any amount of improvement, and we may declare *à priori*, that any nation may progress if particular circumstances do not impede it. These circumstances generally proceed from climate, and the manner of life of which it is a consequence, and these may be classed into two categories. Either the climate condemns man to incessant labour, which prevents him from having the time necessary for the cultivation of his mind, or he spends

* See Anthropological Review, vol. i, p. 16.

his whole being in idleness, from being able to subsist without trouble, and from the attraction of a wild and vagabond life."

And then it concludes :—

"The first period is that of the reign of theocracy; the second, that of a struggle between philosophy and theocracy; the third will be characterised, we may safely affirm, by the victory of the spirit of liberty, and the acknowledgment of the principle that a science can only be formed by the means which God has placed at our disposal, and which are Reason and Experience. Such a progress would be immense; and if we added to it the suppression of hatred between races, and of war itself, we may declare that this earth would not so often deserve the name of the 'Valley of tears,' which poets have sometimes given to it; but even if we may predict this result with certainty, it is not quite so easy to determine its date, and *when* all this will come to pass. Besides, this would be a useless question. All that we have to do just now, is to work courageously, and to study the paths already trodden by others, in order to make our own shine with a clearer light. This is what we shall doubtless do in other works."

A bold promise, indeed; but we cannot doubt but that Dr. Zimmermann will attempt it. The enormous mass of material which is found in the present work proves incontestably that he is a man who is patient and diligent; for the labour required to collate all the authorities he mentions must have been very great. We can recommend his work to the student of anthropology, not as an authority on any point of the science, but as an interesting illustration of the same, which will well repay reading, and from which many useful hints may be obtained. We cannot say that the author has fulfilled the promises of his title-page; it is quite impossible for any one book to do that; but, as an interesting and amusing work, as a hand-book of manners and customs, and as a series of notes on many subjects connected with anthropology, we can cordially recommend it to our readers.