

of that glacier and its tributaries. This was the only portion of the chain accurately laid down when the Mont Blanc sheet of the Swiss Federal Survey came out in 1861, which, as the Swiss surveyors only gave, from their own work, the small portion lying within Swiss territory, filling in the rest from the Sardinian Survey, was found to be untrue to nature. The author commenced his surveys in 1863. The glacier system of Mont Blanc may be roughly said to be divided into three parts by two large clefts; that on the west being formed by the north and south glaciers of Miage, and that on the east by the glaciers of Argentière and Mont Dolent. In each case the two glacier-valleys advance from opposite sides deep into the heart of the chain, and their upper heads are only separated by rocky walls scarcely half a mile in thickness. The centre of the chain is occupied by an immense glacier-basin, which again is subdivided into three glaciers having but one common outlet, the Mer de Glace. From the point where it makes an abrupt turn to the north to return again on the other side of the Glacier de Miage, the backbone of the chain runs pretty nearly from south-west to north-west. At several spots, as, for instance, the Aiguille du Glacier, Aiguille Verte, and Mont Dolent, a number of ridges radiate towards the same point, culminating in a magnificent peak, and at others the main ridge thickens into an enormous mountain mass, like the Grandes Jorasses. The Swiss surveyors, in carrying their triangulation up to the eastern side of one of the ridges on the Sardinian frontier, which had been triangulated by the Sardinians on the western side, mistook the position, and inserted it on their map as a separate mountain-chain. In order to correct this it was necessary to annihilate four square miles of glacier, and to pull together into one, two mountains which had previously stood a mile and a half apart on the maps.

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*On the Flints of Pressigny le Grand.*

By Professor STEENSTRUP and Sir J. LUBBOCK, Bart., F.R.S., Pres. Ent. Soc.

The authors related that the discovery of these flints was due to Dr. Leveillé, who had been induced, by the interest which the general subject had excited, to search for flint weapons in his neighbourhood. He was so fortunate as to find them in astonishing abundance, and the neighbourhood of Pressigny was evidently the site of several manufactories, as the distribution of the worked flints is very local. In one case they were found in abundance on one side of a little valley, while on the other side not one was to be seen. The "*livres-de-beurre*" and their chippings, at the manufactory of La Claisière, at least, were found to extend not more than 18 inches below the surface, and among them numerous fragments of charcoal were discovered. The authors took pains to set at rest all doubts regarding their being the refuse of a gun-flint manufactory. Gun-flints were first adapted to the muskets used by the French army in the year 1700, and they proved the much greater antiquity of the flint implements by finding several on excavating under the roots of an oak-tree, ascertained to be at least 400 or 500 years old. With regard to the age of the flints, the authors thought that there were not, as yet, any actual proof that the *livres-de-beurre* belonged to the age of the extinct mammalia, although other and probably older worked flints are found in the neighbourhood, which closely resemble those of the Palæolithic period.

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*Notes on the Aborigines of Formosa.*

By R. SWINHOE, H.M.'s Consul, Formosa.

The approach to the *Kalee* savages, who inhabit a mountainous district in the southern part of the island of Formosa, is now comparatively easy, owing to the establishment, by the Roman Catholic Padre Fernando Sainz, of a small church and residence in a village of half-castes at the foot of the mountains, where he numbers some forty converts. The villagers to whom he preaches speak the Chinese dialect, with which he is acquainted, but he is now turning his attention to the *Kalee* language. In the villages adjoining the Christian village of *Bang-Kimsing*, are chiefly *Hakka* Chinese from North Kwang-tung, who are almost always at war with the *Kalees*. It is only therefore at night that the *Kalees* can be induced to come down to visit the priest. Mr. Edwards, an enterprising photographer, visited the village in company with the author, and took the portraits of two groups of these savages.

The complexions of the women are brunette, of lighter or deeper shade. The wild Kalee women are naturally good-looking, and are sought after by the Chinese of the eastern side of the island for wives; but the priest said it was common for them, after some years, to return to the wilds and pick up savage lords. In consequence of these intermarriages, Kalee features and type are seen to prevail amongst the ordinary Chinese population throughout Formosa; giving to the Formosan Chinese almost as distinct characteristics as a native of Amoy compared with a Cantonese. Many faces among the male Kalees reminded the author of the Tagals of Luçon. They wear turbans and loin-cloths of black material, and short jackets of yellow cloth. Their spear-handles are of bamboo, and their sword-scabbards painted red. The men are not tattooed, but the women are so across the back of the hand in lines. There is little room for doubting that the Kalee tribe are of Tagal origin; but there are other tribes inhabiting the mountains of Formosa of quite distinct race, the wildest of them being of dwarfed stature, and probably allied to the Negritos of the Andaman Islands; the author, however, as yet had not had an opportunity of seeing them.

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*On the Negro-European Dialects of Surinam and Curaçao.* By E. B. TYLOR.

The original West African languages of the Negro slaves imported into America and the West Indies, have been almost totally replaced by broken-down dialects of the languages of their European masters. Two of these dialects, the Negro-English of Surinam and the Negro-Spanish of Curaçao, were examined by Mr. Tylor, with the view of testing, by a set of facts, the whole history of which happens to be known to us, the use and value of philology as an aid to ethnology. The Spaniards were superseded as the dominant class in the island of Curaçao by the Dutch. The effect of this change has been, not to supersede a broken-down Spanish dialect by a Dutch one, but merely to introduce a number of Dutch words into the Negro language, which still preserves its Spanish character. Thus, too, the Negro-English of Surinam did not lose its English character by the cession of the colony to the Dutch, but merely took in a number of Dutch words, the character of the language remaining English. Among the examples of the Surinam dialect, taken from the New Testament, translated by the Moravian missionaries, were the following:—“*Dem hiti netti na ini watra; bikasi dem de fisiman,*” “Casting a net into the sea, for they were fishers.” “*We ibriwan boen boom de meki boen vroektoe,*” “Even so every good tree bringeth forth good fruit.” In this latter example, *ibriwan* is English “everyone,” and *meki* is “make,” but *boen*, “good,” is Spanish *bueno*, while *boom*, “tree,” and *vroektoe* “fruit,” are Dutch. It would seem at first sight that the fact of a West African Negro population speaking a language which must be classed as English, is evidence that language is not necessarily a proof of race at all. Mr. Tylor, however, called attention to the fact that, according to all experience, the descendants of the originally imported Negroes must have become mixed with English blood; and the same with the Negroes who adopted the language of their Spanish masters in Curaçao. He considered the quaint and rude dialects into which English and Spanish have been reduced in the mouths of the Negro slaves as good illustrations of a principle of much moment in the classification of races by language, namely, that though two peoples speaking kindred languages may be widely different in their descent, and therefore in their race as a whole, yet their use of languages derived from the same source is proof, at any rate, that men of the same race have been dominant among both peoples to a sufficient extent to impress their language upon them. And it is to be inferred from experience that such a state of things is always accompanied by the formation of a half-breed race, so that, at least to the extent of this minimum of mixture in blood, common language is a definite proof of common ancestry.

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*On the Origin of the Hungarians.* By M. VAMBÉRY.

The author said the Hungarians belonged to the Altaic race, but there were many subdivisions which differed essentially; and it was important to know whether the Hungarians were of Finnish or of Turco-Tartar origin. To investigate such a ques-