

mingled. These variations can be sufficiently accounted for on the theory that two distinct races, a dolichocephalic Papuan and a brachycephalic Mahori, are in some islands pure, in others mingled with each other, either in distinct colonies living side by side in the same island, or by intermarriage; though on the western side of the Pacific region the brachycephalic Malay and Negrito have without doubt exercised an influence in modifying the cranial and other characters of some of the islanders in that region. But this theory, although combining a large mass of facts, yet does not overtake all the ethnological problems presented by the study of the anthropology of this extensive and widely scattered archipelago. There are certain residual quantities, of which it is not possible to give a satisfactory explanation on the supposition that these are the only races which have ever occupied these islands. I refer more especially to the remarkable archæological monuments that have been found in certain of them. Of these the megalithic remains on Ponapé or Ascension Island; the megalithic platforms, stone houses, and colossal stone sculptures of the human figure on Easter Island, the curious cruciform stone platforms on Malden's Island, the megalithic dolmens on Rotumah, to the north of the Fiji Islands, and the megalithic monuments in Tongatabu and some of the Gilbert Islands are the most noticeable. The natives appear to have no traditions of the construction of these massive remains, and to be themselves unable now to erect similar objects. The question therefore arises, have they so far degenerated from some higher grade of intellectual development as to have lost both all memory of the deeds of their ancestors and the power of executing such works, or did these owe their origin to some pre-existing race which inhabited the Pacific region. We cannot look to Australia as a centre of migration to the northwards of a race possessing a higher culture and civilisation, capable of architectural design and execution, for the aboriginal Australians are in their intellectual development and knowledge of useful arts much below either the Polynesians or the Melanesians, and besides, they are not a sea-faring people. Neither does it seem probable that, if these remains had been constructed by early Polynesian settlers, all memory of them would have departed, for there is ample evidence on many of the islands inhabited by the Polynesians of the propagation by oral tradition throughout hundreds of years of the valorous acts of their great chiefs. Mr. W. Colenso has gathered¹ from the modern Maoris a most interesting set of legends which have been transmitted for centuries from father to son; the Rev. W. Wyatt Gill has collected traditions from the Hervey Islanders embracing five or six centuries;² and the Rev. George Turner tells us³ that the Samoans trace the genealogy of the chiefs of the Malietoa family for twenty-three generations.

Various theories have been advanced as to the origin of the Mahoris or brown Polynesians. They have been regarded by a few as of American descent, and as having

¹ *Trans. New Zealand Institute*, vols. i. xi. xiii. xiv.

² *Journ. Anthropol. Inst.*, vol. vi. p. 7, 1877.

³ *Samoa a Hundred Years Ago*, London, 1884.