

maloca, a characteristic house of the Indians of northwestern Brazil, recently described by Dr. Koch-Grünberg.¹ The *maloca's* inhabitants are mostly one family, often an old couple with their grown-up sons and their families, etc. They number from 10 to 100 individuals, all under the same roof, and the author testifies to the good-behavior and morality of them all. Owing to the practise of extra-tribal marriage it frequently happens that women speaking absolutely distinct languages live in the same *maloca*. In it also are celebrated some of the great dance-festivals. The sick are cared for within its walls and the dead interred beneath the floor. The *maloca* is thus as far removed from the "men's house," as can well be imagined, and it exists among very primitive folk. This serves to illustrate the relativity of some of the ideas and institutions involved in the discussion of "primitive politics and religion." The esoteric element, though often notable and significant, has probably been overestimated in the history of human evolution.

In the opinion of the reviewer, the author will add to the value of his interesting book if, in a second edition, he makes an index and presents the bibliography in alphabetical order at the close and not as now in rather distracting though instructive footnotes.

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Unsere Ahnenreihe. (Progonotaxis hominis.) Kritische Studien über phyletische Anthropologie. By ERNST HAECKEL. Jena, Gustav Fischer. 1908.

This quarto memoir of fifty-seven pages is, as its title-page indicates, a Festschrift in honor of the 350th anniversary of the Thuringian University at Jena, the celebration of which was made the occasion for the transference to the university of the "Phyletic Museum" founded by Professor Haeckel, "das erste Museum für Entwicklungslehre." The occasion was naturally propitious for a

¹ "Das Haus bei den Indianern Nordwestbrasilens," *Archiv für Anthropologie*, 1908, N. F., VII., 37-50.

consideration of that most interesting of all phyletic problems, the descent of man, and in the memoir before us Professor Haeckel has traced the various steps, as he conceives them, through which the line of ascent has passed from the moners to man. What is presented is, however, almost entirely a repetition of the material to be found in chapters XIX.-XXIII. of the "Evolution of Man," a work that has already been noticed in these columns,¹ and it is not until toward the close of the memoir that any new contribution to the question is to be found. Here, after some notice of *Pithecanthropus* as the "missing link" and a paragraph devoted to *Homo primigenius*, under which term are included the Neander, Spy and Krapina men, one finds a description of the most striking peculiarities of a skull of an Australian aborigine from Queensland, which Professor Haeckel regards as "the most remarkable human skull of the many thousand with which anthropology has concerned itself." He considers it as representing a reversion to the ancestral *Homo primigenius*, and for this reason creates for its original possessor the species *Homo palinander* (= *Homo primigenius recens! -atavus?*).

Five plates, giving views of the norma frontalis, occipitalis, verticalis, basalis and lateralis of this skull, together with those of *Homo sapiens (germanus)*, *Anthropithecus niger*, *Hylobates mulleri* and *Cynocephalus mormon*, complete the memoir and are beautiful examples of photographic reproduction. A sixth plate, the series of mammalian embryos familiar to all readers of Haeckel's works, hardly requires comment.

It may be remarked, however, that the author's predilection for the coinage of new terms in order to give definiteness to his concepts, finds expression in the memoir, but hardly with as happy results as usual. For the terms *Homo neander*, *H. spyander* and *H. krapinander*, consistent as they are orthographically, are certainly most inconsistent etymologically.

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¹ SCIENCE, N. S., Vol. XXII., 1905.